

صَحِّحَ الْبُخَارِيُّ

The Translation of the Meanings of
Sahîh Al-Bukhâri
Arabic-English

Volume 6

Translated by:

الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمُلْكَةُ الْعَرَبِيَّةُ الْمُعَرَّبَةُ
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الْأَدْنَى
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إِلَى مَن يَهْمِه الْأَمْرُ

السلام عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، أَمَا بَعْدُ:

فَإِنَّ الرَّئِسَةَ الْعَامَّةَ لِإِدَارَاتِ الْبَحْثِ الْعُلْمِيِّ وَالْإِفْتَاءِ وَالدُّعْوَةِ وَالْإِرشَادِ
وَالْإِرشَادِ بِالْمُلْكَةِ الْعَرَبِيَّةِ السُّعُودِيَّةِ تَقْرَرُ أَنَّ الدَّكْتُورَ مُحَمَّدَ تَقْيَيَ الدِّينِ
الْهَلَالِيَّ وَالدَّكْتُورَ مُحَمَّدَ حَمْسَنَ خَانَ قَدْ قَامَا بِتَرْجِمَةِ مَعْنَى الْقُرْآنِ الْكَرِيمِ
وَصَحِيحِ الْإِمَامِ الْبَخَارِيِّ وَكِتَابِ الْمَوْلُؤُ وَالْمَرْجَانِ فِيهَا اتَّفَقَ عَلَيْهِ الْبَخَارِيُّ
رَمَسْلِمٌ إِلَى الْلُّغَةِ الإِنْجِلِيزِيَّةِ تَرْجِمَةً صَحِيقَةً وَذَلِكَ أَثْنَاءَ عَمَلِهِمَا فِي الْجَامِعَةِ
الْإِسْلَامِيَّةِ بِالْمَدِينَةِ الْمُنُورَةِ، فَلَا مَانِعَ مِنَ الْفَسْحِ لِهَذِهِ الْكِتَبِ بِالدُّخُولِ إِلَى
الْمُلْكَةِ وَتِداوْلُهَا لِعدَمِ الْمَحْذُورِ فِيهَا وَاللهُ وَليُ التَّوْفِيقُ.
وَصَلَّى اللهُ وَسَلَّمَ عَلَى نَبِيِّنَا مُحَمَّدَ وَآلِهِ وَصَحْبِهِ.

الرَّئِسُ الْعَامُ

لِإِدَارَاتِ الْبَحْثِ الْعُلْمِيِّ وَالْإِفْتَاءِ وَالدُّعْوَةِ وَالْإِرشَادِ



عبد العزيز بن عبد الله بن باز



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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التابع



المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة

لمن يهمه الأمر

الدكتور محمد تقي الدين الملالي:

الدكتور محمد محسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعاليه كانوا من ضمن العاملين بالجامعة. وأنهما قد قاما أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات
المحميدة.

وببناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

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سلوى

عمر محمد فلاتة



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

The words ‘Ar-Rahmān’, ‘Ar-Rahīm’ (i.e., the Most Gracious, the Most Merciful) are two words derived from ‘Ar-Rahma’ (i.e., the mercy). And the words ‘Ar-Rahīm’ and ‘Ar-Rāhīm’ have one meaning as the words ‘Al-Ālim’ and ‘Al-‘Ālim’ have one and the same meaning (i.e., the Cognizant One).

(1) SŪRAT AL-FĀTIHĀ⁽¹⁾ (The Opening)

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

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

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

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

٦٥ - كتاب التفسير

﴿أَرْحَمُنُ الرَّحِيمَ﴾: اسمان من الرحمة. الرَّحِيمُ والرَّاحِمُ يَعْنِي واحد، كالعَلِيمُ والعالِمُ.

(١) باب ما جاء في فاتحة الكتاب،

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وسميت أم الكتاب: أنه يبدأ بكتابتها في المصاحف. ويبدأ بقراءتها في الصلاة. ﴿الذين﴾: الجزء في الخير والشر، كما تدین ثداً. وقال مجاهد: ﴿بِالذين﴾ [المعون: ١]: بالحساب. ﴿مدين﴾ [الواقة: ٨١]: محاسين.

٤٤٧٤ - حدثنا مسدد: حدثنا يحيى، عن شعنة، قال: حدثني خبيب بن عبد الرحمن، عن حفص بن عاصم، عن أبي سعيد بن المعلى قال: كنت أصلّي في المسجد فدعاني رسول الله ﷺ فلم

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

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

أَجِبْهُ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنِّي كُنْتُ أُصْلِي فَقَالَ : «أَلَمْ يَقُلِ اللَّهُ : أَسْتَجِبُ لَهُ وَلَلَّهُوَ إِذَا دَعَاكُمْ» ﴿الأنفال: ٢٤﴾ ثُمَّ قَالَ لِي : «الْأَعْلَمُنَّكَ سُورَةً هِيَ أَعْظَمُ السُّورَ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ» . ثُمَّ أَخَذَ يَدِي فَلَمَّا أَرَادَ أَنْ يَخْرُجَ قُلْتُ لَهُ : أَلَمْ تَعْلَمْ : «الْأَعْلَمُنَّكَ سُورَةً هِيَ أَعْظَمُ سُورَةً فِي الْقُرْآنِ؟» قَالَ : «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» ﴿السُّبُّوح﴾ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتُهُ» . [انظر : ٤٦٤٧ ، ٤٧٠٣ ، ٥٠٠٦]

(٢) بَابُ «غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الصَّالِيْنَ»

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

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

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

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

(2) *SŪRAT AL-BAQARAH*
(The Cow)

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

(٢) سورة البقرة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى : «وَعَلَمَ آدَمَ الْأَسْمَاءَ كُلَّهَا» [٣١]

٤٤٧٦ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وَقَالَ لِي خَلِيفَةً: حَدَّثَنَا يَرِيدُ بْنُ رُزْبِعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا، فَيَأْتُونَ أَدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ يَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَمَكَ أَسْمَاءَ كُلِّ شَيْءٍ فَاسْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا، فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ ذَبْهَةً فَيَسْتَحِي، ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعْثَةَ اللَّهِ إِلَى أَهْلِ الْأَرْضِ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحِي، فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمَنِ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، ائْتُوا مُوسَى عَبْدًا كَلْمَةَ اللَّهِ وَأَعْطَاهُ الْتَورَةَ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ

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

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

(2) CHAPTER.

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

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

هُنَاكُمْ، وَيَذْكُرُ قَتْلَ النَّفِيسِ بِغَيْرِ نَفِيسٍ
 فَيَسْتَحِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُو عَيْسَى
 عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَةَ اللَّهِ وَرُوحَهُ،
 فَيَقُولُ: لَسْتُ هُنَاكُمْ، ائْتُو مُحَمَّداً
 وَلَيَعْلَمَ عَبْدًا عَفَرَ اللَّهُ لَهُ مَا تَقدَّمَ مِنْ ذَنْبِهِ
 وَمَا تَأْخَرَ. فَيَأْتُونِي فَأَنْتَلُقُ حَتَّى
 أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ، فَإِذَا رَأَيْتُ
 رَبِّي وَقَعْتُ ساجِداً فَيَدْعُنِي مَا شَاءَ ثُمَّ
 يُقَالُ: ارْفَعْ رَأْسَكَ وَسُلْ تُعْطِهِ، وَقُلْ
 يُسْمِعْ، وَاشْفَعْ شُفَعَّ. فَارْفَعْ رَأْسِي
 فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلَّمُنِيهِ. ثُمَّ أَشْفَعْ
 فَيَحُدُّ لِي حَدَّاً فَأَدْخِلُهُمُ الْجَنَّةَ. ثُمَّ
 أَعُودُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي، مِثْلَهُ، ثُمَّ
 أَشْفَعْ فَيَحُدُّ لِي حَدَّاً فَأَدْخِلُهُمُ الْجَنَّةَ.
 ثُمَّ أَعُودُ الثَّالِثَةَ ثُمَّ أَعُودُ الرَّابِعَةَ
 فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ
 حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ».
 قَالَ أَبُو عَبْدِ اللَّهِ: إِلَّا مَنْ حَبَسَهُ
 الْقُرْآنُ: يَعْنِي قَوْلَ اللَّهِ تَعَالَى:
 «خَلِيلِنِ فِيهَا». [راجع: ٤٤]

قال مُجَاهِدٌ: «إِلَى شَيَاطِينِنَّ»

(٢) بَابٌ:

means their companions from the hypocrites and *Al-Mushrikūn*.⁽¹⁾

(Qur'ānic vocabulary not translated).

[١٤]: أَصْحَابِهِمْ مِنَ الْمُنَافِقِينَ وَالْمُشْرِكِينَ. **﴿جُمِيعٌ بِالْكَفَرِ﴾** [١٩]: اللَّهُ جَامِعُهُمْ. **﴿صَنَعَ﴾** [١٣٨]: دِينُ. **﴿عَلَى الْخَلِيقَيْنَ﴾** [٤٥]: عَلَى الْمُؤْمِنِينَ حَقًّا. قَالَ مُجَاهِدٌ: **﴿بِقُوَّةٍ﴾** [٦٣] يَعْمَلُ بِمَا فِيهِ. وَقَالَ أَبُو الْعَالِيَةِ: **﴿سَرَض﴾** شَكٌ **﴿وَمَا خَلَفَهَا﴾** عِزْرَةٌ لِمَنْ تَقَيَ **﴿لَا شَيْءٌ﴾** لَا يَنْتَصِرُ وَقَالَ غَيْرُهُ: **﴿يَسْوُمُونَكُمْ﴾**: يُوَلُّونَكُمْ **﴿الْوَلَيَةَ﴾** مفتوحة مصدر الولاء وهي الربوبية وإذا كُسرت الواو فهي الإمارة وَقَالَ بَعْضُهُمُ الْحُجُوبُ التِي تُؤْكِلُ كُلُّهَا فَوْمٌ وَقَالَ قَتَادَةُ: **﴿فَبَاءَوْ﴾** فَانْقَلَبُوا وَقَالَ غَيْرُهُ: **﴿بِسْقَيَتُونَ﴾** يَسْتَنْصَرُونَ **﴿شَرَوْا﴾** باعُوا **﴿رَعْنَاكا﴾** مِنَ الرُّعُونَةِ إِذَا أَرَادُوا أَنْ يُحَمِّقُوا إِنْسَانًا قَالُوا رَاعِنَا **﴿لَا يَخْرُزِ﴾** لَا يُعْنِي **﴿خُطُواتِ﴾** مِنَ الْخُطُوَّاتِ وَالْمَعْنَى آثَارُهُ **﴿أَتَلَقَ﴾** اخْتَبَرَ. (٣) بَابُ تَوْلِهِ تَعَالَى: **﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾** [٢٢]

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

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

4477 - حدثنا عثمان بن أبي شيبة: حدثنا جرير: عن منصور، عن أبي وائل، عن عمرو بن شرحبيل، عن عبد الله قال: سألت النبي ﷺ: أيُّ الذِّينَ أَعْظَمُ عِنْدَ اللهِ؟ قال: «أَنْ

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

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

تَجْعَلَ اللَّهُ نَدَا وَهُوَ خَلْقَكَ، قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «وَأَنْ تَقْتَلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ»، قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «أَنْ تُرْزَانِي حَلِيلَةَ جَارِكَ». [انظر: ٤٧٦١، ٦٠٠١، ٦٨٦١، ٦٨٢٢، ٧٥٢٠، ٧٥٢٢]

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

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

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

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

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

(٤) بَابُ «وَظَلَّنَا عَلَيْكُمُ الْعَمَامَ وَأَرْزَلْنَا عَلَيْكُمُ الْفَنَّ وَالسَّلْوَى» إِلَى «يَظَلِّمُونَ» [٢٧]، وَقَالَ مُجَاهِدٌ: الْمَثْنُ صَمْعَةٌ. وَالسَّلْوَى: الصَّيْرُ.

٤٤٧٨ - حَدَّثَنَا أَبُو ثَعِيمٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمَاءُ مِنَ الْمَنْ وَمَأْوَاهَا شِفَاءُ الْلَّعِينِ». [انظر: ٤٦٣٩، ٤٦٣٨]

(٥) بَابٌ: «وَإِذْ قُلْنَا آذُنُوا هَذِهِ الْقَرَيْبَةَ فَكَلُّوا مِنْهَا حَيْثُ شَفِّتُمْ» [٢٨] الآيةَ «رَغَدًا»: واسعاً كثيراً.

٤٤٧٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامَ بْنَ مُنْبَيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «قِيلَ لِبَنِي إِسْرَائِيلَ: «وَادْخُلُوا الْبَابَ سُجْدًا وَقُولُوا حَلَّةً» فَدَخَلُوا يَرْجَحُونَ عَلَى

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

أَسْتَاهِمْ فَبَدَلُوا وَقَالُوا: حِطَّةٌ: حَبَّةٌ
فِي شَعْرَةٍ». [راجع: ٣٤٠٣]

(٦) بَابٌ: «مَنْ كَانَ عَدُوًّا
لِجِبْرِيلَ» [٩٧]

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

٤٤٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنْبِرٍ:
سَمِعَ عَبْدُ اللَّهِ بْنُ بَكْرٍ، حَدَّثَنَا حُمَيْدٌ،
عَنْ أَنَّى قَالَ: سَمِعَ عَبْدُ اللَّهِ بْنُ
سَلَامَ بَقْدُومَ رَسُولِ اللَّهِ ﷺ وَهُوَ فِي
أَرْضٍ يَخْتَرِفُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ:
إِنِّي سَأْتَلُكَ عَنْ ثَلَاثَةِ لَا يَعْلَمُهُنَّ إِلَّا
نَبِيٌّ، فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا
أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ؟ وَمَا يَنْزَعُ
الْوَلَدُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ:
أَخْبَرَنِي يَهُنَّ جِبْرِيلُ آنِفًا، قَالَ:
جِبْرِيلُ؟ قَالَ: «نَعَمْ»، قَالَ: ذَاكَ عَدُوُّ
الْيَهُودِ مِنَ الْمَلَائِكَةِ. فَقَرَأَ هَذِهِ الآيَةَ
«مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ زَلَّ عَلَى
قَلْبِكَ» أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ
تَحْسُرُ النَّاسَ مِنَ الْمَسْرِقِ إِلَى
الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ
فَرِبادَةُ كِيدِ الْحَوْتِ، وَإِذَا سَبَقَ مَاءُ
الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدُ، وَإِذَا
سَبَقَ مَاءَ الْمَرْأَةِ نَزَعَتْ». قَالَ: أَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولَ

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

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

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

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

4481. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا : 'Umar رَضِيَ اللَّهُ عَنْهُ said, "Our best Qur'ān reciter is Ubayy and our best judge is 'Alī; and in spite of this, we leave some of the statements of Ubayy because Ubayy says, 'I do not leave anything that I have heard from Allāh's Messenger ﷺ,' while Allāh تَعَالَى said:

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

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

الله. يا رَسُولَ اللهِ، إِنَّ الْيَهُودَ قَوْمٌ بَهْتُ، وَإِنَّهُمْ إِنْ يَعْلَمُوا يَأْسِلَامِي قَبْلَ أَنْ تَسْأَلُهُمْ يَبْهُثُونِي. فَجَاءَتِ الْيَهُودُ، فَقَالَ الرَّبِيعِي رَضِيَ اللَّهُ عَنْهُ: «أَيُّ رَجُلٍ عَبْدُ اللهِ فِي كُمْ؟» قَالُوا: خَيْرُنَا وَابْنُ خَيْرِنَا، وَسَيِّدُنَا وَابْنُ سَيِّدِنَا. قَالَ: «أَرَأَيْشُمْ إِنْ أَسْلَمَ عَبْدُ اللهِ بْنُ سَلامَ؟» فَقَالُوا: أَعْادَهُ اللهُ مِنْ ذَلِكَ. فَخَرَجَ عَبْدُ اللهِ فَقَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللهِ. فَقَالُوا: شَرُونَا وَابْنُ شَرُونَا، وَاتَّقُصُوهُ. قَالَ: فَهَذَا الَّذِي كُنْتُ أَخَافُ يَا رَسُولَ اللهِ.

[راجع: ٣٣٢٦]

(٧) بَابُ قَوْلِهِ: «مَا نَسَخْنَا مِنْ آيَةٍ أَوْ نُنسِهَا تَأْتِي بِخَيْرٍ مِنْهَا أَوْ مِنْ لَئِكَهَا»

[١٠٦]

٤٤٨١ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَقْرَؤُنَا أُبَيِّ، وَأَقْضَانَا عَلَيْهِ. وَإِنَّا لَنَدْعُ مِنْ قَوْلِ أُبَيِّ وَذَلِكَ أَنَّ أُبَيَا يَقُولُ: لَا أَدْعُ شَيْئاً سَمِعْتُهُ مِنْ رَسُولِ اللهِ رَضِيَ اللَّهُ عَنْهُ. وَقَدْ قَالَ اللَّهُ تَعَالَى: «مَا نَسَخْنَا مِنْ آيَةٍ أَوْ نُنسِهَا» [انظر: ٥٠٠٥]

(٨) بَابُ: «وَقَالُوا أَخْنَادَ اللهَ وَلَدًا»

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

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

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

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

4482 - حدثنا أبو اليمان: أخبرنا شبيب، عن عبد الله بن أبي حسین: حدثنا نافع بن جبير، عن ابن عباس رضي الله عنهمَا عن النبي ﷺ قال: «قال الله: كذبني ابن آدم ولم يكن له ذلك، وشتمني ولم يكن له ذلك. فأمّا تكذيبه إياتي فزعم أني لا أقدر أن أعيده كما كان. وأمّا شتمه إياتي فقوله لي ولد فسبحانى أن أتُخَذ صاحبة أو ولداً». (٩) باب: «وأئْتُنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلّى» [١٢٥] مئاتة: ينبوون: يرجعون.

4483 - حدثنا مسددة: عن يحيى ابن سعيد، عن حميد، عن أنس قال: قال عمر رضي الله عنه: وافقْتَ الله في ثلاثة، أو وافقْتَ ربي في ثلاثة. قلت: يا رسول الله لو اتَّحدتَ منْ مقام إبراهيم مصلى، وقلت: يا رسول الله يدخل عليك البر والفاجر فلن أمرت أمهاه المؤمنين بالحجاب، فأنزل الله آية الحجاب. قال: وبلغني معاذة النبي ﷺ بعض نسائه فدخلت علىهنَّ

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

فُلِتْ: إِنْ أَنْتَهِيْنَ أُو لَيْبَدَلَنَ اللَّهُ
رَسُولُهُ خَيْرًا مِنْكُنَ حَتَّى أَتَيْتُ
إِحْدَى نِسَائِهِ قَالَتْ: يَا عُمَرُ، أَمَا فِي
رَسُولِ اللَّهِ خَيْرًا مَا يَعْطُ نِسَاءً حَتَّى
تَعْظَمُهُنَّ أَنْتَ؟ فَأَنْزَلَ اللَّهُ عَسَى رَبِّهِ
إِنْ طَلَقْنَ أَنْ يَتَدَلَّهُ أَرْجَأَ حَيْرًا مِنْكُنَ
مُسْلِمَتِ» [التحریم: ٥] الآیة. [راجع:

[٤٠٢]

وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا
يَحْيَى ابْنُ أَيُوبَ: حَدَّثَنِي حُمَيْدٌ:
سَمِعْتُ أَنَّهَا، عَنْ عُمَرَ.

(١٠) بَابٌ: «وَإِذْ يَرْفَعُ إِنْرَهُمُ
الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْتَعْلُ رَبَّا تَقْبَلَ
مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ» [٢٧]
[١٢٧] الْقَوَاعِدُ: أَسَاسُهُ، وَاحِدَتُهَا
قَاعِدَةٌ. «وَالْقَوَاعِدُ مِنَ النَّسَاءِ» [النور:
٦٠]: وَاحِدُهَا قَاعِدٌ.

٤٤٨٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالُكُ، عَنْ ابْنِ شَهَابٍ، عَنْ
سَالِمَ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ
مُحَمَّدٍ ابْنَ أَبِي بَكْرٍ أَخْبَرَ عَبْدَ اللَّهِ بْنَ
عُمَرَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى
عَنْهَا رَوْجَ النَّبِيِّ خَيْرًا أَنَّ النَّبِيِّ
قَالَ: «أَلَمْ تَرَى أَنَّ قَوْمَكَ بَنَوُ الْكَعْبَةَ
وَاقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟»
فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا تَرُدُّهَا عَلَى
قَوَاعِدِ إِبْرَاهِيمَ؟ قَالَ: «لَوْلَا حَدَّثَنُ
قَوْمَكَ بِالْكُفْرِ». فَقَالَ عَبْدُ اللَّهِ بْنُ

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

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

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

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

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

عُمَرٌ: لَئِنْ كَانَتْ عَاشَةً سَوَّعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ مَا أَرَى رَسُولَ اللَّهِ ﷺ تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلْبَاهُنَّ الْحَجَرُ إِلَّا أَنَّ الْبَيْتَ لَمْ يَتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ. [راجع: ١٢٦]

(11) بَابٌ : «فُولُوا مَاءِنَكَ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا» [١٣٦]

٤٤٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرُؤُونَ التَّوْرَأَ بِالْعِرْبَانِيَّةِ وَيُقْسِرُونَهَا بِالْعِرْبَيَّةِ لِأَهْلِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ وَ«فُولُوا مَاءِنَكَ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا» الْآيَةُ. [انظر: ٧٣٦٢]

[٧٥٤٢]

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

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

(12) بَابٌ قَوْلُهُ تَعَالَى : «سَيَقُولُ الشَّفَاهُ مِنْ أَنْفَاسٍ مَا وَلَمْهُمْ عَنْ قِيلَتِهِمْ» [١٤٢] الْآيَةُ

٤٤٨٦ - حَدَّثَنَا أَبُو نُعِيمٍ: سَعَ زُهْرِيًّا، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ صَلَّى إِلَيْهِ بَيْتَ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا. وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِيلَتُهُ قِيلَ الْبَيْتِ، وَإِنَّهُ صَلَّى أَوْ

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

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

(13) CHAPTER. The Statement of Allāh تعالى:

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

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

صَلَاةَ الصَّفِيرِ وَصَلَّى مَعَهُ قَوْمٌ فَخَرَجَ رَجُلٌ مِّنْ كَانَ صَلَّى مَعَهُ فَرَأَى عَلَى أَهْلِ الْمَسْجِدِ وَهُمْ رَاكِعُونَ، قَالَ: أَشْهُدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ ﷺ قَبْلَ مَكَّةَ فَدَارُوا كَمَا هُمْ قَبْلَ النَّبِيِّ وَكَانَ الَّذِي مَاتَ عَلَى الْقَبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قَبْلَ النَّبِيِّ رِجَالٌ قُتِلُوا لِمَ نَدْرَ مَا نَقُولُ فِيهِمْ. فَأَنْزَلَ اللَّهُ: ۝وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ يَأْنِسُ إِلَيْكُمْ لَرْفُوفٌ رَّحِيمٌ ۝ [١٤٣].

[راجع: ٤٠]

(١٣) بَابُ قَوْلِهِ تَعَالَى: ۝وَكَذَلِكَ جَعَلْنَاكُمْ أَمَّةً وَسَطًا لِتَكُونُوا شَهَادَةً عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۝ [١٤٣]

٤٤٨٧ - حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا جَرِيرٌ وَأَبُو أَسَمَةَ وَاللَّفْظُ لِجَرِيرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ. وَقَالَ أَبُو أَسَمَةَ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ۝يُذْعَى نُوحٌ يَوْمَ الْقِيَامَةِ فَيَقُولُ: لَيْكَ وَسَعَدَيْكَ يَا رَبَّ. فَيَقُولُ: هَلْ

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

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

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

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

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

بَلَغْتَ؟ فَيَقُولُ : نَعَمْ، فَيُقَالُ لِأُمِّهِ : هَلْ بَلَغْتُكُمْ؟ فَيَقُولُونَ : مَا أَنَا مِنْ ذَدِيرٍ، فَيَقُولُ : مَنْ يَشْهُدُ لَكَ؟ فَيَقُولُ : مُحَمَّدٌ وَأُمِّهُ، فَيَسْتَهِدُونَ أَنَّهُ قَدْ بَلَغَ ॥ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ॥ فَذَلِكَ قُوْلُهُ عَزَّ وَجَلَّ : ॥ وَكَذَلِكَ جَعَلْتُكُمْ أَمَّةً وَسَطَا لِتَكُونُوا شَهَادَةً عَلَى النَّاسِ ॥ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ॥» والوسط : العدل . [راجع : ٣٢٣٩]

(١٤) بَابُ قَوْلِ اللَّهِ تَعَالَى : «وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِتَعْلَمَ مَنْ يَتَّبِعُ أَرْسَلْنَا ॥ الآية [١٤٣].

٤٤٨٨ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا : يَبْنَا النَّاسُ يُصْلُوْنَ الصُّبْحَ فِي مَسْجِدٍ قُبَّاءً إِذْ جَاءَ جَاءَ فَقَالَ : أَنْزَلَ اللَّهُ عَلَى النَّبِيِّ ﷺ فُرَاتَانًا أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا، فَتَوَجَّهُوا إِلَى الْكَعْبَةِ . [راجع : ٤٠٣]

(١٥) بَابُ قَوْلِهِ تَعَالَى : «فَقَدْ زَرَ تَقْلِبَ وَهِمَكَ فِي السَّمَاءِ ॥ الآية [١٤٤]

٤٤٨٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَيْيَهِ، عَنْ

Makkah) except myself.

(16) CHAPTER. The Statement of Allāh سالى: “And even if you were to bring to the people of the Scripture (Jews and Christians), all the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) they would not follow your Qiblah (prayer direction)...” (V.2:145)

4490. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: While some people were offering morning prayer at Quba’, a man came to them and said, “Some Qur’ānic verses have been revealed to Allāh’s Messenger ﷺ tonight and he has been ordered to face the Ka’bah at Makkah [in Ṣalāt (prayer)], so you, too, should turn your faces towards it.” At that moment their faces were towards Sham (i.e., Jerusalem), so they turned towards the Ka’bah (at Makkah).

(17) CHAPTER. “Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka’bah at Makkah) as they recognise their sons...” (V.2:146).

4491. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: While some people were offering morning prayer at Qubā’ (mosque), someone came to them and said, “Tonight some Qur’ānic Verses have been revealed to the Prophet ﷺ, and he has been ordered to face the Ka’bah (at Makkah) [during Ṣalāt (prayers)], so you, too, should turn your faces towards it.” At that time their faces were towards Sham (Jerusalem), so they turned towards the Ka’bah (at Makkah).

أَنَّمَا رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: لَمْ يُقْرَبْ مِنْ مَنْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(١٦) بَابُ «وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ مَا تَعْرِفُ مَا تَعْرِفُ قِبَلَتَكُمْ» الآية [١٤٥].

٤٤٩٠ - حَدَّثَنَا خَالِدُ بْنُ مَخْلُدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: يَبْيَنُ النَّاسُ فِي الصِّبْحَةِ بِقُبَّاَءِ جَاءُهُمْ رَجُلٌ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ وَقَدْ أَمْرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ، أَلَا فَاسْتَقْبِلُوهَا. وَكَانَ وَجْهُ النَّاسِ إِلَى الشَّامِ فَاسْتَدَارُوا بِوُجُوهِهِمْ إِلَى الْكَعْبَةِ. [راجع: ٤٠٣]

(١٧) بَابُ «الَّذِينَ مَاتَيْنَاهُمْ أَنْكِتَبْ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ»

٤٤٩١ - حَدَّثَنَا يَحْيَى بْنُ قَزَّاعَةَ: حَدَّثَنَا مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: يَبْيَنُ النَّاسُ بِقُبَّاَءِ فِي صَلَاةِ الصِّبْحِ إِذْ جَاءُهُمْ أَبِي فَقَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أَمْرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

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

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

(١٨) بَابٌ: «وَلِكُلِّ وِجْهٍ هُوَ مُؤْلَمٌ»
الآية [١٤٨]

٤٤٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشْتَى
قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ:
حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ
البَرَاءَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ:
صَلَّيْنَا مَعَ النَّبِيِّ نَحْنُ نَحْوَ بَيْتِ
الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سِبْعَةَ عَشَرَ
شَهْرًا، ثُمَّ صَرَفْنَا نَحْوَ الْقِبْلَةِ». [٤٠]

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

4493. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْعَزِيزِ: While some people were at Qubā’ (offering) morning prayer, a man came to them and said, “Last night Qurā’nic Verses have been revealed whereby the Prophet ﷺ has been ordered to face the Ka’bah (at Makkah), so you, too, should face it.” So they, keeping their postures, turned towards the Ka’bah. Formerly the people were facing Sham (Jerusalem).

(١٩) بَابٌ: «وَمِنْ حَيْثُ خَرَجْتَ
فَوَلِّ وَجْهَكَ شَطَرَ الْمَسْجِدِ الْعَرَمِ»
الآية [١٤٩]

٤٤٩٣ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ
مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ:
سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ تَعَالَى
عَنْهُمَا يَقُولُ: يَبْيَنُّا النَّاسُ فِي الصِّرَاطِ
بِقَبَاءِ إِذْ جَاءُهُمْ رَجُلٌ فَقَالَ: أَنْزَلَ
اللَّهُ أَكْلَهُ فُرَآنٌ فَأَمَرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ
فَاسْتَقْبَلُوهَا، وَاسْتَدَارُوا كَهْيَاتِهِمْ
فَتَوَجَّهُوا إِلَى الْكَعْبَةِ وَكَانَ وَجْهُ التَّائِبِ
إِلَى الشَّامِ. [٤٠٣]

(٢٠) بَابٌ: «وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
وَجْهَكَ شَطَرَ الْمَسْجِدِ الْعَرَمِ وَحَيْثُ مَا
كُنْتُمْ فَوَلُوا وَبِوَهْكُمْ شَطَرُوكُمْ» [١٥٠].

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

4494. Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: While some people were offering the

٤٤٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

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

عَنْ مَالِكِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،
عَنْ ابْنِ عُمَرَ قَالَ: يَسِّمَا النَّاسُ فِي
صَلَاةِ الصُّبْحِ بِقُبَّاءٍ إِذْ جَاءُهُمْ أَتَ
فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ
عَلَيْهِ الْلِّيَّلَةَ وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ
فَاسْتَقْبِلُوهَا وَكَانَتْ وَجْهُهُمْ إِلَى
الشَّامِ، فَاسْتَدَارُوا إِلَى الْقِبْلَةِ.

[راجع: [٤٠٣]

(21) CHAPTER. The Statement of Allāh تعالى:

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

(٢١) بَابُ قَوْلِهِ تَعَالَى «إِنَّ أَصْنَافًا
وَالْمَرْوَةَ مِنْ شَعَابِ الرَّبِّ» الْآيَةُ [١٥٨]
شَعَابُرُ: عَلَاماتُ، وَاحِدَتُهَا
شَعِيرَةٌ. وَقَالَ ابْنُ عَبَّاسٍ: الصَّفَوَانُ:
الْحَجَرُ، وَيَقُولُ: الْحَجَارَةُ الْمُلْسُ
الَّتِي لَا تُنْتَشِّرُ شَيْئًا وَالْوَاحِدَةُ صَفَوَانٌ
بِمَعْنَى الصَّفَا. وَالصَّفَا لِلْجَمِيعِ.

٤٤٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ أَتَهُ قَالَ: قُلْتُ لِعَائِشَةَ
زَوْجِ النَّبِيِّ ﷺ وَأَنَا يَوْمَئِذٍ حَدِيثُ
السُّنْنِ: أَرَأَيْتَ قَوْلَ اللَّهِ تَبَارَكَ
وَتَعَالَى: «إِنَّ أَصْنَافًا وَالْمَرْوَةَ مِنْ شَعَابِ
الَّرِّبِّ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا
جُنَاحَ عَلَيْهِ أَنْ يَطَوَّفَ بِهِمَا» فَمَا
أَرَى عَلَى أَحَدٍ شَيْئًا أَنْ لَا يَطَوَّفَ
بِهِمَا، فَقَالَتْ عَائِشَةُ: كَلَّا لَوْ كَانَتْ
كَمَا تَقُولُ كَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ
لَا يَطَوَّفَ بِهِمَا، إِنَّمَا أَنْزَلْتُ هَذِهِ
الْآيَةَ فِي الْأَنْصَارِ كَانُوا يُهْلِكُونَ لِمَنَاءَ

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

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

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

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

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

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

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

4497. Narrated ‘Abdullāh: The رَضِيَ اللَّهُ عَنْهُ أَبِي

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

وكان من مَنَّا حَذَّرَ قُدُنِيدَ، وكانوا يَسْحَرُونَ أَنْ يَطْوَفُوا بَيْنَ الصَّفَا والمرْوَةِ. فَلَمَّا جَاءَ الإِسْلَامُ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَنْهُ آيَةً أَنَّ الصَّفَا وَالمرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَفَ بِهِمَا». [راجع: ١٦٤٣]

٤٤٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ قَالَ: سَأَلْتُ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الصَّفَا وَالمرْوَةِ، فَقَالَ: كُنْتَا تَرَى أَنَّهُمَا مِنْ أَمْرِ الْجَاهِيلِيَّةِ فَلَمَّا كَانَ الإِسْلَامُ أَمْسَكْنَا عَنْهُمَا فَأَنْزَلَ اللَّهُ تَعَالَى عَنْهُ آيَةً أَنَّ الصَّفَا وَالمرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْمَرَ فَلَا جُنَاحَ عَلَيْهِ».

[راجع: ١٦٤٨]

(٢٢) بَابُ قَوْلِهِ تَعَالَى: وَمِنْ أَنَّاسٍ سَمِّيَّ بِنَجْدٍ مِنْ دُونِ اللَّهِ أَنْدَادًا يُجْهُوْهُمْ كُصُّبِ اللَّهِ» [١٦٥]

يعنى أَصْدَادًا، وَاحِدُهَا نِدٌّ.

٤٤٩٧ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي

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

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

حَمْرَةً، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ،
عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ كَلِمَةً
وَقُلْتُ أُخْرَى، قَالَ النَّبِيُّ ﷺ: «مَنْ
مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدَا
دَخَلَ النَّارَ»، وَقُلْتُ أَنَا: مَنْ مَاتَ
وَهُوَ لَا يَدْعُو اللَّهَ نِدَا دَخَلَ الْجَنَّةَ.

[راجع: ١٢٣٨]

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

(٢٣) بَابٌ: «يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّكُمْ
عَلَيْكُمُ الْقِسْمَانِ» الآية [١٧٨].

(عَفْعَةً): تُرُكَ.

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

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

٤٤٩٨ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا
سُفِيَّانُ: حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ
مُجَاهِدًا قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ
رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: كَانَ فِي بَنِي
إِسْرَائِيلَ الْقِصَاصُ وَلَمْ تَكُنْ فِيهِمْ
الْدِيَّةَ فَقَالَ اللَّهُ تَعَالَى لِهِمْ أَلْمَةً:
«كُلُّكُمْ عَلَيْكُمُ الْقِسْمَانِ فِي الْمُنْتَلَى الْخَرْ
بِالْخَرْبِ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ
عَفَى لَهُ مِنْ أَخِيهِ شَيْءًا» فَالْعَفْوُ أَنْ يَقْبَلَ
الْدِيَّةَ فِي الْعَمْدَ «فَإِنَّمَا بِالْمَعْرُوفِ وَأَدَاءَ
إِلَيْهِ بِإِحْسَانٍ» يَتَّبَعُ بِالْمَعْرُوفِ وَيُؤْدِي
بِإِحْسَانٍ «ذَلِكَ حَقِيقَةٌ مِّنْ رَبِّكُمْ
وَرَحْمَةً» مِمَّا كُتِبَ عَلَى مَنْ كَانَ
قَبْلَكُمْ «فَمَنْ أَعْنَدَ بَعْدَ ذَلِكَ فَلَمْ
عَذَّبْ أَيْمَنًا» قُتِلَ بَعْدَ قَبْوِ الْدِيَّةِ.

[انظر: ٦٨٨١]

4499. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The prescribed Law of Allāh is the equality in punishment (i.e., *Al-*

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

Qisāṣ)." (In cases of murders, etc.)

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

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

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

حَدَّثَنَا عَنِ النَّبِيِّ ﷺ قَالَ: «كِتَابُ اللَّهِ الْقِصَاصُ». [رَاجِعٌ: ٢٧٠٣]

٤٥٠٠ - حدثني عبد الله بن مثير: سمع عبد الله بن بكر السهميّ: حدثنا حميد، عن أنس: أن الربيع عمته كسر ثانية جارية فطلبوها إليها العفوه فأبوا، فعرضا الأرش فأبوا، فأتوا رسول الله ﷺ وأبوا إلا القصاص، فأمر رسول الله ﷺ بالقصاص، فقال أنس بن التضر: يا رسول الله، تكسر ثانية الربيع؟ لا والذى يعثك بالحق لا تكسر ثيتها، فقال رسول الله ﷺ: يا أنس، كتاب الله القصاص، فرضي القوم فعفوا، فقال رسول الله ﷺ: إِنَّمَّا عِبَادُ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ». [رَاجِعٌ: ٢٧٠٣]

(٤٤) بَابٌ: «يَأَيُّهَا الَّذِينَ آمَنُوا كُنْ بِعِنْكُمُ الْمُسِيَّمَ كَمَا كُنْتَ عَلَى الَّذِينَ مِنْ بَلْكُمْ لَمْكُمْ تَنَعَّمُونَ» [١٨٣]

٤٥٠١ - حدثنا مسدد: حدثنا يحيى، عن عبد الله قال: أخبرني نافع، عن ابن عمر رضي الله عنهمَا قال: كان عاشوراء يصومه أهل الجاهلية، فلما نزل رمضان من شاء

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

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

صَامَهُ وَمَنْ لَمْ يَشأْ لَمْ يَصُمْهُ.

[راجع: ١٨٩٢]

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

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

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

٤٥٠٣ - حَدَّثَنِي مَحْمُودٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلَ عَلَيْهِ الْأَشْعَثُ وَهُوَ يَطْعَمُ فَقَالَ: الْيَوْمُ عَاشُورَاءُ، فَقَالَ: كَانَ يُصَامُ قَبْلَ أَنْ يَنْزَلَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ ثُرَكَ فَادْنَ فَكُلْ.

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

٤٥٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِّنِ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ يَوْمُ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ وَكَانَ النَّبِيُّ ﷺ يَصُومُهُ فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمْرَ بِصِيَامِهِ، فَلَمَّا نَزَلَ رَمَضَانُ كَانَ رَمَضَانُ الْفَرِيقَةَ وَثُرَكَ عَاشُورَاءَ فَكَانَ مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ لَمْ يَصُمْهُ. [راجع: ١٥٩٢]

(٢٥) **باب قولِه تَعَالَى:** ﴿إِنَّمَا مَنْدُودِيَّ فَمَنْ كَانَ مِنْكُمْ مُّرِيضًا أَوْ

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

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

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

4505. Narrated ‘Atā’ that he heard Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا reciting the Divine Verse :

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

عَلَى سَفَرٍ فَعَدَةٌ مِّنْ أَيَّامٍ أُخْرَى وَعَلَى
الَّذِينَ يُطْبِقُونَهُ فِدَيَةٌ طَعَامٌ مِّشْكِينٌ
فَمَنْ تَفَعَّلَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَنْ تَصُومُوا
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

[١٨٤]

وَقَالَ عَطَاءً: يُفْطَرُ مِنَ الْمَرَضِ
كُلُّهُ كَمَا قَالَ اللَّهُ تَعَالَى. وَقَالَ الْحَسَنُ
وَإِبْرَاهِيمُ فِي الْمُرْضِعِ وَالْحَامِلِ: إِذَا
خَافَتَا عَلَى أَنْفُسِهِمَا أَوْ وَلَدَهُمَا
تُفْطِرَانِ ثُمَّ تَقْضِيَانِ. وَأَمَّا الشَّيْخُ
الْكَبِيرُ إِذَا لَمْ يُطِقِ الصَّيَامَ فَقَدْ أَطْعَمَ
أَنْسُ بْنُ مَالِكٍ بَعْدَمَا كَبِيرًا عَامًا أَوْ
عَامَيْنِ كُلَّ يَوْمٍ مُسْكِنًا خَيْرًا وَلَحْمًا
وَأَفْطَرَ، قِرَاءَةً الْعَامَةِ: يُطْبِقُونَهُ وَهُوَ
أَكْثَرُ.

٤٥٠٥ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا
رَفِيعٌ: حَدَّثَنَا زَكَرِيَا بْنُ إِسْحَاقَ:
حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءٍ:
سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: ﴿وَعَلَى
الَّذِينَ يُطْبِقُونَهُ فِدَيَةٌ طَعَامٌ مِّشْكِينٌ﴾
قَالَ ابْنُ عَبَّاسٍ: لَيَسْتُ يَمْسُو خَوَّةً،
هُوَ الشَّيْخُ الْكَبِيرُ وَالمرْأَةُ الْكَبِيرَةُ لَا
يَسْتَطِيعانِ أَنْ يَصُومَا فَلْيَطْعَمَا مَكَانَ
كُلِّ يَوْمٍ مُسْكِنًا.

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

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

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

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

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

باب: «فَمَنْ شَهِدَ مِنْكُمُ الْأَشْهَرَ فَلْيَصُمِّهُ» [١٨٥]

٤٥٠٦ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَغْلَى: حَدَّثَنَا عَيْنُدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قَرَا «فِذِيَّةَ طَعَامٍ مُسْكِنٍ» قَالَ: هِيَ مَنسُوخَةٌ.

[راجع: ١٩٤٩]

٤٥٠٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بُكْرُ بْنُ مُضْرَبِ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرِ ابْنِ عَبْدِ اللَّهِ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ بْنِ الْأَكْنَعِ، عَنْ سَلَمَةَ قَالَ: لَمَّا نَزَّلَتْ «وَعَلَى الَّذِينَ يُطِيقُونَهُ فِذِيَّةَ طَعَامٍ مُسْكِنٍ» كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَفَتَّدَ حَتَّى نَزَّلَتِ الْآيَةُ الَّتِي بَعْدَهَا فَسَخَّنَهَا. قَالَ أَبُو عَبْدِ اللَّهِ: مَا تَبَكَّرَ قَبْلَ يَزِيدَ.

باب: «أُجِلَّ لَكُمْ لَيْلَةً الْقِيَامِ أَرْفَثَ إِنَّ نَسَائِكُمْ» إِلَى قَوْلِهِ: «وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ» [١٨٧]

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

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

ابنَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ
أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ
رَضِيَ اللَّهُ تَعَالَى عَنْهُ: لَمَّا تَرَلَ صَوْمُ
رَمَضَانَ كَانُوا لَا يَقْرَبُونَ النِّسَاءَ
رَمَضَانَ كُلَّهُ وَكَانَ رِجَالٌ يَخُونُونَ
أَنفُسَهُمْ، فَأَنْزَلَ اللَّهُ تَعَالَى: «عَلِمَ اللَّهُ
أَنَّكُمْ كُنْتُمْ تَخْنَثُونَ أَنْفُسَكُمْ فَنَابَ
عَلَيْكُمْ» الآية. [راجع: ١٩١٥]

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

(٢٨) بَابٌ: «وَلَمَّا وَأَشْرَبُوا حَتَّى يَبْيَّنَ
لُكُورُ الْحَيْطُ الأَبْيَضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ
الْفَقْرِ» الآية [١٨٧]. «الْعَنكُفُ»

[الحج: ٢٥]: المُقِيمُ.

٤٠٩ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ
حُصَيْنِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ
قَالَ: أَخْذَ عَدِيًّا عِقَالًا أَبْيَضَ وَعَقَالًا
أَسْوَدَ، حَتَّى كَانَ بَعْضُ اللَّيْلِ نَظَرَ فِلْمَ
يَسْتَبِينَا فَلَمَّا أَضَبَحَ قَالَ: يَا رَسُولَ
اللَّهِ، جَعَلْتُ تَحْتَ وِسَادَتِي، قَالَ:
إِنَّ وِسَادَكَ إِذَا لَعَرِيقَشَ أَنْ كَانَ
الْحَيْطُ الْأَبْيَضُ وَالْأَسْوَدُ تَحْتَ
وِسَادَتِكَ». [راجع: ١٩١٦]

٤١٠ - حَدَّثَنَا قَيْمَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا جَرِيرٌ، عَنْ مُطَرْفِبٍ، عَنِ
الشَّعْبِيِّ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ رَضِيَ
اللَّهُ تَعَالَى عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ
اللَّهِ، مَا الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ

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

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

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

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

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

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

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

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

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

الأسود؟ أهُمَا الْخَيْطانِ؟ قَالَ: «إِنَّكَ لَعَرِيْضُ الْفَقَا إِنْ أَبْصَرْتَ الْخَيْطِينَ». ثُمَّ قَالَ: «لَا، بَلْ هُوَ سَوَادُ اللَّيلِ وَبَيْاضُ النَّهَارِ». [راجع: ١٩١٦]

٤٥١١ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ مُحَمَّدُ بْنُ مُطَرْفٍ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ بْنِ سَعْدٍ قَالَ: أَنْزَلَتْ **﴿وَكُلُوا وَأَشْرُوْا حَتَّى يَبْيَسَ﴾** لِكُلِّ الْعَيْطِ الْأَبْيَضِ مِنَ الْخَيْطِ الْأَسْوَدِ وَلَمْ يُنْزَلْ **﴿مِنَ الْفَجْرِ﴾** وَكَانَ رِجَالٌ إِذَا أَرَادُوا الصَّوْمَ رَبَطُوا أَحَدُهُمْ فِي رِجْلِيهِ الْخَيْطِ الْأَبْيَضِ وَالْخَيْطِ الْأَسْوَدِ وَلَا يَرَاهُ يَأْكُلُ حَتَّى يَبْيَسَ لَهُ رُؤْيَتُهُمَا. فَأَنْزَلَ اللَّهُ بَعْدَ **﴿مِنَ الْفَجْرِ﴾** فَعَلِمُوا أَنَّمَا يَنْهَا اللَّيْلَ مِنَ النَّهَارِ.

(٢٩) بَابُ ﴿وَلَيْسَ الْبِرُّ بِإِنْ تَأْتُوا بِالْبَيْوْتِ مِنْ ظُهُورِهِمَا وَلَكِنَّ الْبِرَّ مِنْ أَنْقَعَ﴾ الآية [١٨٩]

٤٥١٢ - حَدَّثَنَا عَبْدِ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: كَانُوا إِذَا أَخْرَمُوا فِي الْجَاهِلِيَّةِ أَتَوْا بَيْتَ مِنْ ظَهِيرَهُ، فَأَنْزَلَ اللَّهُ تَعَالَى **﴿وَلَيْسَ الْبِرُّ بِإِنْ تَأْتُوا بِالْبَيْوْتِ مِنْ ظُهُورِهِمَا وَلَكِنَّ الْبِرَّ مِنْ أَنْقَعَ وَأَنْوَى الْبَيْوْتَ مِنْ أَنْوَيْهِمَا﴾. [راجع: ١٨٠٣]**

(٣٠) بَابُ قَوْلِهِ: **﴿وَقَاتَلُوكُمْ حَتَّى لا تَكُونَ فِتْنَةً وَيَكُونُ الَّذِينَ يَلِلُونَ فَإِنْ آتَهُمَا فَلَا**

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

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

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

عَذَّبَنَ إِلَّا عَلَى الْفَلَّالِيْنَ ﴿١٩٣﴾ [١٩٣]

٤٥١٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحَمَنِ: حَدَّثَنَا عَيْيَدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَتَاهُ رَجُلٌ فِي فِتْنَةِ أَبْنَ الرُّزْبَرِ فَقَالَ: إِنَّ النَّاسَ قَدْ ضَيَّعُوا وَأَنْتَ أَبْنُ عُمَرَ وَصَاحِبُ التَّبِيَّبِ ﷺ فَمَا يَمْنَعُكَ أَنْ تَخْرُجَ؟ فَقَالَ: يَمْنَعُنِي أَنَّ اللَّهَ حَرَّمَ دَمَ أَخِي، قَالَ: أَلَمْ يَقُلِ اللَّهُ: ﴿وَقَاتَلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾؟ فَقَالَ: قَاتَلْنَا حَتَّى لَمْ تَكُنْ فِتْنَةً وَكَانَ الدِّينُ لِلَّهِ، وَأَتْهُمْ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةً وَيَكُونُ الدِّينُ لِغَيْرِ اللَّهِ. [راجع: ٣١٣٠]

٤٥١٤ - وَزَادَ عُثْمَانُ بْنُ صَالِحٍ: عَنْ أَبْنَ وَهْبٍ قَالَ: أَخْبَرَنِي فُلَانٌ وَحَيْوَةُ ابْنِ شُرَيْبِعٍ، عَنْ بَكْرِ بْنِ عَمْرُو الْمَعَافِرِيِّ: أَنَّ بُكَيْرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ عَنْ نَافِعٍ: أَنَّ رَجُلًا أَتَى أَبَنَ عُمَرَ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، مَا حَمَلَكَ عَلَى أَنْ تَحْجَّ عَامًا وَتَعْتَمِرَ عَامًا وَتَتْرُكَ الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ قَدْ عِلِّمْتَ مَا رَغَبَ اللَّهُ فِيهِ؟ قَالَ: يَا أَبَنَ أَخِي، بُنْيَ الإِسْلَامُ عَلَى خَمْسٍ: إِيمَانٍ بِاللَّهِ وَرَسُولِهِ،

the believers fall to fighting, then make peace between them both, but if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allāh.' (V.49:9) 'And fight them till there is no more *Fitnah*','' Ibn 'Umar said, "We did it during the lifetime of Allāh's Messenger ﷺ when Islām had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more *Fitnah* (trial, affliction or oppression).

4515. The man said, "What is your opinion about 'Uthmān and 'Ali?" Ibn 'Umar said, "As for 'Uthmān, it seems that Allāh has forgiven him, but you people dislike that he should be forgiven. And as for 'Ali, he is the cousin of Allāh's Messenger ﷺ and his son-in-law." Then he pointed with his hand and said, "That is his house which you see."⁽¹⁾

(31) CHAPTER. Allāh's Statement: "And spend in the Cause of Allāh (i.e., *Jihād* of all kinds), and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves *Al-Muhsinūn* (the good-doers)." (V.2:195)

4516. Narrated Abū Wā'il: Hudhaifa said, "The Verse:

'And spend in the Cause of Allāh (i.e., *Jihād* of all kinds) and do not throw yourselves into destruction...' (V.2:195) was revealed concerning spending in

والصلوات الخمس، وصيام رمضان، وأداء الركاء، وحج البيت.
قال: يا أبا عبد الرحمن، ألا تسمع ما ذكر الله في كتابه ﴿وَلَن طَأْتَنَا مِنَ الْمُؤْمِنِينَ أَفَتَلُوا فَاصْلَحُوا بَيْنَهُمْ فَإِنْ بَعْدَ إِنَّهُمْ عَلَى الْأَخْرَى فَقَسَلُوا أَنَّهُ يَتَبَغَّ حَتَّى يَأْتِيَهُ اللَّهُ﴾ ﴿وَقَاتَلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾ قال: فَعَنْا عَلَى عَهْدِ رَسُولِ الله ﷺ وَكَانَ الإِسْلَامُ قَلِيلًا، فَكَانَ الرَّجُلُ يُقْتَلُ فِي دِينِهِ إِمَّا قُتِلَوْهُ وَإِمَّا يُعَذَّبُوْهُ حَتَّى كَثُرَ الإِسْلَامُ فَلَمْ تَكُنْ فِتْنَةً. [راجع: ٣١٣٠]

٤٥١٥ - قال: فما قوله في عليٍ وعثمان؟ قال: أما عثمان فكان الله عفأ عنه، وأما أئتم فكرهتم أن يغفو عنه. وأما عليٌ فابن عم رسول الله ﷺ وختنه، وأشار بيده فقال: هذا بيته حيث ترون. [راجع: ٨]
(٣١) باب قوله: ﴿وَأَنِيقُوا فِي سَبِيلِ اللهِ وَلَا ثُلُقُوا بِأَيْمَنِكُمْ إِلَى الْتَّهْلِكَةِ وَأَخْسِرُوا إِنَّ اللهَ يُحِبُّ الْمُخْسِنِينَ﴾ [١٩٥] التهلكة والهلاك واحد

٤٥١٦ - حدثني إسحاق: حدثنا التضر: حدثنا شعبة، عن سليمان قال: سمعت أبا وائل: عن حذيفة: ﴿وَأَنِيقُوا فِي سَبِيلِ اللهِ وَلَا ثُلُقُوا بِأَيْمَنِكُمْ إِلَى

(1) (H. 4515) i.e., among the houses of the Prophet ﷺ.

Allāh's Cause (i.e., *Jihād*).⁽¹⁾

(32) CHAPTER. The Statement of Allāh

: تعالى :

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

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

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

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

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

الله عز وجل قال: تركت في النفقه.

(٣٢) باب قوله تعالى: «فَمَنْ كَانَ مِنْكُمْ تَرَيْضًا أَوْ يَهْدِي إِذْنَى مِنْ رَأْسِهِ» [١٩٦]

٤٥١٧ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْبَهَانِي قَالَ: سَعَيْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلَ قَالَ: فَعَدْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ فِي هَذَا الْمَسْجِدِ، يَعْنِي مَسْجِدَ الْكُوْفَةِ، فَسَأَلْتُهُ عَنْ: فِدْيَةٍ مِنْ صِيَامٍ فَقَالَ: حُمِلْتُ إِلَى التَّبِيَّ بْنِ عَلِيٍّ وَالْقَمْلُ يَسْتَأْنِثُ عَلَى وَجْهِي فَقَالَ: «مَا كُنْتُ أُرَى أَنَّ الْجَهَدَ قَدْ بَلَغَ بِكَ هَذَا، أَمَا تَجِدُ شَاهِةً؟» قُلْتُ: لَا، قَالَ: «صُمْ ثَلَاثَةِ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ لِكُلِّ مُسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ، وَاحْلُقْ رَأْسَكَ». فَنَزَّلْتُ فِي خَاصَّةٍ وَهِيَ لَكُمْ عَامَةً. [راجع: ١٨١٤]

(٣٣) بَابٌ: «فَمَنْ تَمَّعَ بِالْمُتَّعَةِ إِلَى لِنْجٍ» [١٩٦]

٤٥١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عِمَرَانَ أَبِي بَكْرٍ: حَدَّثَنَا أَبُو رَجَاءَ، عَنْ عِمَرَانَ بْنِ حُصَيْنِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: تَرَكَ آئِهَ المُتَّعَةَ فِي كِتَابِ اللَّهِ فَفَعَلْنَاهَا مَعَ رَسُولِ اللَّهِ بِرَبِّ الْفَرْqَانِ وَلَمْ يُنْزَلْ فُرْqَانٌ يُحَرِّمُهُ

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

ولم يئن عنها حتى مات، قال رجلٌ
برأيه ما شاء. قال محمدٌ يقال: إنَّهُ
عمرٌ. [راجع: ١٥٧١]

(٣٤) بابٌ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ
أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

[١٩٨]

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

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

٤٥١٩ - حَدَّثَنِي مُحَمَّدٌ قَالَ:
أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا
قَالَ: كَانَتْ عُكَاظُ وَمَحَاجَةُ وَذُو
الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ فَتَأَثَّمُوا
أَنْ يَتَجَرَّوْا فِي الْمَوَاسِيمِ فَنَزَّلَهُنَّا
عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ فِي مَوَاسِيمِ الْحَجَّ. [راجع:
١٧٧٠]

(٣٥) بابٌ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ
أَكَاسَ الْكَاسِ﴾ [١٩٩]

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

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

٤٥٢٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا مُحَمَّدُ بْنُ حَازِمٍ: حَدَّثَنَا هِشَامٌ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى
عَنْهَا قَالَتْ: كَانَتْ قُرِينُشُ وَمَنْ دَانَ
دِينَهَا يَقْفَونَ بِالْمُزْدَلَفَةِ وَكَانُوا يُسَمِّونَ
الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقْفَونَ
بِعَرَفَاتِ، فَلَمَّا جَاءَ الإِسْلَامُ أَمَرَ اللَّهُ
تَعَالَى بِإِلَهِ أَنْ يَأْتِي عَرَفَاتٍ ثُمَّ يَقْفَ بِهَا
ثُمَّ يُفِيضُ مِنْهَا، فَذَلِكَ قَوْلُهُ تَعَالَى:
﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَكَاسَ
الْكَاسِ﴾. [راجع: ١٦٦٥]

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

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

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

4522. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ used to say, “O Allāh! Our Lord!

٤٥٢١ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ : حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ : حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ : أَخْبَرَنِي كُرَيْبٌ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: يَطْوُفُ الرَّجُلُ بِالْيَتْمَةِ مَا كَانَ حَلَالًا حَتَّى يَهُلِلَ بِالْحَجَّ، فَإِذَا رَكِبَ إِلَى عَرَفةَ فَمَنْ تَيسَرَ لَهُ هَدِيَّةً مِنَ الْإِيلِ أوِ الْبَقَرِ أوِ الْغَنَمِ مَا تَيسَرَ لَهُ مِنْ ذَلِكَ أَيِّ ذَلِكَ شَاءَ غَيْرَ إِنْ لَمْ تَيسَرْ لَهُ فَعَلَيْهِ ثَلَاثَةُ أَيَّامٍ فِي الْحَجَّ وَذَلِكَ قَبْلَ يَوْمِ عَرَفةَ، فَإِنْ كَانَ آخِرُ يَوْمٍ مِنَ الْأَيَّامِ التَّلَاثَةِ يَوْمَ عَرَفةَ فَلَا جُنَاحَ عَلَيْهِ، ثُمَّ لِيُسْطِلُقَ حَتَّى يَقْفَ بِعَرَفَاتٍ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ يَكُونَ الظَّلَامُ ثُمَّ لِيُنْدِفُعَوْ مِنْ عَرَفَاتٍ فَإِذَا أَفَاضُوا مِنْهَا حَتَّى يَلْتَغُو جَمِيعًا الَّذِي يُبَرِّرُ فِيهِ، ثُمَّ لِيُذْكُرُوا اللَّهَ كَثِيرًا وَأَكْثُرُوا التَّكْبِيرَ وَالْتَّهْلِيلَ قَبْلَ أَنْ تُضْبَحُوا ثُمَّ أَفِيضُوا فَإِنَّ النَّاسَ كَانُوا يُفِيضُونَ . وَقَالَ اللَّهُ تَعَالَى : «ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَكَاضُ الْنَّاسُ، وَأَسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ عَزُورٌ رَحِيمٌ» حَتَّى تَرْمُوا الْجُمْرَةَ .

(٣٦) بَابُ «وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا مَا نِئَنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ» الآية [٢٠١] الآية [٢٠١]

٤٥٢٢ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا

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

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

[انظر: ٦٣٨٩]

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

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

وقالَ عَطَاءً: النَّسْلُ: الْحَيَوانُ.

٤٥٢٣ - حَدَّثَنَا قَيْصَرٌ: حَدَّثَنَا سُفِّيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلِيقَةَ، عَنْ عَائِشَةَ تَرْفَعُهُ قَالَ: «أَبْعَضُ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخَصِيمُ».

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

(٣٨) بَابٌ: «أَمْ حَيْبَشْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثْلُ الَّذِينَ حَلَوْا مِنْ قِبْلَكُمْ» الآية [٢١٤]

٤٥٢٤ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلِيقَةَ يَقُولُ: قَالَ ابْنُ عَيَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «حَقٌّ إِذَا أَسْتَبَشَ الرَّسُولُ وَظَلَّمُوا أَنَّهُمْ قَدْ كَسَبُوا» خَفِيقَةً ذَهَبَ بِهَا هُنَاكَ. وَتَلَّا «حَقٌّ يَقُولُ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَنْ نَصَرَ اللَّهَ أَلَا إِنَّ

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

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

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

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

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

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

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

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

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

Ibn 'Umar said, "It means one should

تَهْرِئَ اللَّهَ قَرِيبٌ فَلَقِيتُ عُرْوَةَ ابْنَ الزَّبِيرِ فَذَكَرْتُ لَهُ ذَلِكَ.

٤٥٢٥ - فَقَالَ: قَالَتْ عَاشِشَةُ: مَعَادَ اللَّهُ، وَاللَّهُ مَا وَعَدَ اللَّهُ رَسُولُهُ مِنْ شَيْءٍ قَطْ إِلَّا عَلِمَ أَنَّ كَائِنَ قَبْلَ أَنْ يَمُوتَ، وَلَكِنْ لَمْ يَزِلِ الْبَلَاءُ بِالرُّسُلِ حَتَّىٰ خَافُوا أَنْ يَكُونَ مِنْ مَعْهُمْ يُكَذِّبُوهُمْ فَكَانَتْ تَفَرُّهُ: «وَظَلُّوْا أَنَّهُمْ قَدْ كَذَّبُوْا» مُثَقَّلَةً.

[راجع: ٣٣٨٩]

(٣٩) بَابٌ: «إِنَّا سَأَلْنَاكُمْ حَرَثٌ لَكُمْ فَأَنْوَأْتُمْ حَرَثَكُمْ أَنَّ شَيْئَمْ» [٢٢٢]

٤٥٢٦ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا ابْنُ عَوْنِ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا قَرَا الْقُرْآنَ لَمْ يَتَكَبَّرْ حَتَّىٰ يَقْرُعَ مِنْهُ. فَأَخْذَتْ عَلَيْهِ يَوْمًا فَقَرَأَ سُورَةَ الْبَقَرَةِ حَتَّىٰ انتَهَىٰ إِلَيْهِ مَكَانٌ قَالَ: تَدْرِي فِيمَ أَنْزَلْتُ؟ قُلْتُ: لَا، قَالَ: أَنْزَلْتُ فِي كَذَا وَكَذَا ثُمَّ مَضَىٰ. [انظر: ٤٥٢٧]

٤٥٢٧ - وَعَنْ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنِي أَيُوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ «فَأَنْوَأْتُمْ حَرَثَكُمْ أَنَّ شَيْئَمْ» قَالَ: يَأْتِيهَا فِي رَوَاهُ مُحَمَّدُ بْنُ يَعْمَىٰ بْنِ سَعِيدٍ،

approach his wife in....⁽¹⁾

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

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

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

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

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

٤٥٢٨ - حَدَّثَنَا أَبُو نُعْمَانَ^{سُفِيَّانُ}، عَنْ ابْنِ الْمُنْكَدِرِ^{سَيْفُتُ} جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتِ الْيَهُودُ تَقُولُ: إِذَا جَاءَهُنَّا مِنْ وَرَائِهَا جَاءَ الْوَلَدُ أَخْوَاهُ، فَنَزَّلَتْ 《نَسَأُوكُمْ حَرَثٌ لَّكُمْ فَأُتُوا حَرَثَكُمْ أَنَّ شَيْئًا》.

(٤٠) بَابٌ: 《وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْنَفِنْ أَجَهَنَّمَ فَلَا تَمْضِلُوهُنَّ أَنْ يَكْحُنَ أَزْوَاجَهُنَّ》 [٢٢٢]

٤٥٢٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَامِرِ الْعَقْدِيُّ: حَدَّثَنَا عَبَادُ بْنُ رَاشِدٍ: حَدَّثَنَا الْحَسَنُ قَالَ: حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ قَالَ: كَانَتِ لِي أُخْتٌ تُحْظَبُ إِلَيَّ. وَقَالَ إِبْرَاهِيمُ، عَنْ يُوسُفَ، عَنِ الْحَسَنِ: حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا يُوسُفُ، عَنِ الْحَسَنِ: أَنَّ أُخْتَ مَعْقِلٍ بْنَ يَسَارٍ طَلَقَهَا رَوْجُهَا فَتَرَكَهَا حَتَّى انْقَضَتِ عَدَّتُهَا فَخَطَبَهَا فَأَبْيَ مَعْقِلٌ فَنَزَّلَتْ 《فَلَا تَمْضِلُوهُنَّ أَنْ يَكْحُنَ أَزْوَاجَهُنَّ》. [انْظُرْ: ٥١٣٠، ٥٣٣٠، ٥٣٣١]

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

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

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

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

4531. Narrated Mujāhid (regarding the Verse):

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

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

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

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

(٤١) بَابٌ : ﴿وَالَّذِينَ يُتَوَفَّونَ مِنْكُمْ وَيَدْرُوْنَ أَزْوَاجَهُمْ يَرْتَصِنَ إِلَيْهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْهِنَّ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ حَسِيدٌ﴾ [٢٣٤] ﴿يَعْقُوبُ﴾ [٢٣٧] : يَهْبَنَ .

٤٥٣٠ - حَدَّثَنَا يَزِيدُ بْنُ زُرْبَعَ، عَنْ حَمِيبِ، عَنْ ابْنِ أَبِي مُلِئْكَةَ: قَالَ ابْنُ الرُّبِّيرِ: قُلْتُ لِعُثْمَانَ بْنِ عَقَانَ ﴿وَالَّذِينَ يُتَوَفَّونَ مِنْكُمْ وَيَدْرُوْنَ أَزْوَاجَهُمْ﴾ قَالَ: قَدْ سَخَّنْتُهَا الْآيَةَ الْأُخْرَى فَلِمَ تَكْتُبُهَا أَوْ تَدْعُهَا؟ قَالَ: يَا ابْنَ أَخِي، لَا أُغَيِّرُ شَيْئًا مِمْهُ مِنْ مَكَانِهِ. [انظر: ٤٥٣٦]

٤٥٣١ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا رَفِيعٌ: حَدَّثَنَا شِبْلٌ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ ﴿وَالَّذِينَ يُتَوَفَّونَ مِنْكُمْ وَيَدْرُوْنَ أَزْوَاجَهُمْ﴾ قَالَ: كَانَ هَذِهِ الْعِدَّةُ تَعْتَدُ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبٌ، فَأَنْزَلَ اللَّهُ ﴿وَالَّذِينَ يُتَوَفَّونَ مِنْكُمْ وَيَدْرُوْنَ أَزْوَاجَهُمْ يَرْتَصِنَ إِلَيْهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْهِنَّ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ﴾ قَالَ: جَعَلَ اللَّهُ لَهَا تَمَامَ السَّنَةِ بِسَبْعَةِ أَشْهُرٍ وَعَشْرِينَ لَيْلَةً وَصِيَّةً، إِنْ شَاءَتْ سَكَنَتْ فِي وَصِيَّهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللَّهِ تَعَالَى: ﴿عَيْرَ

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

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

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

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

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

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

“... Without turning them out...””

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

إِخْرَاجٌ إِنْ حَرَجَ فَلَا جُنَاحَ عَلَيْكُمْ» فَالْعَدَةُ كَمَا هِيَ وَاجِبٌ عَلَيْهَا، زَعَمَ ذَلِكَ عَنْ مُحَاجِدٍ. وَقَالَ عَطَاءً : قَالَ ابْنُ عَبَّاِسٍ : نَسَخَتْ هَذِهِ الْآيَةُ عِدَّهَا عِنْدَ أَهْلِهَا فَتَعْتَدُ حَيْثُ شَاءَتْ وَهُوَ قَوْلُ اللَّهِ تَعَالَى : «عَيْنَ إِخْرَاجٍ». قَالَ عَطَاءً : إِنْ شَاءَتْ اغْتَدَتْ عِنْدَ أَهْلِهِ وَسَكَنَتْ فِي وَصَبَّتْهَا، وَإِنْ شَاءَتْ حَرَجَتْ لِقَوْلِ اللَّهِ تَعَالَى : «فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ». قَالَ عَطَاءً : ثُمَّ جَاءَ الْمِيرَاثُ فَنَسَخَ السُّكْنَى فَتَعْتَدُ حَيْثُ شَاءَتْ وَلَا سُكْنَى لَهَا.

وَعَنْ مُحَمَّدٍ بْنِ يُوسُفَ : حَدَّثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيْحٍ، عَنْ مُجَاهِدٍ بِهَذَا .

وَعَنْ ابْنِ أَبِي نَجِيْحٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاِسٍ قَالَ : نَسَخَتْ هَذِهِ الْآيَةُ عِدَّهَا فِي أَهْلِهَا فَتَعْتَدُ حَيْثُ شَاءَتْ لِقَوْلِ اللَّهِ تَعَالَى : «عَيْنَ إِخْرَاجٍ» نَحْوَهُ . [انظر : ٥٣٤]

٤٥٣٢ - حَدَّثَنِي حِبَّانُ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنَى، عَنْ مُحَمَّدٍ بْنِ سَبِيرِينَ قَالَ : جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عُظُمٌ مِنَ الْأَنْصَارِ وَفِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى . فَذَكَرْتُ حَدِيثَ عَبْدِ اللَّهِ بْنِ عُثْمَةَ فِي شَأنِ سُبْيَةَ بْنِ الْحَارِثِ فَقَالَ عَبْدُ

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

الرَّحْمَنُ: وَلَكِنَ عَمَّهُ كَانَ لَا يَقُولُ ذَلِكَ فَقَلْتُ: إِنِّي لِجَرِيَةٍ إِنْ كَدَبْتُ عَلَى رَجُلٍ فِي جَانِبِ الْكُوفَةِ، وَرَفَعَ صَوْتَهُ قَالَ: ثُمَّ خَرَجْتُ فَلَقِيتُ مَالِكَ بْنَ عَامِرٍ، أَوْ مَالِكَ بْنَ عَوْفٍ، قُلْتُ: كَيْفَ كَانَ قَوْلُ ابْنِ مَسْعُودٍ فِي الْمُتَوَقَّى عَنْهَا زَوْجُهَا وَهِيَ حَامِلٌ؟ فَقَالَ: قَالَ ابْنُ مَسْعُودٍ: أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ وَلَا تَجْعَلُونَ لَهَا الرُّخْصَةَ؟ لَنَزَّلْتُ سُورَةَ النِّسَاءِ الْفُضْرَى بَعْدَ الطُّولِيِّ. [انظر: ٤٩١٠]

وَقَالَ أَيُوبُ، عَنْ مُحَمَّدٍ: لَقِيْتُ أبا عَطِيَّةَ مَالِكَ بْنَ عَامِرٍ.

(٤٢) بَابٌ: «خَنَقُوا عَلَى الصَّلَوَاتِ وَالصَّلَوةُ الْوُسْطَى» [٢٣٨]

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

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

٤٥٣٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَيْدَةَ، عَنْ عَلَيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: قَالَ النَّبِيُّ ﷺ. وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ: قَالَ هِشَامٌ: حَدَّثَنَا مُحَمَّدٌ، عَنْ عَيْدَةَ، عَنْ عَلَيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «حَبَسْوَنَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبَيْوَنَهُمْ، أَوْ: أَجْوَافَهُمْ نَارًا» شَكَّ يَحْيَى . [راجع: ٢٩٣١]

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

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

"Guard strictly the (five obligatory) As-Salawāt (the prayers), especially the middle Salāt (i.e., the best – Aṣr). And stand before Allāh with obedience [and not speak to others during the Salāt (prayers)]."⁽¹⁾ (V.2:238)

Then we were ordered not to speak in the Salāt.

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

﴿ وَقُومُوا لِلّهِ قَنْتِيْنَ ﴾ (٤٣) بَابٌ :

[٢٣٨] أي مطبيين

٤٥٣٤ - حَدَّثَنَا مُسَدْدَدٌ : حَدَّثَنَا

يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ ابْنِ شَبَّيلٍ، عَنْ أَبِي عَمْرُو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ : كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، يُكَلِّمُ أَخْدُنَا أَخَاهُ فِي حَاجَتِهِ حَتَّى تَرَكْتُ هَذِهِ الْآيَةَ ﴿ حَفِظُوا عَلَى الْأَسْكُونَاتِ وَالْأَسْكُونَاتِ أَوْسَطُنَ وَقُومُوا لِلّهِ قَنْتِيْنَ ﴾ فَأَمْرَنَا بِالسُّكُوتِ .

[راجع : ١٢٠٠]

﴿ بَابُ قَوْلِهِ : إِنْ خَفَشَتْ فِجَالًا أَوْ رَكَبَانًا فَإِذَا أَمْنَتْ ﴾ [٢٣٩] الآية .

وَقَالَ ابْنُ جُبَيْرٍ : ﴿ كُرْسِيَّهُ ﴾ [٢٥٥] :

عِلْمُهُ، يُقَالُ : ﴿ بَسْطَةً ﴾ [٢٤٧] :

زِيَادَةً وَفَضْلًا. ﴿ أَفْرَغَ ﴾ [٢٥٠] :

أَنْزَلْنَ . ﴿ وَلَا يَنْهُدُهُ ﴾ [٢٥٥] : لَا يُنْهِلُهُ ،

آذْنِي : أَقْتَلَنِي، وَالَّدُ وَالْأَيْدُ : الْقُوَّةُ .

السَّنَةُ : السَّعَاءُ، ﴿ لَمْ يَتَسَّهَ ﴾ [٢٥٩] :

لَمْ يَعْغِزْ . ﴿ فَبَهَتَ ﴾ [٢٥٨] :

ذَهَبَتْ حُجَّتَهُ . ﴿ حَاوِيَّهُ ﴾ [٢٥٩] : لَا

أَنْسَ فِيهَا . ﴿ عُرْوَشَهَا ﴾ : أَبْنَيَهَا .

﴿ ثُمَّ ﴾ [٢٥٩] : نُخْرِجُهَا . ﴿ إِعْسَارٌ ﴾ [٢٦٦] :

رِيحٌ عَاصِفٌ تَهْبِيْثٌ مِنَ

الْأَرْضِ إِلَى السَّمَاءِ كَعَمُودٍ فِيهِ نَارٌ .

وَقَالَ ابْنُ عَبَّاسٍ : ﴿ صَلَدًا ﴾ [٢٦٤] :

(1) (Ch. 42) See Iqāmat-as-Salāt in the glossary.

لَيْسَ عَلَيْهِ شَيْءٌ . وَقَالَ عَكْرِمَةُ :
 «وَأَبْلٌ» [٢٦٤] : مَطْرُ شَدِيدٌ . الظُّلُّ
 النَّدَى . وَهُدَا مَثَلُ عَمَلِ الْمُؤْمِنِ .
 «يَسَّنَةُ» [٢٥٩] : يَتَعَيَّنُ .

٤٥٣٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
 يُوسُفَ : أَخْبَرَنَا مَالِكُ ، عَنْ نَافِعٍ : أَنَّ
 عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللَّهُ تَعَالَى
 عَنْهُمَا كَانَ إِذَا سُئِلَ عَنْ صَلَاةِ
 الْخُوفِ قَالَ : يَتَقَدَّمُ الْإِمَامُ وَطَافَةٌ مِّنَ
 النَّاسِ فَيُصَلِّي بِهِمُ الْإِمَامُ رَكْعَةً
 وَتَكُونُ طَافَةٌ مِّنْهُمْ يَتَبَاهُمْ وَبَيْنَ الْعَدُوِّ
 لَمْ يُصْلُوا ، فَإِذَا صَلَوَا الَّذِينَ مَعَهُ
 رَكْعَةً اسْتَأْخِرُوا مَكَانَ الَّذِينَ لَمْ
 يُصْلُوا وَلَا يُسَلِّمُونَ . وَيَتَقَدَّمُ الَّذِينَ لَمْ
 يُصْلُوا فَيُصَلُّونَ مَعَهُ رَكْعَةً ثُمَّ يَتَصَرَّفُ
 الْإِمَامُ وَقَدْ صَلَى رَكْعَيْنِ ، فَيَقُولُ كُلُّ
 وَاحِدٍ مِّنَ الطَّائِفَتَيْنِ فَيُصَلُّونَ لِأَنْفُسِهِمْ
 رَكْعَةً بَعْدَ أَنْ يَتَصَرِّفَ الْإِمَامُ ، فَيَكُونُ
 كُلُّ وَاحِدٍ مِّنَ الطَّائِفَتَيْنِ قَدْ صَلَى
 رَكْعَيْنِ . فَإِنْ كَانَ خَوْفُهُ أَشَدُ مِنْ
 ذَلِكَ صَلَوَا رِجَالًا قِيَاماً عَلَى أَقْدَامِهِمْ
 أَوْ رُكْبَانًا مُسْتَقْبَلِي الْقِبْلَةِ أَوْ غَيْرَ
 مُسْتَقْبَلِيهَا .

قَالَ مَالِكُ : قَالَ نَافِعٌ : لَا أُرَى
 عَبْدَ اللهِ بْنَ عُمَرَ ذَكَرَ ذَلِكَ إِلَّا عَنْ
 رَسُولِ اللهِ ﷺ . [رَاجِعٌ : ٩٤٢]
 (٤٥) بَابٌ : «وَالَّذِينَ يُتَوَفَّونَ مِنْكُمْ
 وَيَدَرُوْنَ أَرْوَجَاتِهَا» [٢٤٠] ،

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

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

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

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

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

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

٤٥٣٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدَ: حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدَ وَيَزِيدُ بْنُ رَزِيعَ قَالَا: حَدَّثَنَا حَبِيبُ بْنُ الشَّهِيدِ، عَنْ أَبِي مُلِيقَةَ قَالَ: قَالَ أَبُنِ الرَّبِيعِ: قُلْتُ لِعُثْمَانَ: هَذِهِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَدْرُوْنَ أَوْجَاهَهُمْ إِلَى قَوْلِهِ: ﴿غَيْرَ لِخَرَاجٍ﴾ قَدْ سَخَّنَتْهَا الْآيَةُ الْأُخْرَى فَلِمَ تَكْتُبُهَا؟ قَالَ: تَدْعُهَا يَا أَبْنَ أَخِي، لَا أَغْيِرُ شَيْئاً مِنْهُ مِنْ مَكَانِهِ.

قَالَ حُمَيْدٌ: أَوْ تَحْوِي هَذَا. [راجع: ٤٥٣٠]

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

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

٤٦) بَابٌ: ﴿وَإِذْ قَالَ إِلَيْهِمْ رَبِّ أَرْفَنِ كَيْفَ تُحْيِي الْمَوْقَعَ﴾ [٢٦٠] ﴿فَقَسْطَنْقَنَ﴾: قَطَّعُهُمْ.

٤٥٣٧ - حَدَّثَنَا أَخْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوْسُفُ، عَنْ أَبِنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ وَسَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَنْ أَحَقَ بالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرْفَنِ كَيْفَ تُحْيِي الْمَوْقَعَ﴾، قَالَ أَوْلَمْ تُؤْمِنَ قَالَ بَلَى وَلَكِنْ لِيَطَّهِنَ قَلْنِي﴾ [٢٦٠] [٣٣٧٢] [٤٧) بَابُ قَوْلِهِ: ﴿أَيُوْدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَجِيلٍ وَأَعْنَابٍ﴾ إِلَى قَوْلِهِ: ﴿أَمَّا كُمْ تَنْفَكِرُونَ﴾ [٢٦٠]

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

4538. Narrated ‘Ubaid bin ‘Umair: Once ‘Umar (bin Al-Khaṭṭāb) (رضي الله عنه) said to the Companions of the Prophet, “What do you think about this Verse:

‘Would any of you wish to have a garden?’”

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

٤٥٣٨ - حَدَّثَنَا إِبْرَاهِيمُ: أَخْبَرَنَا هشامٌ، عَنْ ابْنِ جُرَيْجٍ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ أَبِي مُلِيقَةَ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ قَالَ: وَسَمِعْتُ أخَاهُ أَبَا بَكْرِ بْنَ أَبِي مُلِيقَةَ يُحَدِّثُ عَنْ عُبَيْدِ بْنِ عَمِيرٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ يَوْمًا لِأَصْحَابِ النَّبِيِّ ﷺ: فِيمَا شَرَوْنَ هَذِهِ الْآيَةَ نَرَأَتْ؟ ﴿أَوْ أَعْدَكُمْ أَنْ تَكُونَ لَهُ جَنَّةً﴾ قَالُوا: اللَّهُ أَعْلَمُ. فَغَضِبَ عُمَرُ، فَقَالَ: قُولُوا: نَعْلَمُ، أَوْ لَا نَعْلَمُ. فَقَالَ ابْنُ عَبَّاسٍ: فِي نَفْسِي مِنْهَا شَيْءٌ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ عُمَرُ: يَا ابْنَ أَخِي، قُلْ وَلَا تَحْقِرْ نَفْسَكَ. قَالَ ابْنُ عَبَّاسٍ: ضُرِبَتْ مَثَلًا لِعَمَلٍ قَالَ عُمَرُ: أَيْ عَمَلٍ؟ قَالَ ابْنُ عَبَّاسٍ: لِعَمَلٍ. قَالَ عُمَرُ: لِرَجُلٍ غَنِيٍّ يَعْمَلُ بَطَاعَةً اللَّهُ عَزَّ وَجَلَّ ثُمَّ بَعَثَ اللَّهُ لَهُ الشَّيْطَانَ فَعَمِلَ بِالْمَعَاصِي حَتَّى أَغْرَقَ أَعْمَالَهُ. ﴿فَصَرَهُنَّ﴾ قَطَعْهُنَّ.

(٤٨) بَابُ 『لَا يَسْأَلُونَ النَّاسَ إِلَّا كَافَّاً』 [٢٧٣]

يُقَالُ: الْحَفَّ عَلَيَّ وَأَلْحَقَ عَلَيَّ وَأَخْفَانِي بِالْمَسَأَةِ.

٤٥٣٩ - حَدَّثَنَا ابْنُ أَبِي مَرِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُرَيْكُ بْنُ أَبِي نَمِيرٍ: أَنَّ عَطَاءَ بْنَ يَسَارٍ وَعَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ

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

4539. Narrated Abū Hurairah (رضي الله عنه) said, “The poor person is not the one for whom a date-fruit or two, or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his

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

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

الأنصاري قالا: سمعنا أبا هريرة رضي الله عنه يقول: قال النبي ﷺ: «لَيْسَ الْمُسْكِنُ الَّذِي تَرَدُّدَ التَّمَرَّةُ وَالتمْرَتَانِ وَاللَّقْمَةُ وَاللَّقْمَتَانِ إِنَّمَا الْمُسْكِنُ الَّذِي يَعْقِفُ، اقْرُوا إِنْ شِئْتُمْ»، يعني قوله تعالى: ﴿لَا يَسْعَوْكُ النَّاسُ إِلَّا حَافَافًا﴾. [راجع:

[١٤٧٦]

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

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

٤٩٠ بَابٌ: ﴿وَأَخَلَّ اللَّهُ الْبَيْعَ وَحَرَمَ الْرِبَا﴾ [٢٧٥] ﴿الْمَسْنَ﴾: الْجُنُونُ

٤٥٤٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا نَزَّلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي الرِّبَا فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ. ثُمَّ حَرَمَ التِّجَارَةَ فِي الْحَمْرِ. [راجع: ٤٥٩]

٤٥٤١ بَابٌ: ﴿يَسْمَحُ اللَّهُ الْرِبَا﴾ [٢٧٦] يُذْهِبُهُ

٤٥٤١ - حَدَّثَنَا يُشْرُبُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ الْأَعْمَشِ: سَمِعْتُ أَبَا الصَّحْبِيِّ يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمَّا أُنْزِلَتِ الْآيَاتُ الْأُوَالِيَّاتُ مِنْ سُورَةِ الْبَقَرَةِ،

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

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

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

خَرَجَ رَسُولُ اللَّهِ ﷺ فَتَلَاهُنَّ فِي
الْمَسْجِدِ، فَحَرَمَ التِّجَارَةَ فِي الْخَمْرِ.

[راجع: ٤٥٩]

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

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

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

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

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

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

(٥١) بَابٌ: «فَأَنْوَأُوا بِحَرْبٍ مِّنَ اللَّهِ
وَرَسُولِهِ» [٢٧٩] فَاعْلَمُوا

٤٥٤٢ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شَعْبَةُ،
عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحَى، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا
أُنْزِلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ
فَرَأَهُنَّ الْبَيْتَ ﷺ فِي الْمَسْجِدِ وَحَرَمَ
الْتِجَارَةَ فِي الْخَمْرِ.

(٥٢) بَابٌ: «وَإِنْ كَانَ ذُو عُسْرَةٍ
فَنَظِرْهُ إِلَى مَيْسَرٍ» [٢٨٠] الآية.

٤٥٤٣ - وَقَالَ مُحَمَّدُ بْنُ
يُوسُفَ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ
وَالْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا
أُنْزِلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ
قَامَ رَسُولُ اللَّهِ ﷺ فَرَأَهُنَّ عَلَيْنَا ثُمَّ
حَرَمَ التِّجَارَةَ فِي الْخَمْرِ. [راجع:
٤٥٩]

(٥٣) بَابٌ: «وَأَنْوَأُوا يَوْمًا تُرْجَمُونَ
فِيهِ إِلَى اللَّهِ» [٢٨١].

٤٥٤٤ - حَدَّثَنَا قَيْصَرَةُ بْنُ عُقْبَةَ:
حَدَّثَنَا سُفِيَّانَ، عَنْ عَاصِمٍ، عَنِ
الشَّعْبِيِّ، عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ

عَنْهُمَا قَالَ أَخْرُوَ آيَةً نَزَّلْتُ عَلَى النَّبِيِّ
وَسَخَّنَتْ آيَةُ الرَّبَا.

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

4545. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا This Verse:

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

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

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

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

(٤٤٥) بَابٌ: «وَإِنْ تُبَدِّلُوا مَا فِي أَقْسِكُمْ أَوْ تُخْفُوهُ» الآية [٢٨٤].

٤٤٥ حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا النَّفَّيلِيُّ: حَدَّثَنَا مُسْكِينٌ: حَدَّثَنَا شَعْبَةُ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ مَرْوَانَ الْأَصْعَرِ، عَنْ رَجُلٍ مِّنْ أَصْحَابِ النَّبِيِّ وَهُوَ ابْنُ عُمَرَ أَنَّهَا قَدْ سُخِّنَتْ: «وَإِنْ تُبَدِّلُوا مَا فِي أَقْسِكُمْ أَوْ تُخْفُوهُ» الآية. [انظر: ٤٤٦]

(٤٤٦) بَابٌ: «إِذَا أَرَسْلُوا إِلَيْهِ مِنْ رَبِّهِمْ» [٢٨٠] وَقَالَ ابْنُ عَبَّاسٍ: «إِصْرًا» [٢٨٦] عَهْدًا. وَيُقَالُ: «غُفرَانًاكَ» [٢٨٥] مَغْفِرَاتَكَ، «فَاغْفِرْنَاهَا» [٢٨٦].

٤٤٦ - حَدَّثَنِي إِسْحَاقُ بْنُ مَضْوِيٍّ: أَخْبَرَنَا رَوْحٌ: أَخْبَرَنَا شَعْبَةُ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ مَرْوَانَ الْأَصْعَرِ، عَنْ رَجُلٍ مِّنْ أَصْحَابِ رَسُولِ اللَّهِ وَهُوَ ابْنُ عُمَرَ، قَالَ: أَخْسِبْ ابْنَ عُمَرَ «وَإِنْ تُبَدِّلُوا مَا فِي أَقْسِكُمْ أَوْ تُخْفُوهُ» قَالَ: نَسَخْتُهَا الْآيَةُ الَّتِي بَعْدَهَا. [راجع: ٤٤٥]

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

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

(Explanation of some Arabic words not
translated)

(٣) سورة آل عمران

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿لَئِنْ﴾: وَتَقْيِيْةٌ وَاحِدَةٌ، ﴿صِرٌ﴾: [١١٧]: بَزْدٌ. ﴿شَفَا حُمْرَةً﴾: [١٠٣]: مِثْلُ شَفَا الرَّكِيْةِ وَهُوَ حَرْفُهَا. ﴿بَيْوَى﴾: [١٢١]: تَنَجِّذُ مُعَسْكَراً. ﴿بَرِيْئُونَ﴾: [١٤٦]: الْجُمُوعُ، وَاحِدُهَا رِبَيْيٌ. ﴿تَحْسُوْهُم﴾: [١٥٢]: سَنَأْصِلُوهُمْ قَتْلَاءً. (غُرَا): وَاحِدُهَا غَازٌ. ﴿سَكَنَكُتبُ مَا قَالُوا﴾: سَنَخْفَظُ. ﴿ثُرَال﴾: [١٩٨]: ثَوَابًا: وَيَجُوزُ وَمُنْزَلٌ مِنْ عِنْدِ اللَّهِ كَفُولَكَ: أَنْزَلْتُهُ. ﴿وَالْحَيْلُ الْمُسَوْمَةُ﴾: الْمُسَوْمُ الذِي لَهُ سِيمَاء بَعَلَمَةٌ أَوْ بِصُوفَةٍ أَوْ بِمَا كَانَ. وَقَالَ مُجَاهِدٌ: ﴿وَالْحَيْلُ الْمُسَوْمَةُ﴾ [١٤]: الْمُظَهَّمَةُ الْحَسَانُ. وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنُ أَبْرَى: الْمُسَوْمَةُ الرَّاعِيَةُ. وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: ﴿وَحَصُورًا﴾ [٣٩]: لَا يَأْتِي النِّسَاءُ. وَقَالَ عِكْرِمَةُ ﴿مِنْ فَوْرِهِم﴾: [١٢٥]: عَصَبِيهِمْ يَوْمَ بَدْرٍ. وَقَالَ مُجَاهِدٌ: ﴿يُخْرِجُ الْمَيَّ مِنَ الْأَبْيَتِ﴾: الْطَّفْلَةُ تَخْرُجُ مَيَّةً، وَيُخْرُجُ مِنْهَا الْحَيَّ. ﴿وَإِلَيْنَا كُرْبَر﴾: [٤١]: أَوْلُ الْفَصَحْرِ. ﴿وَالْلَّشِي﴾: [٤١]: مَيْلُ الشَّمْسِ إِلَى أَنْ تَعْرُبَ.

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

(١) **بَابُ:** «مِنْهُ مَا يَتَّسِعُ» [٧] فَالْمُجَاهَدُ: الْحَالُ وَالْحَرَامُ «وَآخَرُ مَتَّشِيقَتُهُ»، يُصْدِقُ بَعْضُهَا بَعْضًا كَقُولِهِ تَعَالَى: «وَمَا يُضْلِلُ بِهِ إِلَّا الْمُفْسِدِينَ» [البَرَّ: ٢٦] وَكَقُولِهِ جَلَ ذِكْرُهُ: «وَيَعْمَلُ الرَّجُسُ عَلَى الَّذِينَ لَا يَعْقُلُونَ» [يُونُس: ١٠٠] وَكَقُولِهِ تَعَالَى: «وَالَّذِينَ أَهْنَدُوا رَادُهُرُ هُدَى وَأَنَّهُمْ نَوَّهُمْ» [الْمُحَمَّد: ١٧] «زَيْغُ»: شَكٌ «فَيَتَّعَوُنُ مَا نَتَّهَى مِنْهُ أَبْغَاهُ الْفَتَنَةُ» الْمُشْتَهَاهُاتُ «وَأَرْسَحُونَ فِي الْعَمَرِ» يَعْلَمُونَ تَاوِيلَهُ وَ«يَقُولُونَ إِمَانًا بِهِ» [الْآيَةِ ٤١].

4547. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا : Allâh's Messenger ﷺ recited the Verse :

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

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

٤٥٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةً : حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التَّشْتَرِيُّ، عَنْ أَبِي مُلِيْكَةَ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : تَلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْأَيَّةُ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُنَّ أَيْتُ تَعْنِيهِ مُخْكِثُونَ هُنَّ أُمُّ الْكِتَابِ وَأَغْرِيَ مُتَنَاهِرُونَ فَامَّا الَّذِينَ فِي قُلُوبِهِمْ رَبِيعٌ فَيَسْتَعِدُونَ مَا تَشَبَّهُ مِنْهُنَّ أَيْتَهُمْ الْبَشَّرُ وَأَيْتَهُمْ تَأْوِيلُهُ إِلَّا اللَّهُ وَالرَّحْمَنُ وَالرَّحِيمُ يَقُولُونَ مَا إِنَّمَا يَدْعُ كُلُّ مَنْ عَنْدَ رَبِّنَا وَمَا يَذَكُرُ إِلَّا أُولُوا الْأَلْئَبِ ﴿٧﴾ قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِذَا رَأَيْتَ الَّذِينَ يَتَسْعَونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمِّيَ اللَّهُ فَاحْذَرُوهُمْ» .

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

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

4548. Narrated Sa'īd bin Al-Mūsaiyab: Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ said, 'No child is born but that, Shaitān (Satan) touches it when it is born, whereupon it starts crying loudly because of being touched by Shaitān, except Mary and her son!'" Abū Hurairah then said, "Recite, if you wish:

'...And I seek refuge with You (Allāh) for her and her offspring from Shaitān, the outcast.''" (V.3:36)

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

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

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

(٢) بَابُ «وَلَئِنْ أَعْيَدُهَا بِكَ وَذُرْتَهَا مِنَ الْشَّيْطَنِ أَرْجِعُهُ» [٣٦].

٤٥٤٨ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ مُوْلَدٍ يَوْلُدُ إِلَّا وَالشَّيْطَانُ يَمْسُهُ حِينَ يُولَدُ فَيَسْتَهِلُ صَارِخًا مِنْ مَسْنَ الشَّيْطَانِ إِيَاهُ إِلَّا مَرْيَمَ وَابْنَهَا»، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَأَفْرَوْا إِنْ شِئْتُمْ «وَلَئِنْ أَعْيَدُهَا بِكَ وَذُرْتَهَا مِنَ الْشَّيْطَنِ أَرْجِعُهُ». [٣٢٨٦] . [راجع: ٣٢٨٦]

(٣) بَابُ : «إِنَّ الَّذِينَ يَشْرُونَ بِمَهْدِ اللَّهِ وَأَيْمَنِهِمْ ثُمَّا قَلِيلًا أُولَئِكَ لَا خَلَقَ لَهُمْ فِي الْأَخْرَقِ»: لَا خَيْرٌ «وَلَهُمْ عَذَابٌ أَلِيمٌ» [٧٧] مُؤْلِمٌ مُوجِعٌ مِنَ الْأَلْمِ وَهُوَ فِي مَوْضِعٍ مُفْعِلٍ.

٤٥٤٩ - حَدَّثَنَا حَجَاجُ بْنُ مِنْهَا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ يَمِينَ صَبِرٍ لِيَقْتَطِعَ بِهَا مَالٌ امْرِئٌ مُسْلِمٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ عَصْبَانٌ. فَأَنْزَلَ اللَّهُ تَعَالَى ذَلِكَ «إِنَّ الَّذِينَ

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

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

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

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

يَشْرُونَ بِمَهْدِ اللَّهِ وَأَيْمَنِيهِ ثُمَّا قَلِيلًا
أُولَئِكَ لَا خَلَقَ لَهُمْ فِي الْآخِرَةِ إِلَى
آخِرِ الآيَةِ، قَالَ: فَدَخَلَ الْأَشْعَثَ بْنَ
قَيْسَ وَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ
الرَّحْمَنِ؟ قُلْنَا: كَذَا وَكَذَا، قَالَ: فِيَ
أُنْزَلْتُ، كَانَتْ لِي بُرْرٌ فِي أَرْضِ ابْنِ
عَمِّ لِي، قَالَ النَّبِيُّ ﷺ: «بَيْتُكَ أَوْ
بَيْتِنِي»، فَقَلَّتْ: إِذَا يَحْلِفُ يَا رَسُولَ
اللَّهِ. فَقَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ
عَلَى بَيْنِ صَبَرٍ يَقْتَطِعُ بِهَا مَا لِإِمْرَأٍ
مُسْلِمٍ وَهُوَ فِيهَا فَاجْرٌ لَقِيَ اللَّهُ وَهُوَ
عَلَيْهِ غَضَبٌ». [راجع: ٢٣٥٦، ٢٣٥٧]

٤٥٥١ - حَدَّثَنَا عَلَيْهِ هُوَ ابْنُ أَبِي
هَاشِمٍ: سَمِعَ هُشَيْمًا: أَخْبَرَنَا الْعَوَامُ
بْنَ حَوْشَبٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُوفَى
رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: أَنَّ رَجُلًا
أَقامَ سُلْعَةً فِي السُّوقِ فَحَلَفَ فِيهَا لِقَدْ
أَعْطَى بِهَا مَا لَمْ يُعْطِهِ لِيُؤْقَعَ فِيهَا
رَجُلًا مِنَ الْمُسْلِمِينَ، فَتَرَأَّثَ: إِنَّ
الَّذِينَ يَشْرُونَ بِمَهْدِ اللَّهِ وَأَيْمَنِيهِ ثُمَّا
قَلِيلًا إِلَى آخِرِ الآيَةِ. [راجع: ٢٠٨٨]

٤٥٥٢ - حَدَّثَنَا نَصْرُ بْنُ عَلَيَّ بْنِ
نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤِدَ، عَنْ
ابْنِ جُرْبَجَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ
إِمْرَأَتَيْنِ كَانَتَا تَخْرَازَانِ فِي بَيْتٍ أَوْ فِي
الْحُجْرَةِ فَخَرَجَتْ إِحْدَاهُمَا وَقَدْ أَفْدَ
بِإِشْفَى فِي كَهْمَهَا فَادَعَتْ عَلَى الْأُخْرَى

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

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

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

فُرِّقَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يُعْطَى النَّاسُ بَدْعَاهُمْ لَذَهَبَ دِمَاءُ قَوْمٍ وَأَمْوَالُهُمْ، ذَكَرُوهَا بِاللَّهِ وَأَفْرَوْا عَلَيْهَا» ۝ إِنَّ الَّذِينَ يَشْرُونَ عِهْدَ اللَّهِ۝ فَذَكَرُوهَا فَاغْرَفْتُ .

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

[راجع: ٢٥١٤]

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

(٤) بَابٌ ۝ قُلْ يَأْهُلُ الْكِتَابَ تَكَالَوْا إِلَيْنَا كَلِمَتَنَا سَوَاءً بَيْتَنَا وَبَيْتُكُمْ أَلَا تَسْبِدُ إِلَّا اللَّهُ۝ [٦٤] سَوَاءً: قَصْدًا .

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

٤٥٥٣ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، عَنْ هِشَامٍ، عَنْ مَعْمِرٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ ابْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمِرٌ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عَبْدِ الرَّزَاقِ: أَخْبَرَنِي عَبْدُ الرَّزَاقِ: حَدَّثَنِي ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبُو سُفْيَانَ مِنْ فِيهِ إِلَيَّ فَيَقُولُ بَيْنَ رَسُولِ اللَّهِ ﷺ قَالَ: فَبَيْنَا أَنَا بِالشَّامِ إِذْ جَيَءَ بِكِتَابٍ مِنَ النَّبِيِّ ﷺ إِلَى هِرَقْلَ، قَالَ: وَكَانَ دِحْيَةُ الْكَلَبِيُّ جَاءَ بِهِ فَدَفَعَهُ إِلَى عَظِيمٍ بُصَرَى، فَدَفَعَهُ عَظِيمٌ بُصَرَى إِلَى هِرَقْلَ. قَالَ: فَقَالَ هِرَقْلُ: هَلْ هَاهُنَا أَحَدٌ مِنْ قَوْمٍ هَذَا الرَّجُلُ الَّذِي يُزْعِمُ

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

أَنَّهُ نَبِيٌّ؟ فَقَالُوا: نَعَمْ، قَالَ: فَدُعِيتُ
 فِي نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنَا عَلَى هَرَقْلَ
 فَأَجْلَسْنَا بَيْنَ يَدَيْهِ فَقَالَ: أَيُّكُمْ أَقْرَبُ
 نَسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ
 نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا،
 فَأَجْلَسْنِي بَيْنَ يَدَيْهِ وَأَجْلَسُوا
 أَصْحَابِي خَلْفِي. ثُمَّ دَعَا بِتَرْجُمَاهِ
 فَقَالَ: قُلْ لَهُمْ: إِنِّي سَائِلٌ هَذَا عَنْ
 هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ
 كَذَّبَنِي فَكَذَّبُوهُ. قَالَ أَبُو سُفْيَانَ: وَإِنْ
 اللَّهُ لَوْلَا أَنْ يُؤْتِرَ عَلَيَّ الْكَذِبَ
 لَكَذَبْتُ. ثُمَّ قَالَ لِتَرْجُمَاهِ: سَلْهُ:
 كَيْفَ حَسَبْتُهُ فِيهِمْ؟ قَالَ: قُلْتُ: هُوَ
 فِينَا دُوْ حَسَبْ. قَالَ: فَهَلْ كَانَ مِنْ
 آبَائِهِ مَلِكٌ؟ قَالَ: قُلْتُ: لَا، قَالَ:
 فَهَلْ كُنْتُمْ تَهْمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ
 يَقُولَ مَا قَالَ؟ قُلْتُ: لَا، قَالَ: أَيْتَبَعُ
 أَشْرَافُ النَّاسِ أَمْ ضُعْفَاؤُهُمْ؟ قَالَ:
 قُلْتُ: بَلْ ضُعْفَاؤُهُمْ. قَالَ: يَزِيدُونَ
 أَمْ يَنْقُضُونَ؟ قَالَ: قُلْتُ: لَا بَلْ
 يَزِيدُونَ، قَالَ: هَلْ يَرْتَدُ أَحَدٌ مِنْهُمْ
 عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟
 قَالَ: قُلْتُ: لَا، قَالَ: فَهَلْ قَاتَلُتُمُوهُ؟
 قَالَ: قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ
 قَاتَلُكُمْ إِيَّاهُ؟ قَالَ: قُلْتُ: تَكُونُ
 الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالًا يُصْبِي مِنَّا
 وَنُصِيبُ مِنْهُ، قَالَ: فَهَلْ يَغْدِرُ، قَالَ:
 قُلْتُ: لَا، وَنَحْنُ مِنْهُ فِي هَذِهِ الْمُدَّةِ

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

لَا تَدْرِي مَا هُوَ صَانِعٌ فِيهَا. قَالَ: وَاللَّهِ مَا أَمْكَنَنِي مِنْ كَلِمَةٍ أُذْجِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ، قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ قَلَّتْ: لَا، ثُمَّ قَالَ لِتَرْجِمَانِهِ: قُلْ لَهُ: إِنِّي سَأْلُكَ عَنْ حَسَبِهِ فِيمُّ فَرَعَمْتَ أَنَّهُ فِيمُّ ذَوْ حَسَبٍ، وَكَذَلِكَ الرَّسُولُ تُبَعِّثُ فِي أَحْسَابِ قَوْمِهَا. وَسَأْلُكَ هَلْ كَانَ فِي أَبَائِهِ مَلِكٌ فَرَعَمْتَ أَنْ لَا. قَلَّتْ لَوْ كَانَ مِنْ أَبَائِهِ مَلِكٌ، قَلَّتْ: رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ. وَسَأْلُكَ عَنْ أَتْبَاعِهِ أَصْعَافُهُمْ أَمْ أَشْرَافُهُمْ. قَلَّتْ: بَلْ ضَعَافُهُمْ، وَهُمْ أَتْبَاعُ الرَّسُولِ. وَسَأْلُكَ هَلْ كُنْتُمْ تَتَهْمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ، فَرَعَمْتَ أَنْ لَا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فِيَكْذِبَ عَلَى اللَّهِ. وَسَأْلُكَ هَلْ يَرْتَدُ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ، فَرَعَمْتَ أَنْ لَا، وَكَذَلِكَ الإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ الْقُلُوبِ. وَسَأْلُكَ: هَلْ يَزِيدُونَ أَمْ يَنْفَضُونَ؟ فَرَعَمْتَ أَنَّهُمْ يَزِيدُونَ وَكَذَلِكَ الإِيمَانُ حَتَّى يَتَمَّ. وَسَأْلُكَ هَلْ قَاتَلْتُمُوهُ، فَرَعَمْتَ أَنَّكُمْ قَاتَلْتُمُوهُ فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالًا، يَتَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ، وَكَذَلِكَ الرَّسُولُ تُبَتَّلِي ثُمَّ تَكُونُ لَهُمْ الْعَاقِبَةُ. وَسَأْلُكَ: هَلْ يَغْدِرُ فَرَعَمْتَ

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

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

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

أَنَّهُ لَا يَغْدِيرُ، وَكَذَلِكَ الرَّسُولُ لَا
تَغْدِيرُ. وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ هَذَا
الْقَوْلَ قَبْلَهُ فَزَعَمْتَ أَنْ لَا. فَقُلْتُ: لَوْ
كَانَ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ، قُلْتُ:
رَجُلٌ أَشْتَمْ بِقَوْلٍ قَبْلَهُ. قَالَ: ثُمَّ
قَالَ: بِمَ يَأْمُرُكُمْ؟ قَالَ: قُلْتُ: يَأْمُرُنَا
بِالصَّلَاةِ وَالرَّكَأَةِ وَالصَّلَةِ وَالْعَفَافِ،
قَالَ: إِنْ يَكُ مَا تَقُولُ فِيهِ حَقًّا فَإِنَّهُ
نَبِيٌّ وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ وَلَمْ أَكُ
أَطْعُنْهُ مِنْكُمْ، وَأَنَّهُ أَعْلَمُ أَنِّي
أَخْلُصُ إِلَيْهِ لِأَحْبِبُّ لِقَاءَهُ. وَلَوْ كُنْتُ
عِنْدَهُ لَعْسَلْتُ عَنْ قَدَمِيْهِ. وَلَيَبْلُغَنَّ
مُلْكُهُ مَا تَحْتَ قَدَمِيْ. قَالَ: ثُمَّ دَعَا
بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَقَرَأَهُ فَإِذَا فِيهِ:
«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ
مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هَرقلَ عَظِيمِ
الرُّؤُومِ: سَلَامٌ عَلَى مَنْ أَتَيَّ الْهُدَىِ.
أَمَّا بَعْدُ: فَإِنِّي أَذْعُوكَ بِدِعَايَةِ
الْإِسْلَامِ، أَسْلِمْ سَلَامًا، وَأَسْلِمْ يُؤْتِكَ
اللَّهُ أَجْرَكَ مَرَّتَيْنِ. فَإِنْ تَوَلَّتَ فَإِنَّ
عَلَيْكَ إِثْمَ الْأَرِيسِيَّينَ. وَهُنَّا
الْكِتَبُ تَعَالَوْا إِلَى كَلْمَةِ سَوَامِ بَيْنَتَهَا
وَبَيْنَكُمْ أَلَا تَعْبُدُ إِلَّا اللَّهُ». إِلَى قَوْلِهِ:
«أَشْهَدُوا بِأَنَّا مُسْلِمُونَ». فَلَمَّا فَرَغَ
مِنْ قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الْأَصْوَاتُ
عِنْدَهُ وَكُثُرَ اللَّغْطُ، وَأَمْرَ بِنَا
فَأُخْرِجْنَا، قَالَ: فَقُلْتُ لِأَصْحَابِيْ

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

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

[See Vol. 1, *Hadīth* No. 7.]

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

4554. Narrated Anas bin Mālik رضي الله عنه: Out of all the *Anṣār*, living in Al-Madina, Abū Ṭalḥā had the largest number of (date-palm trees) gardens, and the most beloved of his property to him was Bairuhā' garden which was facing the mosque (of the Prophet ﷺ). Allāh's Messenger ﷺ used to enter it and drink of its good water. When the Verse :

"By no means shall you attain *Al-Birr* (piety, righteousness); it means here Allāh's Reward i.e., Paradise), unless you spend (in Allāh's Cause) of that which you love..." (V.3:92) Abū Ṭalḥā got up and said, "O Allāh's Messenger, Allāh says :-

جِنْ حَرْجُنَا: لَقَدْ أَمْرَ أَمْرًا بْنَ أَبِي كَبْشَةَ، إِنَّهُ لِيَخَافُهُ مَلِكُ بَنِي الْأَسْفَرِ.
فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَيَظْهَرُ حَتَّى أَذْخَلَ اللَّهُ عَلَيَّ
الْإِسْلَامَ

قالَ الزُّهْرِيُّ: فَدَعَا هِرَقْلُ عُظَمَاءِ
الرُّومَ فَجَمَعُهُمْ فِي دَارِ لَهُ فَقَالَ: يَا
مَعْشَرَ الرُّومِ، هَلْ لَكُمْ فِي الْفَلَاحِ
وَالرَّشِيدِ أَخْرَى أَبْدِ وَأَنْ يُبْتَلِ لَكُمْ
مُلْكُكُمْ؟ قَالَ: فَحَاصُوا حَيْصَةَ حُمُرِ
الْوَحْشِينَ إِلَى الْأَبْوَابِ فَوَجَدُوهَا فَدَعَ
غُلْقُثَ، فَقَالَ: عَلَيَّ بِهِمْ، فَدَعَا بِهِمْ
فَقَالَ: إِنِّي إِنَّمَا اخْتَرْتُ شَدَّدَكُمْ عَلَى
دِينِكُمْ فَقَدْ رَأَيْتُ مِنْكُمُ الَّذِي أَحْبَبْتُ،
فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ. [راجع: ٧]

(٥) بَابُ «لَمْ تَنَالُوا الْبَرَ حَتَّى تُنْفِقُوا
مِمَّا تَحْبُبُونَ» الآية [آل عمران: ٩٢].

٤٥٥٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ إِسْحَاقَ بْنِ عَبْدِ
اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَسَّسَ بْنَ
مَالِكَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ أَبُو
طَلْحَةَ أَكْثَرُ أَنْصَارِي بِالْمَدِينَةِ نَخْلًا،
وَكَانَ أَحَبَّ أَمْوَالَهِ إِلَيْهِ بَيْرُحَاءُ وَكَانَتْ
مُسْتَقْبِلَةُ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ
ﷺ يَدْخُلُهَا وَيَشْرُبُ مِنْ مَاءِ فِيهَا
طَيِّبٌ، فَلَمَّا أُنْزِلَتْ «لَمْ تَنَالُوا الْبَرَ حَتَّى

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

تُفْقِئُ مِنَ الْجُنُونِ قَامَ أَبُو طَلْحَةَ،
فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ يَقُولُ:
«لَمْ تَنَالُوا الْبَرَّ حَتَّىٰ تُفْقِئُوا مِنَ الْجُنُونِ»
وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بِرْحَاءٌ وَدُخْرَاهُ عِنْدَ
اللَّهِ، فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَادَ
اللَّهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «بَنْ ذَلِكَ
مَالٌ رَايْحٌ، ذَلِكَ مَالٌ رَايْحٌ، وَقَدْ
سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ
تَجْعَلَهَا فِي الْأَفْرَيْنِ». قَالَ أَبُو
طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللَّهِ، فَقَسَمَهَا
أَبُو طَلْحَةَ فِي أَقْارِبِهِ وَبَنِي عَمِّهِ.

قَالَ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَرَفْعَهُ بْنُ
عُبَادَةَ: «ذَلِكَ مَالٌ رَايْحٌ».
حَدَّثَنِي يَحْيَى بْنُ يَحْيَى قَالَ:
قَرَأْتُ عَلَىٰ مَالِكٍ: «مَالٌ رَايْحٌ».

[راجع: ١٤٦١]

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

٤٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنِي أَبِي،
عَنْ ثُمَامَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: فَجَعَلَهَا لِحَسَانَ وَأُبَيِّ وَأَنَا
أَفَرُبُ إِلَيْهِ وَلَمْ يَجْعَلْ لِي مِنْهَا شَيْئًا.

[راجع: ١٤٦١]

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

(٦) بَابُ قُلْ فَأَتُوا بِالْتُورَةِ فَأَتَلُوهَا
إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ [آل عمران: ٩٣]

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

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

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

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

4557. Narrated Abū Hurairah رضي الله عنه: The Verse:

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

مُوسَى بْنُ عَقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ الْيَهُودَ جَاءُوا إِلَيَّ النَّبِيِّ بَيْتِهِ بِرْجُلٍ مِنْهُمْ وَامْرَأَةً قَدْ زَانَا فَقَالَ لَهُمْ: «كَيْفَ تَفْعَلُونَ بِمَنْ زَانَ مِنْكُمْ؟» قَالُوا: نُحَمِّلُهُمَا وَنَسْرِهِمَا، فَقَالَ: «لَا تَجِدُونَ فِي التُّورَاةِ الرَّجْمَ؟» فَقَالُوا: لَا نَجِدُ فِيهَا شَيْئًا، فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ سَلَامَ: كَذَبْتُمْ فَأَتُوا بِالْتُّورَاةِ فَأَتُلُوهَا إِنْ كُنْتُمْ صَادِقِينَ. فَوَضَعَ مِدْرَاسُهَا الَّذِي يُدَرِّسُهَا مِنْهُمْ كَفَهُ عَلَى آيَةِ الرَّجْمِ فَطَغَيْقَ يَقْرَأُ ما دُونَ يَدِهِ وَمَا وَرَاءَهَا وَلَا يَقْرَأُ آيَةَ الرَّجْمِ، فَتَرَأَ يَدَهُ عَنْ آيَةِ الرَّجْمِ فَقَالَ: مَا هَذِهِ؟ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا: هِيَ آيَةُ الرَّجْمِ فَأَمَرَ بِهِمَا فَرَجُمَا قَرِيبًا مِنْ حَيْثُ مَوْضِعُ الْجَنَائزَ عِنْدَ الْمَسْجِدِ. قَالَ: فَرَأَيْتُ صَاحِبَهَا يَجْنَأُ عَلَيْهَا يَقِيَّهَا الْحَجَارَةَ. [راجع: ١٣٢٩]

(7) بَابُ «كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ» [١١٠]

٤٥٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مَيْسُورَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ

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

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

4558. Narrated Jābir bin ‘Abdullāh رضي الله عنهما : The Verse :-

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

قالَ: خَيْرُ النَّاسِ لِلنَّاسِ، تَأْثُرُهُمْ فِي السَّلَالِسِ فِي أَعْنَاقِهِمْ حَتَّى يَذْخُلُوا فِي الْإِسْلَامِ. [راجع: ٣٠١٠]

(٨) بَابُ ﴿إِذْ هَمَتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَقْشَلَا﴾ [١٢٢]

٤٥٥٨ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفيَّانُ قَالَ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: فَيْنَا نَزَلَتْ ﴿إِذْ هَمَتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَقْشَلَا وَاللَّهُ وَلِيهِمَا﴾ قَالَ: نَحْنُ الطَّائِفَتَانِ، بَنُو حَارِثَةَ وَبَنُو سَلَمَةَ وَمَا نُحِبُّ - وَقَالَ سُفيَّانُ مَرَّةً: وَمَا يُسْرِئِنِي - أَنَّهَا لَمْ تُنْزَلْ لِقَوْلِ اللَّهِ: ﴿وَاللَّهُ وَلِيهِمَا﴾.

[راجع: ٥٠٥١]

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

٤٥٥٩ - حَدَّثَنَا حِبْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرُ، عَنِ الْزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمٌ عَنْ أَبِيهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فِي الرَّكْعَةِ الْآخِرَةِ مِنَ الْفَجْرِ يَقُولُ: «اللَّهُمَّ اغْنِنَا وَفُلَانَا وَفُلَانَا» بَعْدَمَا يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ». فَأَنْزَلَ اللَّهُ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ إِلَى قَوْلِهِ: ﴿فَإِنَّهُمْ ظَالِمُونَ﴾.

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

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

رواية إسحاق بن راشد، عن
الزهري. [راجع: ٤٠٦٩]

٤٥٦٠ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ:
حَدَّثَنَا ابْنُ شَهَابٍ، عَنْ سَعِيدِ بْنِ
الْمُسَيْبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ: أَنَّ رَسُولَ اللَّهِ كَانَ إِذَا أَرَادَ
أَنْ يَدْعُوا عَلَى أَخِدٍ أَوْ يَدْعُوا لِأَخِدٍ
فَنَتَ بَعْدَ الرُّكُوعِ فَرِيَّمَا قَالَ - إِذَا
قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» -
«اللَّهُمَّ رَبِّنَا لَكَ الْحَمْدُ. اللَّهُمَّ أَنِّي
أَوْلَيْدُ ابْنَ الْوَلَيْدِ، وَسَلَمَةُ بْنَ هِشَامَ،
وَعَيَّاشُ بْنَ أَبِي رَبِيعَةَ. اللَّهُمَّ اشْدُدْ
وَظَلَّكَ عَلَى مُضَرٍّ وَاجْعَلْهَا سَيِّئَنَّ
كَسِينِي يُوْسُفَ»، يَجْهَرُ بِذَلِكَ، وَكَانَ
يَقُولُ فِي بَعْضِ صَلَاتِهِ فِي صَلَاةِ
الْفَجْرِ: «اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا»
لِأَحْيَاءِ مِنَ الْعَرَبِ حَتَّى أَنْزَلَ اللَّهُ
﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٣].

[راجع: ٧٩٧]

(١٠) بَابُ قَوْلِهِ تَعَالَى: ﴿وَالرَّسُولُ
يَدْعُوكُمْ فِي أُخْرَىكُمْ﴾ [١٥٣]
وَهُوَ تَائِيُّ آخِرِكُمْ. وَقَالَ ابْنُ
عَبَّاسٍ: ﴿إِنَّهُ دَعَى الْحُسَنَيْنِ﴾ [التوبه: ٥٢]
فَتَحَمَّأْ أَوْ شَهَادَةً.

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

4560. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Whenever Allāh's Messenger ﷺ intended to invoke evil upon somebody, or invoke good upon somebody, he used to invoke (Allāh) after bowing [in the *Salāt* (prayer)]. Sometimes after saying, "Allāh heard those who sent praises to Him, O our Lord! All the praises are for You," he would say, "O Allāh! Save Al-Walid bin Al-Walid and Salama bin Hishām, and 'Ayyāsh bin Abū Rabī'a. O Allāh! Inflict Your severe torture on Muḍar (tribe) and strike them with (famine) years like the years of Yūsuf [Joseph]. [عليه السلام] The Prophet ﷺ used to say in a loud voice, and he also used to say in some of his *Fajr* (prayers), "O Allāh! Curse so-and-so and so-and-so." naming some of the Arab tribes till Allāh revealed:-

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

(10) CHAPTER. The Statement of Allāh تعالى:

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

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

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

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

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

سَعَيْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَالَةِ يَوْمَ أُحْدٍ عَبْدَ اللَّهِ ابْنَ جُبَيْرٍ وَأَقْبَلُوا مُنْهَزِمِينَ فَذَاكَ إِذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ. وَلَمْ يَقُلْ مَعَ النَّبِيِّ ﷺ غَيْرُ أُنْثَى عَشَرَ رَجُلًا.

[راجع: ٣٠٣٩]

(11) CHAPTER. Allāh's Statement: "...He sent down security for you. Slumber..."
(V.3:154)

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

٤٥٦٢ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ ابْنِ عَبْدِ الرَّحْمَنِ أَبْو يَعْقُوبَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْعَانُ، عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَّسُ: أَنَّ أَبَا طَلْحَةَ قَالَ: غَشِيَنَا النَّعَاسُ وَنَحْنُ فِي مَصَابِنَا يَوْمَ أُحْدٍ، قَالَ: فَجَعَلَ سَيِّفِي يَسْقُطُ مِنْ يَدِي وَآخُذُهُ، وَيَسْقُطُ وَآخُذُهُ. [راجع: ٤٠٦٨]

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

٤٥٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ

(12) بَابُ قوله تعالى: «أَلَّذِينَ أَسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرًا عَظِيمًا» [١٧٢] (١٧٢) «أَلَّذِينَ أَسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرًا عَظِيمًا» [١٧٣] (١٧٣) «أَلَّذِينَ أَسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرًا عَظِيمًا»

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

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

فَأَخْشَوْهُمْ

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

أَرَاهُ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي الصُّحَى، عَنْ ابْنِ عَبَّاسٍ: «حَسِّنَاهُ اللَّهُ وَقَعْدَ الْوَكِيلُ» قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدُ ﷺ حِينَ قَالُوا: «إِنَّ النَّاسَ قَدْ جَعَوْا لَكُمْ فَأَخْشُوْهُمْ فَزَادُهُمْ إِيمَانًا وَقَالُوا حَسِّنَاهُ اللَّهُ وَقَعْدَ الْوَكِيلُ». [انظر: ٤٥٦٤]

٤٥٦٤ - حَدَّثَنَا مَالُكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي الصُّحَى، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ آخِرَ قَوْلِ إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ: حَسِّنِي اللَّهُ وَنَعِمَ الْوَكِيلُ. [راجع: ٤٥٦٣]

(١٤) بَابُ «وَلَا يَحْسَنَ الَّذِينَ يَتَخْلُونَ بِمَا أَتَاهُمُ اللَّهُ وَنَعِمَ الْوَكِيلُ» الآية «سَيْطَرُوْنَ» كَوْلُوكَ: طَوْقَهُ بِطْوَقِي.

٤٥٦٥ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُبِيرٍ: سَمِعَ أبا التَّضَرِّعِ: حَدَّثَنَا عَبْدُ الرَّحْمَنَ هُوَ ابْنُ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤْدِ زَكَاتَهُ مُثِلَّ لَهُ مَالُهُ شُجَاعًا أُثْرَعَ لَهُ زَيْتَانٌ يُطْوَقُهُ يَوْمَ الْقِيَامَةِ يَأْخُذُ بِلَهْزِمَتِيهِ - يَعْنِي بِشِدْفِيهِ - يَقُولُ: أَنَا مَالُكُ، أَنَا

4564. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The last statement of Ibrāhīm (Abraham) when he was thrown into the fire was :

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

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

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

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

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

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

كَنْزُكُمْ، ثُمَّ تَلَاهُ هَذِهِ الْآيَةُ ۝ وَلَا يَحْسَنَ
الَّذِينَ يَتَّخِلُونَ بِمَا أَنْتُمْ مُلْكُهُ اللَّهُ بْنَ
فَضْلِهِ ۝ إِلَى آخِرِ الْآيَةِ۔ [راجع: ١٤٠٣:]
١٥) بَابُ ۝ وَلَسْمَعْتُمْ مِنَ الَّذِينَ
أُوتُوا الْكِتَبَ مِنْ قَبْلِكُمْ وَمِنَ
الَّذِينَ أَشْرَكُوا أَدَىٰ كُثِيرًا ۝
[١٨٦]

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

4566 - حَدَّثَنَا أَبُو الْيَمَانُ :
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي
عُرْوَةُ بْنُ الزُّبَيرِ أَنَّ أُسَامَةَ بْنَ زَيْدَ
رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ
ﷺ رَكَبَ عَلَى جَمَارٍ عَلَى قَطْفِيَّةِ
فَدَكِيَّةٍ وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدَ وَرَاءَهُ
يَعُودُ سَعْدُ بْنُ عَبَادَةَ فِي بَنَى الْحَارِثِ
بْنِ الْحَارِثِ قَبْلَ وَقْعَةِ بَدْرٍ، قَالَ:
حَتَّىٰ مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أُبَيِّ
بْنُ سَلْوَنَ وَذَلِكَ قَبْلَ أَنْ يُسْلِمَ
عَبْدُ اللَّهِ بْنُ أُبَيِّ، فَإِذَا فِي الْمَجْلِسِ
أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ
عَبْدَةُ الْأَوْثَانِ، وَالْيَهُودُ وَالْمُسْلِمِينَ،
وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ.
فَلَمَّا عَشِيَتِ الْمَجْلِسِ عَجَاجَةُ الدَّائِيَّةِ
خَمَرَ عَبْدُ اللَّهِ بْنُ أُبَيِّ أَنْفَقَ بِرِدَادِهِ ثُمَّ
قَالَ: لَا تُعْبِرُوا عَلَيْنَا، فَسَلَّمَ رَسُولُ
الله ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ
إِلَى اللَّهِ، وَقَرَا عَلَيْهِمُ الْقُرْآنَ . فَقَالَ
عَبْدُ اللَّهِ بْنُ أُبَيِّ بْنُ سَلْوَنَ: أَيُّهَا الْمَرْءُ
إِنَّهُ لَا أَحْسَنَ مَا تَقُولُ . إِنْ كَانَ حَقًّا

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

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

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

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

فَلَا تُؤذنَا بِهِ فِي مَجَالِسِنَا . ارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَاقْصُضْ عَلَيْهِ .
 فَقَالَ عَنْدَ اللَّهِ بْنِ رَوَاحَةَ: بَلِيْ يَا رَسُولَ اللَّهِ فَأَغْشِنَا بِهِ فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ . فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّىٰ كَادُوا يَشَارِوْنَ قَلْمَنْ يَزَلِ النَّبِيُّ ﷺ يُحَفَّظُهُمْ حَتَّىٰ سَكَثُوا ثُمَّ رَكَبَ النَّبِيُّ ﷺ دَابِّةً فَسَارَ حَتَّىٰ دَخَلَ عَلَى سَعْدِ بْنِ عِبَادَةَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَيَا سَعْدَ الْمَسْئَمَعَ ما قَالَ أَبُو حُبَّابٍ؟ - بُرِيدُ عَبْدُ اللَّهِ بْنِ أَبِي - قَالَ كَذَا وَكَذَا»، قَالَ سَعْدُ بْنُ عِبَادَةَ: يَا رَسُولَ اللَّهِ اغْفِ عَنْهُ وَاضْفَعْ عَنْهُ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ، وَلَقَدْ اضْطَلَّ أَهْلُ هَذِهِ الْبُحْرَىٰ عَلَى أَنْ يَتَوَجُّوْهُ فَيَعْصِيُوهُ بِالْعِصَابَةِ فَلَمَّا أَبَى اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ اللَّهُ شَرِقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ، فَعَفَا عَنْهُ رَسُولُ اللَّهِ ﷺ وَكَانَ النَّبِيُّ ﷺ وَاصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمْرَهُمُ اللَّهُ وَيَضْرِبُونَ عَلَى الْأَذَى، قَالَ اللَّهُ تَعَالَى: «وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا» الآية. وَقَالَ اللَّهُ: «وَلَوْ يَرْدُوْكُمْ مِنْ بَعْدِ أَهْلِ الْكِتَابِ لَوْ يَرْدُوْكُمْ مِنْ بَعْدِ

يَمْنِيكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنفُسِهِمْ إِلَى آخر الآية. وكان النبي ﷺ يتأول العقر ما أمره الله به حتى أدن الله فيهم، فلما غزا رسول الله ﷺ بدرًا فقتل الله به صناديد كفار قريش قال ابن أبي بن سلول ومن معه من المشركين وعبدة الأولان: هذا أمر قد توجه، فباعوا الرسول ﷺ على الإسلام فأسلموا.

[راجع: ٢٩٨٧]

(١٦) بَابٌ ﴿لَا تَحْسِبَنَّ الَّذِينَ يَفْرُّحُونَ بِمَا أَنَّوْا﴾ [١٨٨]

٤٥٦٧ - حدثنا سعيد بن أبي مريم: حدثنا محمد بن جعفر قال: حدثني زيد ابن أسلم، عن عطاء بن يسار، عن أبي سعيد الخدري رضي الله عنه: أن رجالاً من المتفقين على عهد رسول الله ﷺ كان إذا خرج رسول الله ﷺ إلى الغزو تحالفوا عنه وفرحوا بمقعدتهم خلاف رسول الله ﷺ، فإذا قدم رسول الله ﷺ اعتذروا إليه وخلعوا وأحبوا أن يحمدوا بما لم يفعلوا، فنزلت: ﴿لَا تَحْسِبَنَّ الَّذِينَ يَفْرُّحُونَ بِمَا أَنَّوْا وَجِبُونَ أَنْ يُحَمَّدُوا إِمَّا لَمْ يَفْعُلُوا﴾.

٤٥٦٨ - حدثني إبراهيم بن موسى: أخبرنا هشام: أن ابن جربع أخبرهم، عن ابن أبي ملائكة أن

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

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

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

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

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

Then Ibn 'Abbās recited :-

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

Narrated Humaid bin 'Abdur-Rahmān bin 'Auf that Marwān had told him (the above narration).

عَلِّفَمَةَ بْنَ وَقَائِصَ أَخْبَرَهُ: أَنَّ مَرْوَانَ قَالَ لِبَوَّابِهِ: ادْهَبْ يَا رَافِعَ إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَئِنْ كَانَ كُلُّ امْرِئٍ فَرَحِيْبًا أُوتِيَ وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعُلْ مُعَذَّبًا لَكَعَذَّبَ أَجْمَعُونَ. فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلَهُذِهِ؟ إِنَّمَا دَعَا النَّبِيُّ ﷺ يَهُودَ فَسَأَلَهُمْ عَنْ شَيْءٍ فَكَتَمُوهُ إِيَّاهُ وَأَخْبَرُوهُ بِعِيرِهِ فَارْوَهُ أَنْ قَدِ اسْتَحْمَدُوا إِلَيْهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلُوهُمْ وَفَرِحُوا بِمَا أَتَوْا مِنْ كِتْمَانِهِمْ. ثُمَّ قَرَا ابْنُ عَبَّاسٍ «وَإِذَا أَخَذَ اللَّهُ مِيقَاتَ الَّذِينَ أُوتُوا الْكِتَابَ كَذَلِكَ حَتَّى قَوْلِهِ: يَفْرُحُونَ بِمَا أَتَوْا وَيَجْبُونَ أَنْ يُحْمَدُوا إِمَّا لَمْ يَعْلَمُوْهُ». تَابِعَهُ عَبْدُ الرَّزَاقِ، عَنْ ابْنِ جُرَيْجِ.

حَدَّثَنَا ابْنُ مُقاَتِلٍ: أَخْبَرَنَا الْحَجَاجُ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ أَخْبَرَهُ أَنَّ مَرْوَانَ: بِهَذَا.

(١٧) بَابُ قَوْلِهِ: «إِنَّكَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَأَخْتَلَفَ أَيْلَمْ وَأَنَّهَارِ لَأَنِّي لَأُؤْلِي الْأَلْئَبِ» [١٩٠]

(17) CHAPTER. Allāh's Statement: "Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (V.3:190)

4569. Narrated Ibn 'Abbās I: رَضِيَ اللَّهُ عَنْهُمَا

- حَدَّثَنَا سَعِيدُ بْنُ أَبِي

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

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

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

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

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

مرئيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي شَرِيكُ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِيرٍ، عَنْ كُرَبَيْبٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَتْ عِنْدَ خَالِتِي مَيْمُونَةَ فَتَحَدَّثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ. فَلَمَّا كَانَ ثُلُثُ الظَّلَلِ الْآخِرِ قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ فَقَالَ: إِنَّكَ فِي خَلْقِ أَسْمَوَاتٍ وَالْأَرْضِ وَأَخْتَلَفَ الْأَيْلَلُ وَالنَّهَارُ لَأَيْتَ لِأُولَئِكَ الْأَنْبِيَاءَ ﴿٤٤﴾ ثُمَّ قَامَ فَتَوَضَّأَ وَأَسْتَرَ: فَصَلَّى إِلَهَيَّ عَشْرَةَ رَكْعَةً، ثُمَّ أَذَنَ بِلَالٍ فَصَلَّى رَكْعَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧]

(18) بَابُ «الَّذِينَ يَذْكُرُونَ اللَّهَ قِبْلَةً وَقُوْدًا وَعَلَى جُنُوبِهِمْ وَبَنَكِرُونَ فِي خَلْقِ الْأَسْمَوَاتِ وَالْأَرْضِ» الآية [١٩١]

٤٥٧٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ ابْنِ أَنَّسٍ، عَنْ مَحْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَبَيْبٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: بَتْ عِنْدَ خَالِتِي مَيْمُونَةَ فَقُلْتُ لَأَنْظُرَنِّ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطُرِحْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَادَةً، فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طُولِهَا فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ. فَقَرَأَ الْآيَاتِ الْعَشْرَ الْأَوَّلَيْنَ مِنْ آلِ عِمْرَانَ حَتَّى خَتَمَ ثُمَّ أَتَى سَقَاءَ

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

مُعْلَقاً . فَأَخَذَهُ فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّي . فَقَمْتُ فَصَسَّعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ جَعَلْتُ فَقَمْتُ إِلَى جَنبِي . فَوَضَعَ يَدَهُ عَلَى رَأْسِي ثُمَّ أَخَذَ بِأَذْنِي فَجَعَلَ يَقْتَلُهَا . ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ . [راجع: ١١٧]

(١٩) **باب** ﴿رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَمَنْ أَخْرِيَتُ وَمَا لِلظَّالِمِينَ مِنْ آنَصَارٍ﴾ [١٩٢]

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

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

٤٥٧١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا مَعْنُ بْنُ عَبِيسَ، عَنْ مالِكٍ، عَنْ مَخْرَمَةَ ابْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ . قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأَهْلُهُ فِي طُولِهَا . فَنَامَ رَسُولُ اللهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلَ أَوْ قَبْلَهُ بَقْلِيلٍ أَوْ بَعْدَهُ بَقْلِيلٍ ثُمَّ اسْتَيقَظَ رَسُولُ اللهِ ﷺ فَجَعَلَ يَمْسَحُ التَّرْمَ عَنْ وَجْهِهِ بِيَدِيهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ . ثُمَّ قَامَ إِلَى شَنَّ مُعْلَقاً فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وَضْوَءَهُ، ثُمَّ قَامَ يُصَلِّي فَصَسَّعْتُ مِثْلَ مَا صَنَعَ.

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

ثُمَّ دَهْبَتْ فَقَمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذْنِي الْيُمْنَى يَقْتُلُهَا. فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أُوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤْذِنُ. فَقَامَ فَصَلَّى رَكْعَتَيْنِ حَفِيفَيْنِ [١١٧] ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ٢٠) بَابُ «رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُشَادِي لِلْإِيمَانِ» الآية [١٩٣]

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

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

٤٥٧٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ مَحْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مِيمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالِتُهُ، قَالَ: فَاضْطَجَعَ فِي عَرْضِ الْوَسَادَةِ وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَنَامَ رَسُولُ اللهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلَ أَوْ فَبَلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيقَظَ رَسُولُ اللهِ ﷺ فَجَعَلَ يَمْسَحُ التَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَا الْعَشْرَ الْآيَاتِ الْخَوَاشِمِ مِنْ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قَامَ إِلَى شَنْ مُعَلَّقَةً فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ: فَقَمْتُ فَصَغَّتْ مِثْلَ مَا صَنَعَ، ثُمَّ دَهْبَتْ فَقَمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ

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

بِأَذْنِي الْمُمْئَنِ يَقْتُلُهَا . فَصَلَّى رَكْعَيْنِ ، ثُمَّ أُوْتَرَ ، ثُمَّ اضْطَجَعَ حَسَّ جَاءَهُ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَيْنِ خَفِيفَيْنِ ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ . [راجع: ١١٧]

(4) *SŪRAT AN-NISĀ'* (The Women)

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

(٤) سورة النساء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قالَ ابْنُ عَبَّاسٍ : ﴿يَسْتَكْفَ﴾
[١٧٢] : يَسْتَكْبِرُ ، قَوَاماً : قِوَامُكُمْ ، مِنْ
مَعَايِشِكُمْ . ﴿هُنَّ سَيِّلًا﴾ [١٥] : يَعْنِي
الرَّجُمَ لِلَّتِيْبِ وَالْجَلْدَ لِلْكُرِّ . وَقَالَ
غَيْرُهُ : ﴿مَنِيْتُ وَلَدَتْ وَرَبَّيْ﴾ [٣] ، يَعْنِي
الثَّسِينَ وَثَلَاثَةَ وَأَرْبَعَ . وَلَا تُجَاوِرُ الْعَزْبَ رُبْعَ .
(١) بَابُ ﴿وَإِنْ خَفِتُمْ أَلَا تُقْسِطُوا فِي
الْيَتَمَّ﴾ [٣] .

٤٥٧٣ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَىٰ : أَخْبَرَنَا هِشَامٌ ، عَنْ ابْنِ
جُرَيْجٍ . قَالَ : أَخْبَرَنِي هِشَامُ ابْنُ
عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا : أَنَّ رَجُلًا كَانَتْ لَهُ
تِيَّمَةٌ فَتَكَحَّهَا وَكَانَ لَهَا عَدْفٌ وَكَانَ
يُمْسِكُهَا عَلَيْهِ وَلَمْ يَكُنْ لَهَا مِنْ نَفْسِهِ
شَيْءٌ ، فَزَرَّتْ فِيهِ ﴿وَإِنْ خَفِتُمْ أَلَا
تُقْسِطُوا فِي الْيَتَمَّ﴾ أَخْسِبَهُ قَالَ : كَانَتْ

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

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

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

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

شريكه في ذلك العذر وفي ماله.

[راجع : ٢٤٩٤]

4574. Narrated 'Urwa bin Az-Zubair that he asked 'Aishah رضي الله عنها regarding the Statement of Allāh تعالى :

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

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

'Aishah further said, "And the Statement of Allāh تعالى :

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

٤٥٧٤ - حدثنا عبد العزيز بن عبد الله: حدثنا إبراهيم بن سعيد، عن صالح ابن كيسان، عن ابن شهاب قال: أخبرني عروة بن الزبير: أنه سأله عائشة عن قول الله تعالى: **«وَإِنْ خَفْتُمُ الْأَنْفُسَ تُقْسِطُوا فِي الْيَتَامَىٰ»** فقالت: يا ابن أخي، هذو البييمة تكون في حجر ولتها تشركه في ماله ويعجبه مالها وجمالها فيريد ولتها أن يتزوجها بغير أن يقسط في صداقها، فيعطيها مثل ما يعطيها غيره. فهموا عن ذلك إلا أن يقسطوا لهن وينبغوا لهن أعلى سنتهن في الصداق، فأمرروا أن ينكحوا ما طاب لهم من النساء سواهن. قال عروة: قال عائشة: وإن الناس استفترون رسول الله ﷺ بعد هذه الآية فأنزل الله **«وَسْتَفْتُوكَ فِي النِّسَاءِ»**. قالت عائشة: وقول الله تعالى في آية أخرى: **«وَرَغَبُونَ أَنْ تَنكِحُوهُنَّ»** رغبة أحدكم عن بيته حين تكون قليلة المال والجمال، قالت فهموا أن ينكحوا عمن رغبوا في ماله وجماله في يتامى النساء إلا بالقسط من أجل رغبتهم عنهن إذا كن قليلات المال والجمال.

[راجع : ٢٤٩٤]

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

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

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

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

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

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

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

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

(٢) باب «وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَاَشْهِدُوهُ عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا» [٦] «وَبِدَارًا» [٦] : مُبَادِرَةً. «أَعْتَدْنَا» [١٨] : أَعْدَدْنَا، أَعْلَمْنَا مِنَ الْعَتَادِ.

٤٥٧٥ - حدثني إسحاق: أخبرنا عبد الله بن نمير : حدثنا هشام، عن أبيه، عن عائشة رضي الله تعالى عنها في قوله تعالى: «وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ» وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ» أنها نزلت في مال البيت إذا كان فقيراً أنه يأكل منه مكان قيامه عليه بمعرفة . [راجع: ٢٢١٢]

(٣) باب «إِذَا حَضَرَ الْقِسْمَةَ أُتُوا الْقُرْبَى وَالْيَتَمَّ وَالسَّكِينَ» [٨] الآية

٤٥٧٦ - حدثنا أَحْمَدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْيُودُ اللَّهِ الْأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنْ الشَّيْبَانِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا «وَإِذَا حَضَرَ الْقِسْمَةَ أُتُوا الْقُرْبَى وَالْيَتَمَّ وَالسَّكِينَ» قال: هي مُحْكَمَةٌ وَتَبَيَّنَتْ بِمَسْوَحَةٍ. تابعة سعيد بن جعير عن ابن عباس . [راجع: ٢٧٥٩]

(٤) باب «يُوصِيكُ اللَّهُ فِي أُولَئِكُمْ» [١١]

٤٥٧٧ - حدثني إبراهيم بن موسى: أَخْبَرَنَا هشام: أنَّ ابْنَ جُرَيْجَ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي ابْنُ

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

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

المنكِّر، عَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: عَادَنِي التَّبِيُّ اللَّهُ وَأَبُو بَكْرٍ فِي بَنِي سَلَمَةَ مَا شَيْءَنِي فَوَجَدَنِي النَّبِيُّ ﷺ لَا أَعْقِلُ فَدَعَا بِمَاءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ رَشَ عَلَيَّ فَأَفَقَتُ فَقُلْتُ: مَا تَأْمُرُنِي أَنْ أَضْسَعَ فِي مَالِي يَا رَسُولَ اللَّهِ؟ فَرَأَتْنِي 『يُوْبِيكُ اللَّهُ فِي أَوْلَادِكُمْ』.

[راجع: ١٩٤]

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

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

(٥) بَابُ قَوْلِهِ: 『وَلَكُمْ نِصْفٌ مَا تَرَكَ أَزْوَاجُكُمْ』 [١٢]

٤٥٧٨ - حَدَّنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ وَرْقاءَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْمَالُ لِلْوَلَدِ وَكَانَتِ الْوِصْيَةُ لِلْوَالَّدَيْنِ، فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنْثَيْنِ وَجَعَلَ لِلْأَبْوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ وَالثُّلُثُ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ. [راجع: ٢٧٤٧]

(٦) بَابُ 『لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَمْلُؤُنَّ لِتَذَهَّبُوا بِعِصْنِ مَا 『إِتَّشَوْهُنَّ』』 [١٩] الْآيَةِ. وَيُذَكَّرُ عَنْ ابْنِ عَبَّاسٍ: 『وَلَا تَمْلُؤُنَّ』: لَا تَهْرُو هُنَّ. 『حُوَّا』: إِثْمًا. 『تَمَوْلَا』: تَمِيلُوا. 『نَخْلَةً』: فَالنَّخْلَةُ الْمَهْرُ.

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

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

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

4579. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا regarding the Divine Verse :-

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

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

٤٥٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ

مُقَاتِلٍ: أَخْبَرَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عَكْرَمَةَ، عَنْ
ابْنِ عَبَّاسٍ، قَالَ الشَّيْبَانِيُّ: وَذَكَرَهُ أَبُو
الْحَسَنِ السُّوَائِيُّ، وَلَا أَطْعُنُهُ ذَكَرَهُ إِلَّا
عَنْ ابْنِ عَتَّابٍ ﴿يَكْتَبُهَا الَّذِينَ آتَمُوا
لَا يَحِلُّ لَكُمْ أَنْ تَرِبُّوْنَ النِّسَاءَ كَرَهَاهُ وَلَا
تَغْلُبُوهُنَّ لِتَذَهَّبُوْنَ بِعَقْصَنَ مَا ءَانَتْمُوْهُنَّ﴾
قَالَ: كَانُوا إِذَا مَاتَ الرَّجُلُ كَانَ
أُولَيَّاهُ أَحَقُّ بِامْرَأِهِ. إِنْ شَاءَ بَعْضُهُمْ
تَرَوْجَهَا وَإِنْ شَاءُوا زَوْجُوهَا، وَإِنْ
شَاءُوا لَمْ يُرْوِجُوهَا وَهُمْ أَحَقُّ بِهَا مِنْ
أَهْلِهَا، فَنَزَّلَتْ هَذِهِ الْآيَةُ فِي ذَلِكَ.

[انظر : ٦٩٤٨]

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

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

(٧) بَابٌ: «وَلِكُلِّ جَعْلَنَا مَوْلَىٰ
مِمَّا تَرَكَ الْوَلِيَانَ وَالْأَرْبَوْتَ وَالَّذِينَ
عَدَّتْ أَيْمَنُكُمْ فَتَأْوِلُهُنَّ نَصِيبُهُمْ إِنَّ
الَّهُ كَانَ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدًا» [٢٣]: وَقَالَ مَعْمَرٌ:
«مَوْلَىٰ»: أُولَيَاءَ وَرَثَةٌ. **«عَدَّتْ**
أَيْمَنُكُمْ»: هُوَ مَوْلَى اليمين: وَهُوَ
الْحَلِيفُ. وَالْمَوْلَى أَيْضًا ابْنُ الْقَمِّ،
وَالْمَوْلَى الْمُنْعَمُ الْمُعْتَقُ، وَالْمَوْلَى:
الْمُعْتَقُ، وَالْمَوْلَى: الْمَلِيكُ، وَالْمَوْلَى
مَوْلَى فِي الدِّينِ.

٤٥٨٠ - حَدَّثَنَا الصَّلْتُ بْنُ
مُحَمَّدٍ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ
إِدْرِيسَ، عَنْ طَلْحَةَ بْنِ مُصْرِفٍ، عَنْ

4580. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا regarding the Verse : “To everyone, We have appointed heirs...” (V.4:33) ‘*Mawāli*’ means heirs.

And regarding: “...To those also with

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

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

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

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

سَعِيدُ بْنُ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا 《وَلِكُلِّ جَعَلْنَا مَوْلَى》
قَالَ: وَرَأَتْهُ 《وَالَّذِينَ عَقَدْتُ أَيْمَنَتُكُمْ》
كَانَ الْمُهَاجِرُونَ لِمَا قَلِمُوا الْمَدِينَةَ
بِرِّثُ الْمُهَاجِرِيُّ الْأَنْصَارِيُّ دُونَ ذَوِي
رَحْمَةٍ لِلْأُخْرَوَةِ الَّتِي آخَى اللَّهُ
بِيَتْهُمْ فَلَمَّا نَزَّلْتُ 《وَلِكُلِّ جَعَلْنَا
مَوْلَى》 《سُبْحَانَ رَبِّهِ ثُمَّ قَالَ: 《وَالَّذِينَ
عَقَدْتُ أَيْمَنَتُكُمْ》 مِنَ النَّصْرِ وَالرُّفَادَةِ
وَالنَّصِيحَةِ. وَقَدْ ذَهَبَ الْمِيرَاثُ
وَبَيْوَصَيْ لَهُ.

سَمِعَ أَبُو أَسَمَّةَ إِدْرِيسَ، وَسَمِعَ
إِدْرِيسُ طَلْحَةَ. [راجع: ٢٢٩٢]
(٨) بَابُ قَوْلِهِ: 《إِنَّ اللَّهَ لَا يَظْلِمُ
مِيقَاتَ ذَرَقٍ》 [٤٠] يَعْنِي زَيْنَةَ ذَرَقَ
٤٥٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
الْعَزِيزِ: أَخْبَرَنَا أَبُو عُمَرَ حَفَظَ بُنْ
مَيْسَرَةَ، عَنْ رَيْدِ ابْنِ أَسْلَمَ، عَنْ
عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَنَّاسًا فِي
رَمَّنِ التَّبَيِّنَةِ قَالُوا: يَا رَسُولَ اللَّهِ،
هَلْ تَرَى رَبِّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ التَّبَيِّنَةِ
«نَعَمْ، هَلْ تُضَارُونَ فِي رُؤْيَةِ
الشَّمْسِ بِالظَّهِيرَةِ ضَوْءُ لَيْسَ فِيهَا
سَحَابٌ؟» قَالُوا: لَا، قَالَ: «وَهَلْ
تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ
ضَوْءُ لَيْسَ فِيهَا سَحَابٌ؟» قَالُوا: لَا،
قَالَ التَّبَيِّنَةِ: «مَا تُضَارُونَ فِي رُؤْيَةِ

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

اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ إِلَّا كَمَا تُصَارُوْنَ فِي رُؤْيَا أَحَدِهِمَا إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَذَنَ مُؤْذِنٌ: تَشْيَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ فَلَا يَقْنَى مَنْ كَانَ يَعْبُدُ غَيْرَ اللَّهِ مِنَ الْأَصْنَامِ وَالْأَنْصَابِ إِلَّا يَسَاقُوْنَ فِي النَّارِ حَتَّى إِذَا لَمْ يَقِنْ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ بَرَّ أَوْ فَاجِرٌ وَغُبَرَاثٌ أَهْلُ الْكِتَابِ فَيُدْعَى إِلَيْهِوْدُ، فَيَقُولُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُوْنَ؟ قَالُوا: كُنَّا نَعْبُدُ عَرِبَّا ابْنَ اللَّهِ، فَيَقُولُ لَهُمْ: كَذَبْتُمْ مَا أَتَحَدَّ اللَّهُ مِنْ صَاحِبَةِ وَلَا وَلِيَدَ فَمَاذَا تَبْعُوْنَ؟ فَقَالُوا: عَطَشَنَا رَبَّنَا فَاسْقِنَا فَيُشَارِرُ إِلَى النَّارِ كَانَهَا سَرَابٌ يَخْطُمُ بَعْضُهَا بَعْضًا فَيَسَاقُوْنَ فِي النَّارِ ثُمَّ يُدْعَى التَّنَاصَارِي فَيَقُولُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُوْنَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ، فَيَقُولُ لَهُمْ: كَذَبْتُمْ وَإِنَّهُ تَعْلَمُ جَدًّا رَبَّنَا مَا أَنْهَدَ صَرْبَجَةً وَلَا وَلَدًا ﴿٢﴾ فَيَقُولُ لَهُمْ: مَاذَا تَبْعُوْنَ؟ فَكَذَلِكَ مِثْلُ الْأُوْلَى حَتَّى إِذَا لَمْ يَقِنْ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرَّ أَوْ فَاجِرٍ أَتَاهُمْ رَبُّ الْعَالَمِيْنَ فِي أَذْنِي صُورَةٌ مِنَ الْيَتِي رَأَوْهُ فِيهَا، فَيَقُولُ: مَاذَا تَسْتَنْظِرُوْنَ؟ تَشْيَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، قَالُوا: فَارْفَعُنَا النَّاسَ فِي الدُّنْيَا عَلَى أَفْقَرِ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ وَنَحْنُ نَسْتَنْظِرُ رَبَّنَا الَّذِي كُنَّا نَعْبُدُ،

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

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

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

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

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

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

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

فَيَقُولُونَ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: لَا نُشْرِكُ بِاللَّهِ شَيْئًا، مَرَّيْنِ أَوْ ثَلَاثَةٍ.

[راجع: ٢٢]

(٩) **بَابٌ**: «فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا» [٤١]

الْمُخْتَالُ وَالْخَيْالُ وَاحِدٌ.

«طَمْسٌ وُجُوهًا» [٤٧]: نُسْوِيهَا حَتَّى تَعُودَ كَأَفْنَائِهِمْ. طَمْسُ الْكِتَابَ: مَحَاهَا. «جَهَنَّمْ سَعِيْدًا»: وَقُودًا.

٤٥٨٢ - حَدَّثَنَا صَدَقَةً: أَخْبَرَنِي

يَحْيَى، عَنْ سُعْيَانَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيْدَةَ، عَنْ عَبْدِ اللَّهِ

- قَالَ يَحْيَى: بَعْضُ الْحَدِيثِ عَنْ عَمْرُو بْنِ مُرَّةَ - قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا عَلَيْكُمْ وَعَلَيَّ أَنْزِلْتُ مِنْ آنِي أَحِبُّ أَنْ أَسْمَعَهُمْ مِنْ غَيْرِي». فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى بَلَغْتُ «فَكَيْفَ

إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا» [٤١] - قَالَ: «أَمْسِكْ». فَإِذَا عَيْنَاهُ تَذَرْفَانِ. [انظر:

[٥٠٤٩، ٥٠٥٥، ٥٠٥٥]

(١٠) **بَابٌ** قَوْلُهُ: «وَإِنْ كُنْتُمْ مَهِاجِنَّ أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْأَفَابِطِ» [٤٣]

«صَعِيدَا»: وَجْهُ الْأَرْضِ. وَقَالَ جَابِرٌ: كَانَتِ الظَّوَاغِيْتُ التِّي

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

'Umar said, "‘*Al-Jibl*’ means magic, and ‘*Taghūt*’ means *Shaitān*."

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

يَتَحَكَّمُونَ إِلَيْهَا: فِي جُهْنَمَةَ وَاحِدٌ
وَفِي أَسْلَمَ وَاحِدٌ، وَفِي كُلِّ حَيٍّ
وَاحِدٌ. كُهَانٌ يَنْزِلُ عَلَيْهِمُ السَّيْطَانُ.
وَقَالَ عَمَرٌ: الْجِبْتُ: السَّحْرُ،
﴿وَالظَّلَّعُوتُ﴾: الشَّيْطَانُ. وَقَالَ
عُكْرِمَةُ: ﴿بِالْجِبْتِ﴾ بِلِسَانِ الْحَبَشَةِ
شَيْطَانٌ. ﴿وَالظَّلَّعُوتُ﴾: الْكَاهِنُ.

٤٥٨٣ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا
عَبْدَةُ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ
عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: هَلْ كَثُرَ
قِلَادَةً لِأَسْمَاءَ فَبَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
ظَلَّبِهَا رِجَالًا فَحَضَرَتِ الصَّلَاةَ وَيَسُوا
عَلَى وُضُوءٍ وَلَمْ يَجِدُوا مَاءَ فَصَلَّوْا
وَهُمْ عَلَى غَيْرِ وُضُوءٍ، فَأَنْزَلَ اللَّهُ
تَعَالَى، يَعْنِي آيَةَ التَّيْمَمَمِ. [رَاجِعٌ: ٣٣٤]
(١١) بَابٌ: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولَئِكُمْ يُنَكِّرُ﴾ [٥٩] دَوْيِ الْأَمْرِ

4583. Narrated 'Āishah رضي الله عنها: The necklace of Asmā' was lost; so, the Prophet ﷺ sent some men to look for it. The time for *As-Salāt* (the prayer) became due and they had not performed ablution and could not find water, so they offered *As-Salāt* without ablution. Then Allāh تعالى revealed (the Verse of *Tayammum*).

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

4584. Narrated Ibn 'Abbās رضي الله عنهما:

The Verse :

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

٤٥٨٤ - حَدَّثَنَا صَدَقَةُ بْنُ
الْفَضْلِ: أَخْبَرَنَا حَجَاجُ بْنُ مُحَمَّدٍ،
عَنِ ابْنِ جُرْبِيجَ، عَنْ يَعْلَى بْنِ مُسْلِمٍ،
عَنْ سَعِيدِ ابْنِ جَيْبَرٍ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا ﴿أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَأُولَئِكُمْ يُنَكِّرُ﴾ قَالَ:
نَزَّلْتُ فِي عَبْدِ اللَّهِ بْنِ حُدَيْفَةَ بْنِ
قَيْسِ ابْنِ عَدَيٍّ إِذْ بَعَثَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
سَرِيَّةٍ.

(١٢) بَابٌ: ﴿فَلَا وَرِيكَ لَا يُؤْمِنُونَ

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

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

حَتَّىٰ يُحَكِّمُوكُمْ فِيمَا شَجَرَ بَيْنَهُمْ

[٦٥]

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

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

٤٥٨٥ - حدثنا علی بن عبد الله: حدثنا محمد بن جعفر: أخبرنا معمراً، عن الزهری، عن عروة قال: خاصم الرئیر رجلاً من الأنصار في شریع من الحرّة، فقال النبي ﷺ: «اسق يا زبیر ثم ارسل الماء إلى جارك». فقال الأنصاري: يا رسول الله ألم كان ابن عمتك؟ فتلّون وجهه ثم قال: «اسق يا زبیر ثم اخسِّ ارسل الماء إلى جارك». واستوعى النبي ﷺ للزبیر حقة في صریع الحكم حين أخففه الأنصاري كان أشارة عليهما بأمر لهما فيه سعة. قال الزبیر: فما أحسِّب هذه الآيات إلا ترلت في ذلك ﴿فَلَا وَرِيكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكُمْ فِيمَا شَجَرَ بَيْنَهُمْ﴾.

[٢٣٦٠ : راجع]

(١٣) باب : «فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ الظَّالِمِينَ» [٦٩]

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

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

٤٥٨٦ - حدثنا محمد بن عبد الله ابن حوشب: حدثنا إبراهيم بن سعيد، عن أبيه، عن عروة، عن عائشة رضي الله تعالى عنها قالت: سمعت رسول الله ﷺ يقول: «ما من

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

نَبِيٌّ يَمْرَضُ إِلَّا خُبِيرٌ بَيْنَ الدُّنْيَا
وَالْآخِرَةِ، وَكَانَ فِي شَكْوَاهُ الَّذِي
قُبِضَ فِيهِ أَخْدَتُهُ بُحْثٌ شَدِيدَةٌ فَسَمِعَتُهُ
يَقُولُ: «مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
الْأَنْتَيْكَنَ وَالصَّدِيقِينَ وَالشَّهِدَاءِ وَالصَّابِرِينَ»،
فَعَلِمْتُ أَنَّهُ خَيْرٌ. [راجع: ٤٤٣٥]

(١٤) بَابٌ: «وَمَا لَكُمْ لَا تُقْتَلُونَ فِي
سَبِيلِ اللَّهِ» إلى «أَطَالَابِرِ أَهْلَهَا» [٧٥]

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

4587. Narrated Ibn Abbās: رَضِيَ اللَّهُ عَنْهُمَا My mother and I were among the weak and oppressed (Muslims at Makkah).

4588. Narrated Ibn Abī Mulaika: Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا recited:

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

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

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

٤٥٨٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ
أَيُوبَ، عَنْ ابْنِ أَبِي مُلِيْكَةَ: أَنَّ ابْنَ
عَبَّاسَ تَلَى «إِلَّا السُّسْقِيْفَيْنَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْأُلْوَادِنِ» قَالَ: كُنْتُ أَنَا وَأُمِّي
مِنْ عَلَّارِ اللَّهِ. وَيُذَكَّرُ عَنْ ابْنِ عَبَّاسِ:
«حَمِرَّةٌ» [٩٠]: ضَاقَتْ، «تَلَوْا»
[١٣٥] أَلْسِنَتُكُمْ: بِالشَّهَادَةِ. وَقَالَ
غَيْرُهُ: الْمَرَاغِمُ: الْمَهَاجِرُ، رَأَيْتُ:
هَا حَرْثٌ قَوْمِيٌّ. «مَوْقُوتًا» [١٠٣]:
مُوقَتًا وَقَهْ عَلَيْهِمْ. [راجع: ١٣٥٧]

(١٥) بَابٌ: «فَنَّا لَكُمْ فِي الْكَسْفَيْنَ
فَتَنَّيْنَ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا» [٨٨]
قَالَ ابْنُ عَبَّاسَ: بَدَدُهُمْ. فَتَّهُ:
جَمَاعَةً.

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

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

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

CHAPTER.

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

٤٥٨٩ - حدثني محمد بن بشّار : حدثنا عن عبد الرحمن قال : حدثنا شعبة، عن عديّ، عن عبد الله بن يزيد، عن زيد بن ثابت رضي الله تعالى عنه **فَمَا لَكُنْ فِي الْمُتَقْبِلِينَ فَتَكَبَّرُوا» رَجَعَ نَاسٌ مِّنْ أَصْحَابِ النَّبِيِّ **مِنْ أُخْدِي وَكَانَ النَّاسُ فِيهِمْ فَرَقَتِينِ**: فَرِيقٌ يَقُولُ: افْتَهُمْ، وَفَرِيقٌ يَقُولُ: لَا، فَزَرَلْتَ **فَمَا لَكُنْ فِي الْمُتَقْبِلِينَ فَتَكَبَّرُوا**» وَقَالَ: **إِنَّهَا طَيْبَةٌ تُنْفِي الْحَبَثَ كَمَا تُنْفِي النَّارَ حَبَثَ الْفَضَّةَ».****

باب :

«وَإِذَا جَاءَهُمْ أَمْرٌ مِّنْ أَلْأَمْنِ أَوْ الْغَوْفِ أَذَاقُوهُ يَدَهُ» [٨٣] أَيْ أَفْسُوهُ. «بَسْتَبِطُونَهُ» [٨٣] : يَسْتَخْرِجُونَهُ. «حَسِيبًا» [٨٦] : كَافِيًّا. «إِلَّا إِنْتَنَا» : يعني المَوَاتَ حَجَرًا أو مَدَرًا أو مَا أَشْبَهُهُ. «مَرِيدًا» [١١٧] : مُتَمَرِّدًا. «لَكِبِيَّكُنْ» [١١٩] : بَتَكَهُ : فَقَطْعَهُ. «قِيلَّا» [١٢٢] وَقَوْلًا وَاحِدًا. «طَعَّ» [١٥٦] : خُتِمَ . [راجع: ١٨٨٤]

(١٦) بَابُ «وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعِيْدًا فَجَرَأَهُ جَهَنَّمُ» [٩٣]

٤٥٩ - حدثنا آدم بن أبي إياس : حدثنا شعبة : حدثنا مغيرة بن التعمان قال : سمعت سعيد بن جعير قال : آية اختلف فيها أهل الكوفة

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

فَرَحَلْتُ فِيهَا إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا فَقَالَ: نَزَّلَتْ هَذِهِ الْآيَةُ ۝ وَمَنْ يَقْتَلُ مُؤْمِنًا مُتَعَمِّدًا فَجَرَأَهُ جَهَنَّمُ ۝ هِيَ آخِرُ مَا نَزَّلَ، وَمَا سَخَّنَهَا شَيْءٌ ۝ [راجع: ٣٨٥٥]

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

(١٧) بَابُ ۝ وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ الْسَّلَامَ لَسْتَ مُؤْمِنًا ۝ [٩٤] ۴٥٩١
السَّلَامُ وَالسَّلَامُ وَالسَّلَامُ وَاحِدٌ.

4591. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا regarding the Verse —

۴٥٩١ - حَدَّثَنِي عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ۝ وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ الْسَّلَامَ لَسْتَ مُؤْمِنًا ۝ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كَانَ رَجُلٌ فِي غُنْيَمَةِ لَهُ فَلَحَقَهُ الْمُسْلِمُونَ فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَقَتَلُوهُ وَأَخْدُوْا غُنْيَمَتَهُ. فَأَنْزَلَ اللَّهُ فِي ذَلِكَ إِلَى قَوْلِهِ: ۝ عَرَضَ الْحَيَاةَ الدُّنْيَا ۝ تِلْكَ الغُنْيَمَةُ. قَالَ: قَرَا ابْنُ عَبَّاسٍ: ۝ الْسَّلَامُ ۝ .

"And say not to anyone who greets you (by embracing Islam), 'You are not a believer...'" (V.4:94):

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

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

(١٨) بَابُ ۝ لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ ۝ الآية [٩٥]

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

۴٥٩٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي سَهْلُ بْنُ سَعْدِ السَّاعِدِيُّ أَنَّهُ رَأَى مَرْوَانَ ابْنَ الْحَكَمَ فِي الْمَسْجِدِ فَأَقْبَلَتْ حَتَّى جَلَسَ إِلَى جَنْبِهِ فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتَ أَخْبَرَهُ أَنَّ

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

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

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

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

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

الَّبِيْهِ اللَّهِ أَمْلَى عَلَيْهِ ﴿لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ عِنْدَ أُولَى الظَّرَرِ وَالْمُجْهَدُونَ فِي سَبِيلِ اللَّهِ﴾ فَجَاءَهُ ابْنُ أُمٍّ مَكْتُومٍ وَهُوَ يُبَلِّهَا عَلَيَّ قَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهُ لَرَ أَسْتَطِعُ الْجِهَادَ مَعَكَ لِجَاهِدْتُ، وَكَانَ أَعْمَى فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ وَفَخَذَهُ عَلَى فَخِذِي فَنَقْلَثَ عَلَيَّ حَتَّى خَفَتْ أَنْ تُرَضَ فَخِذِي ثُمَّ سُرِّي عَنْهُ فَأَنْزَلَ اللَّهُ ﴿عِنْدَ أُولَى الظَّرَرِ﴾.

[راجع : ٢٨٣٢]

4593. Narrated Al-Barā' : رَضِيَ اللَّهُ عَنْهُ When the Verse :-

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

4594. Narrated Al-Barā' : رَضِيَ اللَّهُ عَنْهُ When the Verse :

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

٤٥٩٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: لِمَا نَزَّلْتَ ﴿لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ﴾ دَعَا رَسُولُ اللَّهِ ﷺ زَيْنَدًا فَكَبَّهَا فَجَاءَ ابْنُ أُمٍّ مَكْتُومٍ فَشَكَا ضَرَارَتَهُ، فَأَنْزَلَ اللَّهُ ﴿عِنْدَ أُولَى الظَّرَرِ﴾. [راجع : ٢٨٣١]

٤٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: لِمَا نَزَّلْتَ ﴿لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ﴾ قَالَ النَّبِيُّ ﷺ: «اذْعُوا فُلَانًا»، فَجَاءَهُ وَمَعْهُ الدَّوَاهُ وَاللَّنُوحُ أَوِ الْكَيْفُ فَقَالَ: «اكْتُبْ ﴿لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ﴾ عِنْدَ أُولَى الظَّرَرِ وَالْمُجْهَدُونَ فِي سَبِيلِ اللَّهِ﴾ وَخَلَفَ النَّبِيُّ ﷺ ابْنُ أُمٍّ مَكْتُومٍ فَقَالَ: يَا رَسُولَ اللَّهِ أَنَا ضَرِيرٌ،

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

فَنِزَّلْتُ مَكَانَهَا ﴿لَا يَسْوَى الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ عَيْرٌ أُولَئِكَ الرَّاهِنُونَ وَالْمُجْهِدُونَ فِي سَبِيلِ اللَّهِ﴾ . [٢٨٣١]

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

٤٥٩٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامٌ : أَنَّ ابْنَ جُرْجِيْحَ أَخْبَرَهُمْ حـ . وَحَدَّثَنِي إِسْحَاقُ : أَخْبَرَنَا عَنْدَ الرَّازَّاقِ : أَخْبَرَنَا ابْنُ حُرْبَيْحَ : أَخْبَرَنِي عَبْدُ الْكَرِيمِ : أَنَّ مِقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُما أَخْبَرَهُ ﴿لَا يَسْوَى الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ﴾ عَنْ بَدْرٍ وَالْخَارِجُونَ إِلَى تَدْرٍ . [رَاجِع: ٣٩٥٤]

(١٩) بَابُ ﴿إِنَّ الَّذِينَ تَوَفَّهُمُ الْمُتَكَبِّرُونَ طَالِبِي أَنْشِيْمَ قَالُوا فِيمَ كُنْتُمْ﴾ الآية [٩٧]

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

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

٤٥٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَيْزِيدَ الْمُقْرِبِيُّ : حَدَّثَنَا حَيْوَةُ وَغَيْرُهُ قَالَا : حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الرَّحْمَنِ أَبُو الْأَسْوَدِ قَالَ : قُطِّعَ عَلَى أَهْلِ الْمَدِيْنَةِ بَعْثًا فَأُكْتَبِيْتُ فِيهِ فَلَقِيْتُ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ فَأَخْبَرَتُهُ فَنَهَانِي عَنْ ذَلِكَ أَشَدَّ النَّهْيِ ثُمَّ قَالَ : أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ نَاسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ يُكَثِّرُونَ سَرَادَ الْمُشْرِكِينَ عَلَى رَسُولِ اللَّهِ ﷺ يَأْتِي

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

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

4597. Narrated Ibn ‘Abbās رضي الله عنهم : “Except the weak ones...” (V.4:98) and added, “My mother was one of those whom Allāh excused.”

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

4598. Narrated Abū Hurairah رضي الله عنه : While the Prophet ﷺ was offering the ‘Ishā’ prayer, he said, “Allah heard those who sent praises to Him,” and then said before falling in prostration, “O Allāh, save ‘Ayyāsh bin Rabi‘a. O Allāh, save Salama bin Hishām. O Allāh, save Al-Walid bin Al-Walid. O Allāh, save the weak ones among the believers. O Allāh, let Your punishment be severe on the tribe of Mudār. O Allāh, inflict upon them years (of drought and famine) like the years of (Prophet) Yūsuf (Joseph).”

السَّهُمْ فَيُرْمَى بِهِ فَيُصِيبُ أَحَدَهُمْ فَيُقْتَلُهُ أَوْ يُضْرَبُ فَيُقْتَلُ. فَأَنْزَلَ اللَّهُ إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَكِّكَةُ طَالِعِينَ أَنْشِئُهُمْ هُنَّ الْآتِيَةُ. رَوَاهُ اللَّيْثُ، عَنْ أَبِي الْأَسْوَدِ.

[انظر: ٧٠٨٥]

(٢٠) بَابُ : «إِلَّا الْمُسْتَقْبِلُونَ مِنَ الرِّجَالِ وَالْمَسَاءِ» الآية

٤٥٩٧ - حدثنا أبو النعمان حديثاً حماداً، عن أيوب، عن ابن أبي مُلِيَّة، عن ابن عباس رضي الله عنهمَا «إِلَّا الْمُسْتَقْبِلُونَ» قال: كانت أمي ممن عذر الله. [راجع: ١٣٥٧]

(٢١) بَابُ قَوْلِهِ : «وَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ» [٩٩] الآية

٤٥٩٨ - حدثنا أبو نعيم: حدثنا شبيان، عن يحيى، عن أبي سلمة رضي الله تعالى عنه قال: بينما النبي ﷺ يصلّي العشاء إذ قال: «سمع الله لمن حمده»، ثم قال قبل أن يسجد: «اللَّهُمَّ نَعْلَمُ أَنَّ ابْنَ هَرَيْرَةَ، اللَّهُمَّ نَعْلَمُ سَلَمَةَ بْنَ هَشَامَ، اللَّهُمَّ نَعْلَمُ وَلِيَدَ بْنَ الْوَلِيدِ، اللَّهُمَّ نَعْلَمُ الْمُسْتَقْبِلُونَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطَائِكَ عَلَى

مُضَرَ، اللَّهُمَّ اجْعِلْهَا سِنِينَ كَسْنِي
[٧٩٧]. [رَاجِمٌ يُوسُفَ].

(٢٢) بَابُ «وَلَا جُنَاحَ عَلَيْكُمْ إِنْ
كَانَ يُكُّمْ أَذْيَى مِنْ مَطْرِي» [١٠٢] الآتَة

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

4599. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا regarding the Verse :

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

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

٤٥٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ أَبُو الْحَسَنِ : أَخْبَرَنَا حَجَاجٌ ، عَنِ ابْنِ جُرَيْحٍ قَالَ : أَخْبَرَنِي يَعْلَى ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا إِنَّ كَانَ بِكُمْ أَذْكَرٌ مِنْ مَطْرٍ أَوْ كُنْتُمْ مَرْضِيًّا قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ جَرِيحاً .

(٢٣) بَابُ قَوْلِهِ: «وَسَقَنُوكَ فِي النَّاسِ إِلَّا يُقْتَلُونَكُمْ فِيهِنَّ وَمَا يُمْلَأُ عَيْنَكُمْ فِي الْكِتَابِ فِي يَدِكَ النَّسَاء» [١٢٧]

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

4600. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا regarding the Verse —

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

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

٤٦٠٠ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: حَدَّثَنَا هِشَامٌ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ﴿وَسَتَمُونَكَ فِي النِّسَاءِ قُلْ إِنَّ اللَّهَ يَقْتَيَكُمْ فِيهِنَّ﴾ إِلَى قَوْلِهِ: «وَرَغَبُوكُمْ أَنْ تَنْكِحُوهُنَّ» قَالَتْ عَائِشَةُ: هُوَ الرَّجُلُ تَكُونُ عِنْدَهُ الْيَتِيمَةُ هُوَ وَلِيُّهَا وَوَارِثُهَا فَأَشْرِكْتُهُ فِي مَالِهِ حَتَّى فِي الْعَدْقِ فَيُرَغِّبُ أَنْ يَنْكِحَهَا وَيُنْكِرُهَا أَنْ يُزْوِّجَهَا رَجُلاً فَيُشَرِّكُهُ فِي مَالِهِ بِمَا شَرِكَهُ فَيَعْصُلُهَا فَنَزَلتْ هَذِهِ الْآيَةُ. [راجٍ: ٢٤٩٤]

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

باب : «وَإِنْ أَمْرَأً خَافَتْ مِنْ
بَعْلِهَا شُوْرًا أَوْ إِعْرَاضًا» [١٢٨]

قال ابن عباس : «شقاقي» [٣٥]
ـ تفاسد «وَأَخْبَرْتَ الْأَنْثُسَ اللَّهَ عَزَّ
[١٢٨] قال : هَوَاهُ فِي الشَّيْءٍ يَخْرُصُ
عَلَيْهِ «كَالْمَلْعُونَ» [١٢٩] لَا هِيَ أَيْمَ
وَلَا ذَاتُ زَوْجٍ . «شُورًا» : بُعْضًا .

**٤٦٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقَابِلٍ :** أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا هِشَامُ
بْنُ عُرْوَةَ، عَنْ أَيْمَهُ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا «وَإِنْ أَمْرَأً خَافَتْ مِنْ بَعْلِهَا
شُورًا أَوْ إِعْرَاضًا» قال : الرَّجُلُ
تَكُونُ عِنْدَهُ الْمَرْأَةُ لَيْسَ بِمُسْتَكْثِرٍ مِنْهَا
يُرِيدُ أَنْ يُفَارِقَهَا، فَقَوْلُ : أَجْعَلْكُ مِنْ
شَانِي فِي حَلٍّ. فَنَزَّلَتْ هَذِهِ الْآيَةُ فِي
ذَلِكَ . [راجع : ٢٤٥٠]

٤٦٠٢ - حَدَّثَنَا عُمَرُ بْنُ حَنْفِي :
باب : «إِنَّ الْمُنْتَقِيَنَ فِي الدَّرَكِ
الْأَسْفَلِ مِنَ النَّارِ» [١٤٥] ،
قال ابن عباس : أَسْفَلَ النَّارِ .
«شقاقي» [الأنعام : ٣] : سَرِيَا .

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

“If a woman fears cruelty or desertion on her husband’s part...” (V.4:128) :

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

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

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

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

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

(26) CHAPTER. Allâh's Statement : "Verily, We have sent revelation to you, (O Muhammâd ﷺ) ... (till) ... as We sent revelation to Nûh (Noah) and Yûnus (Jonah), Hârûn (Aaron) and Sulaimân (Solomon)..." (V.4:163)

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

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

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

مِنَ الْأَتَارِ فَبِسْمِ عَبْدِ اللَّهِ وَجَلَّ
حُذْفَةَ فِي نَاحِيَةِ الْمَسْجِدِ فَقَامَ
عَبْدُ اللَّهِ فَتَرَقَ أَصْحَابُهُ فَرَمَانِي
بِالْحَصَادِ، فَأَتَيْتُهُ فَقَالَ حُذْفَةُ عَجِبْتُ
مِنْ ضَحْكِهِ وَقَدْ عَرَفَ مَا قُلْتُ، لَقَدْ
أَنْزَلَ النَّفَاقَ عَلَى قَوْمٍ كَانُوا خَيْرًا
مِنْكُمْ ثُمَّ تَابُوا فَتَابَ اللَّهُ عَلَيْهِمْ.
(٢٦) بَابُ قَوْلِهِ : «إِنَّا أَوْجَنَا إِلَيْكَ
كَمَا أَوْجَنَا إِلَى تُوجِّهِكَمْ» إِلَى قَوْلِهِ
«وَيُونُسَ وَهَرُونَ وَسُلَيْمَانَ» [١٦٣]

٤٦٠٣ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا
يَحْيَى، عَنْ سُفِيَّانَ قَالَ: حَدَّثَنِي
الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ
اللَّهِ عَنْ النَّبِيِّ ﷺ قَالَ: «مَا يَبْغُنِي
لَا حِيدَ أَنْ يَقُولُ: أَنَا خَيْرٌ مِنْ يَوْنُسَ
ابْنِ مَتَّى». [راجع: ٣٤١٢]

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

(٢٧) بَابُ : «يَسْتَشْتُونَكَ قُلْ اللَّهُ
يَقْتِلُكُمْ فِي الْكَلَلَةِ إِنْ أَرْوَأْتَهُكَ لَيْسَ
لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا يَصْفُ مَا تَرَكَ
وَمَوْرِيَّهَا إِنْ لَمْ يَكُنْ لَّهَا وَلَدٌ» [١٧٦]

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

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

والْكَلَالَةُ مَنْ لَمْ يَرِثْهُ أَبٌ أَوْ ابْنٌ، وَهُوَ مَصْدَرٌ مِنْ تَكْلِلَةِ النَّسْبِ.

٤٦٠٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: أَخِرُّ سُورَةِ نَزَّلْتُ بَرَاءَةً، وَأَخِرُّ آيَةٍ نَزَّلْتُ 《بِسْمِ قَوْنَكَ قُلْ إِنَّ اللَّهَ يُفْتَكِّمُ فِي الْكَلَالَةِ》 . [راجع: ٤٣٦٤]

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

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

(1) CHAPTER. “[Game (also) being unlawful] when you assume *Iḥrām* for *Hajj* or *Umra* (pilgrimage)”... (V.5:1)
“So, because of their breach of their covenant”... (V.5:13)

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

(٥) سورة المائدة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) بَابٌ : 《وَأَنْتُمْ حُمُومٌ》 [١] وَاحْدُهَا حَرَامٌ 《فَإِنَّمَا نَقْضُهُمْ بِمَا كَتَبَ اللَّهُ》 [١٣] بِنَقْضِهِمْ 《الَّذِي كَتَبَ اللَّهُ》 [١] جَعَلَ اللَّهُ 《تَبُوا》 [٢٩] : تَحْمِلُ دَيْرَةً 《دَيْرَةً》 : دُوَلَةً . وَقَالَ عَيْرَةً: الإِغْرَاءُ: التَّسْلِيلُ، 《أَجْوَرُهُنَّ》 [٥] : مُهُورَهُنَّ . الْمُهَيْمِنُ: الْأَمِينُ. الْقُرْآنُ أَمِينٌ عَلَى كُلِّ كِتَابٍ قَبْلَهُ . وَقَالَ سُفِّيَانُ: مَا فِي الْقُرْآنِ آيَةً أَشَدُّ عَلَيَّ مِنْ 《أَسْتَمْ عَلَى شَعْوَ حَتَّى تُقْسِمُوا الْتَّوْرِينَ》 وَالْإِنْجِيلُ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ 《مُخْصَصَةً》 مَجَاعَةً 《وَمَنْ أَخْيَاهَا لِمَنْ مِنْ حَرَمٍ قَتَلَهَا إِلَّا يُحْقِقُ حَسْنَى النَّاسُ مِنْهُ جَمِيعًا 《شَرَعَةً وَمِنْهَا جَنَاحًا》

سِيَّلًا وَسُنْنَةً ॥ فَإِنْ عِدْرَ ظَهَر
﴿الْأَوَّلَيْنَ﴾ وَاحْدَهُنَّ أُولَى
(٢) بَابُ قَوْلِهِ: ﴿الْيَوْمَ أَكْلَمْ لَكُمْ
دِيْكُمْ﴾ [١٣] [٣] وَقَالَ ابْنُ عَبَّاسٍ: ﴿مَحْمَصَةٌ﴾
مَجَاعَةٌ.

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

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

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

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

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

٤٦٠٦ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا
سُفْيَانُ، عَنْ قَيْسٍ، عَنْ طَارِيقَ بْنِ
شَهَابٍ: قَالَتِ الْيَهُودُ لِعُمَرَ: إِنَّكُمْ
تَقْرُؤُنَ آيَةً لَوْ نَزَّلْتُ فِيهَا لَا تَخْدُنَا هَا
عِيدًا، فَقَالَ عُمَرُ: إِنِّي لَا عُلِمْتُ حِينَ
أُنْزِلْتُ، وَأَيْنَ أُنْزِلْتُ. وَأَيْنَ رَسُولُ
اللَّهِ ﷺ حِينَ أُنْزِلْتُ، يَوْمَ عَرَفةَ وَإِنَّا
وَاللَّهُ بِعَرَفَةَ .

فَالْأَنْ سُفْيَانُ: وَأَشْكُ كَانَ يَوْمَ
الْجُمُعَةَ أَمْ لَا؟ ﴿الْيَوْمَ أَكْلَمْ لَكُمْ
دِيْكُمْ﴾ [٤٥] [٤٥] (راجع: [٤٥]

(٣) بَابُ قَوْلِهِ: ﴿فَلَمْ يَجِدُوا مَاءً
فَتَبَمَّمُوا صَوِيدًا طَيْبًا﴾ [٦] ۖ

﴿تَبَمَّمُوا﴾: تَعْمَدُوا، 〔أَتَمِنَ〕
[٢] عَامِدِينَ. أَمْمَتُ وَتَبَمَّمَتُ وَاجِدُ.
وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَنَسْمُ﴾ [النساء:
٤٣]، وَ ﴿تَسْوُهَنَ﴾ [البقرة: ٢٣٦]
وَ ﴿الَّذِي دَخَلَشَ يَهِنَ﴾ [النساء: ٢٣].
وَالإِفْضَاءُ: التَّكَاحُ .

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

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

القاسِمُ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْيَمَادِ أَوْ بِدَاتِ الْجَبَيْشِ انْقَطَعَ عِقْدُ لِي. فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التِّمَاسِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسُ مَعَهُمْ مَاءً، فَأَقَى النَّاسُ إِلَى أَبِي بَكْرٍ الصَّدِيقِ فَقَالُوا: أَلَا تَرَى مَا صَنَعْتُ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسُ مَعَهُمْ مَاءً؟ فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ وَاضْعَفْ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسُ مَعَهُمْ مَاءً. قَالَتْ عَائِشَةُ: فَعَايَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنِي بِيَدِهِ فِي خَاصِرَتِي، وَلَا يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ ﷺ حِينَ أَضَبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ أَيَّهُ التَّيْمُ. فَقَالَ أَسِيدُ بْنُ حُصَيْرٍ: مَا هِيَ بِأَوْلَ بَرَكَتُكُمْ يَا آلَ أَبِي بَكْرٍ. قَالَتْ: فَبَعْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَإِذَا الْعِقدُ تَحْتَهُ.

[راجع: ٣٣٤]

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

٤٦٠٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي أَبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو أَنَّ عَبْدَ الرَّحْمَنِ بْنَ القَاسِمِ

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

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

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

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

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

حَدَّثَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: سَقَطَتْ قِلَادَةً لِي بِالْبَيْدَاءِ وَنَحْنُ دَاخِلُونَ الْمَدِينَةَ، فَأَنْجَحَ النَّبِيَّ ﷺ وَنَزَلَ فَتَّنِي رَأْسَهُ فِي حَجْرِي رَاقِدًا، أَقْبَلَ أَبُو بَكْرٍ فَلَكَرَنِي لَكْرَةً شَدِيدَةً وَقَالَ: حَبَسْتِ النَّاسَ فِي قِلَادَةٍ فِي الْمَوْتِ لِمَكَانِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَوْجَعَنِي، ثُمَّ إِنَّ النَّبِيَّ ﷺ اسْتَيقَظَ وَحَضَرَتِ الصُّبْحُ، فَاتَّسَمَ الْمَاءُ فَلَمْ يُوْجَدْ، فَنَزَّلَتْ 《تَبَّاهُ الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ》 الْآيَةُ، فَقَالَ أَسِيدُ بْنُ حُضَيْرٍ: لَقَدْ بَارَكَ اللَّهُ لِلنَّاسِ فِيهِمْ يَا آلَ أَبِي بَكْرٍ، مَا أَنْتُمْ إِلَّا بَرَكَةٌ لَّهُمْ. [راجع: ٣٣٤]

(٤) بَابُ قَوْلِهِ: 《فَأَذَّهَبْتَ أَنَّتَ وَرَبُّكَ فَقَتَّلَ إِنَّا هَهُنَا فَتَيَّدُونَ》 [٢٤]

٤٦٠٩ - حَدَّثَنَا أَبُو تُعْيَمْ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِقِي، عَنْ طَارِقِ بْنِ شَهَابٍ: سَمِعْتُ ابْنَ مَسْعُودَ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهَدْتُ مِنَ الْمُقْدَادِ ح. وَحَدَّثَنِي حَمْدَانُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو التَّصْرِي: حَدَّثَنَا الْأَشْجَعُ، عَنْ سُفِيَّانَ، عَنْ مُخَارِقِي، عَنْ طَارِقِي، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ الْمُقْدَادُ يَوْمَ بَدْرٍ: يَا رَسُولَ اللَّهِ إِنَّا لَا نَقُولُ لَكَ كَمَا قَالْتَ بْنُو إِسْرَائِيلَ لِمُوسَى 《فَأَذَّهَبْتَ أَنَّتَ وَرَبُّكَ فَقَتَّلَ إِنَّا هَهُنَا فَتَيَّدُونَ》 وَلَكِنْ أَمْضِ وَنَحْنُ مَعَكَ، فَكَانَةُ

سُرْتَي عَنْ رَسُولِ اللَّهِ ﷺ .
وَرَوَاهُ وَكِبْعَ، عَنْ سُفِيَانَ، عَنْ
مُخَارِقِي، عَنْ طَارِقِي أَنَّ الْمُقْدَادَ قَالَ
ذَلِكَ لِلَّهِي ﷺ . [راجع: ٣٩٥٢]

(٥) بَابٌ: «إِنَّمَا جَزَاءُ الَّذِينَ
يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا» [٣٣] ،
المحاربة لله: الكفر به.

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

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

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

٤٦١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ
الْأَنْصَارِيُّ: حَدَّثَنَا ابْنُ عَوْنَ قالَ:
حَدَّثَنِي سَلْمَانُ أَبُو رَجَاءٍ مَوْلَى أَبِي
قِلَابَةَ، عَنْ أَبِي قِلَابَةَ: أَنَّهُ كَانَ
جَالِسًا خَلْفَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ
فَدَكَرُوا وَذَكَرُوا، فَقَالُوا وَقَالُوا: فَدَ
أَقَادَتِ بِهَا الْخُلُفَاءُ. فَالْتَّفَتَ إِلَى أَبِي
قِلَابَةَ وَهُوَ خَلْفَ ظَهُورِهِ فَقَالَ: مَا
تَقُولُ يَا عَبْدَ اللَّهِ بْنَ رَيْدًا؟ أَوْ قَالَ: مَا
تَقُولُ يَا أَبَا قِلَابَةَ؟ قُلْتُ: مَا عَلِمْتُ
نَفْسًا حَلَّ قَتْلُهَا فِي الإِسْلَامِ إِلَّا رَجُلٌ
رَنِي بَعْدَ إِحْسَانِي، أَوْ قَتَلَ نَفْسًا بَغِيرِ
نَفْسٍ، أَوْ حَارَبَ اللَّهَ وَرَسُولَهُ ﷺ .
فَقَالَ عَبْسَةُ: حَدَّثَنَا أَنْسُ بْنَ كَنَّا وَكَذَا،
قُلْتُ: إِيَّايَ حَدَّثَ أَنْسَ، قَالَ: قَدِيمٌ
قَوْمٌ عَلَى النَّبِيِّ ﷺ فَكَلَمُوهُ فَقَالُوا:

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

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

فِدَ اسْتَوْخَمْنَا هَذِهِ الْأَرْضَ، فَقَالَ: «هَذِهِ نَعَمْ لَنَا تَخْرُجُ لِتَرْعَى فَاخْرُجُوا فِيهَا فَاشْرَبُوا مِنْ أَبْلَانِهَا وَأَبْوَالِهَا»، فَخَرَجُوا فِيهَا فَشَرَبُوا مِنْ أَبْوَالِهَا وَأَبْلَانِهَا وَاسْتَصْحُوا وَمَالُوا عَلَى الرَّاعِي فَقَتَلُوهُ وَاطَّرَدُوا النَّعَمَ فَمَا يُسْبِطُ أَمْنًا مِنْ هُؤُلَاءِ، قَتَلُوا النَّفَسَ وَحَارَبُوا اللَّهَ وَرَسُولَهُ وَتَحْوَفُوا رَسُولَ اللَّهِ ﷺ؟ فَقَالَ: سُبْحَانَ اللَّهِ، فَقَلَّتْ تَهْمُمْنِي؟ قَالَ: حَدَّثَنَا يَهْدَا أَنَّسَ قَالَ: وَقَالَ: يَا أَهْلَ كَذَا إِنْكُمْ لَنْ تَرَأَوُا بِخَيْرٍ مَا أَبْقَى اللَّهُ هَذَا فِيْكُمْ، وَمِثْلَ هَذَا. [راجع: ٢٣٣]

(٦) بَابُ قَوْلِهِ: «وَالْجُرْحَ فِيْصَاصُ» [٤٥]

(6) CHAPTER. Allāh's Statement:
“...And wounds, equal for equal (*Al-Qiṣāṣ* i.e., the law of equality in punishment)...”
(V.5:45)

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

٤٦١١ - حَدَّثَنِي مَحَمْدُ بْنُ سَلَامْ: أَخْبَرَنَا الفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَسَرَتِ الرُّبِيعُ وَهِيَ عَمَّةُ أَنَّسَ بْنِ مَالِكٍ ثَنِيَّةُ جَارِيَّةٍ مِنَ الْأَنْصَارِ فَطَلَّبَ الْقَوْمُ الْقِصَاصَ فَأَتَوْا النَّبِيَّ ﷺ فَأَمَرَ النَّبِيَّ ﷺ بِالْقِصَاصِ، فَقَالَ أَنَّسُ بْنُ التَّضِيرِ عَمُّ أَنَّسَ ابْنِ مَالِكٍ: لَا وَاللَّهِ لَا تُكْسِرُ سِئْلَاهَا يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَنَّسُ، كِتَابُ اللَّهِ الْقِصَاصُ»، فَرَضَيَ الْقَوْمُ وَقَبِيلُوا الْأَرْضَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَفْسَمَ عَلَى اللَّهِ
لَا بَرَّهُ». [راجع: ٢٧٠٣]

(٧) **بابٌ:** «يَأَيُّهَا الرَّسُولُ يَقُولُ يَقُولُ مَا أَنْزَلَ
إِلَيْكَ مِنْ رَبِّكَ» [٦٧]

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

4612. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا عَنْهَا Whoever tells that Muhammad ﷺ concealed part of what was revealed to him, is a liar, for Allāh says :

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

٤٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً ﷺ كَتَمَ شَيْئاً مِمَّا أُنْزَلَ عَلَيْهِ فَقَدْ كَذَبَ، وَاللَّهُ يَقُولُ: «يَأَيُّهَا الرَّسُولُ يَقُولُ يَقُولُ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ» الآية. [راجع: ٣٢٣٤]

(٨) **بابٌ قوله:** «لَا يُؤَاخِذُكُمُ اللَّهُ بِالْغُنْوِ
فِي أَيْمَانِكُمْ» [٨٩]

٤٦١٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكُ بْنُ سُعِيرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنْزَلْتُ هَذِهِ الْآيَةَ «لَا يُؤَاخِذُكُمُ اللَّهُ بِالْغُنْوِ فِي أَيْمَانِكُمْ» فِي قَوْلِ الرَّجُلِ: لَا وَاللَّهُ، وَبَلِي وَاللَّهُ. [انظر: ٦٦٦٣]

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

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

4613. Narrated ‘Āishah : This Verse :

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

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

قال أبو بكر: لا أرى يومياً أرى غيرها خيراً منها إلا قيلت رخصة الله وقلت الذي هو خير. [انظر: ٦٦٢١]
 (٩) باب قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْرِمُوا طَبِيبَتْ مَا أَحَلَ اللَّهُ لَكُم﴾ [٨٧]

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

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

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

(10) CHAPTER. Allāh’s Statement :

“Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Ansāb*⁽²⁾ and *Al-Azlām* (arrows for seeking luck or a decision) are an abomination of Satan’s handiwork...”

(V.5:90)

٤٦١٥ - حدثنا عمرو بن عون: حدثنا خالد، عن إسماعيل، عن قيس، عن عبد الله رضي الله تعالى عنه قال: كنا نعزز مع النبي ﷺ وليس معنا نساء فقلنا: ألا نختصي؟ فنهانا عن ذلك فرخص لنا بعد ذلك أن نتزوج المرأة بالثوب ثم فرأ *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْرِمُوا طَبِيبَتْ مَا أَحَلَ اللَّهُ لَكُم*. [انظر: ٥٠٧٥، ٥٠٧١]
 (١٠) باب قوله: ﴿إِنَّمَا الْحَنْرُ وَالْبَيْسُرُ وَالْأَنْصَابُ وَالْأَذْلَامُ يَخْسُ مِنْ عَمَلِ الشَّيْطَانِ﴾ [٩٠]

وقال ابن عباس: *وَالْأَذْلَامُ*: القداح يقتسمون بها في الأمور. والنصب: أنصاب يتبحرون عليها. وقال غيره: الزلم: القدح لا يرش له وهو واحد الأذلام. والأنصاص: أن يحيى القداح، فإن نهته انتهى.

- (1) (H. 4615) Temporary marriage (*Mut'a*) was allowed in the early days of Islām, but later, at the time of the battle of *Khaibar*, it was prohibited.
 (2) (Chap. 10) *An-Nusub* (pl. *Ansāb*) were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc. during fixed period of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

وَإِنْ أَمْرَهُ فَعَلَ مَا تَأْمُرُهُ بِهِ . يُجِيلُ :
يُدِيرُ . وَقَدْ أَعْلَمُوا الْقِدَاحَ أَعْلَامًا
بَصْرُوبَ يَسْتَشْمِسُونَ بِهَا ، وَفَعَلْتُ مِنْهُ
قَسَّمْتُ . وَالْقُسُومُ الْمَضْدَرُ .

٤٦٦ - حَدَّثَنَا إِسْحَاقُ بْنُ

إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ يَشْرِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ عُمَرَ بْنِ عَبْدِ
الْعَزِيزِ قَالَ: حَدَّثَنِي نَافِعٌ ، عَنْ ابْنِ
عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ:
نَزَّلَ تَحْرِيمُ الْخَمْرِ وَإِنَّ فِي الْمَدِينَةِ
يَوْمَئِذٍ لَحْمَسَةً أَشْرِبَةً مَا فِيهَا شَرَابٌ
الْعَيْبِ . [انظر: ٥٥٧٩]

٤٦٧ - حَدَّثَنَا يَعْقُوبُ بْنُ

إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ بْنُ صَهْبَيْتٍ قَالَ: قَالَ أَنَسُ بْنُ
مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: مَا كَانَ
لَنَا خَمْرٌ غَيْرُ فَضِيْخَكُمْ هُذَا الَّذِي
تُسْمِّونَهُ الْفَضِيْخَ ، فَإِنِّي لِقَائِمٍ أَسْتَقِي
أبَا طَلْحَةَ وَفُلَانًا وَفُلَانًا إِذْ جَاءَ رَجُلٌ
قَالَ: وَهُنَّ بَلَغُكُمُ الْخَبْرُ؟ فَقَالُوا:
وَمَا ذَاكَ؟ قَالَ: حُرُّمَتِ الْخَمْرُ ،
قَالُوا: أَهْرِقْ هُنُو الْقَلَالَ يَا أَنَسَ.
قَالَ: فَمَا سَأَلُوا عَنْهَا وَلَا رَاجِعُوهَا
بَعْدَ خَبْرِ الرَّجُلِ . [راجع: ٢٤٦٤]

٤٦٨ - حَدَّثَنَا صَدَقَةُ بْنُ

الْفَضْلِ: أَخْبَرَنَا ابْنُ عَيْنَيَةَ، عَنْ
عُمَرِو ، عَنْ جَابِرٍ قَالَ: صَبَّعَ أَنَاسٌ

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

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

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

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

drinks (wine, etc.) were prohibited.

عَدَّةٌ أَحَدٌ الْخَمْرُ فُقِلُوا مِنْ يَوْمِهِمْ
جُومِعًا شُهَدَاءَ وَذَلِكَ قَبْلَ تَحْرِيمِهَا.

[راجع: ٢٨١٥]

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

٤٦١٩ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى وَابْنُ إِدْرِيسَ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنْ أَبْنَى عُمَرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَلَى مِنْبَرِ النَّبِيِّ يَقُولُ: أَمَا بَعْدُ أَيُّهَا النَّاسُ، إِنَّهُ نَزَّلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ مِنْ الْعِنْبِ، وَالشَّمْرِ، وَالعَسْلِ، وَالجَنْطَةِ، وَالشَّعْبِيرِ. وَالْخَمْرُ: مَا خَامَرَ الْعُقْلَ.

[انظر: ٥٥٨١، ٥٥٨٨، ٧٣٣٧، ٥٥٨٩]

(١١) **CHAPTER.** "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)...” (V.5:93)
١١) - **بابُ** (لَيَسَ عَلَى الَّذِينَ مَأْتَوْا
وَعَسِلُوا الْفَلَحَتِ جُنَاحٌ فِيمَا طَمِعُوا)
[٩٣] الآية

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

٤٦٢٠ - حَدَّثَنَا أَبُو التَّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: إِنَّ الْخَمْرَ الَّتِي هُرِيقَتِ الْفَضِيْخُ. وَرَأَدَنِي مُحَمَّدُ الْبَيْكَنْدِيُّ، عَنْ أَبِي التَّعْمَانَ قَالَ: ثُنُثُ سَاقِي الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ فَنَزَّلَ تَحْرِيمُ الْخَمْرِ فَأَمَرَ مُنَادِيَاً فَنَادَى، فَقَالَ أَبُو طَلْحَةَ: اخْرُجْ فَانْظُرْ مَا هَذَا الصَّوْتُ. قَالَ: فَخَرَجْتُ فَقُلْتُ هَذَا مُنَادِيَنَا: أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ لِي: ادْهَبْ فَأَهْرُفْهَا، قَالَ: فَجَرَتْ فِي سَكَكِ

stomachs.” So Allāh revealed :

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

المَدِينَةَ قَالَ : وَكَانَتْ خَمْرُهُمْ يَوْمَئِذٍ
الْفَحْشَيَّ ، فَقَالَ بَعْضُ الْقَوْمِ : قُتِلَ قَوْمٌ
وَهِيَ فِي بُطُونِهِمْ ، قَالَ : فَأَنْزَلَ اللَّهُ
﴿لَيْسَ عَلَى الَّذِينَ مَأْمَنُوا وَعَمِلُوا
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَمِئُوا﴾ . [راجع :
٢٤٦٤]

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

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

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

(١٢) بَابُ قَوْلِهِ : ﴿لَا تَشْتَوْا عَنِ
أَشْيَاءَ إِنْ تَبَدَّلْ لَكُمْ شَوْكُمْ﴾ [١٠١] ٤٦٢١
بن عبد الرحمن الجارودي : حدثنا
أبي : حدثنا شعبة، عن موسى بن
أنيس عن أبي رضي الله عنه قال :
خطب النبي ﷺ خطبة ما سمعت
مثلها قط، قال : «لَوْ تَعْلَمُونَ مَا أَعْلَمُ
لَضَحِكْتُمْ قَلِيلًا وَلَكَيْمُ كَثِيرًا» ، قال :
فَغَطَّى أَصْحَابُ رَسُولِ اللهِ ﷺ
وُجُوهُهُمْ لَهُمْ حَنِينٌ ، فَقَالَ رَجُلٌ : مَنْ
أَبِي ؟ قَالَ : «أَبُوكَ فُلانٌ» ، فَنَرَأَتْ هَذِهِ
الآيَةَ ﴿لَا تَشْتَوْا عَنِ أَشْيَاءَ إِنْ تَبَدَّلْ لَكُمْ
شَوْكُمْ﴾ . رَوَاهُ التَّضْرُرُ وَرَوْحُ بْنُ
عُبَادَةَ، عن شعبة. [راجع : ٩٣]

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

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

٤٦٢٢ - حدثني الفضل بن سهل
قال : حدثنا أبو النضر : حدثنا أبو
خِيَّمَةَ : حدثنا أبو الجُوَيْرِيَّةَ، عن ابن
عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ
قَوْمٌ يَسْأَلُونَ رَسُولَ اللهِ ﷺ اسْتَهْزَأُ
فَيَقُولُ الرَّجُلُ : مَنْ أَبِي ؟ وَيَقُولُ
الرَّجُلُ تَضَلُّ نَاقَةً : أَيْنَ نَاقَتِي ؟ فَأَنْزَلَ

الله فيهم هذه الآية ﴿يَكِنْتُمْ أَذْلِكُمْ مَأْمُونًا لَا تَسْتَوْنَا عَنْ أَشْيَاءِ إِنْ يَدْ لَكُمْ شَوْكُمْ﴾ حتى فرغ من الآية كُلُّها.

(١٣) **CHAPTER.** ‘Allāh has not instituted things like *Bahīrah* or a *Sā’ibah*, or a *Waṣīlah* or a *Hām*...’^(١) (V.5:103)

(١٣) **باب** ﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَابِقَةٍ وَلَا وَصِيلَةٍ وَلَا حَارِبٍ﴾ [١٠٣] **وَإِذْ قَالَ اللَّهُ** [١١٦] **يَقُولُ**: **قَالَ اللَّهُ، وَإِذْ هَا هُنَّ صِلَةٌ.** المائدة أصلها مفعولة، كعيشة راضية، وتطليقة بائنة. والممعن ميد بها صاحبها من خير، يقال: مادني يمدين. وقال ابن عباس: **«مُؤْفِيكَ»** [آل عمران: ١٥٥]: **مُمِيتُكَ**.

٤٦٢٣ - **حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:** حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ بْنِ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: الْبَحِيرَةُ الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيْتِ فَلَا يَخْلُبُهَا أَحَدٌ مِنَ النَّاسِ. والسائِيْةُ كَانُوا يُسَيِّبُوهَا لِآهَاتِهِمْ فَلَا يَحْمَلُ عَلَيْهَا شَيْءٌ. قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رَأَيْتُ عُمَرَ وَبْنَ عَامِرَ الْخَرَاعِيَّ يَجْرِي قُضْبَةً فِي النَّارِ، كَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ». **وَالْوَصِيلَةُ:** التَّافِهُ الْبَكْرُ تُبَكِّرُ فِي أَوَّلِ نِتَاجِ الْإِبَلِ يَأْتِي ثُمَّ تُثْبَتِي بَعْدَ بَأْتِي، وَكَانُوا يُسَيِّبُونَهُمْ لِطَوَاغِيْتِهِمْ إِنْ وَصَلَّتْ إِنْدَاهُمَا بِالْأُخْرَى لَيْسَ

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

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

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

بَيْنَهُمَا ذَكْرٌ. والحام: فَحْلُ الْإِبْلِ
يَضْرُبُ الصَّرَابَ الْمَعْدُودَ إِذَا قَضَى
ضَرِابَهُ وَدَعْوَةُ الظَّرَاغِيْتِ وَأَعْفَوَهُ مِنَ
الْحَمْلِ فَلَمْ يُحْمَلْ عَلَيْهِ شَيْءٌ،
وَسَمَوْهُ الْحَامِي.

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

٤٦٢٤ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي
يَعْقُوبَ أَبُو عَبْدِ اللَّهِ الْكِرْمَانِيُّ: حَدَّثَنَا
حَسَّانُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُوسُفُ، عَنِ
الْزُّهْرِيِّ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«رَأَيْتُ جَهَنَّمَ يَحْطُمُ بَعْضَهَا بَعْضاً،
وَرَأَيْتُ عَمِراً يَجْرُ قُضَبَهُ، وَهُوَ أَوَّلُ
مَنْ سَيَّبَ السَّوَابِ». [راجع: ١٤٤]

(١٤) بَابُ «وَكَنْتُ عَلَيْهِمْ شَهِيداً مَا
دَمْتُ فِيهِمْ فَلَمَّا تَوَفَّنِي كَنْتَ أَنْتَ الرَّقِيبُ
عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَفْوٍ سَهِيدٌ» [١١٧]

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

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

4625. Narrated Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا of Allāh's Messenger ﷺ delivered a *Khuība* (religious talk) and said, "O people! You will be gathered before Allāh bare-footed, naked and not circumcised." Then (quoting Qur'ān) he said:

٤٦٢٥ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا الْمُغَيْرَةُ بْنُ
الْعُمَانِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

“...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it” (V.21:104)

The Prophet ﷺ then said, “The first of the human beings to be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-fire). I will say, ‘O my Lord! (They are) my Companions!’ A reply will come, ‘You do not know what they did after you.’ Then I will say as the pious slave [the Prophet ‘Isā (Jesus)] said:

‘...And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them.’ (V.5:117)

“Then it will be said, ‘These people continued as apostates since you left them.’”

تعالى عَنْهُمَا قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُم مَخْشُورُونَ إِلَى اللَّهِ حُفَّةً عَرَّابًا، ثُمَّ قَالَ: «كَمَا بَدَأْنَا أَوَّلَ حَلْقَنِيْعِيدُمْ وَعِدَّا عَلَيْنَا إِنَّا كَمَا فَعَلَيْنَا» إِلَى آخر الآية. ثُمَّ قَالَ: «أَلا وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكَسِّي يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، أَلَا وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ: يَا رَبَّ أَصْحَابِيْ، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثْتُو بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دَمَتُ فِيهِمْ فَلَمَّا تَوَفَّتَنِي كُنْتُ أَنْتَ الرَّقِيبُ عَلَيْهِمْ» فَيَقُولُ: إِنَّ هُؤُلَاءِ لَمْ يَرَالُوا مُرْتَدِينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

[راجع: ٣٣٤٩]

(15) CHAPTER. Allāh's Statement:
“If You punish them, they are Your slaves.”
(V.5:118)

4626. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, “You will be gathered (on the Day of Resurrection), and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave ‘Isā (Jesus) said:

‘And I was witness over them while I dwelt amongst them ... (till) ... the All-Mighty, the All-Wise.’ (V.5:117,118)

(١٥) بَابُ قَوْلِهِ: «إِنْ تَعْذِيْبُهُمْ فَإِنَّهُمْ عَبَادُكُمْ». الآية [١١٨].

٤٦٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْمُغَиْرَةُ بْنُ الْعُثْمَانَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ مَخْشُورُونَ، وَإِنَّ نَاسًا يُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دَمَتُ فِيهِمْ» إِلَى قَوْلِهِ: «الْمَرِيْدُ الْحَكِيمُ»». [راجع: ٣٣٤٩]

(6) *SŪRAT AL-ANĀM*
(The Cattle)

(٦) سورة الأنعام

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Explanation of some Qur'ānic words not
translated).

قالَ ابْنُ عَبَّاسٍ: «ثُدَّ لَرْ تَكُنْ فَتَنَّهُمْ» [٢٣]: مَغْذِرُهُمْ.
«مَقْرُوشَتِي» [١٤١]: مَا يُعْرِشُ مِنَ الْكَرْمِ وَغَيْرِ ذَلِكَ. «حَمُوَّة» [٤]:
ما يُحَمِّلُ عَلَيْهَا. «وَلَبَسْتَنَا» [٩]:
لَشَبَّهَنَا. «لَأُنْدِرُكُمْ بِهِ» أَهْلَ مَكَّةَ
«وَنَقْوَتْ» [٢٦]: يَسْبَاعَدُونَ.
«تَبَسَّلَ»: تُفْضَحُ. «أَبْتَلُوا» [٧٠]:
أَفْصَحُوا. «بَاسْطُوا أَيْدِيهِمْ» [٩٣]:
الْبَسْطُ: الضَّرْبُ. «أَسْتَكْرِتُمْ»:
أَصْلَلْتُمْ كَثِيرًا. «مَا ذَرَّا مِنْ
الْحَكْرَتْ» [١٣٦]: جَعَلُوا اللَّهَ مِنْ
ثَمَرَاتِهِمْ وَمَالَهُمْ نَصِيبًا وَلِلشَّيْطَانِ
وَالْأُوْنَانِ نَصِيبًا. «أَكَّة» وَاجِدُهَا
كِنَانٌ «أَمَّا أَسْتَكَتْ» [١٤٤-١٤٣]:
يَعْنِي هُلْ تَشْتَهِلُ إِلَّا عَلَى ذَكَرِ أُوْ
أَكَّةِ؟ فَلَمْ تُحَرِّمُونَ بَعْضًا وَتُجْلُونَ
بَعْضًا؟ «مَسْفُوَّةً»: مُهْرَاقًا.
«وَصَدَقَ» [١٥٨]: أَعْرَضَ . أَبْلِسُوا:
أُوبِسُوا. «أَبْتَلُوا»: أَسْلِمُوا.
«سَرْمَدًا» [٧١]: دَائِمًا. «أَسْتَهْوَتْهُ»:
أَصْلَلَتْهُ . «تَمَرُونَ» [٢]: تَشْكُونَ.
«وَقَرْ» [٢٥]: صَمَمْ، وَأَمَّا الْوِقْرُ فَإِنَّهُ
الْحِمْلُ. «أَسْطِيلُ» [٢٥]: وَاجِدُهَا

أَسْطُرَةٌ وَإِسْطَارَةٌ وَهِيَ التَّرَهَاثُ.
 »الْبَأْسَاءُ« [٤٢]: مِنَ الْبَأْسِ، وَيَكُونُ
 مِنَ السُّرُّوْنِ. »جَهَرَةٌ« [٤٧]: جَمَاعَةٌ
 مُعَايِنَةٌ. »الصُّورَةُ« [٧٣]: صُورَةٌ
 صُورَةٌ. كَفَوْلِهِ سُورَةٌ وَسُورَةٌ، مَلْكُوتُ
 وَمُلْكُ. رَهْبُوتُ، رَحْمُوتُ، وَتَقُولُ:
 تُرْهَبُ خَيْرٌ مِنْ أَنْ تُرْحَمٌ. »جَنَّةٌ«
 [٧٦]: أَنْظَلَمَ . تَعَالَى عَلَى »وَإِنْ
 تَعْدِلْ« تَقْسِطَ - لَا يَقْبِلُ مِنْهَا فِي
 ذَلِكَ الْيَوْمِ يُقَالُ: عَلَى اللَّهِ حُسْبَانُهُ:
 أَيْ حِسَابُهُ . وَيُقَالُ: »حُسْبَانًا«
 مَرَامِي وَ»رُجُومًا لِلشَّيْطَانِ« . مُسْتَقْرَرٌ:
 فِي الصُّلْبِ »وَمُسْتَوْعِي« [٩٨] فِي
 الرَّحْمِ . الْقِنْوُنُ: الْعِدْقُ، وَالْأَشْانُ
 قِنْوَانٌ، وَالْجَمَاعَةُ أَيْضًا قِنْوَانٌ، مِثْلُ
 صِنْوِ وَصِنْوَانٍ .

(١) بَابُ »وَعَنْدَهُ مَقَاتِلُ الْعَيْبِ لَا
 يَعْلَمُهَا إِلَّا هُوَ« [٥٩]

٤٦٢٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
 عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمَ بْنُ سَعْدٍ،
 عَنْ أَبْنِ شَهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ
 اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 قَالَ: »مَقَاتِلُ الْعَيْبِ خَمْسٌ: إِنَّ اللَّهَ
 عِنْدَهُ عِلْمُ أَسْعَادِهِ وَيَرْزُقُ الْفَقِيرَاتِ وَيَعْلَمُ

(1) CHAPTER. "And With Him are the keys of the *Ghaib*⁽¹⁾, (all that is hidden), none knows them but He..." (V.6:59)

4627. Narrated 'Abdullâh رضي الله عنه: 'Abdullâh's Messenger ﷺ said, "The keys of *Al-Ghaib* (the Unseen) are five: Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)." (V.31:34)

(1) (Ch. 1) *Al-Ghaib* : (literally means a thing not seen). This word includes vast meanings : Belief in Allâh, angels, Holy Books, Allâh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allâh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

مَا فِي الْأَرْضِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًّا وَمَا تَدْرِي نَفْسٌ بِمَا أَرْضَى
تَمَوْتُ إِنَّ اللَّهَ عَلَيْهِ حِيلٌ ﴿٢٤﴾ .

[راجع: ١٠٣٩]

(2) CHAPTER. “Say : He has power to send torment on you from above...” (V.6:65)

(٢) بَابُ ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَعْتَصِمَ عَيْنَكُمْ عَذَابًا مِّنْ فَوْقَكُمْ﴾ [٦٥] الآية.
﴿يَلْسِكُمْ﴾ [٦٥]: يَخْلِطُكُمْ مِّنَ الْأَلْتَابَيْنِ، ﴿يَلْسِوْنَا﴾ [٨٢]: يَخْلِطُوا .
﴿شَيْعَا﴾ [٦٥]: فِرَقاً .

4628. Narrated Jâbir رَضِيَ اللَّهُ عَنْهُ: When this Verse was revealed: “Say : He has power to send torment on you from above...” (V.6:65), Allâh’s Messenger ﷺ said, “O Allâh! I seek refuge with Your Face⁽¹⁾ (from this punishment).” And when the Verse: “...Or (send torment) from under your feet...”, (was revealed), Allâh’s Messenger ﷺ said, “(O Allâh!) I seek refuge with Your Face (from this punishment)”. (But when there was revealed):

“...Or to cover you with confusion in party strife, and make you to taste the violence of one another...” (V.6:65), Allâh’s Messenger ﷺ said, “This is lighter (or, this is easier).”

٤٦٢٨ - حَدَّثَنَا أَبُو النُّعْمَانَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَّلْتُ هَذِهِ الْآيَةَ ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَعْتَصِمَ عَيْنَكُمْ عَذَابًا مِّنْ فَوْقَكُمْ﴾ قَالَ رَسُولُ اللَّهِ ﷺ: أَعُوذُ بِوْجُوهِكَ: أَعُوذُ مِنْ تَحْتِ أَنْجُوكَ: أَعُوذُ بِوْجُوهِكَ ﴿أَوْ يَلْسِكُمْ شَيْعَا وَيَنْدِقُ بَعْضَكُو بِأَسْ بَعْضٍ﴾ قَالَ رَسُولُ اللَّهِ ﷺ: هَذَا أَهُونُ، أَوْ هَذَا أَئْسَرُ». [انظر: ٧٣١٣]

[٧٤٠٦]

(1) (H. 4628) All what has been revealed in Allâh’s Book (the Qur’ân) as regards the [Sifât] Qualities of Allâh تعالى the Most High—like His Face , Eyes , Hands , Shins (Legs) , His Coming , His Istawa (rising over) His Throne and others ; His Qualities , or all that Allâh’s Messenger ﷺ qualified Him in the true authentic Prophet’s Ahâdîth (narrations) as regards His Qualities like [Nazûl] (نَزَلَ) His Descent or His Laughing and others etc. The religious scholars of the Qur’ân and the Sunna believe in these Qualities of Allâh and they confirm that these are really His Qualities , without [Ta’wil] تَأْوِيل interpreting their meanings into different things etc. or [Tashbih] تَشْبِيه giving resemblance or similarity to any of the creatures or [Ta’til] تَنْطِيل i.e., completely ignoring them i.e., there is no Face , or Eyes or Hands , or Shins etc. for Allâh. These Qualities befit or suit only for Allâh Alone , and He does not resemble to any of (His) creatures. As Allâh’s Statements (in the Qur’ân): (1) “There is nothing like unto Him , and He is the All-Hearer, the All-Seer (V.42:11). (2) “There is none comparable unto Him” (V.112:4).

(3) CHAPTER. “It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allāh)...” (V.6:82)

(٣) بَابُ ﴿وَلَا يَسْوَأُ لِيَمْنَهُ بِظُلْمٍ﴾

[٨٢]

4629. Narrated ‘Abdullāh: رَضِيَ اللَّهُ عَنْهُ When:

“...And confuse not their belief with *Zulm* (wrong)...” (V.6:82) was revealed, the Prophet’s Companions said, “Which of us has not done *Zulm* (wrong)?” Then there was revealed :

“...Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.” (V.31:13)

٤٦٢٩ - حَدَّثَنِي مُحَمَّدُ بْنُ

بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَّلْتُ ﴿وَلَا يَسْوَأُ لِيَمْنَهُ بِظُلْمٍ﴾ قَالَ أَصْحَابُهُ: وَأَيُّنَا لَمْ يَظْلِمْ؟ فَنَزَّلْتُ ﴿إِنَّ الشَّرَكَ لَظُلْمٌ عَظِيمٌ﴾. [راجع: ٣٢]

(٤) بَابُ قُولِهِ: ﴿وَيُؤْسَ وَلُوطًا وَكُلَّا مَضَلْنَا عَلَى الْمُلْمَينَ﴾ [٨٦]

(4) CHAPTER. The Statement of Allāh: رَضِيَ اللَّهُ عَنْهُما ...
“...And Yūnus (Jonah) and Lūt (Lot), and each one of them We preferred above *Al-Ālamīn* (mankind and jinn) (of their times)” (V.6:86)

4630. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُما The Prophet ﷺ said, “Nobdy has the right to say that I am better than Yūnus (Jonah) bin Matta”.

٤٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَّةِ قَالَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ، يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوسُسَ بْنِ مَتَّى». [راجع: ٣٣٩٥]

4631. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Nobdy has the right to say that I am better than Yūnus (Jonah) bin Matta.”

٤٦٣١ - حَدَّثَنَا آدُمُ بْنُ أَبِي

إِيَّاِينَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا سَعْدُ بْنُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا

يَتَنَبَّغِي لِعَيْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ
يُوسُفَ بْنَ مَتَّى». [راجع: ٣٤١٥]

(٥) بَابُ قَوْلِهِ: «أَوْلَئِكَ الَّذِينَ هَدَى
اللَّهُ فِيهِمْ أَفْكَارًا» [٩٠]

٤٦٣٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجَ
أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سُلَيْمانَ
الْأَشْوَلَ: أَنَّ مُجَاهِدًا أَخْبَرَهُ: أَنَّهُ
سَأَلَ ابْنَ عَبَّاسٍ أَفِي صَسَاجِدَةِ؟
فَقَالَ: نَعَمْ، ثُمَّ تَلَاقَ وَوَهَبَنَا» إِلَى
قَوْلِهِ: «فِيهِمْ أَفْكَارًا» ثُمَّ قَالَ:
هُوَ مِنْهُمْ. زَادَ يَزِيدُ بْنُ هَارُونَ،
وَمُحَمَّدُ بْنُ عُيَيْدٍ، وَسَهْلُ بْنُ يُوسُفَ،
عَنِ الْعَوَامِ، عَنْ مُجَاهِدٍ: قُلْتُ لِابْنِ
عَبَّاسٍ، قَالَ: نِيَكُمْ بِكُلِّهِ مِنْ أَمِيرِ
أَنْ يَقْتَدِي بِهِمْ. [راجع: ٣٤٢١]

(٦) بَابُ قَوْلِهِ: «وَعَلَى الَّذِينَ هَادُوا
حَرَمَنَا كُلَّ ذِي ظُفْرٍ» [١٤٦] الآية،

وَقَالَ ابْنُ عَبَّاسٍ: كُلَّ ذِي ظُفْرٍ:
الْبَعِيرُ وَالنَّعَامَةُ. «الْأَعْوَابِكَ»:
الْمَبْعُرُ، وَقَالَ عَيْرُهُ: هَادُوا: صَارُوا
يَهُودًا، وَأَمَا قَوْلُهُ: «هَذَا»
[الأعراف: ١٥٦]: ثُبَّنا، هَائِدٌ: تَائِبٌ.

٤٦٣٣ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ:
حَدَّثَنَا الَّذِي ثُ، عَنْ يَزِيدَ بْنِ أَبِي

(٥) CHAPTER. The Statement of Allāh :
“They are those whom Allāh had guided. So,
follow their guidance...” (V.6:90)

4632. Narrated Mujāhid that he asked Ibn ‘Abbās, “Is there a prostration in *Sūrat Ṣād*?” (V.38:24).^(١) Ibn ‘Abbās said, “Yes,” and then recited :

“We bestowed... (up to) So, follow their guidance...” (V.6:84,90)

Then he said, “He [Dāwūd (David)] is one of them (i.e., those Prophets).” Mujāhid narrated : I asked Ibn ‘Abbās (regarding the above Verse). He said, “Your Prophet (Muhammad ﷺ) was one of those who were ordered to follow them”.

[For details see *Fath Al-Bārī*]

(٦) CHAPTER. Allāh's Statement :
“And unto those who are Jews, We forbade
every (animal) with undivided hoof...”
(V.6:146)

Ibn ‘Abbās said: “Every (animal) with undivided hoof,” means the camel and the ostrich.

4633. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ said, “May Allāh curse the Jews! When Allāh forbade them to eat

(1) (H. 4632) “And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance.” (38:24)

the fat of animals, they melted it and sold it, and utilized its price!”

حَبِّيْب: قال عَطَاءُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: «فَاقْتَلُ اللَّهُ الْيَهُودَ لَمَّا حَرَمَ اللَّهُ عَلَيْهِمْ شُحُومَهَا جَمَلُوهَا ثُمَّ بَاعُوهَا فَأَكَلُوهَا».

وقال أبو عاصم: حدثنا عبد الحميد: حدثنا يزيد: كتب إلى عطاء: سمعت جابراً عن النبي ﷺ.

[راجع: ٢٢٣٦]

(7) CHAPTER. The Statement of Allāh : تعالى الله عز وجل : “...Come not near to *Al-Fawāihil* (shameful sins, illegal sexual intercourse), whether committed openly or secretly...” (V.6:151)

4634. Narrated Abū Wā'il : 'Abdullāh (bin Mas'ūd (رضي الله عنه) said, (The Prophet ﷺ said,) "None has more sense of *Ghaīra*⁽¹⁾ than Allāh, therefore, He has prohibited shameful sins (illegal sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this reason He praises Himself." I asked Abū Wā'il, "Did you hear it from 'Abdullāh?" He said, "Yes." I said, "Did 'Abdullāh ascribe it to Allāh's Messenger ﷺ?" He said, "Yes."

(7) بَابٌ : ﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ﴾ [١٥١]

٤٦٣٤ - حدثنا حفص بن عمر قال: حدثنا شعبة، عن عمرو، عن أبي وايل، عن عبد الله رضي الله تعالى عنه قال: لا أحد أغير من الله، ولذلك حرم الفواحش، ما ظهر منها وما بطن. ولا شيء أحبت إليه المدح من الله، ولذلك مدح نفسه». قلت: سمعته من عبد الله؟ قال: نعم، قلت: ورقعة؟ قال: نعم.

[انظر: ٤٦٣٧، ٤٦٣٨، ٥٢٢٠، ٧٤٠٣]

(8) CHAPTER.

(8) بَابٌ : **«وَحَكِيلٌ»:** حفيظ ومحيط به. **«قَبْلًا»:** جمجمة قبيل. والمعنى أنه ضرورة للعذاب كُلُّ ضرب منها قبيل. **«رُحْفَ الْقَوْلِ»:** كُلُّ شيء

(1) (H. 4634) *Ghaira*: See the glossary.

حَسَنَتْهُ زَيْتَةُ وَهُوَ بَاطِلٌ فَهُوَ زُخْرُفٌ.
 «وَحَرَثٌ حَجْرٌ»: حَرَامٌ، وَكُلُّ
 مَمْنُوعٍ فَهُوَ حَجْرٌ مَحْجُورٌ. وَالحَجْرُ:
 كُلُّ بَنَاءٍ بَنَيَّتْهُ . وَيُقَالُ لِلأَنْشَى مِنَ
 الْخَيْلِ: حَجْرٌ. وَيُقَالُ لِلْعَقْلِ: حَجْرٌ
 وَحِجَاجٌ. وَأَمَا الْحِجْرُ فَمَوْضِعُ ثُمَودَ،
 وَمَا حَجَرَتْ عَلَيْهِ مِنَ الْأَرْضِ فَهُوَ
 حَجْرٌ. وَمِنْ سُمَيَّ حَطِيمُ الْبَيْتِ حَجْرًا
 كَانَهُ مُشْتَقًّا مِنْ مَعْطُومٍ، مَثْلَ قَتِيلٍ مِنْ
 مَفْتُولٍ. وَأَمَا حَجْرُ الْيَمَامَةِ فَهُوَ
 مَنْزُلٌ.

(9) CHAPTER. The Statement of Allāh :
 “Say: ‘Bring forward your witnesses...’”
 (V.6:150)

The word *Halumma* in the dialect of the people of Hijāz (in Saudi Arabia) is used for single, two, and more than two persons.

(10) CHAPTER. “The day that some of the signs of your Lord do come, no good will it do to a person to believe...” (V.6:158)

4635. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth will have Faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before.” (V.6:158)

(٩) بَابُ قَوْلِهِ: «فَلْ هَلْمَ شَهَادَةُكُمْ» [١٥٠]

لُغَةُ أَهْلِ الْحِجَازِ هَلْمٌ لِلْوَاحِدِ
 وَالْأَنْتَنِينِ وَالْجَمِيعِ.

(١٠) بَابُ «لَا يَنْفَعُ نَفَسًا إِيمَنَّهُ» [١٥٨]

٤٦٣٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عُمَارَةُ: حَدَّثَنَا أَبُو زُرْعَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَقْوُمُ السَّاعَةُ حَتَّى تَتَطَلَّعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا رَأَاهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَاكَ حِينَ لَا يَنْفَعُ نَفَسًا إِيمَانَهُ لَمْ تَكُنْ إِيمَانَتْ مِنْ قَبْلِهِ».

[راجع: ٨٥]

٤٦٣٦ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ

4636. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “The Hour will not be established till the sun rises from the

west; and when it rises (from the west) and the people see it, they all will believe then. And that is (the time) when no good will it do to a person to believe then.” Then he recited the whole Verse. (V.6:158)⁽¹⁾

هَمَّامٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَظْلَعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعُونَ، وَذَلِكَ حِينَ ۝ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا ۝ ثُمَّ قَرَأَ الْآيَةِ.

(7) SŪRAT AL-A'RĀF (The Wall with Elevations)

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

٧) سورة الأعراف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ: 『وَرِيشَةٌ』:
الْمَالُ. 『إِنَّمَا لَا يُحِبُّ الْمُغْنِيَاتِ』: فِي الدُّعَاءِ وَفِي غَيْرِهِ. 『عَفْوٌ』:
كَشَرُوا. 『الْفَسَاحَةُ』: الْقَاضِي.
『أَفْتَنَ يَبْنَنَا』: أَفْصَى بَنَنَا . 『نَنْتَنَ
الْبَلَلَ』: رَفَعْنَا. 『فَانْجَسَتِ』:
أَنْفَجَرَثُ. 『مُنْدَرٌ』: خُسْرَانُ.
『ءَاسَنٌ』: أَخْزَنُ. 『تَأْسٌ』: تَخْرَنُ.
『مَا مَنَعَكَ أَلَا تَسْجُدَ』 يَقُولُ: مَا مَنَعَكَ
أَنْ تَسْجُدَ. 『بَنْصِفَانٌ』: أَخْذَا
الْخِصَافَ مِنْ وَرَقِ الْجَنَّةِ، يُؤْلَفَانِ
الْوَرَقُ: يَحْصِفَانِ الْوَرَقَ بَعْضَهُ إِلَى
بَعْضٍ. 『سَوْهَتِهِمَا』: كِنَايَةٌ عَنْ

(1) (H. 4636) “Do they then wait for anything other than that the angels should come to them or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e., Partents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say ‘Wait you! We (too) are waiting.’” (V.6:158)

فَرَجِيْهِمَا. «وَبَنَتْ لِكَ جِنِّيْ»: هُوَ
هَا هُنَا إِلَى الْقِيَامَةِ، وَالْجِنِّينُ عِنْدَ
الْعَرَبِ مِنْ سَاعَةٍ إِلَى مَا لَا يُخَصِّ
عَدَّهَا. الرِّيَاسُ وَالرِّيَشُ وَاحِدٌ وَهُوَ
مَا ظَهَرَ مِنَ الْلِبَاسِ. «وَمَيْلَمُ»: جِيلٌ
الَّذِي هُوَ مِنْهُمْ. «أَذَارَكُوا»:
اجْتَمَعُوا. وَمَشَاقُ الْإِنْسَانِ وَالْدَّابَّةِ
كُلُّهَا يُسَمِّي سُمُومًا وَاجْدُهَا سَمٌّ،
وَهِيَ عَيْنَاهُ وَمَنْخَرَاهُ وَفَمُهُ وَأَذْنَاهُ
وَدُبْرُهُ وَإِخْلِيلُهُ. «غَوَاشٌ»: مَا
غُشِّوا بِهِ. «ثَرَّا»: مُتَفَرِّقَةٌ.
«نَكَدَأً»: قَلِيلًا. «يَقْنَوَا»: يَعِيشُوا.
«حَقِيقَ»: حَقٌّ. «وَاسْتَهْبُوهُمْ»: مِنْ
الرَّهْبَةِ. «تَلَقَّفَ»: تَلَقَّمُ.
«طَلَّهُمْ»: حَظُّهُمْ. طُوفَانٌ: مِنَ
السَّيْلِ، وَيُقَالُ لِلْمَوْتِ الْكَثِيرِ:
الْطُوفَانُ. «وَالْقُلَّلَ»: الْحُمْنَانُ شِبَهُ
صِغارِ الْحَلَمِ. عُرُوشٌ وَعَرِيشٌ:
بَنَاءٌ. «سُقْطَنَ»: كُلُّ مَنْ نَدِمَ فَقَدْ
سُقْطَ في يَدِهِ. الأَسْبَاطُ: قَبَائِلُ بَنِي
إِسْرَائِيلَ. «يَعْدُونَ فِي السَّبَتَ»:
يَسْتَعْدُونَ لَهُ، يُحاوِزُونَ. «يَعْدُ»:
[الكهف: ٢٨]: تُجاوِزُ. «شَرَعَأً»:
شَوَارِعَ. «تَبَسَّمَ»: شَدِيدٌ. «أَخْلَدَ
إِلَى الْأَرْضِ»: قَعَدَ وَتَقَاعَسَ.
«سَسْتَرِجُهُمْ»: نَأَيْهُمْ مِنْ مَأْمَنِهِمْ
كَقَوْلِهِ تَعَالَى: «فَأَنْتُمُ اللَّهُ مَنْ حَيَّثْ لَمْ
يَحْتَسِبُوْا». [الحشر: ٢] «مِنْ جِنَّةٍ»:

من جُنُونٍ. «أَيَّانَ مُرْسِلَتَهَا» متى خروجهما «فَمَرَّتِ بِهِ»: استمرّ بها الحَمْلُ فَأَتَمْثَة. «بِيَزَغَنَكَ»: يَسْتَخْفَنَكَ. (طِيفٌ) مُلِمٌ: يَهُ لَمْمٌ، وَيُقَالُ: طَائِفٌ وَهُوَ وَاحِدٌ. «يَمْدُوْنَهُمْ»: يُرِيشُونَ. «وَحِيقَةً»: حَوْفًا. «وَحِيقَةً» مِنَ الْإِخْفَاءِ. «وَالْأَصَالَ»: وَاحِدُهَا أَصِيلٌ، مَا بَيْنَ العَصْرِ إِلَى الْمَغْرِبِ كَقُولِهِ تَعَالَى: «بُكَرَةً وَأَصِيلًا» [الفرقان: ٥].

(١) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «فَلْ إِنَّمَا حَرَمَ رَبِّ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ» [٣٣]

(1) CHAPTER. The Statement of Allāh
عز وجل:
“Say (O Muḥammad ﷺ): ‘(But) the things that my Lord has indeed forbidden are *Al-Fawāhiṣ* (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly.’” (V.7:33)

4637. Narrated ‘Abdullāh (bin Mas‘ūd) رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “None has more sense of *Ghaira*^(١) than Allāh, and for this He has forbidden *Al-Fawāhiṣ*” (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this He praises Himself.”

٤٦٣٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: أَنْتَ سَيِّعْتَ هَذَا مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ، وَرَفَعَهُ قَالَ: «لَا أَحَدٌ أَعْيُرُ مِنَ اللَّهِ فَلَذِلِكَ حَرَمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْمِدْحَةَ مِنَ اللَّهِ فَلَذِلِكَ مَدَحَ نَفْسَهُ».

[راجع: ٤٦٣٤]

(٢) بَابُ «وَلَئَنَّ جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ»

(2) CHAPTER. “And when Mūsa (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him, he said,

(1) (H. 4637) *Ghaira*: See the glossary.

الآية [١٤٣]

'O my Lord! Show me (Yourself) that I may look upon You.'" (V.7:143)

4638. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : A man from the Jews, having been slapped on his face, came to the Prophet ﷺ and said, "O Muḥammad! A man from your Companions from the *Anṣār* has slapped me on my face!" The Prophet ﷺ said, "Call him." When they called him, the Prophet ﷺ said, "Why did you slap him?" He said, "O Allāh's Messenger! While I was passing by the Jews, I heard him saying, 'By Him Who selected Mūsa (Moses) above the human beings,' I said, 'Even above Muḥammad (ﷺ)?' I became furious and slapped him on the face." The Prophet ﷺ said, "Do not give me superiority over the other Prophets, for on the Day of Resurrection the people will become unconscious, and I will be the first to regain consciousness. Then I will see Mūsa (Moses) holding one of the pillars of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the mountain, (during his worldly life) was sufficient for him."

Al-Manna (a kind of sweet gum) and *As-Salwa* (i.e., quail, a kind of bird)...” (7:160)

4639. Narrated Sa'īd bin Zaid : The Prophet ﷺ said, "*Al-Kam'a* (truffle — i.e. a kind of edible fungus) is like the *Manna* (sweet resin or gum) (as it grows naturally without human care) and its water is a (medicinal) cure for the eye diseases." (See H. 4478)

قالَ ابْنُ عَبَّاسٍ : أَرِنِي : أَعْطِنِي .
٤٦٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا سُقِيَانُ ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِينِيِّ ، عَنْ أَبِيهِ ، عَنْ أَبِي سَعِيدِ الْحُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ رَجُلٌ مِّنَ الْيَهُودِ إِلَى النَّبِيِّ ﷺ قَدْ لَطَمَ وَجْهَهُ وَقَالَ : يَا مُحَمَّدُ إِنَّ رَجُلًا مِّنْ أَصْحَابِكَ مِنَ الْأَنْصَارِ لَطَمَ فِي وَجْهِي ، قَالَ : «اَدْعُوكُمْ فَدَعَوْهُ قَالَ : لِمَ لَطَمْتَ وَجْهَهُ؟» قَالَ : يَا رَسُولَ اللَّهِ، إِنِّي مَرَزُوتُ بِالْيَهُودِ فَسَعَمْتُهُ يَقُولُ : وَالَّذِي اضْطَفَنِي مُوسَى عَلَى الْبَشَرِ، فَقَلَّتْ : وَعَلَى مُحَمَّدٍ؟ وَاحْدَدْتُهُ عَيْنَةً فَلَطَمْتُهُ، قَالَ : «لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ إِنَّ النَّاسَ يَصْعَمُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلُ مَنْ يُفِيقُ إِذَا أَنَا بِمُوسَى آخِذُ بِقَاتِمَةَ مِنْ قَوَائِمِ الْعَرْشِ. فَلَا أُدْرِي أَفَاقَ قَبْلِي أَمْ جُزِيَ بِصَعْقَةِ الطُّورِ؟». [راجع : ٢٤١٢]

الْمَنْ وَالسَّلْوَى .

٤٦٣٩ - حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ الْمَلِكِ ، عَنْ عَمْرِو بْنِ حُرَيْثَ ، عَنْ سَعِيدِ بْنِ زَيْدِ عَنْ النَّبِيِّ ﷺ قَالَ : «الْكَمَاءُ مِنَ الْمَنْ وَمَا ذُو هَا شِفَاءُ الْعَيْنِ». [راجع : ٤٤٧٨]

(3) CHAPTER. "Say (O Muḥammad ﷺ) : 'O mankind. Verily, I am sent to you all as the Messenger of Allāh — to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e., Muḥammad ﷺ), who believes in Allāh and His Words [(this Qur'an), the Taurat (Torah) and the Injeel (Gospel) and also Allāh's Word: 'Be! — and he was, i.e., 'Isā (Jesus) son of Maryam (Mary) ; and follow him so that you may be guided.'"

(V.7:158)

4640. Narrated Abū Ad-Dardā': There was a dispute between Abū Bakr and 'Umar, and Abū Bakr made 'Umar angry. So 'Umar left angrily. Abū Bakr followed him, requesting him to excuse him, but 'Umar refused to do so and closed his door in Abū Bakr's face. So, Abū Bakr went to Allāh's Messenger ﷺ while we were with him. Allāh's Messenger ﷺ said, "This friend of yours must have quarrelled (with somebody)". In the meantime 'Umar repented and felt sorry for what he had done, so he came, greeted (those who were present) and sat with the Prophet ﷺ and related the story to him. Allāh's Messenger ﷺ became angry and Abū Bakr started saying, "O Allāh's Messenger! By Allāh, I was more at fault (than 'Umar)." Allāh's Messenger ﷺ said, "Are you (people) leaving for me my companion (Abū Bakr)? Are you (people) leaving for me my companion? When I said, 'O people I am sent to you all as the Messenger of Allāh,' you said, 'You tell a lie.' While Abū Bakr said, 'You have spoken the truth.'"

(٣) بَابٌ : «قُلْ يَأْتِيهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِنَّكُمْ جِمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُعِيْنُ وَبِيْتٌ فَقَامُوا بِاللَّهِ وَرَسُولِهِ الَّتِي أَلْمَتَنِي الَّذِي يَوْمَ يَوْمُ الْحِسَابِ يَوْمَ الْحِسَابِ وَأَشْبَعُهُ لَعْنَكُمْ تَهْسِدُونَ»

[١٥٨]

٤٦٤٠ - حَدَّثَنِي عَبْدُ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ وَمُوسَى بْنُ هَارُونَ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ بْنِ زَيْرٍ قَالَ: حَدَّثَنِي بُشْرُ بْنُ عَبْيَدِ اللَّهِ قَالَ: حَدَّثَنِي أَبُو إِدْرِيسِ الْخَوْلَانِيُّ قَالَ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: كَانَتْ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ مُحَاوِرَةً فَأَعْصَبَ أَبُو بَكْرَ عُمَرَ، فَانْصَرَفَ عَنْهُ عُمَرُ مُعْصِبًا فَاتَّبَعَهُ أَبُو بَكْرٍ يَسْأَلُهُ أَنْ يَسْتَغْفِرَ لَهُ فَلَمْ يَفْعَلْ حَتَّى أَغْلَقَ بَابَهُ فِي وَجْهِهِ، فَأَقْبَلَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ أَبُو الدَّرْدَاءِ: وَنَحْنُ عِنْدُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا صَاحِبُكُمْ هَذَا فَقَدْ غَامَرَ»، قَالَ: وَلَدَمَ عُمَرُ عَلَى مَا كَانَ مِنْهُ فَأَقْبَلَ حَتَّى سَلَّمَ وَجَلَّسَ إِلَيْهِ النَّبِيِّ ﷺ وَقَصَّ عَلَى رَسُولِ اللَّهِ ﷺ

الْجَبَرُ، قَالَ أَبُو الدَّرْدَاءِ: وَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَلَ أَبُو بَكْرًا يَقُولُ: وَاللَّهِ يَا رَسُولَ اللَّهِ لَأَنَا كُنْتُ أَظْلَمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ إِنِّي قُلْتُ: «يَكْتَبُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَيِّعاً» فَقُلْتُمْ: كَذَبْتَ، وَقَالَ أَبُو بَكْرٍ: صَدَقْتَ».

قالَ أَبُو عَبْدِ اللَّهِ: غَامِرٌ سَبَقَ بالْخَيْرِ. [رَاجِعٌ: ٣٦٦١]

(٤) بَابُ قَوْلِهِ: «وَقُولُوا حَطَّةً». [١٦١]

(4) CHAPTER. Allāh's Saying:
“And say ... *Hittatun*...” [i.e., (O Allāh) forgive our sins] (V.7:161)

4641. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ said, “It was said to the Children of Isrāel, ‘Enter the gate prostrate (bowing with humility) and say *Hittatun* (O Allāh) forgive our sins. (V.7:161) We shall forgive you, your wrongdoings’. But they changed (Allāh's Order) and entered, dragging themselves on their buttocks and said, ‘*Habbatun* (a grain) in a *Sha'ra* (a spike or a hair).’” (See H. 4479)

٤٦٤١ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامٍ بْنِ مُنْبَهٍ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَيلَ لِبَنِي إِسْرَائِيلَ: «وَادْخُلُوا الْبَابَ شَجَكَّا وَقُولُوا حَطَّةً شَفَرْ لَكُمْ خَلِيلَكُمْ» فَبَدَّلُوا فَدَخَلُوا يَرْجَحُونَ عَلَى أَسْتَاهِمْ وَقَالُوا: حَبَّةً فِي شَعَرَةً». [رَاجِعٌ: ٣٤٠٣]

(٥) بَابُ «حَذْنُ الْمَقْرَرِ وَأَنْسُ بِالْمَعْرِفَةِ» وَأَعْرِضْ عَنِ الْمَهْلِكَاتِ [١٩٩].

«بِالْمَعْرِفَةِ»: الْمَعْرُوفُ.

٤٦٤٢ - حَدَّثَنَا أَبُو الْيَمَانَ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ

(5) CHAPTER. “Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).” (V.7:199)

4642. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا 'Uyaina bin Hishām bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais, who was one of those whom 'Umar used to keep near him, as the *Qurra'* (learned men

knowing Qur'ān by heart) were the people of 'Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get me the permission to see him". Al-Hurr said, "I will get the permission for you to see him." So Al-Hurr asked the permission for 'Uyaina and 'Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khaṭṭāb! By Allāh, you neither give us sufficient provision nor judge among us with justice." Thereupon 'Umar became so furious that he intended to harm him, but Al-Hurr said, "O chief of the believers! Allāh said to His Prophet ﷺ:

'Show forgiveness, enjoin what is good, and turn away from the foolish.' (V.7:199) and this (i.e., 'Uyaina) is one of the foolish.' By Allāh, 'Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of Allāh's Book strictly).

ابن عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِيمٌ عُيَيْنَةُ بْنُ حَصْنٍ بْنُ حُذَيْفَةَ فَتَرَأَ عَلَى ابْنِ أَخِيهِ الْحُرُّ بْنِ قَيْسٍ وَكَانَ مِنَ الْقَرِئَ الَّذِينَ يُذَنِّهِمْ عُمَرُ، وَكَانَ الْقَرَاءُ أَصْحَابَ مَجَالِسِ عُمَرَ وَمُشَارِرِهِ كُهُولًا كَانُوا أَوْ شُبَانًا، فَقَالَ عُيَيْنَةُ لِابْنِ أَخِيهِ: يَا ابْنَ أَخِي، لَكَ وَجْهٌ إِنَّهُ هَذَا الْأَمِيرُ فَاسْتَأْذِنْ لِي عَلَيْهِ، قَالَ: سَأَسْتَأْذِنُ لَكَ عَلَيْهِ، قَالَ ابْنُ عَبَّاسٍ: فَاسْتَأْذِنْ الْحُرُّ لِعَيْنَةَ فَأَذِنْ لَهُ عُمَرُ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: هُنَّ يَا ابْنَ الْحَطَابِ، قَوَّا اللَّهُ مَا تُعْطِيْنَا الْجَزْلَ وَلَا تَحْكُمُ بِيَتْنَا بِالْعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِهِ، فَقَالَ لَهُ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ اللَّهَ تَعَالَى قَالَ لِنِبِيِّهِ ﷺ: «خُذْ الْعَفْوَ وَلَا تُعْرِضْ عَنِ الْجَاهِلِيَّةِ»^(١٩٩) وَإِنَّ هَذَا مِنَ الْجَاهِلِيَّةِ، وَاللَّهُ مَا جَاوَرَهَا عُمَرُ حِينَ تَلَاهَا عَلَيْهِ وَكَانَ وَقَافَا إِنَّهُ كَتَابٌ اللَّهُ. [انظر: ٧٢٨٦]

4643. Narrated 'Abdullāh bin Az-Zubair : (The Verse): "Show forgiveness; enjoin what is good..." was revealed by Allāh except in connection with the character of the people.

٤٦٤٣ - حَدَّثَنِي يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ «خُذْ الْعَفْوَ وَلَا تُعْرِضْ بِالْعَرْفِ» قَالَ: مَا أَنْزَلَ اللَّهُ إِلَّا فِي أَخْلَاقِ النَّاسِ. [انظر: ٤٦٤٤]

4644. 'Abdullāh bin Az-Zubair said: Allāh ordered His Prophet ﷺ to forgive the people their misbehaviour (towards him).

٤٦٤٤ - وَقَالَ عَبْدُ اللَّهِ بْنُ بَرَادٍ: حَدَّثَنَا أَبُو أَسَمَّةً: قَالَ هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ قَالَ:

أَمْرَ اللَّهِ نَبِيُّهُ وَكَلِيلُهُ أَنْ يَأْخُذُ الْعُفْوَ
مِنْ أَخْلَاقِ النَّاسِ، أَوْ كَمَا قَالَ.

[راجع: ٤٦٤٣]

(8) SŪRAT AL-ANFĀL (The Spoils of War)

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

(1) CHAPTER. The Statement of Allāh : تَسْأَلُنِي عَنِ الْأَنْفَالِ
“They ask you (O Muhammad ﷺ) about Al-Anfāl (the spoils of war). Say: ‘The spoils are
for Allāh and the Messenger ﷺ.’ So fear Allāh and adjust all matters of difference
among you...” (V.8:1)

Ibn ‘Abbās said: *Al-Anfāl* means war
booty.

4645. Narrated Sa‘id bin Jubair: I asked
Ibn ‘Abbās regarding *Sūrat Al-Anfāl*. He
said, “It was revealed in connection with
the battle of Badr.”

(٨) سورة الأنفال

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) بَابُ قَوْلَهُ : ﴿بَسْأَلُوكَ عَنِ الْأَنْفَالِ
فُلِّ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاقْتَلُوا اللَّهَ
وَأَصْلِحُوا ذَاتَ يَنْتَكُمْ﴾ [١]

قال ابن عباس: ﴿الأنفال﴾ :
المغافن. قال قتادة: ﴿رِحْكَة﴾ [٤٦]
الحرب، يقال: نافلة: عطية.

٤٦٤٥ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ
الرَّحِيمِ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ:
أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِّرٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: سُورَةُ
الْأَنْفَالِ؟ قَالَ: نَزَّلْتُ فِي بَدْرٍ.

[راجع: ٤٠٢٩]

﴿الشَّوَّكَة﴾: الحَدُّ. ﴿مُرْدِفَنَت﴾:
فَوْجًا بَعْدَ فَوْجٍ، رَدْفَنِي وَأَرْدَفَنِي:
جَاءَ بَعْدِي. ﴿ذُوقُوا﴾: باشِرُوا
وَجَرِبُوا، وَلَيْسَ هَذَا مِنْ ذَوْقِ الْفَمِ.
﴿فِيزْكُمُهُ﴾: يَجْمَعُهُ. ﴿فَتَرَدَ﴾:
فَرَقُ. ﴿وَإِنْ جَنَحُوا﴾: طَلَبُوا.
﴿السَّلَامُ﴾ وَالسَّلَامُ وَالسَّلَامُ وَاحِدٌ.

﴿يُتَشَجَّع﴾ : يَعْلَمُ . وَقَالَ مُجَاهِدٌ :
 ﴿مُكَاه﴾ إِذْخَالُ أَصَابِعِهِمْ فِي
 أَفْوَاهِهِمْ . ﴿وَنَصِيدَيَة﴾ : الصَّفِيرُ .
 ﴿لِيُتُشَوَّك﴾ : لِيَخْسِبُوكَ .

بَابٌ : ﴿★ إِنَّ شَرَ الدَّوَائِتِ عِنْدَ اللَّهِ
 الْأَصْمَمُ الْبَلْكُمُ الَّذِينَ لَا يَعْقُلُونَ﴾ [٢٢]

CHAPTER. “Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not (i.e., the disbelievers).” (V.8:22)

4646. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا regarding the Verse :

“Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not.” (V.8:22)

(The people referred to here) were some persons from the tribe of Banī ‘Abd Ad-Dār .

٤٦٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي تَجِيجٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَتَّابٍ
 ﴿★ إِنَّ شَرَ الدَّوَائِتِ عِنْدَ اللَّهِ الْأَصْمَمُ الْبَلْكُمُ الَّذِينَ لَا يَعْقُلُونَ﴾ قَالَ :
 هُمْ نَفَرٌ مِنْ بَنِي عَبْدِ الدَّارِ .

(٢) بَابٌ : ﴿يَأَيُّهَا الَّذِينَ آمَنُوا أَسْتَجِيبُوا لِلَّهِ وَلِرَسُولِهِ إِذَا دَعَاكُمْ لَمَّا يُحِيطُكُمْ وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءَ وَقَبِيلِهِ، وَلَئِنْهُ إِلَيْهِ تُحْشَرُونَ﴾ [٢٤]

﴿أَسْتَجِيبُوا﴾ : أَجِيبُوا . ﴿لِمَا يُحِيطُكُمْ﴾ : لِمَا يُضْلِلُكُمْ .

٤٦٤٧ - حَدَّثَنِي إِسْحَاقُ قَالَ : أَخْبَرَنَا رَفِيقٌ : حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبَ ابْنِ عَبْدِ الرَّحْمَنِ، سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ أَصْلَى فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ فَدَعَانِي فَلَمْ آتَهُ حَتَّى صَلَّيْتُ ثُمَّ أَتَيْتُهُ قَالَ : «مَا مَنَعَكَ أَنْ تَأْتِيَ؟ أَلْمَ يَقُلِ

(2) CHAPTER. “O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he ﴿calls you﴾ to that which will give you life, and know that Allāh comes in between a man and his heart (i.e., He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered.” (V.8:24)

4647. Narrated Abū Sa‘id bin Al-Mu‘alla رَضِيَ اللَّهُ عَنْهُ : While I was offering Ṣalāt (prayer), Allāh’s Messenger ﷺ passed by and called me, but I did not go to him till I had finished the Ṣalāt (prayer). Then I went to him, and he said, “What prevented you from coming to me? Didn’t Allāh say :

‘O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he ﴿calls you﴾?’ ”

He then said, “I will teach you the greatest Sūrah in the Qur’ān before I leave (the

mosque).” When Allāh’s Messenger ﷺ got ready to leave (the mosque), I reminded him. He said, “It is :

Al-hamdu lillāhi Rabbil ‘ālamīn [All the praises and thanks be to Allāh, the Lord of the ‘ālamīn (mankind, jinn and all that exists)] which is ... *As-Sab‘a Al-Mathānī* (*Surat Al-Fātiha*) (the seven repeatedly recited Verses).” (See H. 4474, 4703 and 5006)

الله : ﴿يَأَيُّهَا الَّذِينَ آمَنُوا أَسْتَعِجِسُوا لَهُ وَلِرَسُولِ إِذَا دَعَاكُمْ﴾ ثُمَّ قَالَ : «لَا عَلِمْتُكُمْ أَعْظَمَ سُورَةً فِي الْقُرْآنِ قَبْلَ أَنْ أُخْرُجَ» ، فَذَهَبَ رَسُولُ الله ﷺ لِيُخْرُجَ فَذَكَرَتْ لَهُ .

وَقَالَ مُعاذٌ : حَدَّثَنَا شُعْبَةُ، عَنْ خَبِيبِ ابْنِ عَبْدِ الرَّحْمَنِ : سَمِعَ حَفْصَةَ : سَمِعَ أبا سَعِيدِ رَجُلًا مِنْ أَصْحَابِ التَّبَيِّنِ بِهَذَا وَقَالَ : «هِيَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، السَّبْعُ الْمَثَانِي» . [راجع : ٤٤٧٤]

(٣) بَابُ قَوْلِهِ : «وَإِذْ قَاتَلُوا اللَّهَمَّ إِنْ كَانَ كَاتِبُ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَامْطِرْهُ» الآية : [٣٢]

قالَ ابْنُ عُيَيْنَةَ : مَا سَمِيَ اللَّهُ مَطْرًا فِي الْقُرْآنِ إِلَّا عَذَابًا وَتُسَمِّيهِ الْعَرَبُ الْغَيْثَ وَهُوَ قَوْلُهُ تَعَالَى : «وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا فَنَطَلَ» [الشُورى : ٢٨].

(3) CHAPTER. The Statement of Allāh: تَعَالَى : “And (remember) when they said, ‘O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us...’” (V.8:32)

Ibn ‘Uyaina said, Allāh did not use the word ‘*Māṭar*’ in the Qur’ān except when it means a shower of torture ; and Arabs call the rain ‘*Ghaith*’ as occurs in the Statement of Allāh :

“And it is He Who sends down the *Ghaith* (rain) after they have despaired (given up all hope)...” (V.42:28)

4648. Narrated Anas bin Mālik رضي الله عنه : Abū Jahl said, “O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment.” So Allāh revealed :

“And Allāh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh’s) forgiveness. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Harām* (at Makkah)...” (V.8:33,34)

٤٦٤٨ - حَدَّثَنِي أَحْمَدُ : حَدَّثَنَا عُيَيْنَةُ اللَّوْبَنِيُّ بْنُ مُعاذٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْحَمِيدِ صاحِبِ الرِّيَادِيِّ : سَمِعَ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : قَالَ أَبُو جَهْلٍ : اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْنَا بَعْدَابَ الْأَيْمَنِ . فَنَزَّلَتْ ﴿وَمَا كَانَ

الله لِعَذَبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾، وَمَا لَهُمْ أَلَا يَعْذَبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ ﴿٣٤﴾ الآيَةَ. [انظر: ٤٦٤٩: ٣٣]

(٤) بَابُ قَوْلِهِ: «وَمَا كَانَ اللَّهُ لِعَذَبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾】 [٤٦٤٩: ٣٣]

(4) CHAPTER. The Statement of Allāh : تَعَالَى اللهُ عَزَّلَهُ : “And Allāh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh’s) forgiveness.” (V.8:33)

4649. Narrated Anas bin Mālik رضي الله عنه : Abū Jahl said, “O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment.” So Allāh revealed :

“And Allāh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh’s) forgiveness. And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Harām (at Makkah)…” (V.8:33,34)

٤٦٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الرِّيَادِيِّ: سَمِعَ أَسَسَ بْنَ مَالِكٍ: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْنَا بَعْدَابَ أَلَيْمٍ، فَنَزَّلَتْ «وَمَا كَانَ اللَّهُ لِعَذَبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾، وَمَا لَهُمْ أَلَا يَعْذَبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ ﴿٣٤﴾】 الآيَةَ.

[راجع : ٤٦٤٨]

(٥) بَابُ «وَقَاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ وَيَكُونُ الَّذِينَ كُلُّهُمْ لَهُ» [٣٤-٣٣]

[٣٩]

(5) CHAPTER. “And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping others besides Allāh) and the religion (worship) will be all for Allāh (Alone) (in the whole of the world)...” (V.8:39)

رضي الله عنهما ‘Umar that a man came to him (while two groups of Muslims were fighting) and said, “O Abū ‘Abdur-Rahmān! Don’t you hear what Allāh has mentioned in His Book :

٤٦٥٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِالعزِيزِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى: حَدَّثَنَا حَيْوَةُ، عَنْ بَكْرِ بْنِ عَمْرِو، عَنْ

'And if two parties (or groups) among the believers fall to fighting...' (V.49:9)

So what prevents you from fighting as Allāh has mentioned in His Book?" Ibn 'Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allāh تَعَالَى says:

'And whoever kills a believer intentionally...' " (V.4:93)

Then that man said, "Allāh says:

'And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping other besides Allāh) and the religion (worship) will be all for Allāh (Alone)...'" (V.8:39)

Ibn 'Umar said, "We did this during the lifetime of Allāh's Messenger ﷺ when the number of Muslims was small, and a man was put to trial because of his religion; *Al-Mushrikūn* (pagans etc.) would either kill or chain him; but when the Muslims increased (and Islām spread), there was no persecution." When that man saw that Ibn 'Umar did not agree to his proposal, he said, "What is your opinion regarding 'Alī and 'Uthmān?" Ibn 'Umar said, "What is my opinion regarding 'Alī and 'Uthmān? As for 'Uthmān, Allāh forgave him and you disliked to forgive him, and 'Alī is the cousin and son-in-law of Allāh's Messenger ﷺ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

4651. Narrated Sa'īd bin Jubair: Ibn 'Umar came to us and a man said (to him), "What do you think about *Qitāl-al-Fitnah* (fighting caused by *Al-Fitnah*)?" Ibn 'Umar said (to him), "And do you understand what *Al-Fitnah* is? Muḥammad ﷺ used to fight

بُكْيِرٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا جَاءَهُ فَقَالَ: يَا أَبَا عَيْدِ الرَّحْمَنِ، أَلَا تَسْمَعُ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ؟ ۝ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ أَفْتَلُوا۝ إِلَى أَخْرِ الْآيَةِ، فَمَا يَمْنَعُكَ أَنْ لَا تُقَاتِلَ كَمَا ذَكَرَ اللَّهُ فِي كِتَابِهِ؟ فَقَالَ: يَا ابْنَ أَخِي، أُعِيرُ بِهِذِهِ الْآيَةِ وَلَا أَقْاتِلُ أَحَبَّ إِلَيَّ مِنْ أَنْ أُعِيرُ بِهِذِهِ الْآيَةِ الَّتِي يَقُولُ اللَّهُ تَعَالَى: ۝ وَمَنْ يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا ۝ إِلَى أَخْرِهَا، قَالَ: فَإِنَّ اللَّهَ يَقُولُ: ۝ وَقَاتَلُوكُمْ حَتَّى لَا تَكُونُونَ فِتْنَةً ۝ . قَالَ ابْنُ عُمَرَ: قَدْ فَعَلْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ۝ إِذَا كَانَ الإِسْلَامُ قَلِيلًا فَكَانَ الرَّجُلُ يُفْتَنُ فِي دِينِهِ إِنَّمَا يُفْتَنُهُ إِنَّمَا يُوَثِّقُوهُ حَتَّى كَثُرَ الإِسْلَامُ فَلَمْ تَكُنْ فِتْنَةً، فَلَمَّا رأَيْتَ أَنَّهُ لَا يُوَافِقُهُ فِيمَا يُرِيدُ قَالَ: فَمَا قَوْلُكَ فِي عَلَيِّ وَعُشَّـمَانَ؟ قَالَ ابْنُ عُمَرَ: مَا قَوْلِي فِي عَلَيِّ وَعُشَّـمَانَ؟ أَمَّا عُشَّـمَانُ فَكَانَ اللَّهُ قَدْ عَفَا عَنْهُ فَكَرِهْتُمْ أَنْ تَعْفُوا عَنْهُ. وأَمَّا عَلَيِّ فَابْنُ عَمِّ رَسُولِ اللَّهِ ۝ وَخَتَّـهُ، وَأَشَارَ بِيَدِهِ وَهُذِهِ ابْنَتَهُ، أَوْ بِتُّـهُ حَيْثُ تَرَوْنَ. [راجع: ٣١٣٠]

٤٦٥١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهْرَيْ: حَدَّثَنَا بَيَانٌ: أَنَّ وَبَرَةَ حَدَّثَهُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جِبْرِيلَ: خَرَجَ عَلَيْنَا أَوْ إِلَيْنَا ابْنُ عُمَرَ

against *Al-Mushrikun* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)], and his fighting with them was (against) *Fitnah* (and his fighting was) not like your fighting which is carried on for the sake of ruling.”

(6) CHAPTER. “O Prophet (Muhammad ﷺ)! Urge the believers to fight...” (V.8:65)

4652. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا: When the Verse :

“...If there are twenty steadfast persons amongst you, they will overcome two hundreds...” (V.8:65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyān (the subnarrator) once said, “Twenty (Muslims) should not flee before two hundred (non-Muslims).” Then there was revealed :

“Now Allāh has lightened your (task)...” (V.8:66). So it became obligatory that one hundred (Muslims) should not flee before two hundred (non-Muslims). Once Sufyān added, “The Verse :

“...Urge the believers to the fight. If there are twenty steadfast persons amongst you (Muslims)...” was revealed. Sufyān said, “Ibn Shubrūma said, ‘I see that this order is applicable to the obligation of enjoining *Al-Ma'rūf* (Islamic Monotheism and all that Islām ordains) and forbidding *Al-Munkar* (disbelief, polytheism and all that Islām forbids).’”

(7) CHAPTER. “Now that Allāh has lightened your (task), for He knows that there is weakness in you...” (V.8:66)

4653. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا: When the Verse :

“If there are twenty steadfast persons

فَقَالَ رَجُلٌ: كَيْفَ تَرَى فِي قِتالِ الفِتْنَةِ؟ قَالَ: وَهُلْ تَدْرِي مَا الْفِتْنَةُ؟ كَانَ مُحَمَّدًا يُقَاتِلُ الْمُشْرِكِينَ وَكَانَ الدُّخُولُ عَلَيْهِمْ فِتْنَةً وَلَيْسَ كَيْتَالِكُمْ عَلَى الْمُلْكِ. [راجع: ٣١٣٠]

(6) بَابُ «يَتَبَاهَ إِلَيْهَا الَّذِي حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ» الآية ٦٥

٤٦٥٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لَمَّا نَزَّلَتْ **﴿إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَدِيرُونَ يَعْلَمُوا مَا تَنْهَى﴾** فَكُتِبَ عَلَيْهِمْ أَنْ لَا يَقْرَأُوا وَاحِدٌ مِنْ عَشَرَةَ، فَقَالَ سُفْيَانُ غَيْرَ مَرَّةً: أَنْ لَا يَقْرَأُ عِشْرُونُ مِنْ مَا تَنْهَى، ثُمَّ نَزَّلَتْ **﴿أَلَّا يَنْعَذَ اللَّهُ عَنْكُمْ﴾** الآية. فَكُتِبَ أَنْ لَا يَقْرَأُ مائَةً مِنْ مَا تَنْهَى. وَرَأَدَ سُفْيَانُ مَرَّةً نَزَّلَتْ: **«حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَدِيرُونَ﴾**. قَالَ سُفْيَانُ: وَقَالَ ابْنُ شُبْرَمَةَ: وَأَرَى الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهِيَّ عَنِ الْمُنْكَرِ مِثْلَ هَذَا. [انظر: ٤٦٥٣]

(7) بَابُ «أَلَّا يَنْعَذَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنْ فِيهِمْ ضَعْفًا» الآية ٦٦

٤٦٥٣ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ السُّلَمِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ

amongst you (Muslims), they shall overcome two hundred (non-Muslims)" was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing:

"Now Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred (non-Muslims)..." (V.8:66)

So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

المبارك: أخبرنا جريرُ ابْن حازِم قال: أَخْبَرَنِي الرَّبِيعُ بْنُ الْخَرِيجِ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَّلَتْ هَذِهِ آيَةَ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَدِيرُونَ يَغْلِبُوْنَ مِائَتَيْنِ» شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حِينَ فُرِضَ عَلَيْهِمْ أَنْ لَا يَقْرَأُوا وَاحِدًا مِنْ عَشَرَةَ فَجَاءَ التَّحْفِيفُ فَقَالَ: «اللَّهُ خَفَّ اللَّهُ عَنْكُمْ وَعْلَمَ أَنَّ فِيهِمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةً صَارِبٌ يَغْلِبُوْنَ مِائَتَيْنِ» قَالَ: فَلَمَّا خَفَّ اللَّهُ عَنْهُمْ مِنَ الْعِدْدِ نَقَصَ مِنَ الصَّبَرِ بِقَدْرِ مَا خَفَّ عَنْهُمْ. [راجع: ٤٦٥٢]

(9) SŪRAT AT-TAUBA or BARĀ’A (The Repentance)

(٩) سورة براءة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«رَحْمَةً» طريق «إلا»: إلا: القرابة (الذمة) والوعيد.
 «ولِيَجَّدُ»: كل شيء أدخلته في شيء. «الشَّفَّةُ»: السفر. (الighbال):
 المساد، والighbال الموت. «وَلَا تَفْتَأِي»: لا تؤاخذني. «وَكَرَهَا»:
 «وَكَرَهَا» واحد. «مُذَحَّلًا»: يدخلون فيه. «يَمْجَدُونَ»: يشرعون.
 «وَالْمُقْكَنَ»: انتكشت: انتكشت بها الأرض. «أَهْوَى»: ألقاه في هوة.

﴿عَنِ﴾: خُلْدٌ. عَدَّتْ بِأَرْضِنِ: أَيْ أَفَتُ، وَمِنْهُ مَعْدِنٌ. وَيَقَالُ: فِي مَعْدِنِ صِدْقٍ: فِي مَنْبَتِ صِدْقٍ.
﴿الْخَوَافِ﴾ الْخَالِفُ الَّذِي خَلَفَنِي فَقَعَدَ بَعْدِي وَمِنْهُ يَخْلُفُهُ فِي الْغَايِرِينَ. وَيَجُوزُ أَنْ يَكُونَ النِّسَاءُ مِنَ الْخَالِفَةِ، إِنْ كَانَ جَمْعُ الْذُكُورِ فِيْهِ لَمْ يُوجَدْ عَلَى تَقْدِيرِ جَمِيعِهِ إِلَّا حَرْفَانِ فَارِسٍ وَفَوَارِسٍ، وَهَالَكُ وَهَوَالَكُ.
﴿الْغَيْرَتِ﴾: وَاحِدُهَا حَيْرَةٌ وَهِيَ الْفَوَاضِلُ. **﴿مُرْجَوْنِ﴾**: مُؤَخَّرُونَ.
(الشَّفَا): شَفِيرٌ وَهُوَ حَدُّهُ.
وَ(الْجُرْفُ): مَا تَجَرَّفَ مِنَ السُّيُولِ
وَالْأَوْدِيَةِ. **﴿هَارِ﴾**: هَائِرٌ.
﴿لَأَوَّلِ﴾: شَفَقاً وَفَرَقاً، وَقَالَ الشَّاعِرُ:

إِذَا قُنْتُ أَرْحَلُهَا بِلَيْلٍ
 تَأْوِهُ آهَةُ الرَّجُلِ الْحَزِينِ
 يَقَالُ: تَهُوَرَتِ الْبَرُّ إِذَا انْهَمَتْ
 وَانْهَارَ مِثْلُهُ.

(1) CHAPTER. Allāh's Statement: "Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the *Mushrikūn* [polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] with whom you made a treaty." (V.9:1)

(1) بَابُ قَوْلِهِ: **﴿بَرَآءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَنْهُمْ مِنَ الْمُشْرِكِينَ﴾** [١]،
﴿وَأَذْنَ﴾: إِعْلَامٌ. وَقَالَ ابْنُ عَبَّاسٍ: **﴿أَذْنَ﴾**: يُصَدِّقُ **﴿ظُهِيرَهُمْ وَزُرْكِيهِمْ﴾** وَنَحْوُهَا كَثِيرٌ.
﴿وَالزَّكَوَة﴾: الطَّاعَةُ وَالْإِحْلَاصُ،
﴿لَا يَرْؤُنُ الْأَزْكَوَة﴾: لَا يَشْهُدُونَ أَنْ

لَا إِلَهَ إِلَّا اللَّهُ، (يُصَدِّقُونَ) (يُشَبِّهُونَ).

4654. Narrated Al-Barā' : رَضِيَ اللَّهُ عَنْهُ The last Verse that was revealed was :

"They ask you for a legal verdict. Say: 'Allah directs (thus) about *Al-Kalalah* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

And the last *Sūrah* which was revealed was *Barā'a* (No. 9).

٤٦٤ - حدثنا أبو الوليد: حدثنا شعبة، عن أبي إسحاق قال: سمعت البراء رضي الله عنه يقول آخر آية نزلت «يستغثونك فل الله ينتصبكم في الْكَلَّة» [النساء: ١٧٦] [٤٣٦٤] وأخر سورة نزلت براءة. [راجع:

(2) CHAPTER. The Statement of Allāh مالی :
“So travel freely (O *Mushrikūn*) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh, and Allāh will disgrace the disbelievers.” (V.9:2)

(٢) **باب قوله:** ﴿فَسِيحُوا فِي الْأَرْضِ
أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ عَيْدُ مُعْجِزِ اللَّهِ
وَإِنَّ اللَّهَ مُحْرِزُ الْكُفَّارِ﴾ [٢٤] 

4655. Narrated Humaid bin 'Abdur-Rahmān: Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "During that *Hajj* (in which Abū Bakr was the chief of the pilgrims), Abū Bakr sent me along with announcers on the day of *Nahr* (10th of *Dhūl-Hijja*) in Mina to announce: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muhammad ﷺ] shall perform *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state." Humaid bin 'Abdur-Rahmān added: Then Allāh's Messenger ﷺ sent 'Ali bin Abī Ṭalib after Abū Bakr and ordered him to recite aloud in public *Sūrat Barā'a*. Abū Hurairah added, "So 'Ali, along with us, recited *Barā'a* (loudly) before the people at Mina on the day of *Nahr* and announced: "No *Mushrik* shall perform *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state."

٤٦٥ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرَ قالَ: حَدَّثَنِي الْبَيْثَنُ: عَنْ عَقْيَلٍ، عَنْ أَبْنِ شِهَابٍ: وَأَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ يَعْنَى أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ فِي مُؤْذِنَيْنَ بَعْنَاهُمْ يَوْمَ النَّحْرِ يُؤْذِنُونَ بِمَنِي أَنْ لَا يَحْجَّ بَعْدَ الْعَامِ مُشْرِكًا، وَلَا يَطْوِفَ بِالْبَيْتِ عُزْيَانًا. قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: ثُمَّ أَرْدَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْلَيَّ بْنَ أَبِي طَالِبٍ وَأُمَّرَةً أَنْ يُؤْذَنْ بِبَرَاءَةَ. قَالَ أَبُو هُرَيْرَةَ: فَإِذَا نَعْنَا عَلَيْهِ يَوْمَ النَّحْرِ فِي أَهْلِ مِنِي بِبَرَاءَةَ، وَأَنْ لَا يَحْجَّ بَعْدَ الْعَامِ مُشْرِكًا، وَلَا يَطْوِفَ بِالْبَيْتِ عُزْيَانًا. [رَاجِعٌ: ٣٦٩]

(3) CHAPTER. Allāh's Statement: "And a declaration from Allāh and His Messenger... (up to)... *Mushrikūn*." (V.9:3)

(٣) بَابُ قَوْلِهِ: «وَأَذَنَ رَبُّهُ وَرَسُولُهُ» إِلَى قَوْلِهِ: «الْمُشْرِكِينَ» أَذَنْتُمْ: أَغْلَبْتُمْ.

4656. Narrated Humaid bin 'Abdur-Rahmān: Abū Hurairah said, "Abū Bakr sent me in that *Hajj* in which he was the chief of the pilgrims along with the announcers whom he sent on the day of *Nahr* to announce at Mina: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] shall perform *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state."

٤٦٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّبِثُ قَالَ: حَدَّثَنِي عَقْيلٌ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعْثَنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فِي تَلْكَ الْحَجَّةِ فِي الْمُؤْذَنَيْنَ، بَعَثْتُمْ يَوْمَ التَّحْرِيرِ يُؤْذَنُونَ بِيَوْمِي: أَنْ لَا يَحْجُّ بَعْدَ الْعَامِ مُشْرِكًا، وَلَا يَطُوفَ بِالبَيْتِ عُرْيَانًا. قَالَ حُمَيْدٌ: ثُمَّ أَرْدَفَ التَّبِيَّبَ عَلَيَّ بَعْلَيَّ بْنِ أَبِي طَالِبٍ فَأَمْرَهُ أَنْ يُؤَذَّنَ بِبَرَاءَةَ أَبَاهُ. قَالَ أَبُو هُرَيْرَةَ: فَأَذَنَ مَعْنَا عَلَيَّ فِي أَهْلِ مَنِي يَوْمَ التَّحْرِيرِ بِبَرَاءَةَ أَهْلِ مَنِي. وَأَنْ لَا يَحْجُّ بَعْدَ الْعَامِ مُشْرِكًا وَلَا يَطُوفَ بِالبَيْتِ عُرْيَانًا. [راجع:

[٣٦٩]

(4) CHAPTER. "Except those of the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] with whom you (Muslims) have a treaty..." (V.9:4)

(٤) بَابٌ: «إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ» [٤]

4657. Narrated Humaid bin 'Abdur-Rahmān: Abū Hurairah said that Abū Bakr sent him during the *Hajj*, in which Abū Bakr was made the chief of the pilgrims by Allāh's Messenger ﷺ before (the year of) *Hajjat-al-Wadā'*, in a group (of announcers) to announce before the people: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His

٤٦٥٧ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي صَالِحَ، عَنْ ابْنِ شِهَابٍ: أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بَعْثَنِي فِي الْحَجَّةِ الَّتِي أَمْرَهُ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ

Messenger Muhammad (ﷺ) shall perform the *Hajj* after this year, and none shall perform the *Tawāf* around the Ka'bah in a naked state." Humaid used to say: The day of *Nahr* is the day of *Al-Hajj Al-Akbar*, because of the narration of Abū Hurairah.

عَلَيْهَا قَبْلَ حَجَّةِ الْوَدَاعِ فِي رَهْطٍ يُؤَذَّنُ
فِي النَّاسِ أَنْ لَا يَحْجُّنَّ بَعْدَ الْعَامِ
مُشْرِكٌ وَلَا يَطْرُفُ بِالْبَيْتِ عُزْيَانٌ.
فَكَانَ حُمَيْدٌ يَقُولُ: يَوْمُ التَّحْرِيرِ يَوْمُ
الْحَجَّ الْأَكْبَرِ، مِنْ أَجْلِ حَدِيثِ أَبِي
هُرَيْرَةَ. [راجع: ٣٦٩]

(5) CHAPTER. The Statement of Allāh : تعالى "Fight you the leaders of disbelief (chiefs of *Quraish* — *Mushrikūn* of Makkah) for surely their oaths are nothing to them..." (V.9:12)

4658. Narrated Zaid bin Wahb: We were with Hudhaifa and he said, "None remains of the people described by this Verse (V.9:12) except three, and of the hypocrites except four." A bedouin said, "You, the Companions of Muhammad ﷺ tell us (things) that we do not know. What about those who break open our houses and steal our precious things." He (Hudhaifa) replied, "Those are *Al-Fussāq* (rebellious wrong-doers — not disbelievers or hypocrites). Really, none remains of them (hypocrite) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness."⁽¹⁾

٤٦٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا
إِسْمَاعِيلُ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ قَالَ:
كُنَا عِنْدَ حُدَيْفَةَ فَقَالَ: مَا تَعْرِي مِنْ
أَصْحَابِ هَذِهِ الْآيَةِ إِلَّا ثَلَاثَةُ، وَلَا
مِنَ الْمُنَافِقِينَ إِلَّا أَرْبَعَةُ. فَقَالَ
أَعْرَابِيُّ: إِنْكُمْ أَصْحَابَ مُحَمَّدٍ
تُخْبِرُونَا فَلَا نَذْرِي فَمَا بَالُ هُؤُلَاءِ
الَّذِينَ يُبَقِّرُونَ بُيُوتَنَا وَيَسْرِقُونَ
أَعْلَاقَنَا؟ قَالَ: أُولَئِكَ الْفَسَاقُ، أَجْلُ
لَمْ يَبْيَقْ مِنْهُمْ إِلَّا أَرْبَعَةُ أَحَدُهُمْ شَيْخٌ
كَبِيرٌ لَوْ شَرِبَ المَاءَ الْبَارِدَ لِمَا وَجَدَ
بِرَدَةً.

(6) CHAPTER. The Statement of Allāh : تعالى "...And those who hoard up gold and silver (*Al-Kanz*—the money, the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment." (V.9:34)

(6) بَابُ قَوْلِهِ: «وَالَّذِينَ يَكْنِزُونَ
الْأَذَهَبَ وَالْفَضَّةَ وَلَا يُفْتوَهُنَا فِي سَبِيلِ
اللَّهِ فَيَشْرُفُمْ بِعَذَابٍ أَلِيمٍ» [٣٤]

٤٦٥٩ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ:

(1) (H. 4658) i.e., does not enjoy it because of Allāh's punishment he has incurred.

Allāh's Messenger ﷺ said, "The *Kanz* (money, gold, silver etc., the *Zakāt* of which has not been paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection." (See H. 1403)

أَخْبَرَنَا شُعْبَيْبٌ: حَدَّثَنَا أَبُو الرَّنَادِ أَنَّ عَبْدَ الرَّحْمَنِ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ قَالَ: «حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَكُونُ كَثُرُ أَحَدِكُمْ يَوْمَ الْقِيَامَةِ شُجَاعًا أَفْرَعَ». [راجع: ١٤٠٣]

4660. Narrated Zaid bin Wahb: I passed by (i.e., visited) Abū Dhar at Ar-Rabadha and said to him, "What has brought you to this land?" He said, "We were at Sham and I recited the Verse: 'They who hoard up gold and silver (*Al-Kanz*—the money, the *Zakāt* of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment.' (V.9:34) whereupon Mu'āwiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslim) and for them.'"

٤٦٦٠ - حَدَّثَنَا فُتَيْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا حَرْبِرٌ، عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: مَرَرْتُ عَلَى أَبِي ذَرٍ بِالرَّبَّدَةِ فَقُلْتُ: مَا أَنْزَلْتَ بِهِنْهِ الْأَرْضَ؟ قَالَ: كُنَّا بِالشَّامَ فَقَرَأْتُ **﴿وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفَضَّةَ وَلَا يُنْفَقُونَهَا فِي سَيِّلِ اللَّهِ فَبَيْرَهُمْ يَعْذَابُ أَلِيمٌ﴾**. قَالَ مُعاوِيَةً: مَا هَذِهِ فِينَا، مَا هَذِهِ إِلَّا فِي أَهْلِ الْكِتَابِ . قَالَ: قُلْتُ: إِنَّهَا لِنَفِيتِ وَفِيهِمْ . [راجع: ١٤٠٦]

(٧) **بَابُ قَوْلِهِ عَزَّ وَجَلَّ:** **«بِوَمْ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتَكُوَّنُ بِهَا»**
الآية [٣٥] ،

(7) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ:

"On the Day when that (*Al-Kanz*—money gold and silver, etc., the *Zakāt* of which has not been paid) will be heated in the fire of Hell, and with it will be branded their foreheads..." (V.9:35)

4661. Narrated Khālid bin Aslam: We went out with 'Abdullāh bin 'Umar and he said, "This (Verse) was revealed before the prescription of *Zakāt*, and when *Zakāt* was prescribed, Allāh made it a means of purifying one's wealth."

٤٦٦١ - وَقَالَ أَخْمَدُ بْنُ شَبَّابٍ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنْ أَبْنِ شَهَابٍ، عَنْ خَالِدِ بْنِ أَسْلَمَ قَالَ: خَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَ: هَذَا قَبْلَ أَنْ تُنْزَلَ الزَّكَاةُ، فَلَمَّا أَنْزَلْتُهُ جَعَلَهَا اللَّهُ طَهْرًا لِلَّامَوَالِ .

[راجع: ١٤٠٤]

(8) CHAPTER. The Statement of Allāh : تعالى الله عَنِ الْكُفَّارِ : “Verily, the number of months with Allāh is twelve months (in a year) so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are sacred, (i.e., the 1st, the 7th, the 11th, and the 12th months of the Islāmic calendar). That is the right religion; so wrong not yourself therein...” (V.9:36)

4662. Narrated Abū Bakr رضي الله عنه said, “Time has come back to its original state which it had when Allāh created the heavens and the earth; the year is twelve months, four of which are sacred. Three of them are in succession, Dhūl-Qa’dā, Dhūl-Hijja and Al-Muḥarram, and (the fourth being) Rajab Muḍar (named after the tribe of Muḍar as they used to respect this month) which stands between Jumāda (Ath-thānī) and Sha’bān.”

(٨) بَابُ قَوْلِهِ: ﴿إِنَّ عَدَّةَ الْشُّهُورِ عِنْدَ اللَّهِ أَثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةُ هُرُومٌ ذَلِكَ الَّذِينَ قَاتَمُوا نَظَلُمُوا فِيهِنَّ أَنْسَكْمٌ﴾ [٣٦] ﴿الْقَاتَمُ﴾: هُوَ الْقَائِمُ.

٤٦٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ ابْنِ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهْيَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ أَثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةُ هُرُومٌ، ثَلَاثٌ مُتَوَالِيَّاتُ: دُوَ القَعْدَةِ، وَدُوَ الْحِجَّةِ، وَالْمُحَرَّمُ، وَرَجَبُ مُضَرِّ الدِّيَّ بَيْنَ جُمَادَى وَشَعْبَانَ».

[راجع: ٦٧]

(٩) بَابُ قَوْلِهِ: ﴿نَافِكَ أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَخْرُنْ إِنَّ اللَّهَ مَعَنَّا﴾ [٤٠] ﴿مَعَنَّا﴾: نَاصِرُنَا. ﴿السَّكِينَةُ﴾: فَعِيلَةٌ مِنَ السُّكُونِ.

٤٦٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَمَامُ: حَدَّثَنَا ثَابِتُ: حَدَّثَنَا أَسْسُ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الْغَارِ فَرَأَيْتُ أَثَارَ الْمُشْرِكِينَ قُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ أَنَّ

(9) CHAPTER. The Statement of Allāh : تعالى الله عَنِ الْكُفَّارِ : “...The second of two, when they (Muhammad ﷺ and Abū Bakr رضي الله عنه) were in the cove, and he (ﷺ) said to his companion (Abū Bakr رضي الله عنه) ‘Be not sad (or afraid), surely Allāh is with us.’” (V.9:40)

4663. Narrated Abū Bakr رضي الله عنه I was in the company of the Prophet ﷺ in the cave, and on seeing the traces of Al-Mušrikūn, I said, “O Allāh’s Messenger! If one of them (Mušrikūn) should lift up his foot, he will see us.” He said, “What do you think of two, the third of whom is Allāh (as their Protector and Helper)”.

أَحَدُهُمْ رَفِيقٌ قَدْمَهُ رَآنَا، قَالَ: «مَا طَنَّكَ
بَاشِينَ اللَّهَ ثَالِثُهُمَا». [راجع: ٣٦٥٣]

٤٦٦٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا ابْنُ عَبْيَةَ، عَنْ ابْنِ
جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ حِينَ
وَقَعَ بَيْتُهُ وَبَيْنَ ابْنِ الرَّبِّيرِ، قَلْتُ: أَبُوهُ
الرَّبِّيرُ، وَأُمُّهُ أَسْمَاءُ، وَخَالَتُهُ عَاشَةُ،
وَجَدُّهُ أَبُو بَكْرٍ، وَجَدُّهُ صَفِيفَةُ. فَقُلْتُ
لِسُفِيَّانَ: إِسْنَادُهُ؟ فَقَالَ: حَدَّثَنَا.
فَشَغَلَهُ إِنْسَانٌ، وَلَمْ يُقُلْ: ابْنُ جُرَيْجٍ.

[انظر: ٤٦٦٦، ٤٦٦٥]

٤٦٦٥ - حَدَّثَنِي عَبْدُ اللهِ بْنُ
مُحَمَّدٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعْنِينَ:
حَدَّثَنَا حَجَاجٌ: قَالَ ابْنُ جُرَيْجٍ، قَالَ
ابْنُ أَبِي مُلِيْكَةَ: وَكَانَ بَيْنَهُمَا شَيْءٌ
فَعَدَوْتُ عَلَى ابْنِ عَبَّاسٍ فَقُلْتُ: أَتُرِيدُ
أَنْ تُقَاتِلَ ابْنَ الرَّبِّيرَ فَتُحْلِلُ مَا حَرَمَ
اللَّهُ؟ فَقَالَ: مَعَاذُ اللَّهِ، إِنَّ اللَّهَ، كَتَبَ
ابْنَ الرَّبِّيرَ وَبَنِي أُمِّيَّةَ مُحَلِّينَ، وَإِنِّي
وَاللَّهِ لَا أُجْلِهُ أَبَدًا، قَالَ: قَالَ
النَّاسُ: بَايْعَ لِابْنِ الرَّبِّيرِ، فَقُلْتُ:
وَأَيْنَ بِهَذَا الْأَمْرِ عَنْهُ؟ أَمَا أَبُوهُ
فَحَوَارِيُّ التَّبَّيِّنِ، يُرِيدُ الرَّبِّيرَ،
وَأَمَا جَدُّهُ فَصَاحِبُ الْعَارِ، يُرِيدُ أَبَا
بَكْرٍ، وَأَمَا أُمُّهُ فَذَاتُ النَّطَاقِ، يُرِيدُ
أَسْمَاءَ، وَأَمَا خَالَتُهُ فَأُمُّ الْمُؤْمِنِينَ،
يُرِيدُ عَاشَةَ، وَأَمَا عَمَّتُهُ، فَرَوْجُ النَّبِيِّ

4664. Narrated Ibn Abī Mulaika: When there happened the disagreement between Ibn Az-Zubair and Ibn ‘Abbās (رضي الله عنهم) I said (to the latter), “[Why don’t you give the *Bai’ā* (pledge) to him as] his father is Az-Zubair, and his mother is Asmā’, and his aunt is ‘Āishah, and his maternal grandfather is Abū Bakr, and his grandmother is Ṣafiyah?”

4665. Narrated Ibn Abī Mulaika: There was a disagreement between them (i.e., Ibn ‘Abbās and Ibn Az-Zubair) so I went to Ibn ‘Abbās in the morning and said (to him), “Do you want to fight against Ibn Zubair and thus make lawful what Allāh has made unlawful (i.e., fighting in Makkah)?” Ibn ‘Abbās said, “Allāh forbid! Allāh ordained that Ibn Az-Zubair and Banī Umayya would permit (fighting in Makkah), but by Allāh, I will never regard it as permissible.” Ibn ‘Abbās added, “The people asked me to give the *Bai’ā* (pledge) to Ibn Az-Zubair. I said, ‘He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet ﷺ, his (maternal) grandfather Abū Bakr was (the Prophet’s) companion in the cave, his mother Asmā’ was *Dhātun-Niṭāq*, his aunt ‘Āishah was the Mother of the believers, his paternal aunt Khadija was the wife of the Prophet ﷺ, and the paternal aunt of the Prophet ﷺ was his grandmother. He himself is pious and chaste in Islām, well-versed in

the knowledge of the Qur'ān. By Allāh! (Really, I left my relatives, Bani Umayya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family."

بِسْمِ اللَّهِ، يُرِيدُ حَدِيْجَةَ، وَأَمَّا عَمَّةُ الَّتِي
بِسْمِ اللَّهِ فَجَدُّهُ، يُرِيدُ صَفَيَّةَ، ثُمَّ عَفِيفَ
فِي الإِسْلَامِ، قَارِئُ لِلْقُرْآنِ。 وَاللَّهُ إِنْ
وَصَلُونِي وَصَلُونِي مِنْ قَرِيبٍ، وَإِنْ
رَبُّونِي رَبُّونِي أَكْفَاءَ كَرَامٌ。 فَاثَرَ عَلَى
الْتَّوْبَاتِ وَالْأُسَامَاتِ وَالْحُمَيْدَاتِ،
يُرِيدُ أَبْطَلَنَا مِنْ بَنِي أَسَدٍ: ابْنُ تُوْرِيتِ،
وَبَنِي أُسَامَةَ، وَبَنِي أَسَدٍ، إِنَّ ابْنَ أَبِي
الْعَاصِ بَرَزَ يَمْشِي الْقُدُّمِيَّةَ، يَعْنِي عَبْدَ
الْمَلَكِ بْنَ مَرْوَانَ، وَإِنَّهُ لَوَّى ذَبَّهَ،
يَعْنِي ابْنَ الرَّزِّيْرِ。 [راجع: ٤٦٦٤]

4666. Narrated Ibn Abī Mulaika: We entered upon Ibn 'Abbās and he said, "Are you not astonished at Ibn Az-Zubair's assuming the caliphate?" I said (to myself), "I will support him and speak of his good traits as I did not do even for Abū Bakr and 'Umar, though they were more entitled to receive all good than he was." I said, "He (i.e., Ibn Az-Zubair) is the son of the aunt of the Prophet ﷺ, and the son of Az-Zubair, and the grandson of Abū Bakr and the son of Khadija's brother, and the son of 'Aishah's sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others."

٤٦٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ
بْنِ مَيْمُونٍ: حَدَّثَنَا عِيسَى بْنُ يُوسُفَ،
عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي ابْنُ
أَبِي مُلَيْكَةَ: دَخَلْنَا عَلَى ابْنِ عَبَّاسٍ
فَقَالَ: أَلَا تَعْجَبُونَ لِابْنِ الرَّزِّيْرِ قَامَ
فِي أَمْرِهِ هُذَا؟ فَقُلْتُ: لَا حَاسِبَنَّ
نَفْسِي لَهُ، مَا حَاسِبُهَا لَأَبِي بَكْرٍ وَلَا
لِعُمَرَ، وَلَهُمَا كَانَا أُولَئِي بِكُلِّ خَيْرٍ
مِنْهُ. وَقُلْتُ: ابْنُ عَمَّةِ الَّتِي
وَابْنُ الرَّزِّيْرِ، وَابْنُ أَبِي بَكْرٍ، وَابْنُ
أَخِي حَدِيْجَةَ، وَابْنُ أُخْتِ عَائِشَةَ،
فَإِذَا هُوَ يَعْلَمُ عَنِي وَلَا يُرِيدُ ذَلِكَ.
فَقُلْتُ: مَا كُنْتُ أَطْلُنُ أَنِّي أَغْرِضُ هُذَا
مِنْ نَفْسِي فَيَدْعُهُ وَمَا أَرَاهُ يُرِيدُ خَيْرًا
وَإِنْ كَانَ لَا بُدًّا لِأَنْ يَرْبِيَنِي بَنُو عَمِّي
أَحَبُّ إِلَيَّ مِنْ أَنْ يَرْبِيَنِي غَيْرُهُمْ.

[راجع: ٤٦٦٤]

(10) CHAPTER. The Statement of Allāh
تَعَالَى:

“...And (for) to attract the hearts of those who have been inclined (towards Islām); and to free the captives...” (V.9:60)

Mujāhid said, “To attract their hearts by giving them gifts.”

4667. Narrated Abū Sa‘īd رَضِيَ اللَّهُ عَنْهُ: Something was sent to the Prophet ﷺ and he distributed it amongst four (men) and said, “I want to attract their hearts, (to Islām thereby).” A man said (to the Prophet ﷺ), “You have not done justice.” Thereupon the Prophet ﷺ said, “There will emerge from the offspring of this (man) some people who will renounce the religion.”

(11) CHAPTER. The Statement of Allāh
تَعَالَى:

“Those who defame such of the believers who give charity (in Allāh’s Cause) voluntarily...” (V.9:79)

4668. Narrated Abū Muṣ‘ūd: When we were ordered to give in *Sadaqa* (charity), we used to start to work as porters (to earn something we could give in charity). Abū ‘Aqil came with one-half of a *sā‘* (special measure for food grains) and another person brought more than he did. So, the hypocrites said, “Allāh is not in need of the *Sadaqa* of this (i.e., ‘Aqil); and this other person did not give *Sadaqa* but for showing off.” Then Allāh revealed:

“Those who defame such of the believers who give charity (in Allāh’s Cause) voluntarily and those who could not find to give charity (in Allāh’s cause) except what is

(١٠) بَابُ قَوْلِهِ: «وَالْمُؤْلَفُ فِلُوْهُمْ وَفِي الرِّقَابِ» [٦٠]
قالَ مُجَاهِدٌ: يَأْلَفُهُمْ بِالْعَطْيَةِ.

٤٦٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفيَّانُ، عَنْ أَبِيهِ، عَنْ أَبِي ظَعْنَامَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بُعْثَ إِلَى النَّبِيِّ ﷺ بَشِّئِهِ فَقَسَّمَهُ بَيْنَ أَرْبَعَةَ وَقَالَ: «أَنَّالَّهُمْ»، فَقَالَ رَجُلٌ: مَا عَدْلَتْ، فَقَالَ: «يَخْرُجُ مِنْ ضِئْضِي هَذَا قَوْمٌ يَمْرُقُونَ مِنَ الدِّينِ». [راجع: ٣٣٤٤]

(١١) بَابُ قَوْلِهِ: «الَّذِينَ يَلْمِزُونَ الْمُطَّعِّنَ وَمَنْ الْمُؤْمِنَ فِي الصَّدَقَاتِ» [٧٩]
«يَلْمِزُونَ»: يَغْيِبُونَ.
وَ«جَهَدُهُ» وَجَهَدُهُمْ: طَاقَتِهِمْ.

٤٦٦٨ - حَدَّثَنِي يَشْرُبُ بْنُ خَالِدٍ أَبُو مُحَمَّدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُبَّةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلَّ، عَنْ أَبِي مَسْعُودٍ قَالَ: لَئَنَّا أُمْرَنَا بِالصَّدَقَةِ كُنَّا نَتَحَامِلُ فَجَاءَ أَبُو عَقِيلَ بِنْضِفِ صَاعٍ وَجَاءَ إِنْسَانٌ بِأَكْثَرِ مِنْهُ فَقَالَ الْمُنَافِقُونَ: إِنَّ اللَّهَ لَغَنِيَ عَنْ صَدَقَةٍ هَذَا وَمَا فَعَلَ هَذَا الْآخَرُ إِلَّا رِبَاءً، فَنَزَّلَتْ «الَّذِينَ يَلْمِزُونَ الْمُطَّعِّنَ وَمَنْ الْمُؤْمِنَ فِي الصَّدَقَاتِ

available to them..." (V.9:79)

وَالَّذِينَ لَا يَحْدُثُنَ إِلَّا مُجْهَدُهُ ﴿٧٩﴾
الآية. [راجع: ١٤١٥]

4669. Narrated Shaqiq : Abū Mas'ud Al-Anṣārī said, "Allāh's Messenger ﷺ used to order us to give in Ṣadaqa (charity). So one of us would exert himself to earn one *Mudd* (special measure of wheat or dates, etc.) to give in charity; while today one of us may have one hundred thousand." Shaqiq said: As if Abū Mas'ud referred to himself.

٤٦٦٩ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: أَحَدَّنُكُمْ زَائِدَةً، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِالصَّدَقَةِ فَيَحْتَالُ أَحَدُنَا حَتَّى يَجِيءَ بِالْمُدْ وَإِنَّ لِأَحَدِهِمُ الْيَوْمَ مَا تَهْوِيْفَ، كَانَهُ يُعَرِّضُ بَنَفْسِهِ. [راجع: ١٤١٥]

(١٢) بَابُ قَوْلِهِ: «أَسْتَغْفِرُ لَهُمْ أَوْ لَا
تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٨٠﴾

(12) CHAPTER. The Statement of Allāh
تعالى:

'Whether you (O Muhammad ﷺ) ask
forgiveness for them (hypocrites) or ask not
forgiveness for them — (and even) if you ask
seventy times for their forgiveness — Allāh
will not forgive them...' (V.9:80)

4670. Narrated Ibn 'Umar: رضي الله عنهما When 'Abdullāh bin Ubayy died, his son 'Abdullāh bin 'Abdullāh came to Allāh's Messenger ﷺ and asked him to give him his shirt in order to shroud his father in it. He gave it to him, and then 'Abdullāh asked the Prophet ﷺ to offer the funeral prayer for him (his father). Allāh's Messenger ﷺ got up to offer the funeral prayer for him, but 'Umar got up too and got hold of the garment of Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?" Allāh's Messenger ﷺ said, "But Allāh has given me the choice by saying: 'Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness —' (V.9:80) so I will ask

٤٦٧٠ - حَدَّثَنِي عَبْيَضُ بْنُ اسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: لَمَّا تُؤْفَيَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ أَنْ يُعْطِيهِ قِبْضَةً يُكْفِنُ فِيهِ أَبَاهُ، فَأَعْطَاهُ ثُمَّ سَأَلَهُ أَنْ يُصَلِّي عَلَيْهِ فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّي عَلَيْهِ، فَقَامَ عُمَرُ فَأَخَذَ بَشُوبِ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَتَصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ رَبِّكَ أَنْ تُصَلِّي عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيَّرَنِي اللَّهُ فَقَالَ: «أَسْتَغْفِرُ لَهُمْ

more than seventy times.” ‘Umar said, “But he (‘Abdullâh bin ‘Ubây) is a hypocrite!” However, Allâh’s Messenger ﷺ did offer the funeral prayer for him whereupon Allâh revealed:

“And never (O Muâmmad ﷺ) pray (funeral prayer) for anyone of them (hypocrites) who dies, nor stand at his grave...” (V.9:84)

4671. Narrated ‘Umar bin Al-Khattâb رضي الله عنه: When ‘Abdullâh bin Ubây bin Salûl died, Allâh’s Messenger ﷺ was called in order to offer the funeral prayer for him. When Allâh’s Messenger got up (to offer the prayer), I got hold of him and said, “O Allâh’s Messenger! Do you offer the prayer for Ibn Ubây although he said so-and-so on such-and-such a day?” I went on mentioning his sayings. Allâh’s Messenger ﷺ smiled and said, “Keep away from me, O ‘Umar!” But when I spoke too much to him, he said, “I have been given the choice, and I have chosen (this); and if I knew that if I asked forgiveness for him more than seventy times, he would be forgiven; I would ask it for more times than that.” So Allâh’s Messenger ﷺ offered the funeral prayer for him and then left, but he did not stay long before the two Verses of *Sûrat Barâ'a* were revealed:

“And never (O Muâmmad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies... (up to) ... while they were *Fâsiqûn*.” (V.9:84)

Later I was astonished at my daring to speak like that to Allâh’s Messenger ﷺ; and Allâh and His Messenger ﷺ know better.

أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِن تَسْتَغْفِرُ لَهُمْ سَعِينَ مَرَّةً》 وَسَازِيدُهُ عَلَى السَّبْعِينَ». قَالَ: إِنَّهُ مُنَافِقٌ، قَالَ: فَصَلَّى اللَّهُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ تَعَالَى 《وَلَا تُصْلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبْدًا وَلَا نَمَّ مَاتَ عَلَى قَرْبَهُ》 [٨٤].

٤٦٧١ - حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ. وَقَالَ غَيْرُهُ: حَدَّثَنِي الْلَّيْثُ: حَدَّثَنِي عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَبْيَدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْحَطَابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي بْنِ سَلْوَلَ دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّي عَلَيْهِ، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ وَبَثَ إِلَيْهِ قَلْمُلْتُ: يَا رَسُولَ اللَّهِ، أَتُصَلِّي عَلَى ابْنِ أَبِي وَقَدْ قَالَ يَوْمَ كَذَا، كَذَا وَكَذَا؟ قَالَ: أَعْدَدْتُ عَلَيْهِ قَوْلَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «أَخْرُ عَيْ يَا عُمَرُ»، فَلَمَّا أَكْرَرْتُ عَلَيْهِ قَالَ: «إِنِّي خَيْرٌ فَاخْتَرْتُ، لَوْ أَعْلَمُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ يُغَفَّرُ لَهُ لِزِدْتُ عَلَيْهَا». قَالَ: فَصَلَّى اللَّهُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ أَنْصَرَفَ فَلَمْ يَمْكُثْ إِلَّا يَسِيرًا حَتَّى نَزَلَتِ الْآيَاتُ مِنْ بَرَاءَةً 《وَلَا تُصْلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبْدًا إِلَى قَوْلِهِ: 《وَهُمْ فَسِقُونَ》» قَالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ

الله بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ، وَاللّٰهُ وَرَسُولُهُ أَعْلَمُ. [راجع:

١٣٦٦]

(13) CHAPTER. The Statement of Allāh
تعالى:
‘And never (O Muḥammad ﷺ) pray (funeral
prayer) for any of them (hypocrites) who
dies, nor stand at his grave.’ (V.9:84)

(١٣) بَابُ قَوْلِهِ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبْدًا وَلَا نَفَمْ عَلَى قَبْرِهِ﴾ [٨٤]

4672. Narrated Ibn ‘Umar رضي الله عنهما: When ‘Abdullāh bin Ubayy died, his son ‘Abdullāh bin ‘Abdullāh came to Allāh’s Messenger ﷺ who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but ‘Umar bin Al-Khaṭāb took hold of his (the Prophet’s) garment and said, “Do you offer the funeral prayer for him though he was a hypocrite, and Allāh has forbidden you to ask forgiveness for hypocrites?” The Prophet ﷺ said, “Allāh has given me the choice (or Allāh has informed me) saying:

‘Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them...’” (V.9:80)

Then he added, “I will (appeal to Allāh for his sake) more than seventy times.” So Allāh’s Messenger ﷺ offered the funeral prayer for him and we, too, offered the prayer along with him. Then Allāh revealed:

“And never (O Muḥammad ﷺ) pray funeral prayer for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were *Fāsiqūn* [rebellious, disobedient to Allāh and His Messenger ﷺ].” (V.9:84)

(14) CHAPTER. The Statement of Allāh:
تعالى:

٤٦٧٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنْسُ بْنُ عَبَّاسٍ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنْ أَبِي عُمَرِ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّهُ قَالَ: لَمَّا تُؤْفَيَ عَبْدَ اللّٰهِ بْنَ أُبَيِّ جَاءَ أَبْنُهُ عَبْدُ اللّٰهِ بْنُ عَبْدِ اللّٰهِ إِلَى رَسُولِ اللّٰهِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ فَأَعْطَاهُ قِيمِصَةً وَأَمْرَهُ أَنْ يُكَفِّنَهُ فِيهِ. ثُمَّ قَامَ يُصَلِّي عَلَيْهِ فَأَخَذَ عُمَرُ بْنُ الْخَطَّابِ بِتَوْبِهِ فَقَالَ: تُصَلِّي عَلَيْهِ وَهُوَ مُنَافِقٌ وَقَدْ نَهَاكَ اللّٰهُ أَنْ تَسْتَغْفِرَ لَهُمْ؟ قَالَ: إِنَّمَا خَيَّرَنِي اللّٰهُ، أَوْ أَخْبَرَنِي اللّٰهُ فَقَالَ: أَسْتَغْفِرُ لَهُمْ أَوْ لَا أَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللّٰهُ لَهُمْ﴾ فَقَالَ: سَأَزِيدُهُ عَلَى سَبْعينَ». قَالَ: فَصَلِّ عَلَيْهِ رَسُولُ اللّٰهِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَصَلَّيْنَا مَعَهُ ثُمَّ أَنْزَلَ اللّٰهُ عَلَيْهِ ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبْدًا وَلَا نَفَمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللّٰهِ وَرَسُولِهِ وَمَا أُنْهَا وَهُمْ فَسِقُونَ﴾.

(١٤) بَابُ قَوْلِهِ: ﴿سَيَخْلُقُونَ بِاللّٰهِ

“They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them...” (V.9:95)

4673. Narrated ‘Abdullāh bin Ka‘b: I heard Ka‘b bin Mālik at the time he remained behind and did not join (the battle of) Tabūk, saying, “By Allāh, no blessing has Allāh bestowed upon me, besides my guidance to Islām, better than that of helping me speak the truth to Allāh’s Messenger ﷺ, otherwise I would have told the Prophet ﷺ a lie and would have been ruined like those who had told a lie when the Divine Revelation was revealed:

“They will swear by Allāh to you (Muslims) when you return to them... (up to)... *Al-Fāsiqūn* (rebellious, disobedient to Allah).” (V.9:95,96)

CHAPTER. The Statement of Allāh: **“They (the hypocrites) swear to you (Muslims) that you may be pleased with them... (up to)... *Al-Fāsiqūn* (rebellious, disobedient to Allāh).”** (V. 9:96)

(15) **CHAPTER. The Statement of Allāh:** **“And (there are) others who have acknowledged their sins...”** (V.9:102)

4674. Narrated Samura bin Jundab رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, (by) half of their bodies, look like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, ‘Go and dip yourselves in that river.’ So they dipped themselves therein and

**لَكُمْ إِذَا أَنْقَبْتُمُ الْئِيمَنْ لِتُعْرِضُوا
عَنْهُمْ** الآية [٩٥]

٤٦٧٣ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا الْيَثْ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكَ حِينَ تَخَلَّفَ عَنْ تَبُوكَ: وَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نَعْمَةً بَعْدَ إِذْ هَدَانِي أَعْظَمَ مِنْ صِدْقِي رَسُولُ اللَّهِ ﷺ أَنْ لَا أَكُونَ كَذَّبَتُهُ فَأَهْلَكَ كَمَا هَلَكَ الَّذِينَ كَذَّبُوا حِينَ أُنْزِلَ الْوَحْيُ ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا أَنْقَبْتُمُ الْئِيمَنْ﴾ إِلَى قَوْلِهِ: **﴿الْفَسِيقِينَ﴾**. [راجع: ٢٧٥٧]

باب **﴿يَحْلِفُونَ لَكُمْ لِرَضْوَاهُمْ عَنْهُمْ فَإِنْ تَرْضُوا عَنْهُمْ** الآية إلى قوله **﴿الْفَسِيقِينَ﴾**

(١٥) **باب** **قَوْلِهِ: ﴿وَآخَرُونَ آغْرَفُوا
بِذُنُوبِهِمْ** الآية [١٠٢]

٤٦٧٤ - حَدَّثَنِي مُؤْمِلٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا أَبُو رَجَاء: حَدَّثَنَا سَمْرَةُ بْنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَنَا: «أَتَانِي الْيَتَمَّةُ أَتَيَنِي فَأَتَهُمَا إِلَى مَدِينَةِ مَبْيَةٍ بِلِينِ ذَهَبٍ وَلِبَنِ فَضَّةٍ فَتَلَقَّا نَا رِجَالٌ، شَطَرُ

then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, ‘This is the Garden of ‘Adn (Paradise) and that is your dwelling place.’ Then they added, ‘As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil; but Allāh forgave them.’”

مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْ،
وَشَطَرْ كَأَفْجَعَ مَا أَنْتَ رَأَيْ، قَالَ لَهُمْ:
إِذْهُوْ فَقَعُوا فِي ذَلِكَ التَّهْرِ، فَوَقَعُوا
فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ دَهَبَ ذَلِكَ
السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ
صُورَةٍ. قَالَ لِي: هَذِهِ جَنَّةٌ عَدْنٌ
وَهَذَاكَ مَنْزِلُكَ. قَالَ: أَمَا الْقَوْمُ
الَّذِينَ كَانُوا شَطَرْ مِنْهُمْ حَسَنٌ وَشَطَرْ
مِنْهُمْ كَيْبَحْ فَإِنَّهُمْ خَلَطُوا عَمَلاً صَالِحًا
وَآخَرَ سَيِّئًا، تَجَاوَرَ اللَّهُ عَنْهُمْ.

[راجع: ٨٤٥]

(16) CHAPTER. The Statement of Allāh سَالِي:

“It is not (proper) for the Prophet ﷺ and those who believe to ask for Allāh’s forgiveness for the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ] ...”(V.9:113)

4675. Narrated Al-Müsaiyab: When Abū Ṭālib’s death approached, the Prophet ﷺ went to him while Abū Jahl and ‘Abdullāh bin Abī Umaiyya were present with him. The Prophet ﷺ said, “O uncle, say: ‘*La ilāha illallāh*’ (none has the right to be worshipped but Allāh) so that I may argue for your case with it before Allāh.” On that, Abū Jahl and ‘Abdullāh bin Abī Umaiyya said, “O Abū Ṭālib! Do you want to renounce ‘Abdul-Muṭṭalib’s religion?” Then the Prophet ﷺ said, “I will keep on asking (Allāh for) forgiveness for you unless I am forbidden to do so.” Then there was revealed:

“It is not (proper) for the Prophet ﷺ and those who believe to ask for Allāh’s forgiveness for *Al-Mushrikūn* [polytheists,

(١٦) بَابُ قَوْلِهِ: «مَا كَانَ لِلنَّبِيِّ
وَآلِيْهِ إِيمَانُهُ أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ»

[١١٣]

٤٦٧٥ - حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنِ الرَّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ
الْمُسَيْبِ، عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ
أَبَا طَالِبِ الْوَفَاءَ دَخَلَ النَّبِيُّ ﷺ
وَعِنْدَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ ابْنُ أَبِي
أُمِيَّةَ فَقَالَ النَّبِيُّ ﷺ: «أَبُي عَمٍّ، قُلْ:
لَا إِلَهَ إِلَّا اللَّهُ، أَحَاجُ لَكَ بِهَا عِنْدَ
اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ
أَبِي أُمِيَّةَ: يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ
مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ النَّبِيُّ ﷺ:

pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire...” (V.9:113)

«لَا سُنْعَرْفُنَّ لَكَ مَا لَمْ أَنْهِ عَنْكَ»،
فَتَرَكْتُ هَمَّا كَانَ لِلثَّقَيِّ وَاللَّذِينَ مَامَنُوا
أَنْ يَسْعَفُوْلَلشَّرِكِينَ وَلَوْ كَانُوا أُولَى
وَرِقَّ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ
أَضَحَّبُ الْجَحِيمَ» [١١٣].

(١٧) بَابُ قُولِهِ: «لَقَدْ نَابَ اللَّهُ
عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنصَارِ» الآية
[١١٧]

(17) CHAPTER. The Statement of Allāh
تعالى:
“Allāh has forgiven the Prophet (ﷺ), the
Muhājirūn and the *Anṣār*...” (V.9:117)

4676. Narrated ‘Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking about the Verse :

“And (He did forgive also) the three who did not (join the Tabūk expedition)...” (V.9:118) saying in the last portion of his talk, “(I said), ‘As a part (sign) of my repentance, I would like to give up all my property in the Cause of Allāh and His Messenger.’ The Prophet ﷺ said to me, ‘Keep some of your wealth as it is good for you.’”

٤٦٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ
قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي
يُوْسُفُ. قَالَ أَحْمَدُ: وَحَدَّثَنَا عَنْبَسَةُ
حَدَّثَنَا يُوْسُفُ، عَنْ ابْنِ شَهَابٍ قَالَ:
أَخْبَرَنِي عَبْدُ الرَّحْمَنِ ابْنُ كَعْبٍ قَالَ:
أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ وَكَانَ فَائِدَّ
كَعْبٌ مِنْ بَنِيهِ جِينَ عَمِيٌّ قَالَ:
سَمِعْتُ كَعْبَ بْنَ مَالِكٍ فِي حَدِيثِهِ
«وَعَلَى الْكَلَائِفَةِ الَّذِينَ خَلَقْتُمْ» قَالَ فِي
آخِرِ حَدِيثِهِ: إِنْ مِنْ تَوْبَتِي أَنْ أُنْخَلِعَ
مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَرَسُولِهِ،
فَقَالَ النَّبِيُّ ﷺ: «أَمْسِكْ بَعْضَ مَالِكَ
فَهُوَ خَيْرُ لَكَ». [راجع: ٢٢٥٧]

(١٨) بَابُ: «عَلَى الْكَلَائِفَةِ الَّذِينَ
خَلَقْتُمْ حَقَّ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ إِمَّا
رَجَبَتْ» الآية [١١٨]

٤٦٧٧ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا
أَحْمَدُ بْنُ أَبِي شَعِيبٍ: حَدَّثَنَا مُوسَى
بْنُ أَعْمَى: حَدَّثَنَا إِسْحَاقُ بْنُ رَاشِدٍ:
أَنَّ الرَّهْرِيَّ حَدَّثَهُ قَالَ: أَخْبَرَنِي عَبْدُ

(18) CHAPTER. And (He did forgive also)
the three [who did not join the Tabūk
expedition] till for them the earth, vast as
it is, was straitened...” (V.9:118)

4677. Narrated ‘Abdullāh bin Ka'b: I heard Ka'b bin Mālik, who was one of the three who were forgiven, saying that he had never remained behind Allāh's Messenger ﷺ in any *Ghazwa* which he had fought except two *Ghazawāt*. *Ghazwa Al-'Usra* (Tabūk) and

GHazwa Badr. He added, "I decided to tell the truth to Allāh's Messenger ﷺ in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two Rak'a Ṣalāt (prayer). The Prophet ﷺ forbade others to speak to me or to my companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So, the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet ﷺ would not offer the funeral prayer for me, or Allāh's Messenger ﷺ might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allāh revealed His forgiveness for us to the Prophet ﷺ in the last third of the night while Allāh's Messenger ﷺ was with Umm Salama. Umm Salama sympathized with me and helped me in my disaster. Allāh's Messenger ﷺ said, 'O Umm Salama! Ka'b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So, when the Prophet ﷺ had offered the Fajr prayer, he announced Allāh's forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allāh revealed His forgiveness for us, we were the three whose case had been deferred, while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet ﷺ lies and remained behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allāh شَهَادَةً said:

الرَّحْمَنِ ابْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ وَهُوَ أَحَدُ الْثَّلَاثَةِ الَّذِينَ تَبَّ عَلَيْهِمْ أَنَّهُ لَمْ يَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَرْوَةِ غَزَّا هَا قَطُّ غَيْرَ غَرْوَتَيْنِ: غَرْوَةِ الْعُسْرَةِ، وَغَرْوَةِ بَدْرٍ. قَالَ: فَأَجْمَعْتُ صِدْقَ رَسُولِ اللَّهِ ﷺ ضَحَى وَكَانَ قَلَمَّا يَقْتَدُمْ مِنْ سَفَرٍ سَافِرَهُ إِلَّا ضَحَى، وَكَانَ يَبْدُأُ بِالْمَسْجِدِ فَيَرْكَعُ رَكْعَيْنِ وَنَهَى النَّبِيُّ ﷺ عَنْ كَلَامِي وَكَلَامِ صَاحِبِي وَلَمْ يَنْهَ عَنْ كَلَامِ أَحَدٍ مِنْ الْمُتَخَلِّفِينَ غَيْرِنَا. فَاجْتَبَّ النَّاسُ كَلَامَنَا فَلَيْشَ كَذَلِكَ حَتَّى طَالَ عَلَيَّ الْأَمْرُ وَمَا مِنْ شَيْءٍ أَهْمُ إِلَيَّ مِنْ أَنْ أَمُوتَ فَلَا يُصْلِي عَلَيَّ النَّبِيُّ ﷺ، أَوْ يَمُوتَ رَسُولُ اللَّهِ ﷺ فَأُكُونُ مِنَ النَّاسِ بِتُلُكَ الْمَنْزَلَةِ فَلَا يُكَلِّمُنِي أَحَدٌ مِنْهُمْ وَلَا يُصْلِي عَلَيَّ، فَإِنَّ رَسُولَ اللَّهِ تَوَبَّتْنَا عَلَى نَبِيِّهِ ﷺ حِينَ بَقَى الْثُلُثُ الْآخِرُ مِنَ الْلَّيْلِ وَرَسُولُ اللَّهِ ﷺ عِنْدَ أُمَّ سَلَمَةَ، وَكَانَتْ أُمَّ سَلَمَةَ مُحْسِنَةً فِي شَأنِي، مَعْنَيَّةً فِي أَمْرِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُمَّ سَلَمَةَ، تَبَّ عَلَى كَعْبٍ» قَالَتْ: أَفَلَا أَرْسَلُ إِلَيْهِ فَأُبَشِّرُهُ؟ قَالَ: «إِذَا يَحْطِمُكُمُ النَّاسُ فَيَمْنَعُونَكُمُ التَّوْمَ سَائِرَ الْلَّيْلَةِ»، حَتَّى إِذَا صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْفَجْرِ آذَنَ بِتَوْبَةِ اللَّهِ

'They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muḥammad ﷺ): Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds...'" (V.9:94)

عَلَيْنَا، وَكَانَ إِذَا اسْتَشَرَ اسْتَنَارَ وَجْهُهُ حَتَّىٰ كَانَهُ يُقْطَعُهُ مِنَ الْقَمَرِ، وَكُنَّا أَيُّهَا الْثَّلَاثَةُ الَّذِينَ حُلِّفُوا عَنِ الْأَمْرِ الَّذِي قُيلَ مِنْ هُؤُلَاءِ الَّذِينَ اعْتَدُرُوا حِينَ أَنْزَلَ اللَّهُ لَنَا التَّوْبَةَ. فَلَمَّا ذُكِرَ الَّذِينَ كَذَّبُوا رَسُولَ اللَّهِ ﷺ مِنَ الْمُخْلَفِينَ وَاعْتَدُرُوا بِالْبَاطِلِ ذُكِرُوا بِشَرِّ مَا ذُكِرَ بِهِ أَحَدٌ، قَالَ اللَّهُ سَيِّدُنَا وَرَبُّنَا إِلَيْكُمْ إِذَا رَجَعْنَا إِلَيْهِمْ قُلْ لَا تَعْتَدُرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَّأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَرِّيَ اللَّهُ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿١١٩﴾ [٩٤]

(19) CHAPTER. "O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)." (V.9:119)

4678. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking about the story of the battle of Tabūk when he remained behind, "By Allāh, I do not know anyone whom Allāh has helped for telling the truth more than me. Since I mentioned that truth to Allāh's Messenger ﷺ till today, I have never intended to tell a lie. And Allāh عَزَّ وَجَلَّ revealed to His Messenger :

'Verily! Allāh has forgiven the Prophet, the *Muhājirūn* ... (up to) ... and be with those who are true (in words and deeds).'" (V.9:117-119)

[See Vol. 5, *Hadīth* No.4418]

(١٩) بَابُ «يَأَيُّهَا الَّذِينَ آمَنُوا أَتَّقُوا اللَّهَ وَكُوئُنَا مَعَ الصَّابِرِينَ» [١١٩] ٤٦٧٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بْنَ مَالِكٍ وَكَانَ قَائِدَ كَعْبَ بْنَ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ: فَوَاللَّهِ مَا أَغَمْتُ أَحَدًا أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ أَحْسَنَ مِمَّا أَبْلَاهِي، مَا تَعْمَدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا كَذِبًا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ ﷺ «لَتَدْنَبِكَ اللَّهُ عَلَى الْأَنْجَى وَالْمَهْتَاجِينَ» إِلَى قَوْلِهِ: «وَكُوئُنَا مَعَ الصَّابِرِينَ» [١١٩-١١٧].

(20) CHAPTER. The Statement of Allāh
تعالى :

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty...” (V.9:128)

4679. Narrated Zaid bin Thābit Al-Anṣārī who was one of those who used to write the Divine Revelation : Abū Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamāma [where a great number of *Qurrā'* (those who know the Qur'ān by heart) were killed]. ‘Umar was present with Abū Bakr who said, “‘Umar has come to me and said, ‘The people have suffered heavy casualties on the day of (the battle of) Yamāma, and I am afraid that there will be more casualties among the *Qurrā'* at other battlefields, whereby a large part of the Qur'ān may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'ān.’” Abū Bakr added, “I said to ‘Umar, ‘How can I do something which Allāh's Messenger ﷺ has not done?’ ‘Umar said (to me), ‘By Allāh, it is (really) a good thing.’ So ‘Umar kept on pressing, trying to persuade me to accept his proposal, till Allāh opened my bosom for it and I had the same opinion as ‘Umar.” (Zaid bin Thābit added : ‘Umar was sitting with him (Abū Bakr) and was quiet. Abū Bakr said (to me), “You are a wise young man and we do not suspect you (of telling lies or of forgetfulness); and you used to write the Divine Revelation for Allāh's Messenger ﷺ. Therefore, look for the Qur'ān and collect it (in one manuscript).” By Allāh, if he (Abū Bakr) had ordered me to shift one of the mountains (from its place), it would not have been harder for me than what he had ordered me concerning the collection of the Qur'ān. I

(٢٠) بَابُ قَوْلِهِ: «لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَرِيزٌ عَيْنِهِ مَا عَنِتُّمْ» الآية [١٢٩] من الرأفة .

٤٦٧٩ - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شَعِيبٌ ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي ابْنُ السَّبَّاقِ : أَنَّ زَيْدَ بْنَ ثَابِتَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِنْ يَكْتُبُ الْوَحْيَ قَالَ : أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرٌ فَقَالَ أَبُو بَكْرٍ : إِنَّ عُمَرَ أَتَانِي فَقَالَ : إِنَّ الْقَتْلَ قَدْ اسْتَحْرَرَ يَوْمَ الْيَمَامَةِ بِالنَّاسِ ، وَإِنِّي أَخْشَى أَنْ يَسْتَحْرَرَ الْقَتْلُ بِالْقُرَاءِ فِي الْمَوَاطِنِ فَيَذَهَبَ كَثِيرٌ مِنَ الْقُرْآنِ إِلَّا أَنْ تَجْمَعُوهُ . وَإِنِّي لَأَرَى أَنْ تَجْمَعَ الْقُرْآنَ ، قَالَ أَبُو بَكْرٍ : قُلْتُ لِعُمَرَ : كَيْفَ أَفْعُلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ ؟ فَقَالَ عُمَرُ : هُوَ وَاللَّهُ خَيْرٌ ، فَلَمْ يَرْأَ عُمَرُ يُرَا جُنُونِ فِيهِ حَتَّى شَرَحَ اللَّهُ لِذَلِكَ صَدْرِي وَرَأَيْتُ الَّذِي رَأَى عُمَرُ . قَالَ زَيْدَ بْنُ ثَابِتَ : وَعِنْدَهُ شَرَحَ اللَّهُ لِذَلِكَ صَدْرِي وَرَأَيْتَ أَبُو بَكْرٍ : إِنَّكَ رَجُلٌ شَابٌ عَاقِلٌ وَلَا تَنْهَمُكَ ، كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَتَبَيَّنَ الْقُرْآنَ فَاجْمَعَهُ . فَوَاللَّهِ لَوْ كَلَغْنِي نَهَلَ جَبَلٌ مِنَ الْجِبَالِ مَا كَانَ أَنْقَلَ عَلَيَّ مِمَّا أَمْرَنِي بِهِ مِنْ

said to both of them, “How dare you do a thing which the Prophet ﷺ has not done?” Abū Bakr said, “By Allāh, it is (really) a good thing.” So, I kept on arguing with him about it till Allāh opened my bosom for that which He had opened the bosoms of Abū Bakr and ‘Umar. So, I started to search for the Qur’ānic material and to collect it from parchments, scapula, leafstalks of date-palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of *Sūrat At-Tauba* which I had not found with anybody else, (and they were):

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided...” (V.9:128)

The manuscript on which the Qur’ān was collected, remained with Abū Bakr till Allāh took him unto Him, and then with ‘Umar till Allāh took him unto Him, and finally it remained with Hafṣa, ‘Umar’s daughter.

جَمِيعُ الْقُرْآنِ. قُلْتُ: كَيْفَ تَفْعَلَانِ
 شَيْئًا لَمْ يَفْعَلْهُ الَّتِي يَعْلَمُ؟ فَقَالَ أَبُو
 بَكْرٍ: هُوَ وَاللَّهُ خَيْرٌ، فَلَمْ أَزَلْ أُرَاجِعُهُ
 حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ
 لَهُ صَدْرًا أَبِي بَكْرٍ وَعُمَرًا. فَقُمْتُ
 فَتَتَبَعَّثُ الْقُرْآنَ أَجْمَعَهُ مِنَ الرِّفَاعِ
 وَالْأَكْتَافِ وَالْعُسْبِ وَصُدُورِ الرِّجَالِ
 حَتَّى وَجَدْتُ مِنْ سُورَةِ التَّوْبَةِ آيَتَيْنِ
 مَعَ حُرَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهُمَا مَعَ
 أَحَدٍ غَيْرِهِ «لَقَدْ جَاءَكُمْ رَسُولٌ
 مِنْ أَقْرَبِكُمْ عَرِيزٌ عَلَيْهِ مَا عَنِتُّمْ
 حَرِيصٌ عَلَيْكُمْ» إِلَى آخِرِهَا.
 وَكَانَتِ الصَّحْفُ الَّتِي جُمِعَ فِيهَا
 الْقُرْآنُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوْفَاهُ اللَّهُ،
 ثُمَّ عِنْدَ عُمَرَ حَتَّى تَوْفَاهُ اللَّهُ، ثُمَّ عِنْدَ
 حَفْصَةَ بْنَتِ عُمَرَ.

تَابَعَهُ عُثْمَانُ بْنُ عُمَرَ، وَاللَّيْثُ،
 عَنْ يُونُسَ، عَنْ أَبِي شَهَابٍ.
 وَقَالَ الْلَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ
 بْنُ خَالِدٍ، عَنْ أَبِي شَهَابٍ وَقَالَ: مَعَ
 أَبِي حُرَيْمَةَ الْأَنْصَارِيِّ وَقَالَ مُوسَى،
 عَنْ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو شَهَابٍ: مَعَ
 أَبِي حُرَيْمَةَ. وَتَابَعَهُ يَعْقُوبُ بْنُ
 إِبْرَاهِيمَ عَنْ أَبِيهِ. وَقَالَ أَبُو ثَاِتِّ:
 حَدَّثَنَا إِبْرَاهِيمُ، وَقَالَ: مَعَ حُرَيْمَةَ،
 أَوْ أَبِي حُرَيْمَةَ. [راجع: ٢٨٠٧]

(10) *SŪRAT YŪNUS*
 (The Prophet Yūnus)

(١٠) سورة يونس

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) بَابٌ :

(1) CHAPTER.

(Explanation of some Quranic words not translated).

وَقَالَ أَبُو عَبَّاسٍ: ﴿فَأَخْتَلْتُ﴾ [٢٤]: فَبَثَتَ بِالنَّمَاءِ مِنْ كُلِّ لَوْنٍ.
 وَ﴿قَاتَلُوا أَنْجَكَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْعَزِيزُ﴾ [٦٨]. وَقَالَ زَيْدُ بْنُ أَسْلَمَ
 ﴿أَنَّ لَهُمْ قَدَمَ صَدِيقٍ﴾ [٢] مُحَمَّدٌ ﷺ.
 وَقَالَ مُجَاهِدٌ: حَيْرٌ، يُقَالُ: ﴿تِلْكَ مَا يَسِّرُ﴾، يَعْنِي هَذِهِ أَعْلَامُ الْقُرْآنِ.
 وَمِثْلُهُ ﴿حَقَّ إِذَا كُشِّرَ فِي الْفَلَكِ وَجَرِينَ بِهِمْ﴾ [٢٢] الْمَعْنَى: بِكُمْ. ﴿دَعَوْنَاهُمْ﴾ [١٠]: دُعَاوَهُمْ. ﴿أُحْيِطَ بِهِمْ﴾ [٢٢]:
 دَنَوْا مِنَ الْهَلَكَةِ، ﴿وَاحْتَضَتِ بِهِ خَطِيئَتُهُمْ﴾ [البقرة: ٨١]. (فَاتَّبَعُوهُمْ)
 وَأَتَبَعَهُمْ وَاحِدٌ. ﴿عَدُوُّكُمْ﴾ [٩٠]: مِنَ الْعُدُوَانِ. وَقَالَ مُجَاهِدٌ: ﴿وَلَوْ يُعِجِّلُ اللَّهُ لِلشَّارِسِ الشَّرَّ أَسْتَعْهَلُهُمْ بِالْخَيْرِ﴾.
 قَوْلُ الْإِنْسَانِ لِوَالِدِهِ وَمَالِيهِ إِذَا غَضِبَ:
 اللَّهُمَّ لَا تُبَارِكُ فِيهِ وَالْعَنْهُ. ﴿لَقَعْدَى إِلَيْهِمْ أَجْهَمُهُمْ﴾ [١١]: لِأَهْلَكَ مَنْ دُعِيَ عَلَيْهِ وَلِأَمَاتَهُ ﴿لِلَّذِينَ أَسْتَوْلَهُمْ حُسْنَى﴾ يَهُ مِثْلُهَا حُسْنَى. ﴿وَرِسَادَةٌ﴾ [٢٦]: مَغْفِرَةٌ وَرِضْوَانٌ وَقَالَ غَيْرُهُ:
 الْنَّظرُ إِلَى وَجْهِهِ. ﴿الْكَوْرَاءُ﴾ [٧٨]: الْمُلْكُ.

(2) CHAPTER. “And We took the Children of Isrāel across the sea, and Fir'aun (Pharaoh) and his hosts followed them in oppression and enmity, till when the drowning overtook him, he said, ‘I believe that *Lā ilāha illa (Huwa)* (none has the right to be worshipped but) He (Allāh), in Whom the Children of Isrāel believe, and I am one of the Muslims (those who submit to Allāh’s Will).’” (V.10:90)

(٢) بَابُ ﴿ وَجَزَرْنَا بِيَهِ إِسْرَئِيلَ الْبَحْرَ فَأَتَبَعْهُمْ فِرْعَوْنُ وَجُنُودُهُ بَعْدًا وَعَدْوًا حَقًّا إِذَا أَدْرَكَهُ الْفَرْقُ قَالَ إِيمَنتُ أَنَّمَا لَآ إِلَهٌ إِلَّا اللَّهُ إِنَّمَاتُ يَهِ بَنُوا إِسْرَئِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴾ ٩٠ ﴿ تَسْبِيحَكَ : تُلْقِي كَ عَلَى تَجْوِهِ مِنَ الْأَرْضِ، وَهُوَ النَّشْرُ، الْمَكَانُ الْمُرْتَفِعُ .

4680. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : When the Prophet ﷺ arrived at Al-Madina, the Jews were observing the *Ṣaum* (fast) on ‘Ashūra’ (10th of Muharram) and they said, “This is the day when Mūsa (Moses) became victorious over Fir'aun (Pharaoh).” On that, the Prophet ﷺ said to his Companions, “You (Muslims) have more right to celebrate Mūsa’s victory than they have, so observe the *Ṣaum* on this day.”

٤٦٨٠ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَارٍ : حَدَّثَنَا عُنَادُرٌ : حَدَّثَنَا شُعبَةُ، عَنْ أَبِي شِرٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَالْيَهُودُ تَصُومُ عَاشُورَاءَ فَقَالُوا : هَذَا يَوْمٌ ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ . فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ : أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصَوْمُوْمَا ” . [راجع : ٢٠٠٤]

(11) SŪRAH HŪD (The Prophet Hūd)

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

سورة هود

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ : ﴿ عَصَيْتُ ﴾ شَدِيدٌ ﴿ لَا جَمَّ ﴾ بَلِي وَقَالَ عَيْرَهُ : ﴿ وَحَاقَ ﴾ نَزَلَ يَحِيقُ بِنْزِيلِ (يُوسُفَ) فَعُولَ من يَئِسَّتْ وَقَالَ مجاهد : ﴿ بَيْتِسَنَ ﴾ تَحْزَنُ ﴿ يَتَنَوَّ صَدُورُهُ ﴾ شَكْ وَامْرَأَةٌ فِي الْحَقِّ ﴿ إِسْتَخْفَعُوا

مِنْهُ مِنَ اللَّهِ إِنِّي أَسْتَطِعُهُو. وَقَالَ أَبُو مَيْسَرَةَ: (الْأَوَادُ): الرَّجِيمُ بِالْحَبَشَةِ. وَقَالَ ابْنُ عَبَّاسٍ: (بَادِيَ الرَّأْيِ) [٢٧]: مَا ظَهَرَ لَنَا. وَقَالَ مُجَاهِدٌ: (الْجَبُودِيُّ) جِبْلٌ بِالْجَزِيرَةِ. وَقَالَ الْحَسْنُ: (إِنَّكَ لَأَنْتَ الْحَلِيمُ) [٨٧] يَسْتَهْرُونَ بِهِ. وَقَالَ ابْنُ عَبَّاسٍ: (أَقْبَعِي) [٤٤]: أَمْسِكِي. (عَصِيبَتِي) [٧٧]: شَدِيدٌ. (لَا جَرْمَ) [٤٢]: بَلِي. (وَفَارَ الْتَّلُورُ) [٤٠]: نَبَعُ الْمَاءِ. وَقَالَ عَكْرَمَةَ: وَجْهُ الْأَرْضِ.

(١) بَابُ (لَا يَلْهِمُ يَنْتَوْنَ صُدُورَهُنَّا لِسْتَخْفُوا مِنْهُ لَا جِنَّ يَسْتَغْشُونَ يَنْبَهُتُ يَعْلَمُ مَا يُسْرُوْكَ وَمَا يُعْلَمُونَ إِنَّهُ عَلَيْهِ يُدَّاتُ الصَّدُورِ) [٥] وَقَالَ عَيْرُهُ: (وَحَاقَ) : نَزَلَ. (يَحْقِقُ) [فاطر: ٤٣]: يَنْزُلُ. (يَوْسُسُ): فَعُولُ مِنْ يَئْسَتُ. وَقَالَ مُجَاهِدٌ: (بَنْتَيْسِ) : تَسْخَرُنْ. (يَنْتَوْنَ صُدُورَهُنَّا): شَكٌّ وَامْتِرَاءٌ فِي الْحَقِّ. (لِسْتَخْفُوا مِنْهُ): مِنَ اللَّهِ إِنِّي أَسْتَطِعُهُو.

٤٦٨١ - حَدَّثَنَا الْحَسْنُ بْنُ مُحَمَّدٍ ابْنِ صَبَّاحٍ: حَدَّثَنَا حَاجَاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادَ بْنَ جَعْفَرٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقْرَأُ: لَا إِنَّهُمْ تَشْتَوْنِي صُدُورُهُمْ. قَالَ: سَأَلَتْهُ عَنْهَا فَقَالَ:

(1) CHAPTER. “No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.” (V.11:5)

4681. Narrated Muḥammad bin ‘Abbād bin Ja‘far that he heard Ibn ‘Abbās reciting: “No doubt! They did fold up their breasts...” (V.11:5) and asked him about its explanation. He said, “Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in a open space, lest

they be exposed to the sky; so the above revelation was sent down regarding them.”

أَنَّاسٌ كَانُوا يَسْتَهْجِيُونَ أَنْ يَتَخَلَّوْ
فَيُنْصُوَا إِلَى السَّمَاءِ وَأَنْ يُجَامِعُوا
نِسَاءُهُمْ فَيَقْضُوَا إِلَى السَّمَاءِ فَنَزَّلَ
ذَلِكَ فِيهِمْ .

٤٦٨٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ
جُرَيْحَةِ . وَأَخْبَرَنِي مُحَمَّدُ ابْنُ عَبَادَ بْنِ
جَعْفَرٍ: أَنَّ ابْنَ عَبَادَيْنَ قَرَأَ: أَلَا إِنَّهُمْ
شَنَوْنِي صُدُورُهُمْ . قُلْتُ: يَا أَبَا
الْعَبَادَيْنَ، مَا تَنَوَّنِي صُدُورُهُمْ؟ قَالَ:
كَانَ الرَّجُلُ يُجَامِعُ امْرَأَتَهُ فَيَسْتَهْجِي أَوْ
يَتَخَلَّي فَيَسْتَهْجِي، فَنَزَّلَتْ: (أَلَا إِنَّهُمْ
شَنَوْنِي صُدُورُهُمْ).

٤٦٨٣ - حَدَّثَنَا الْحَمَيْدِيُّ: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنَا عَمْرُو قَالَ: قَرَأَ ابْنُ
عَبَادَيْنَ ﴿أَلَا إِنَّهُمْ يَتَنَوَّنُ صُدُورُهُمْ
لِيَسْتَخْفُوا مِنْهُ أَلَا جِئْنَ يَسْعَشُونَ
ثِيَابَهُمْ﴾ وَقَالَ غَيْرُهُ، عَنْ ابْنِ
عَبَادَيْنَ: ﴿يَسْتَغْشُونَ﴾: يُعَظِّلُونَ
رُؤُوسَهُمْ سَيِّءَ بَيْهُمْ: سَاءَ طَلْهَ بَقْوَمِهِ،
﴿وَضَاقَ بَيْهُمْ﴾ بِاضْيافِهِ . ﴿يُقْطِعُ مَنْ
أَلْتَ﴾: بِسَوَادِ، وَقَالَ مجاهِدٌ:
﴿أَنْبَثَ﴾: أَرْجِعْ .

(٢) بَابُ قَوْلِهِ: ﴿وَكَانَ عَرْشُهُ
عَلَى الْمَاءِ﴾ [٧]

٤٦٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الرَّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

4682. Narrated Muḥammad bin ‘Abbād bin Ja‘far: Ibn ‘Abbās recited:

“No doubt! They did fold up their breasts...”

I said, “O Abul ‘Abbās! What is meant by, ‘They did fold up their breasts?’” He said, “A man used to feel shy on having sexual relation with his wife, or on answering the call of nature (in an open space), so this Verse was revealed:

‘No doubt! They did fold up their breasts.’”

4683. Narrated ‘Amr: Ibn ‘Abbās recited:

“No doubt! They did fold up their breasts in order to hide from Him. Surely, even when they cover themselves with their garments...” (V.11:5)

(2) CHAPTER. The Statement of Allāh تعالى: “...And His Throne was on the water...” (V.11:7)

4684. Narrated Abū Hurairah رضي الله عنه said, “Allāh said, ‘Spend (O man), and I shall spend on you.’” He also said, “Allāh’s Hand is full, and (its fullness) is not affected by the

continuous spending night and day,” He also said, “Do you see what He has spent since He created the heaven and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water; and in His Hand there is the Balance (of justice) whereby He raises and lowers (people).”

عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفَقَ أَنْفَقَ عَلَيْكَ، وَقَالَ: يَدُ اللَّهِ مَلَأَتِ لَا تَغْيِضُهَا نَفَقَةُ سَحَاءُ اللَّيلِ وَالنَّهَارِ». وَقَالَ: «أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغْبُضْ مَا فِي يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ».

﴿أَعْرَيْتَكُ﴾، افْتَعَلَكَ مِنْ عَرَوَتُهُ أَيْ أَصْبَثُهُ. وَمِنْهُ يَعْرُوهُ وَاعْتَرَانِي. ﴿إِاجِدُ إِنَاصِبَهَا﴾ أَيْ فِي مُلْكِهِ وَسُلْطَانِهِ. ﴿عَيْدِ﴾ وَعَنْوَدُ وَعَانِدُ وَاحِدُ. ﴿وَاسْتَعْمَرُكُ﴾: جَعَلَكُمْ عُمَارًا، أَعْمَرُتُهُ الدَّارَ فَهِيَ عُمْرِي: جَعَلْتُهَا لَهُ. ﴿نَسْكَرُهُمْ﴾ وَأَنْكَرُهُمْ وَاسْتَنْكَرُهُمْ وَاحِدُ. ﴿جَحِيدُ حَمِيدُ﴾: كَانَهُ فَعِيلٌ مِنْ مَاجِدٍ. مَحْمُودٌ: مِنْ حَمْدٍ. ﴿سِجِيلُ﴾: الشَّدِيدُ الْكَبِيرُ، سِجِيلٌ وَسِجِينٌ وَاللَّامُ وَالنَّوْنُ أُخْتَانٌ، وَقَالَ تَوِيمُ بْنُ مُقْبِلٍ: وَرَجُلٌ يَضْرِبُونَ الْبَيْضَ ضَاحِيَةً ضَرِبًا تَوَاصِي بِهِ الْأَبطَالُ سِجِينًا

(٣) بَابٌ :

﴿وَإِلَى مَدِينَ أَخَاهُمْ شَعِيبَ﴾: إِلَى أَهْلِ مَدِينَ لَأَنَّ مَدِينَ بَلْدُ. وَمِثْلُهُ، ﴿وَسَلَلَ الْقَرِيَّةَ﴾، ﴿وَسَلَلَ الْقَرِيَّةَ الَّتِي كَثَنَا فِيهَا وَالْعِيرَ﴾، يَعْنِي أَهْلَ الْقَرِيَّةِ وَالْعِيرِ. ﴿وَرَأَهُمْ

(3) CHAPTER. “And to the Madyan (Midian) people (We sent) their brother Shu'aib.” (11:84)

ظَهَرَتَا: يَقُولُ: لِمَ تَلْتَفَتُوا إِلَيْهِ،
وَيَقَالُ إِذَا لِمَ يَقْضِي الرَّجُلُ حَاجَتَهُ:
ظَهَرْتَ بِحَاجَتِي وَجَعَلْتَنِي ظَهَرَتَا.
وَالظَّهَرِيُّ هَاهُنَا: أَنْ تَأْخُذَ مَعَكَ دَابَّةً
أَوْ وِعَاءً تَسْتَظْهِرُ بِهِ. **﴿أَرَادُوكَ﴾**:
سُقَاطُنَا. **﴿يَحْرَمِ﴾**: هُوَ مَضْدُرٌ مِنْ
أَجْرَمْتُ، وَبَعْضُهُمْ يَقُولُ: حَرَمْتُ.
﴿وَالْفَلَكَ﴾ وَالْفَلَكُ وَاحِدٌ وَهِيَ
السَّفِينَةُ وَالسُّفُنُ. (مَجْرَاهَا):
مَدْفَعُهَا، وَهُوَ مَضْدُرٌ أَجْرَيْتُ.
وَأَرْسَيْتُ: حَبَسْتُ. وَيُقْرَأُ:
وَمَجْرَاهَا: مِنْ حَرَثٍ هِيَ. مَرْسَاهَا،
مِنْ رَسْتٍ هِيَ، وَمُجْرِيهَا: وَمُرْسِيهَا،
مِنْ فُعْلٍ بِهَا. الرَّأْسِيَّاتُ: ثَابِتُ.
(٤) **بَابُ قَوْلِهِ**: **﴿وَيَقُولُ أَلَا شَهَدَ**
هَؤُلَاءِ الَّذِينَ كَذَبُوا﴾ الآية [١٨]،
وَاحِدُ الْأَشْهَادِ شَاهِدٌ، مِثْلُ
صَاحِبِ وأَصْحَابِ.

٤٦٨٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
تَبِيِّدُ ابْنُ زُرْبَعٍ: حَدَّثَنَا سَعِيدٌ وَهِشَامٌ
قَالاً: حَدَّثَنَا قَتَادَةُ، عَنْ صَفَوانَ بْنِ
مُحْرِزٍ قَالَ: بَيْنَا ابْنُ عُمَرَ يَطْوُفُ إِذَا
عَرَضَ رَجُلٌ فَقَالَ: يَا أبا عَبْدِ
الرَّحْمَنِ، أَوْ قَالَ: يَا ابْنَ عُمَرَ، هَلْ
سَمِعْتَ النَّبِيَّ ﷺ فِي التَّجَوِيْ؟ فَقَالَ:
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَدْنُونِي
الْمُؤْمِنُ مِنْ رَبِّهِ». وَقَالَ هِشَامٌ: «يَدْنُونِي

(4) CHAPTER. The Statement of Allāh : تعالى
“...The witnesses will say, ‘These are the
ones who lied...’” (V.11:18)

4685. Narrated Ṣafwān bin Muḥriz: While Ibn ‘Umar was performing the *Tawāf* (around the Ka‘bah), a man came up to him and said, “O Abū ‘Abdur-Rahmān!” or said, “O Ibn ‘Umar! Did you hear anything from the Prophet ﷺ about *An-Najwa*? ”⁽¹⁾ Ibn ‘Umar said, “I heard the Prophet ﷺ saying, ‘The believer will be brought near his Lord.’” (Hishām, a subnarrator said, reporting the Prophet’s words,) “The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allāh will ask him,) ‘Do you know (that you did) such and such sin?’ He will say twice,

(1) (H. 4685) See the glossary.

'Yes, I know (I did commit those sins).' Then Allāh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up.⁽¹⁾ As for the others or the disbelievers, it (their evil acts) will be announced publicly before the witnesses: '...These are ones who lied against their Lord...'” (V.11:18) (See H. 2441)

المُؤْمِنُ حَتَّى يَضَعَ عَلَيْهِ كَفَنَهُ فَيَقْرَرُهُ
بِذُنُوبِهِ . تَعْرُفُ ذَنْبَ كَذَّا؟ يَقُولُ:
أَغْرِفْ رَبِّ، يَقُولُ: أَغْرِفُ، -
مَرَّيْنَ - فَيَقُولُ: سَرَّتْهَا فِي الدُّنْيَا
وَأَغْنَيْرَهَا لَكَ الْيَوْمَ . ثُمَّ تُطْوَى صَحِيفَةُ
حَسَنَاتِهِ . وَأَمَّا الْآخَرُونَ أَوِ الْكُفَّارُ
فَيُنَادَى عَلَى رُؤُسِ الْأَشْهَادِ: هُؤُلَاءِ
الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ .

وَقَالَ شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا
صَفْوَانُ . [راجع: ٢٤٤١]

(٥) بَابُ قَوْلِهِ: ﴿وَكَذَّلَكَ أَخْذَ رَبِّكَ
إِذَا أَخْذَ الْقَرِئَ وَهِيَ ظَلِيمَةٌ إِنَّ أَخْذَهُ
أَلَيْمُ شَرِيدِيُّ﴾ [١٠٢]

﴿الْأَرْفَدُ الْمَرْفُودُ﴾: الْعَوْنُ الْمُعِينُ،
رَفَدْهُ: أَعْنَتْهُ . ﴿تَرَكُوكُوا﴾: تَمْبِلُوا .
﴿فَلَوْلَا كَانَ﴾: فَهَلَا كَانَ . ﴿أَشْرَفُوا﴾:
أَهْلِكُوا . وَقَالَ ابْنُ عَبَّاسٍ: ﴿زَفِيرٌ
وَسَهِيْقٌ﴾: شَدِيدٌ وَصَوْتٌ ضَعِيفٌ .

٤٦٨٦ - حَدَّثَنَا صَدَقَةُ بْنُ
الْفَضْلِ: أَخْبَرَنَا أَبُو مُعاِيَةَ: حَدَّثَنَا
بُرِيدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي
بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ تَعَالَى
عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ
اللَّهَ لَيَمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخْذَهُ لَمْ
يُنْلِمْهُ»، قَالَ: ثُمَّ قَرَا ﴿وَكَذَّلَكَ أَخْذَ
رَبِّكَ إِذَا أَخْذَ الْقَرِئَ وَهِيَ ظَلِيمَةٌ إِنَّ
أَخْذَهُ، أَلَيْمُ شَرِيدِيُّ﴾ [١٠٣]

(5) CHAPTER. The Statement of Allāh تعالى: “Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful and severe.” (V.11:102)

4686. Narrated Abū Müsa: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, “Allāh gives respite to a *Zālim* (polytheist, wrong-doer oppressor, etc.) but when He Seizes (catches) him, He never releases him.” Then he recited:

“Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong: Verily, His Seizure is painful, and severe.” (V.11:102)

(1) (H. 4685) See Vol. 3, *Hadīth* No.2441 . (Then the Book of his good deeds will be given to him).

(6) CHAPTER. The Statement of Allāh : تعالى الله عَنْهُ وَسَلَّمَ : “And perform *Aṣ-Salāt* (*Iqāmāt-as-Salāt*)⁽¹⁾ at the two ends of the day, and in some hours of the night ; [i.e., five compulsory *Salāt* (prayers)]. Verily, the good deeds remove the evil deeds (small sins)...” (V.11:114)

(٦) بَابُ قَوْلِهِ : ﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَرِزْقًا مِّنَ أَيَّلٍ إِنَّ الْحَسَنَاتِ يُدْهِنُنَّ الْسَّيِّئَاتِ﴾ الآية [١١٤] ،
 ﴿وَرِزْقًا﴾ : ساعاتٌ بَعْدَ ساعاتٍ .
 وَمِنْهُ سُمِّيَتِ الْمُزْدَلْفَةُ . الزَّلْفُ : مَنْزِلَةٌ
 بَعْدَ مَنْزِلَةٍ . وأَمَّا ﴿رِزْقًا﴾ فَمَضْدُرٌ مِّنَ
 الْقُرْبَى . ازْدَلَفُوا : اجْتَمَعُوا .
 ﴿وَاللَّهُنَّا﴾ : جَمِعْنَا .

4687. Narrated Ibn Mas'ud : رَضِيَ اللَّهُ عَنْهُ : A man kissed a woman and then came to Allāh's Messenger ﷺ and told him of that, so this Divine Revelation was revealed to the Prophet ﷺ :

“And perform *Aṣ-Salāt* (*Iqāmāt-as-Salāt*)[,] at the two ends of the day, and in some hours of the night ; [i.e., the five compulsory *Salāt* (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder (an advice) for the mindful (those who accept advice)...” (V.11:114)

The man said, “Is this instruction for me only?” The Prophet ﷺ said, “It is for all those of my followers who encounter a similar situation.”

٤٦٨٧ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَزِيدُ ابْنُ زُرْبَعٍ : حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبْنَيْ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةً فُتْلَةً فَأَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَأَنْزَلَتْ عَلَيْهِ ﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَرِزْقًا مِّنَ أَيَّلٍ إِنَّ الْحَسَنَاتِ يُدْهِنُنَّ الْسَّيِّئَاتِ﴾ ذَلِكَ ذَكْرُى لِلذَّاكِرِينَ ﴿٢٧﴾ . قَالَ الرَّجُلُ : أَلِي هَذِهِ؟ قَالَ : «لِمَنْ عَمِلَ بِهَا مِنْ أُمَّيَّيِّي» . [راجع : ٥٢٦]

(12) SŪRAT YŪSUF (JOSEPH) (The Prophet Yūsuf)

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

(١٢) سورة يوسف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ فُضَيْلٌ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ : ﴿شَكَّا﴾ : الْأُتْرُجُ : بِالْحَبَشِيَّةِ مُشَكَّكًا . وَقَالَ ابْنُ عُيَيْنَةَ، عَنْ رَجُلٍ،

(1) (Ch. 6) See *Iqāmat-as-Salāt* in the glossary.

عَنْ مُجاهِدٍ: مُتَكَأً: كُلُّ شَيْءٍ قُطِعَ
بِالسُّكِينِ. وَقَالَ قَنَادِهُ: «لَذُو عَلْمٍ»:
عَامِلٌ بِمَا عَلِمَ . وَقَالَ سَعِيدُ بْنُ
جُبَيْرٍ: «صَوَاعِدٌ»: مَكْوُكُ الْفَارَسِيُّ
الَّذِي يَلْتَقِي طَرْفَاهُ، كَانَ تَشَرَّبُ بِهِ
الْأَعْاجِمُ . وَقَالَ ابْنُ عَبَّاسٍ:
«قُنْدِنُونٌ»: تُجْهَلُونَ، وَقَالَ غَيْرُهُ:
«غَيْبَتِ الْجَيْتِ»: كُلُّ شَيْءٍ غَيَّبَ
عَنْكَ شَيْئاً فَهُوَ غَيَابَةٌ . وَ«الْجَيْتِ»
الرَّكِيْثَةُ الَّتِي لَمْ تُطُورْ . «يَمْؤُمِنُ لَنَا»:
يُمْسَدِقُ . «أَشَدَّهُ» قَبْلَ أَنْ يَأْخُذَ فِي
الْفَصَاصَانِ يُقَالُ: بَلَغَ أَشَدَّهُ، وَبَلَغُوا
أَشَدَّهُمْ . وَقَالَ بَعْضُهُمْ: وَاحِدُهَا
شَدٌّ . وَالْمُتَكَأُ: مَا اتَّكَأْتَ عَلَيْهِ
لِسَرَابٍ أَوْ لِحَدِيثٍ أَوْ لِطَعَامٍ،
وَأَبْطَلَ الَّذِي قَالَ: الْأَثْرُجُ، وَلَيْسَ فِي
كَلَامِ الْعَرَبِ الْأَثْرُجُ فَلَمَّا اخْتَجَ عَلَيْهِمْ
بِأَنَّهُ الْمُتَكَأُ مِنْ نَمَارِقَ فَرُوا إِلَى شَرِّ
مِنْهُ، فَقَالُوا: إِنَّمَا هُوَ الْمُتَكَأُ سَاكِنَةُ
الثَّاءِ، وَإِنَّمَا الْمُتَكَأُ طَرْفُ الْبَطْرِ.
وَمِنْ ذَلِكَ قِيلَ لَهَا: مُتَكَأً وَابْنُ الْمُتَكَأِ
فَإِنْ كَانَ ثَمَّ أَثْرُجٌ فَإِنَّهُ بَعْدَ الْمُتَكَأِ.
«شَغَفَهَا»: يُقَالُ: بَلَغَ إِلَى شِغَافِهَا،
وَهُوَ غِلَافُ قَلْبِهَا، وَأَمَا شَغَفَهَا: فَمِنَ
الْمَشْغُوفِ . «أَصْبَحَ إِلَيْهِنَّ»: أَمِينُ
إِلَهِنَّ حُبًا . «أَضْفَنَتْ أَخْلَقِنَّ»: مَا لَا
تَأْوِيلَ لَهُ . وَالضَّعْثَ مِلْءُ الْيَدِ مِنْ
حَشِيشٍ وَمَا أَشْبَهُهُ وَمِنْهُ «وَخُدْ بِيَدِكَ

ضَعْنَا》 [ص: ٤٤] لَا مِنْ قَوْلِهِ: «أَضَعْتُ أَخْذِي»، وَاجْدُهَا ضِغْطٌ. «وَنَبِرُ»: مِنَ الْمِيرَةِ. «وَنَزَدَادَ كَيْلَ بَعِيرٍ»: مَا يَحْمِلُ بَعِيرٌ. «ءَاوَىٰ إِلَيْهِ»: ضَمَّ إِلَيْهِ. «الْتِيقَاهَ»: مَكْيَالٌ. «أَسْتَيْشُوا» يَئْسُوا أَوْ لَا تَيَأسُوا مِنْ رُوحِ اللَّهِ مَعْنَاهُ الرِّجَاءُ. «خَلَصُوا بِهِمَّا» اعْتَرَفُوا نَجِيَا وَالْجَمْعُ أَنْجِيَهُ يَتَاجِونَ، الْوَاحِدُ: نَجِيَّ وَالثَّانِيَانُ وَالْجَمْعُ نَجِيَّ وَأَنْجِيَهُ. «تَقْتُوا»: لَا تَرَالُ. «حَرَصَ»: مُحْرَضًا: يُذَيِّبُكَ الْهَمُّ. «فَتَحَسَّسُوا»: تَبَخِّرُوا. «مُتَجَنَّهٌ»: قَلِيلٌ. «عَشِيشَهُ مِنْ عَذَابِ اللَّهِ»: عَامَهُ مُجَلَّهُ.

(١) بَابُ قَوْلِهِ: «وَيَسُدُّ فَسَنَتَهُ عَيْنَكَ وَعَلَىٰ مَالٍ يَعْقُوبَ» الآية [٦]

٤٦٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَحْمَدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ التَّبَّيِّنِ قَالَ: «الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ». [راجع: ٣٣٨٢]

(٢) بَابُ قَوْلِهِ: «﴿لَتَدَ كَانَ فِي يُوسُفَ وَلِغُورِيَهِ مَا يَكُتُّ لِلْسَّابِلَيْنَ﴾» [٧]

(1) CHAPTER. The Statement of Allāh : تعالى الله عَنْهُمَا: “...and perfect His Favour on you and on the offspring of Ya‘qūb (Jacob)...” (V.12:6)

4688. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, “The honourable, the son of the honourable, the son of the honourable, the son of the honourable, i.e., Yūsuf (Joseph), the son of Yaqūb (Jacob), the son of Ishāq (Isaac), the son of Ibrāhīm (Abraham).”

(2) CHAPTER. The Statement of Allāh : تعالى الله عَنْهُمَا: “Verily, in Yūsuf (Joseph) and his brethren, there were Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.” (V.12:7)

4689. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ، Allāh's Messenger ﷺ was asked, "Who are the most honourable of the people?" The Prophet ﷺ said, "The most honourable of them with Allāh are those who keep their duty to Allāh and fear Him." They said, "We do not ask you about that." He said, "Then the most honourable of the people is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khalil*⁽¹⁾ [i.e., Ibrāhīm (Abraham)]." They said, "We do not ask you about that." The Prophet ﷺ said, "Do you ask about metals (the virtues of the ancestry) of the Arabs?" They said, "Yes." He said, "Those who were the best amongst you in the pre-Islāmic period are the best amongst you in Islām if they comprehend the religious knowledge." (See H. 3358)

٤٦٨٩ - حَدَّنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ النَّاسِ أَكْرَمٌ؟ قَالَ: أَكْرَمُهُمْ عِنْدَ اللَّهِ أَقْنَافُهُمْ، قَالُوا: لَيْسَ عَنْ هَذَا سَأْلَكَ، قَالَ: فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ، قَالُوا: لَيْسَ عَنْ هَذَا سَأْلَكَ، قَالَ: فَعَنْ مَعَادِنِ الْعَرَبِ سَأْلُونِي؟ قَالُوا: نَعَمْ، قَالَ: فَعِجَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي إِسْلَامٍ إِذَا فَطَهُوا، تابَعَهُ أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ.

[راجع: ٣٣٥٣]

(3) CHAPTER. The Statement of Allāh: نَعَلَى هُنَّا "He said, 'Nay, but your own selves have made up a tale. So (for me), patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18)

4690. Narrated Az-Zuhri: 'Urwa bin Az-Zubair, Sa'īd bin Al-Mūsaiyab, 'Alqama bin Waqqās and 'Ubaidullāh bin 'Abdullāh related the narration of 'Aishah, the wife of the Prophet ﷺ, when the slanderers had said about her what they had said and Allāh later declared her innocence. Each of them related a part of the narration (wherein) the Prophet ﷺ said (to 'Aishah), "If you are innocent, then Allāh will declare your innocence; but if you have committed a sin, then ask for Allāh's forgiveness and repent to

٤٦٩٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ، قَالَ: وَحَدَّثَنَا الْحَجَاجُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْمُتَمَرِّيُّ: حَدَّثَنَا يُونُسُ ابْنُ يَزِيدَ الْأَيْلِيُّ: قَالَ: سَمِعْتُ زَهْرَيًّا: سَمِعْتُ عُرْوَةَ بْنَ الرُّبَّيرَ، وَسَعِيدَ بْنَ الْمُسَيَّبَ، وَعَلْقَمَةَ بْنَ وَقَاصِينَ، وَعَبْيَدَ

(1) (H. 4689) *Khalil*: See the glossary.

Him.” ‘Āishah said, “By Allāh, I find no example for my case except that of Yūsuf’s (Joseph’s) father (when he said), ‘So (for me) patience is most fitting. And it is Allāh (Alone) whose help can be sought against that (lie) which you describe.’” Then Allāh revealed the ten Verses : “Verily! those who brought forth the slander are a group among you...” (V.24:11)

الله بن عبد الله، عن حديث عائشة زوج النبي ﷺ حين قال لها أهلُ الإفكِ ما قالوا فبرأها الله. كُلُّ حدثني طائفةً من الحديث. قال النبي ﷺ : «إِنْ كُنْتِ بَرِيئَةً فَسَبِّرْتُكَ اللَّهُ، وَإِنْ كُنْتِ الْمُمْتَدِّ بِدَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتُوَبِّي إِلَيْهِ». قُلْتُ : إِنِّي وَاللَّهُ لَا أَجِدُ شَيْئًا إِلَّا أَبَا يُوسُفَ 《فَصَبَرَ جَيْلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصْفُونَ》 وَأَنْزَلَ اللَّهُ 《إِنَّ الَّذِينَ جَاءُوا بِالْأَنْكَارِ عَصَبَةً مُنْكَرًا》 العَشْرَ الآيَاتِ. [راجع : ٢٥٩٣]

٤٦٩١ - حدثنا موسى : حدثنا

أبو عوانة، عن حُصَيْنِ، عن أبي وائلٍ : حدثني مسروق بن الأجدع قال : حدثني أمُّ رُومانَ، وهي أم عائشة قال : بَيْنَا أَنَا وَعائشةُ أَخْدَثُهَا الْحَمَّى، فَقَالَ النَّبِيُّ ﷺ : «لَعْلَّ فِي حَدِيثِ تُحْدِثُ»، قَالَتْ : نَعَمْ، وَقَعَدَتْ عائشةُ، قَالَتْ : مَلِي وَمَثْلِكَمْ كَيْفُوبَ وَبَيْنِهِ 《بَلْ سَوَّلَتْ لَكُمْ أَنْسُكُمْ أَمْرًا فَصَبَرَ جَيْلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصْفُونَ》. [راجع : ٣٣٨٨]

(٤) باب قوله : «ورَدَتْنَاهُ لَتَّى هُوَ فِي بَيْتِهَا عَنْ نَقْبِهِ، وَغَلَقَتْ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكُمْ» [٢٣]

وَقَالَ عَكْرِمَةُ : «هَيْتَ لَكُمْ» بالحُورَانِيَّةِ هَلْمٌ. وَقَالَ ابْنُ جُبَيْرٍ : تَعَالَهُ.

4691. Narrated Umm Rūmān who was ‘Āishah’s mother : While I was with ‘Āishah, ‘Āishah got fever, whereupon the Prophet ﷺ said, “Probably her fever is caused by the story related by the people (about her).” I said, “Yes.” Then ‘Āishah sat up and said, “My example and your example is similar to that of Yaqūb (Jacob) and his sons :

“...Nay, but your own selves have made up a tale. So (for me), patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.” (V.12:18)

(4) CHAPTER. The Statement of Allāh : تعالى : “And she, in whose house he was, sought to seduce him (to do an evil act). She closed the doors and said, ‘Come on, O you.’ He said : ‘I seek refuge in Allāh (or Allāh forbid)’...” (V.12:23)

4692. Narrated Abū Wa'il: 'Abdullāh bin Mas'ūd recited "Haita laka (Come on, O you)," and added, "We recite it as we were taught it."

٤٦٩٢ - حَدَّثَنِي أَخْمَدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَشْرُبُ بْنُ عُمَرَ: حَدَّثَنَا شَعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: «وَقَالَتْ هَيَّتُ لَكُمْ»، قَالَ: إِنَّمَا نَقْرُؤُهَا كَمَا عَلِمْنَاهَا. **(متونه)**: مُقَامٌ. **(والنَّيَّابَةُ)**: وَجَدًا، **(الْفَوْزُ عَابِرَةً مُهْرَبًا)**، **(أَفْيَانًا)**.

وَعَنِ ابْنِ مَسْعُودٍ: **(بِكُلِّ عِجَبٍ وَسَخْرَوْنَ)** [الصفات: ١٢].

4693. Narrated 'Abdullāh (bin Mas'ūd) **(رضي الله عنه)**: When the Prophet ﷺ realized that the Quraish had delayed in embracing Islām, he said, "O Allāh! Protect me against their evil by afflicting them with seven (years of drought, famine) like the seven years of (Prophet) Yūsuf (Joseph)." So they were struck with a year of drought (famine) that destroyed everything till they even ate bones, and a man would look towards the sky and see something like smoke between him and it. Allāh said :

"Then wait you for the Day when the sky will bring forth a visible smoke." (V.44:10)

And Allāh further said :

"Verily! We shall remove the torment for a while. Verily! You will revert (to disbelief)." (V.44:15)

Will Allāh relieve them from torture on the Day of Resurrection? (The punishment of) the smoke had passed and *Al-Batsha* (the destruction of *Al-Mushrikūn* in the battle of Badr) had also passed. (See H. 1007)

(5) CHAPTER. The Statement of Allāh : تعالى : "But when the messenger came to him, [Yūsuf (Joseph)] said, 'Return to your lord..

٤٦٩٣ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ قُرِيشًا لَمَّا أَبْطَوْا عَنِ التَّبِيَّبِ بِالإِسْلَامِ قَالَ: «اللَّهُمَّ أَكْفِنِيهِمْ بِسَبْعَ كَسْبَعِ يُوسُفَ»، فَأَصَابَتْهُمْ سَنَةً حَصَّتْ كُلُّ شَيْءٍ حَتَّى أَكْلُوا الْعِظَامَ حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى بَيْنَهَا وَبِيَاهَا مِثْلَ الدُّخَانِ. قَالَ اللَّهُ: **(فَارْتَقِبْ يَوْمَ تَأْنِيَ الدُّخَانِ)** [الدخان: ١٠]. قَالَ اللَّهُ: **(إِنَّمَا كَاثَلُوا الدُّخَانَ قَلِيلًا إِنَّمَا عَابِدُونَ)** [الدخان: ١٥]. أَفَيُكَشَفُ عَنْهُمُ الْعَذَابُ يَوْمَ الْقِيَامَةِ؟ وَقَدْ مَضَى الدُّخَانُ وَمَضَتِ الْبَطْشَةُ.

[راجع: ١٠٠٧]

(5) بَابُ قَوْلِهِ : **(فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَيْنِكَ)** إلى قوله **(فَلَمَّا)**

(up to).. the women said: Allah forbid.”
(V.12:50,51)

حَنْشَ لِلَّهِ ۝ [٥١، ٥٠]

حَاشَ وَحَاشَا تَنْزِيْهَ وَاسْتِنْاءَ.

﴿حَضْحَصَ﴾ : وَضَعَ.

4694. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “May Allāh bestow His Mercy on (Prophet) Lüt (Lot) عليه السلام, certainly he used to lean on powerful support ; and if I were to remain in prison for the period Yūsuf (Joseph) had remained and then the offer of freedom came to me , I would surely have accepted it , and we shall have more right (to be in doubt) than Ibrāhīm (Abraham): When Allāh said to him , ‘Do you not believe?’ Ibrāhīm said , ‘Yes , (I believe) but to be stronger in Faith.’” (V.2:260) (See H. 3377)

٤٦٩٤ - حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنْ بَكْرِ ابْنِ مُضْرَبَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يُوسُفَ بْنِ يَزِيدَ، عَنْ أَبْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هَرِيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ لُوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَيْثٌ فِي السَّجْنِ مَا لَبِثَ يُوسُفُ لَأَجْبَتُ الدَّاعِيَ. وَنَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ لَهُ: «أَوْلَمْ تَقْوَنَّ قَالَ بَلٌ وَلَكِنْ لِيَطْمَئِنَّ فَلَيْ»» [البقرة: ٢٦٠]. [راجع: ٣٣٧٢]

(٦) بَابُ قَوْلِهِ: ﴿حَقٌّ إِذَا أَسْتَيْشَ أَرْسُلَ﴾ [١١٠]

٤٦٩٥ - حَدَّثَنَا عَبْدُ الرَّغِيْزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمَ بْنُ سَعِيدٍ، عَنْ صَالِحٍ، عَنْ أَبْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَرْوَةُ بْنُ الرُّبِّيرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ لَهُ وَهُوَ يَسْأَلُهَا عَنْ قَوْلِ اللَّهِ تَعَالَى: «حَقٌّ إِذَا أَسْتَيْشَ أَرْسُلَ﴾ قَالَ: قُلْتُ: أَكُنْدُبُوا أَمْ كُنْدُبُوا؟ قَالَتْ عَائِشَةَ: كُنْدُبُوا. قُلْتُ: فَقَدِ اسْتَيْقَنْتُوا أَنَّ قَوْمَهُمْ

(6) CHAPTER. “(They were reprieved) until, when the Messengers gave up hope...” (V.12:110)

4695. Narrated ‘Urwa bin Az-Zubair that when he asked ‘Āishah about the Statement of Allāh تعالى:

“(They were reprieved) until when the Messengers gave up hope...” (V.12:110) she told him (its meaning), ‘Urwa added, “I said, ‘Did they (Messengers) suspect that they were betrayed (by Allāh) or that they were treated as liars by (their people)?’” ‘Āishah said, “(They suspected) that they were treated as liars by (their people).” I said, “But they were sure that their people treated them as liars and it was not a matter of suspicion.” She said, “Yes, they were sure

about it.” I said to her, “So they (the Messengers) suspected that they were betrayed (by Allāh).” She said, “Allāh forbid! The Messengers never suspected their Lord of such thing.” I said, “What about this Verse then?” She said, “It is about the Messengers’ followers who believed in their Lord and trusted their Messengers, but the period of trials was prolonged and victory was delayed till the Messengers gave up all hope of converting those of the people who disbelieved them; and the Messengers thought that their followers treated them as liars; thereupon Allāh’s help came to them.” (See H. 3389)

كَذَّبُوهُمْ فَمَا هُوَ بِالظَّنِّ . قَالَتْ : أَجَلْ لَعْمَرِي لَقَدِ اسْتَيْقَنُوا بِذَلِكَ ، فَقُلْتُ لَهَا : وَظَنُوا أَهْمَهُمْ قَدْ كَذَّبُوا ، قَالَتْ : مَعَاذَ اللَّهِ ، لَمْ تَكُنِ الرُّسُلُ نَطَّنَ ذَلِكَ بِرَبِّهَا ، قُلْتُ : فَمَا هَذِهِ الْآيَةُ ؟ قَالَتْ : هُمْ أَتَبَاعُ الرُّسُلَ الَّذِينَ آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ فَطَالَ عَلَيْهِمُ الْبَلَاءُ وَاسْتَأْخَرُ عَنْهُمُ النَّصْرُ حَتَّىٰ إِذَا اسْتَيَّسَ الرُّسُلُ مِمَّنْ كَذَّبُوهُمْ مِنْ قَوْمِهِمْ وَظَنَتِ الرُّسُلُ أَنَّ أَتَبَاعَهُمْ قَدْ كَذَّبُوهُمْ جَاءَهُمْ نَصْرٌ اللَّهُ عِنْدَ ذَلِكَ .

[راجع: ٣٣٨٩]

4696. Narrated ‘Urwa: I told her (‘Āishah) (regarding the above narration) that they (Messengers) were betrayed (by Allāh). She said: “Allāh forbid” or said something similar. (See H. 3389)

٤٦٩٦ - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شَعِيبٌ ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي غُرْفَةُ ، فَقُلْتُ : لَعْلَهَا : كُذِّبُوا ، مُحَفَّفَةً ، قَالَتْ : مَعَاذَ اللَّهِ نَحْوَهُ . [راجع: ٣٣٨٩]

(13) SŪRAT AR-RĀ'D (The Thunder)

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

(١٣) سورة الرعد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وقال ابن عباس: «**كَبَطَ كَتَيْه**» مثُلُ الْمُشْرِكِ الَّذِي عَبَدَ مَعَ اللَّهِ إِلَهًا غَيْرَهُ كَمَلَ الْعَظْشَانُ الَّذِي يَنْتَهُ إِلَى ظِلِّ حَيَالِهِ فِي الْمَاءِ مِنْ بَعِيدٍ وَهُوَ يُرِيدُ أَنْ يَتَنَاهَلْ وَلَا يَقْدِرُ . وَقَالَ غَيْرُهُ: «**مَتَحْجُورَاتٌ**»: مُتَدَانِيَاتٌ . وَقَالَ

غَيْرُهُ: «الْمُلْكُتُ» وَاحِدُهَا مَثُلٌ: وَهِيَ الْأَشْبَاهُ وَالْأَمْثَالُ. وَقَالَ «إِلَّا مِثْلَ أَيْنَأَ الرَّبِّ حَلَوْ» [يونس: ١٠٢].
(يُعْدَارٍ): يُقدر. يُقالُ «مُعَقَّبٌ»: مَلائِكَةٌ حَفَظَةٌ تَعَقِّبُ الْأُولَى مِنْهَا الْأُخْرَى. وَمِنْهُ قِيلَ: الْعَقِيبُ، أي: عَقَبُتْ فِي أُثْرِهِ. «الْحَالِ»: الْعُقوَبَةُ.
(كَنْسِطُ كَنْهِيَ إِلَى الْمَاءِ): لِيُقْضَى عَلَى الْمَاءِ. «رَأِيْسًا»: مِنْ رَبِّيْرُوبُ، «أَوْ مَنْعَجْ زَدَ» مِثْلُهُ، الْمَنَاعُ: مَا تَمَعَّنَتْ بِهِ.
(جَفَّاءً): يُقالُ: أَجْفَأَتِ الْقِدْرُ: إِذَا غَلَّتْ فَعَلَاهَا الرَّبِّدُ، ثُمَّ سَسَكُنْ فَيَذْهَبُ الرَّبِّدُ بِلَا مَنْعَةَ فَكَذَلِكَ يُبَيِّزُ الْحَقُّ مِنَ الْبَاطِلِ. «الْمَكَادِ»:
(الْفَرَاسُ): وَيَدْرُونَكُ: يَدْفَعُونَ دَرَأَتُهُ عَنِّي: دَفَعْتُهُ. «سَلَامٌ عَلَيْكُمْ»: أَيُّ يَقُولُونَ: سَلَامٌ عَلَيْكُمْ، وَالْمَنَابِ يَبَيِّنُ. «فَاعِدَّهُ»: دَاهِيَّةٌ. «فَأَمْلَيْتُ»:
(أَطَلْتُ)، مِنَ الْمَلِيَّ وَالْمَلَوَّةِ وَمِنْهُ مَلِيَّاً، وَيُقالُ لِلْوَاسِعِ الطَّوِيلِ مِنَ الْأَرْضِ: مَلَى، «أَسَقَ»: أَسَدُ، مِنَ الْمَشَقَةِ. «مُعَقَّبٌ»: مُغَيَّرٌ. وَقَالَ مُجَاهِدٌ: «مُجَوَّرٌ»: طَبَيْهَا عَذْبُ وَخَبِيشُهَا السَّبَاخُ. «صِنَوانٌ»:
(الْتَّخْلَتَانِ أَوْ أَكْتُرُ فِي أَصْلِ وَاجِدٍ):
(وَغَيْرُ صِنَوانٍ): وَحْدَهَا. «يَكَوْ وَجِيدٌ»: كَصَالِحٌ بْنِي آدَمَ وَخَبِيشُهُمْ

أَبُوهُمْ وَاحِدٌ. ﴿الشَّهَادَاتِ﴾ :
 الَّذِي فِيهِ الْمَاءُ. ﴿كَبِسْطٍ كَثِيرٍ إِلَى
 اللَّهِ﴾ يَدْعُو الْمَاءَ بِلِسَانِهِ وَيُشَيرُ إِلَيْهِ
 بِيَدِهِ فَلَا يَأْتِيهِ أَبَدًا. ﴿فَسَالَتْ أَزْوَاجُهُ
 بِقَدَرِهَا﴾ تَمَلِّأُ بَطْنَ وَادِ. ﴿رِيدَا
 رَأْيَاهُ﴾ : الزَّبْدُ السَّيْلُ مُثْلُهُ زَبَدٌ. حَبَّ
 الْحَدِيدِ وَالْجَلْيَةِ.

(١) بَابُ قَوْلِهِ: ﴿الَّهُ يَعْلَمُ مَا تَحْمِلُ
 كُلُّ أُنْثَى وَمَا تَغْيِضُ الْأَرْحَامُ﴾ [٨]
 غَصَّ: نُقصَّ،

٤٦٩٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
 الْمُتَنَرِ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنِي
 مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ
 ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: أَنَّ
 رَسُولَ اللَّهِ ﷺ قَالَ: «مَفَاتِحُ الْعِيْبِ
 خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ: لَا يَعْلَمُ مَا
 فِي غَدِ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَا تَغْيِضُ
 الْأَرْحَامُ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي
 الْمَطْرُ أَخْدُ إِلَّا اللَّهُ، وَلَا تَدْرِي نَفْسٌ
 بِأَيِّ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَتَى
 تَقُومُ السَّاعَةُ إِلَّا اللَّهُ». [رَاجِعٌ: ١٠٣٩]

(1) CHAPTER. The Statement of Allāh: نَعْلَى
 "Allāh knows what every female bears, and
 by how much the wombs fall short (of their
 time or number)...". (V.13:8)

4697. Narrated Ibn 'Umar: رَضِيَ اللَّهُ عَنْهُمَا 'Umar said, "The keys of *Al-Ghaib*^(١) (Unseen) are five which none knows but Allāh: None knows what will happen tomorrow but Allāh; none knows what is in the wombs (a male child or a female) but Allāh; none knows when it will rain but Allāh; none knows at what place one will die; none knows when the Hour will be established but Allāh."

[See the Qur'ān, V.31:34.]

(1) (H. 4697) *Al-Ghaib*: (literally means a thing not seen). This word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things, e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

(14) *SŪRAT IBRĀHĪM*
(The Prophet Ibrāhīm)

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

(١٤) سورة إبراهيم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قالَ ابْنُ عَبَّاسَ: ﴿هَادِ﴾: دَاعٍ.
وَقَالَ مُجَاهِدٌ: ﴿صَدِيقٌ﴾: فَيَحُجُّ
وَدَمٌ. وَقَالَ ابْنُ عُيُّونَةَ: ﴿أَذْكُرُوا
يَقْرَبَتْ أَلَوْ عَيْنَكُمْ﴾ أَيْادِي اللَّهِ
عِنْدَكُمْ وَأَيْمَانَهُ. وَقَالَ مُجَاهِدٌ: ﴿مِنْ
كُلِّ مَا سَأَلْتُهُ﴾: رَغْبَتُمْ إِلَيْهِ فِيهِ.
﴿تَبْعُدُنَّا عَوْجًا﴾: تَلْتَمِسُونَ لَهَا
عِوْجًا. ﴿وَإِذْ تَأْذَنَ رَبُّكُمْ﴾:
أَعْلَمُكُمْ، أَذْكُنْمُ. رَدُّوا أَيْدِيهِمْ فِي
أَفْوَاهِهِمْ: هَذَا مَثَلٌ، كَفُوا عَمَّا أَمْرُوا
بِهِ. ﴿تَقَاتِي﴾: حَتَّى يُقْيِمَهُ اللَّهُ بَيْنَ
يَدَيْهِ. ﴿مِنْ وَرَائِهِ﴾: قُدَّامِهِ جَهَنَّمُ.
﴿لَكُمْ نَبَأًا﴾: وَاحِدُهَا تَابِعٌ مُثْلُ غَيْبِ
وَغَائِبِ. ﴿يُمْصِرِّخُونَ﴾: اسْتَضْرَبَخَنِي:
اسْتَغَاثَنِي، ﴿يَسْتَصْرِخُونَ﴾: مِنْ
الصَّرَاطِ. ﴿وَلَا خَلْلٌ﴾: مَضْدُرٌ
خَالِلُهُ خَلَلًا، وَيَجُوزُ أَيْضًا جَمْعُ
خَلْلَةٍ وَخَلَالٍ. ﴿أَبْتَثَت﴾:
اسْتَوْصِلَتْ.

(١) بَابُ قَوْلِهِ: ﴿كَشَجَرَةٍ طِينَةٍ
أَصْلُهَا ثَلْثٌ﴾ الآية [٢٤].

(1) CHAPTER. The Statement of Allāh

عزَّ وجلَّ:

“... As a goodly tree, whose root is firmly
fixed...” (V.14:24)

4698. Narrated Ibn ‘Umar: زَصَبَ اللَّهُ عَنْهُمَا ‘Umar While we were with Allāh’s Messenger ﷺ, he said, “Tell me of a tree which resembles a

٤٦٩٨ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أَسَمَّةَ، عَنْ عُبَيْدِ

Muslim man. Its leaves do not fall and it does not, and does not, and does not,⁽¹⁾ and it gives its fruits every now and then.” It came to my mind that such a tree must be the date-palm, but seeing Abū Bakr and ‘Umar saying .. thing, I disliked to speak. So, when they did not say anything, Allāh’s Messenger ﷺ said, “It is the date-palm tree.” When we got up (from that place), I said to ‘Umar, “O my father! By Allāh, it came to my mind that it must be the date-palm tree.” ‘Umar said, “What prevented you from speaking?” I replied, “I did not see you speaking, so I disliked to speak or say anything.” ‘Umar then said, “If you had said it, it would have been dearer to me than so-and-so.”

الله، عَنْ نَافِعٍ، عَنْ أَبْنَى عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَخْبَرُونِي بِشَجَرَةٍ تُشْتِيهُ، أَوْ كَالرَّجُلِ الْمُسْلِمِ لَا يَسْحَاتُ وَرَقَّهَا وَلَا... وَلَا... وَلَا...، تُؤْتِي أُكُلَّهَا كُلَّ حِينٍ»، قَالَ أَبْنَى عُمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا التَّخْلَةُ، وَرَأَيْتُ أبا بَكْرَ وَعُمَرَ لَا يَتَكَلَّمُ فَكِرْهْتُ أَنْ أَتَكَلَّمَ. فَلَمَّا لَمْ يَقُولُوا شَيْئًا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَيَ التَّخْلَةُ». فَلَمَّا قُمْنَا قُلْتُ لِعُمَرَ: يَا أَبْنَاهُ، وَاللَّهِ لَقَدْ كَانَ وَقَعَ فِي نَفْسِي أَنَّهَا التَّخْلَةُ. فَقَالَ: مَا مَنَعَكَ أَنْ تَكَلَّمَ؟ قَالَ: لَمْ أَرْكُمْ تَكَلَّمُونَ فَكِرْهْتُ أَنْ أَتَكَلَّمَ أَوْ أَفُولَ شَيْئًا. قَالَ عُمَرُ: لَأْنَ تَكُونَ قُلْتَهَا أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا. [راجع: ٦١]

(٢) **بَابُ 《بَيْتُ اللَّهِ الَّذِينَ آمَنُوا بِالْقَوْلِ الْثَّالِثِ》 [٢٧]**

٤٦٩٩ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ عَبْيَدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سُتَلَ فِي الْقَبْرِ يَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ

(2) CHAPTER. “Allāh will keep firm those who believe with, the word that stands firm...” (V.14:27)

4699. Narrated Al-Barā’ bin ‘Āzib رَضِيَ اللَّهُ تَعَالَى عَنْهُ: Allāh’s Messenger ﷺ said, “When a Muslim is questioned in his grave, he will testify that *Lā ilāha illal-lāh* (none has the right to be worshipped but Allāh) and that Muhammad (ﷺ) is Allāh’s Messenger, and that is what is meant by Allāh’s Statement:

‘Allāh will keep firm those who believe, with the word that stands firm in this world [i.e. they will keep on worshipping Allāh

(1) (H. 4698) The narrator seems to have forgotten what the Prophet ﷺ said, therefore he just repeats the expression ‘does not’ three times to indicate that the Prophet ﷺ described the tree with three other qualities.

(Alone) and none else] and in the Hereafter.”⁽¹⁾” (V.14:27)

[See Vol. 2, *Hadith* No.1369]

(3) CHAPTER. “Have you not seen those who have changed the Blessings of Allāh into disbelief?...” (V.14:28)

4700. Narrated ‘Aṭā’: When Ibn ‘Abbās heard (the Verse):

“Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islām)?” (V.14:28) he said, “Those were the disbelievers (pagans etc.) of Makkah.”

(15) SŪRAT AL-HIJR (The Rocky Tract)

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

فَوْلُهُ: ﴿يَشْتَهِ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ
الشَّابِطِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ﴾. [راجع: ١٣٦٩]

(٣) بَابُ «أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا
نِعْمَةَ اللَّهِ كُفَّارًا» [٢٨]:
﴿أَلَمْ تَرَ﴾ أَلَمْ تَعْلَمْ. كَوْلُهُ:
﴿أَلَمْ تَرَ إِلَى الَّذِينَ حَرَجُوا﴾.
﴿الْأَبْوَار﴾: الْهَلَكُ. بَارَ يُبُورُ بُورَا.
﴿قَوْمًا بُورًا﴾: هَالِكِينَ.

٤٧٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرُو، عَنْ
عَطَاءٍ: سَمِعَ ابْنَ عَبَّاسٍ «أَلَمْ تَرَ إِلَى
الَّذِينَ بَدَلُوا نِعْمَةَ اللَّهِ كُفَّارًا» قَالَ: هُمْ
كُفَّارٌ أَهْلُ مَكَّةَ. [راجع: ٣٩٧٧]

(١٥) تفسير سورة الحجر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿صَرَطٌ عَلَى
مُسْتَقِيمٍ﴾: الْحَقُّ يَرْجِعُ إِلَى اللهِ،
وَعَلَيْهِ طَرِيقُهُ. ﴿لِيَأَمْرُ مُّتِينٍ﴾: على
الطَّرِيقِ. وَقَالَ ابْنُ عَبَّاسٍ:

(1) (H. 4699) i.e., immediately after their death (in their graves), when the angels (*Munkar* and *Nakir*) will ask them three questions: As to (1) Who is your Lord? ; (2) What is your religion? ; and (3) What do you say about this man (Prophet Muhammad ﷺ) who was sent to you? The believers will give the correct answers, i.e., (1) My Lord is Allāh; (2) My religion is Islām; and (3) This man Muhammad ﷺ is Allāh's Messenger, and he came to us with clear signs and we believed in him, – while the wrong-doers who believed not in Muhammad ﷺ, the Message of Allāh, will not be able to answer these questions] (See H. 1338).

﴿الْعَزِيزُ﴾: لَعِيْشُكْ. ﴿فَوْمُ﴾
﴿مُنْكَرُونَ﴾: أَكْرَهُمْ لُوتْ. ﴿كِتابٌ﴾
﴿مَعْلُومٌ﴾: أَجَلْ. ﴿لَوْ مَا تَأْتَنَا﴾: هَلَّا
تَأْتَنَا. ﴿شِيعَ﴾: أُمُّ وَلَأُولَيَاءِ أَيْضًا
شِيعَ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿يَهْرُونَ﴾:
مُسْرِعَينَ. ﴿لِمُتَوَسِّعِينَ﴾: لِلنَّاظِرِينَ.
﴿سِكْرَت﴾: غُشِيْثُ . ﴿بُرُوجَما﴾:
مَنَازِلَ لِلشَّمْسِ وَالقَمَرِ. ﴿لَوْقَعَ﴾،
مُلْأَقِحَ مُلْقَحَةً. ﴿حَمَّا﴾: جَمَاعَةُ
خَمَاءَ، وَهُوَ الطَّيْنُ الْمُتَغَيِّرُ.
وَالْمَسْنُونُ: الْمَضْبُوبُ. ﴿تَوْجِلَ﴾:
تَحْفَ. ﴿دَارِ﴾: آخِرَ . ﴿لَيَامَاءِ﴾
مَيْنَنِ﴾: الْإِمَامُ كُلُّ مَا اسْتَمْتَ

(١) بَابُ قَوْلِهِ: «إِلَّا مَنْ أَسْرَقَ السَّعْدَ»
فَأَتَيْتُمْ شَهَادَةَ مَيْنَ

(1) CHAPTER. The Statement of Allāh تعالى:
“Except him (devil) that gains hearing by
stealing, he is pursued by a clear flaming
fire.” (V.15:18)

4701. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, "When Allāh has ordained some affair in the heaven, the angels beat with their wings in obedience to His Statement, which sounds like a chain dragged over a rock. ('Ali and other subnarrators said, "The sound reaches them.") So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.' (V.34:23) Then he who gains a hearing by stealing (i.e., the devil) will hear Allāh's Statement. Those who gain a hearing by stealing, (stand one over the other like this). (Sufyān, to illustrate this, spread the fingers of his right

٤٧١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا سُقِيَانُ، عَنْ عَمْرُو، عَنْ
عَكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ يَلْتَمِعُ بِهِ التَّبَيِّنُ
بِالْجَلَلَةِ قَالَ: «إِذَا قَضَى اللَّهُ الْأَمْرَ فِي
السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا
خُضْعَانًا لِقَوْلِهِ كَالسَّلْسِلَةِ عَلَى صَفَوَانِ
قَالَ عَلَيَّ: وَقَالَ غَيْرُهُ: - صَفَوَانِ
يَقْنَدُهُمْ، ذَلِكَ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ
قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي
قَالَ: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ،
فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ وَمُسْتَرِقُو

hand and placed them one over the other horizontally.) A clear flaming fire may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyān said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer (or a foreteller) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say, 'Didn't he tell us that on such and such a day, such and such a thing will happen? We have found that is true because of the true news heard from heaven.'"

Narrated Abū Hurairah (رضي الله عنه) : (The same *Hadīth* above, starting: 'When Allāh has ordained some affair...') In this narration the word 'foreteller' is added to the word 'wizard.' (See H. 4800)

السماع هكذا واجد فوق آخر .
ووصف سفيان بيده وفراج بين أصابع
يده اليمنى، نصبهما بعضها فوق بعض
فربما أدرك الشهاب المستمع قبل
أن يرمي بها إلى صاحبه فيحرقه،
وربما لم يدركه حتى يرمي بها إلى
الذى يليه إلى الذى هو أسفل منه
حتى ينقوها إلى الأرض - وربما
قال سفيان: - حتى تنتهي إلى
الأرض، فتلقى على فم الساحر
فيكذب معها مائة كذبة فيصدق
فيقولون: ألم يخربنا يوم كذا وكذا
يكون كذا وكذا؟ فوجئناه حقاً.

للكلمة التي سمعت من السماء .
حدثنا علي بن عبد الله: حدثنا
سفيان: حدثنا عمرو، عن عكرمة،
عن أبي هريرة: إذا قضى الله الأمر،
وزاد: و الكاهن ». وحدثنا سفيان
فقال: قال عمرو: سمعت عكرمة:
حدثنا أبو هريرة قال: «إذا قضى الله
الأمر» وقال: «على فم الساحر»،
قلت لسفيان: ألم سمعت عمر قال:
سمعت عكرمة، قال: سمعت أبا
هريرة؟ قال: نعم. قلت لسفيان: إن
إنسانا روى عنك، عن عمرو، عن
عكرمة، عن أبي هريرة ويرفعه الله فرأى
«فرزع»، قال سفيان: هكذا قرأ عمرو
فلا أدرى سمعه هكذا أم لا؟

قال سُنْيَانُ: وَهِيَ قِرَاءَتُنَا. [انظر:

[٢٤٨١، ٤٨٠]

(2) CHAPTER. The Statement of Allāh: تعالى
“And verily, the dwellers of *Al-Hijr* (Rocky Tract, i.e., *Thamūd* people) denied the Messengers.” (V.15:80)

4702. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما (While we were going for the battle of Tabūk and when we reached the places of the Dwellers of *Al-Hijr*,) Allāh’s Messenger ﷺ said to his Companions who were at *Al-Hijr*, or said about the Dwellers of *Al-Hijr* (to us), “Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with.”

[See Vol. 5, *Hadith* No.4420]

(٢) بَابُ قَوْلِهِ: «وَلَقَدْ كَذَّبَ أَصْحَابُ الْجَنْبِ» [٨٠]

٤٧٠٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مَعْنُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَصْحَابِ الْجَنْبِ: لَا تَدْخُلُوا عَلَى هُؤُلَاءِ الْقَوْمِ إِلَّا أَنْ تَكُونُوا باكِينَ، فَإِنْ لَمْ تَكُونُوا باكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبُكُمْ مِثْلُ مَا أَصَابَهُمْ».

[راجع: ٤٣٣]

(٣) بَابُ قَوْلِهِ: «وَلَقَدْ أَنْتَكَ سَبْعًا مِنَ السَّيَّانِ وَالْفَرْنَاكِ الْعَظِيمِ» [٨٧]

(3) CHAPTER. The Statement of Allāh: تعالى
“And indeed, We have bestowed upon you seven *Al-Mathāni* (i.e., seven repeatedly recited Verses i.e., *Sūrat Al-Fatiha*) and the Grand Qur’ān.” (V.15:87)

4703. Narrated Abū Sa‘īd Al-Mu‘allā: While I was offering *Salāt* (prayer), the Prophet ﷺ passed by and called me, but I did not go to him till I had finished my *Salāt* (prayer). When I went to him, he said, “What prevented you from coming?” I said, “I was offering *Salāt* (prayer).” He said, “Didn’t Allāh say:

‘O you who believe! Answer Allāh (by obeying Him) and (His) Messenger.’” (V.8:24)

He then said, “May I teach you the greatest *Sūrah* in the Qur’ān before I go out of the mosque?”. When the Prophet ﷺ

٤٧٠٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شَعْبَةُ، عَنْ خُبَيْبِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصَيْنِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّمِ قَالَ: مَرَّ بِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَصْلَيْ فَدَعَانِي فَلَمْ آتَهُ حَتَّى صَلَّيْتُ. ثُمَّ أَتَيْتُ فَقَالَ: «مَا مَنَعَكَ أَنْ تَأْتِي؟» فَقُلْتُ: كُنْتُ أَصْلَيْ، فَقَالَ: «أَلمْ يَقُلِ اللَّهُ: «يَا أَيُّهَا الَّذِينَ آمَنُوا أَسْتَجِبُ لَهُمْ»

intended to go out (of the mosque), I reminded him and he said, “That is: ‘*Alhamdu lillāhi Rabbil ‘ālamīn* [All the praises and thanks be to Allāh, the Lord of the ‘ālamīn (mankind, jinn, and all that exists)] which is the seven repeatedly recited Verses (*Al-Mathānī*, *Sūrat Al-Fatiha*) and the Grand Qur’ān which has been given to me.” (See H. 4474)

4704. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “The *Umm-ul-Qur’ān* (i.e., the Mother of the Qur’ān) is the seven repeatedly recited Verses (*Al-Mathānī*, *Sūrat Al-Fatiha*) and the Grand Qur’ān.”

(4) CHAPTER. The Statement of Allāh عز وجل:

“Who have made the Qur’ān into parts (i.e., believed in one part and disbelieved in the other).” (V.15:91)

4705. Narrated Ibn ‘Abbās رضي الله عنهما: Those who have made the Qur’ān into parts are the people of the Scripture, who divided it into portions and believed in one part of it and disbelieved the other.

4706. Narrated Ibn ‘Abbās رضي الله عنهما concerning :

“As We have sent down on the dividers (Quraish pagans or Jews and Christians).” (V. 15:90)

وَلِرَسُولِهِ؟» ؟ ثُمَّ قَالَ: «أَلَا أَعْلَمُكَ أَعْظَمُ سُورَةً فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ؟» فَذَهَبَ النَّبِيُّ ﷺ لِيَخْرُجَ فَذَكَرَتْهُ فَقَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هِيَ السَّيِّعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِينَاهُ». [راجع: ٤٤٧٤]

٤٧٠٤ - حَدَّثَنَا آدُمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبِرِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمُّ الْقُرْآنِ هِيَ السَّيِّعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ».

(٤) بَابُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِصِينَ﴾ [٩١] ﴿الْمُفْتَسِينَ﴾: الَّذِينَ حَلَفُوا وَمِنْهُ ﴿لَا أَقِيمُ﴾: أَيْ أَقِيمُ وَتُفْرَأُ لَا قِيمُ. ﴿وَقَاسَمُهُمَا﴾: حَلَفَ لَهُمَا وَلَمْ يَخْلُفَا لَهُ. وَقَالَ مُجَاهِدٌ: تَقَاسَمُوا: تَحَالُفُوا.

٤٧٠٥ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو يَشْرِي، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: ﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِصِينَ﴾ [٩١] قَالَ: هُمْ أَهْلُ الْكِتَابَ جَزْءٌ أَجْزَاءٌ فَآمَنُوا بِعَصْبِهِ وَكَفَرُوا بِبَعْضِهِ.

٤٧٠٦ - حَدَّثَنِي عَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَيْبَيَّنَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

They believed in one part of it and disbelieved in the other, (and they) are the Jews and the Christians.

(5) CHAPTER. The Statement of Allāh ﷺ:
“And worship your Lord until there comes
unto you the certainty (i.e., death).”
(V.15:99)

Sālim said: "The certainty", means "the death."

تَعَالَى عَنْهُمَا: ﴿كَمَا أَنْزَلْنَا عَلَىٰ
الْمُفْتَسِّرِينَ﴾، قَالَ: أَمْتُوا بِيَعْنِيسَ
وَكَفَرُوا بِيَعْنِيسَ، الْيَهُودُ وَالنَّصَارَىِ .
(٥) بَابُ قَوْلِهِ: ﴿وَأَعْبَدُ رَبَّكَ حَتَّىٰ
يَأْتِيَنَّكَ الْيَقِинُ﴾ [٩٩] ،
قَالَ سَالِمُ: ﴿الْيَقِينُ﴾ الْمَوْتُ .

(16) *SURAT AN-NAHL*
(The Bees)

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

(١٦) سورة النحل

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿رُوحُ الْفَدَى﴾ : جبريلٌ . ﴿نَزَلَ
إِلَيْهِ الرُّوحُ الْأَمِينُ﴾ . ﴿فِي صَبَقٍ﴾ :
يَقَالُ : أَمْرٌ ضَيْقٌ وَضَيْقٌ مِثْلُ هَذِينَ
وَهَذِينَ ، وَلَيْنَ وَلَيْنَ ، وَمَيْتٌ وَمَيْتٌ .
قَالَ ابْنُ عَبَّاسٍ : (تَفِيئًا ظَلَالُهُ) تَهَبَّا .
﴿سُلْطَنُ رَبِّكِ ذُلْلًا﴾ لَا يَتَوَعَّرُ عَلَيْهَا
مَكَانٌ سَلَكَهُ . وَقَالَ ابْنُ عَبَّاسٍ : ﴿فِي
نَقْلِهِمْ﴾ : اخْتَلَافُهُمْ . وَقَالَ مُجَاهِدٌ :
﴿تَبَدِّي﴾ : تَكْفَأُ . ﴿مَفْرُطُونَ﴾ :
مَنْسِيُونَ . وَقَالَ عَيْرَةً : ﴿فَإِذَا فَرَأَ
الْقَوْمَ فَأَسْتَعِدُ بِاللَّهِ مِنَ الشَّيْطَنِ
الْأَرْجَيْمِ﴾ . هَذَا مُقْدَمٌ وَمُؤْخَرٌ :
وَذَلِكَ أَنَّ الْاسْتِعَادةَ قَبْلَ الْقِرَاءَةِ
وَمَعْنَاهَا الْاعْصَامُ بِاللَّهِ . وَقَالَ ابْنُ
عَبَّاسٍ ﴿لَشِيمُونَ﴾ ترعنون ﴿شَاكِيْنَ﴾
نَا حِينَهُ ﴿فَصَدَّ السَّكِيل﴾ : الْبَيَانُ .

الدُّفُعُ: ما أَسْتَدْفَأُتْ بِهِ. «تُرْجُونَ»: بالعشي، و«تَرْجُونَ»: بالغداة. «بِشَقِّ»: يعني المشقة. «عَلَى تَحْرُقِ»: تَنَقْصُ. «الْأَنْجَمِ لِعَذَّرَةً»، وهي تُؤَنُّتْ وَتُذَكَّرُ، وكذلك التعم «الْأَنْجَمِ» جماعة الشع. «أَكَنَّتَنَا» واحدها كَنٌ مثل حُمْلٍ وأحمال. «سَرَبِيلَ»: فُمض «تَقِيكُمُ الْحَرَّ» وأما «وَسَرَبِيلَ تَقِيكُمُ بَاسَكُمُ» فإنهما الدروع. «دَخَلًا يَسْكُمُ»: كُلُّ شَيْءٍ لَمْ يَصْحَّ فَهُوَ دَخَلٌ. قال ابن عباس: «وَحَفَدَةً»: من ولد الرجل. (السكر): ما حُرم من ثمرتها، (والرزق الحسن): ما أحل الله. وقال ابن عبيدة، عن صدقة: «أَكَنَّتَنَا»: هي حرفة كانت إذا أبرمت غزلها تقضي. وقال ابن مسعود: (الأمة) معلم الخير. (القاتن): المطيع

(١) بَابُ قَوْلِهِ تَعَالَى: «وَمِنْكُمْ مَنْ يَرِدُ إِلَى أَذْلِلِ الْأَمْرِ» [٧٠]

٤٧٠٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَارُونُ بْنُ مُوسَى أَبُو عَبْدِ اللَّهِ الْأَعْوَرُ، عَنْ شُعَيْبٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُونَ: «أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسْلِ،

(1) CHAPTER. The Statement of Allāh تعالى: "...And of you there are some who are sent back to senility..." (V.16:70)

4707. Narrated Anas bin Mālik رضي الله عنه: (Allāh's Messenger ﷺ used to invoke Allāh saying), "O Allāh! I seek refuge with You from miserliness, from laziness; from old senile age, from the punishment in the grave; from the *Fitnah* (trial and affliction) of *Ad-Dajjal*; and from the *Fitnah* (trial and affliction) of life and death."

وأرْدَلَ الْعُمُرِ، وَعَذَابُ الْقَبِيرِ، وَفَتْنَةُ
الدَّجَالِ وَفَتْنَةُ الْمُحْيَا وَالْمَمَاتِ».

[راجع: ٢٨٢٣]

(17) *SŪRAT AL-ĪSRĀ'*
(The Journey by Night)
(Also called *Sūrat Banī Isrā'el*)

(١٧) سورة بني إسرائيل

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER.

4708. Narrated Ibn Mas'ūd: *Sūrat Banī Isrā'el* and *Al-Kahf* and *Maryam* (Mary) are among my first old property.

(١) بَابٌ : ٤٧٠٨ - حَدَّثَنَا أَدْمُ: حَدَّثَنَا
شَعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَيَعْتُ
عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ قَالَ: سَيَعْتُ
ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ فِي بَنِي
إِسْرَائِيلَ وَالكَهْفِ وَمَرْيَمَ: إِنَّهُنَّ مِنَ
الْعِتَاقِ الْأُولَى. وَهُنَّ مِنْ تِلَادِي.
﴿فَسَيَنْغُصُونَ إِلَيْكُمْ رُؤُسُهُمْ﴾، قَالَ
ابْنُ عَبَّاسٍ: يَهُزُونَ. وَقَالَ غَيْرُهُ:
نَعَصْتُ سُنُكَ أَيْنِي تَحْرَكْتُ. [انظر:

٤٩٩٤، ٤٧٣٩]

(2) CHAPTER. "And we decreed for the Children of Israel." (17:4)

(٢) بَابٌ : «وَفَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ»
أَخْبَرْنَاهُمْ أَنَّهُمْ سَيُفْسِدُونَ. وَالْقَضَاءُ
عَلَى وُجُوهِهِ. «وَقَضَى رَبُّكُمْ»: أَمْرٌ وَمِنْهُ
الْحُكْمُ «إِنَّ رَبَّكُمْ يَعْلَمُ بِمَا يَعْمَلُونَ» وَمِنْهُ
الْحَلْقُ «فَقَضَاهُنَّ سَيْعَ سَمَوَاتٍ»
خَلَقُهُنَّ. «نَفَرِيًا» مَنْ يَنْفِرُ مَعْهُ.
«مَيْسُورًا»: لَيْنَا. «وَلِتَرِيًا»:

يُذَمِّرُوا **﴿مَا عَلَوْا﴾**. **﴿حَصِيرًا﴾**: مَحْبِسًا، مَحْصَرًا. **﴿حَقًّ﴾**: وَجَبَ. **﴿يَنْسُرًا﴾**: لَيْنًا. **﴿خَطْنًا﴾**: إِثْمًا، وَهُوَ اسْمٌ مِنْ خَطْئٍ. وَالْخَطُّ مَفْتُوحٌ مَضْدَرٌ مِنَ الْإِثْمِ. خَطْئٌ بِمَعْنَى أَخْطَاءٍ. **﴿خَرْق﴾**: تَقْطُعَ. **﴿وَإِذْ هُمْ بَغْوَى﴾**: مَضْدَرٌ مِنْ نَاجَيْتُ فَوَصَفَهُمْ بِهَا، وَالْمَعْنَى يَتَابَجُونَ. **﴿وَرُفَنَّا﴾**: حُطَامًا. **﴿وَاسْتَقْزَرَ﴾**: اسْتَخَفَ **﴿بِنَيْكَ﴾** الْفُرْسَانِ. وَالرَّجُلُ وَالرَّجَالُ وَالرَّجَالَةُ وَاحِدُهَا رَاجِلٌ مُثْلُ صَاحِبٍ وَصَاحِبٍ وَتَاجِرٍ وَتَجْرِي. **﴿حَاصِبًا﴾**: الرَّيْحُ الْعَاصِفُ، وَالْحَاصِبُ أَيْضًا مَا تَرْمِي بِهِ الرَّيْحُ. وَمِنْهُ **﴿حَصَبَ جَهَنَّمَ﴾**. يُرْمَى بِهِ فِي جَهَنَّمَ وَهُمْ حَصَبُهَا، وَيُقَالُ: حَصَبَ فِي الْأَرْضِ ذَهَبَ. وَالْحَاصِبُ مُشَتَّقٌ مِنَ الْحَضِبَاءِ وَالْحِجَارَةِ. **﴿فَارَة﴾**: مَرَّةً. وَجَمَاعَتُهُ تَيَّرٌ وَتَارَاتٌ. **﴿الْأَخْتَكَنَ﴾**: لَأَسْتَأْصِلُهُمْ. يُقَالُ: أَخْتَكَنْ فُلَانٌ مَا عِنْدَهُ فُلَانٌ مِنْ عِلْمٍ: اسْتَقْصَاهُ. **﴿طَيْرَة﴾**: حَطْلَةٌ. قَالَ ابْنُ عَبَّاسٍ: كُلُّ سُلْطَانٍ فِي الْقُرْآنِ فَهُوَ حُجَّةٌ. **﴿وَلِيٌّ مِنَ الظَّلَّ﴾**: لَمْ يُحَالِفْ أَحَدًا.

(٣) **بَابُ قَوْلِهِ:** **﴿أَنَّرَى يَعْبُدُهُ بَلَّا مِنَ الْمَسْجِدِ الْحَرَامِ﴾** [١]

(3) CHAPTER. The Statement of Allāh : تعالى **“Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him], Who took His slave (Muhammad ﷺ) for a Journey by Night from Al-Masjid-al-**

Harām (at Makkah) to Al-Masjid-al-Aqsā (in Jerusalem)...” (V.17:1)

4709. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger ﷺ was presented with two cups, one containing wine and the other containing milk on the night of his Journey by Night at Jerusalem. He looked at both and took the milk. Jibril (Gabriel) said, “Thanks to Allāh Who guided you to the *Fīrah* (i.e., Islām); if you had taken the wine, your followers would have gone astray.”

4710. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُma: The Prophet ﷺ said, “When the people of Quraish disbeliefed me [concerning my *[Al-]Isrā’* (Journey by Night)], I stood up in *Al-Hijr* (the unroofed portion of the Ka’bah) and Allāh displayed *Bait-ul-Maqdis* in front of me, and I started describing it to them (Quraish) while looking at it.”

٤٧٠٩ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ ح. وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ: قَالَ ابْنُ الْمُسَيْبِ: قَالَ أَبُو هُرَيْرَةَ: أَتَيَ رَسُولُ اللَّهِ ﷺ لَيْلَةً أُسْرِيَ بِهِ بِإِلَيْلَيْهِ بَقَدْحِينِ مِنْ خَمْرٍ وَلَبَنِهِ فَنَظَرَ إِلَيْهِمَا فَأَخَذَ الْلَّبَنَ، قَالَ جَبَرِيلُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفَطْرَةِ. لَوْ أَخَذْتَ الْخَمْرَ غَوْثًا مُمْكِنًا. [راجع: ٣٣٩٤]

٤٧١٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: قَالَ أَبُو سَلَمَةَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: سَمِعْتُ الَّتِي ﷺ يَقُولُ: «لِمَا كَذَّبْتِنِي قُرْيَشُ فَمَنْتُ فِي الْحِجْرِ فَجَلَّ اللَّهُ لِي بَيْتَ الْمَقْدِسِ فَصَفَقْتُ أُخْرِيْهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ». زَادَ يَعْقُوبُ بْنَ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: «لِمَا كَذَّبْتِنِي قُرْيَشُ حِينَ أُسْرِيَ بِي إِلَى بَيْتِ الْمَقْدِسِ»، تَحْوِهُ. «فَاصِنًا»: رِيحُ تَفَصِّفُ كُلَّ شَيْءٍ. [راجع: ٣٨٨٦]

(٤) بَابُ قَوْلِهِ تَعَالَى: «وَلَقَدْ كَرَمْنَا بَنَى آدَمَ»: كَرَمْنَا وَأَكْرَمْنَا وَاحِدًا،

(4) CHAPTER. The Statement of Allāh تعالى: “And indeed, We have honoured the Children of Adam...” (V.17:70)

﴿صَعَقَ الْيَوْمَةَ وَضَعَفَ الْمَمَاتِ﴾
 عَذَابُ الْحَيَاةِ وَعَذَابُ الْمَمَاتِ.
 ﴿خَلَقَكُمْ﴾ وَخَلَقَكُمْ سَوَاءً. ﴿وَنَّا﴾:
 تَبَاعَدَ. ﴿شَاكِرِينَ﴾: نَاحِيَتِهِ. وَهِيَ مِنْ
 شَكْلِهِ. ﴿صَرَفَنَا﴾: وَجَهَنَّما. ﴿فَيَلِل﴾:
 مَعَايِنَةً وَمُقَابَلَةً. وَقَيْلَ: الْقَابِلَةُ لِأَنَّهَا
 مُقَابِلَتُهَا، وَتَقْبِلُ وَلَدَهَا. ﴿خَشِيَّةُ
 الْإِنْفَاقِ﴾، يُقَالُ أَنْفَقَ الرَّجُلُ أَنْفَقَ.
 وَنَفَقَ الشَّيْءُ دَهْبٌ. ﴿فَتُرَوا﴾:
 مُقَرَّراً. ﴿لِلَّادَقَانِ﴾: مُجْتَمِعُ الْلَّهَيْنِ،
 الْوَاحِدُ ذَقَنُ. وَقَالَ مُجَاهِدٌ:
 ﴿مَوْفُورًا﴾: وَافِرًا. ﴿يَبِعَا﴾: ثَائِرًا،
 وَقَالَ ابْنُ عَبَّاسٍ: نَصِيرًا. ﴿جَبَتْ﴾:
 طَفِيقَتْ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَلَا
 يُذَرْ﴾: لَا تُنْفَقُ فِي الْبَاطِلِ. ﴿أَيْمَانَهُ
 رَحْمَةُ﴾: رِزْقٌ. ﴿مَتْبُورًا﴾: مَلْعُونًا.
 ﴿وَلَا تَقْفُ﴾: لَا تَقْلُ. ﴿فَجَاسُوا﴾:
 تَيَمَّمُوا. يُرْجِي الْفُلْكَ: يُجْرِي
 الْفُلْكَ. ﴿يَخْرُونَ لِلَّادَقَانِ﴾: لِلْمُؤْجُوهِ.
 بَابُ ﴿وَإِذَا أَرَدْنَا أَنْ شَهَلَكَ قَرْيَةً أَمْرَنَا
 مُنْزِفِهَا﴾ الآية [١٦]

CHAPTER. “And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then they transgress therein...” (V.17:16)

4711. Narrated ‘Abdullāh: During the Pre-Islāmic Period of Ignorance if any tribe became great in number, we used to say, “Amira the children of so-and-so.”⁽¹⁾

٤٧١١ - حَدَثَنَا عَلِيُّ بْنُ عَبْدِ
 اللَّهِ: حَدَثَنَا سُفْيَانُ: أَخْبَرَنَا مَنْصُورٌ،
 عَنْ أَبِي وَاثِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُتَّا

(1) (H. 4711) In narration No.4711 the word ‘Amira’ means increase in number. The same word occurs in the Verse above (17:16), if we apply the same meaning to the word, =

Narrated Al-Ḥumaidī : Sufyān narrated to us something and used the word ‘Amara’.

نَقُولُ لِلْحَقِّ إِذَا كَثُرُوا فِي الْجَاهِلِيَّةِ:
- أَمْرًا بْنُو فُلَانِ.

حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ
وَقَالَ: أَمْرًا.

(5) CHAPTER. “O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave.” (V.17:3)

(٥) بَابُ ذُرْيَّةَ مَنْ حَمَلْنَا مَعَ نُوحَ
إِنَّمَا كَانَ عَبْدًا شَكُورًا ﴿٣﴾ [٣]

4712. Narrated Abū Hurairah رضي الله عنه : Some (cooked) meat was brought to Allāh’s Messenger ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, “I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allāh will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice, and the watcher will be able to see all for them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. Then the people will say, ‘Don’t you see to what state you have reached? Won’t you look for someone who can intercede for you with your Lord?’ Some people will say to some others, ‘Go to Ādam.’ So, they will go to Adam and say to him, ‘You are the father of mankind; Allāh created you with His Own Hand, and breathed into you the soul which He created for you; and ordered the angels to prostrate before you; and they did, so (please) intercede for us with your Lord. Don’t you see in what state we are? Don’t you see what condition we have reached?’ Ādam will say, ‘Today my Lord has become angry as

٤٧١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقااتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا أَبُو
حَيَّاتَ النَّسْمَى، عَنْ أَبِي زُرْعَةَ بْنِ
عُمَرِّو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيَ رَسُولُ اللَّهِ
بِلْحُمَ فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَ
تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهَسَةً ثُمَّ قَالَ: أَنَا
سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ
مِمَّ ذَلِكَ؟ يُجْمَعُ اللَّهُ النَّاسُ الْأُولَئِينَ
وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْعَمُهُمُ
الْدَّاعِي وَيَنْفَذُهُمُ الْبَصَرُ، وَتَدْنُو
الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْعَمَّ
وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْمِلُونَ.
فَيَقُولُ النَّاسُ: أَلَا تَرَوْنَ مَا قَدْ
بَلَغَكُمْ؟ أَلَا تَنْتَظِرُونَ مَنْ يَشْفَعُ لَكُمْ
إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ
بِلَعْبِ: عَلَيْكُمْ بَادَمٌ، فَيَأْتُونَ آدَمَ عَلَيْهِ
السَّلَامُ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ،
خَلَقْتَ اللَّهُ بِيَدِهِ وَنَفَخْتَ فِيهِ
رُوحَهُ، وَأَمَّا الْمَلَائِكَةُ فَسَجَدُوا لَكَ،

=then the translation of the Verse will be: We (first) increase in number those of its population who are given the luxury of this life.

He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else ; go to Nūh (Noah).’ So they will go to Nūh and say (to him), ‘O Nūh! You are the first (of Allāh’s Messengers) to the people of the earth, and Allāh has named you a thankful slave ; please intercede for us with your Lord. Don’t you see in what state we are?’ He will say, ‘Today my Lord has become angry as He has never become before nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else ; go to Ibrāhīm (Abraham).’ They will go to Ibrāhīm (Abraham) and say, ‘O Ibrāhīm (Abraham)! You are Allāh’s Messenger and His *Khalil*⁽¹⁾ from among the people of the earth; so please intercede for us with your Lord. Don’t you see in what state we are?’ He will say to them, ‘My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies. [Abū Haiyyān (the subnarrator) mentioned them in the *Hadīth*] Myself! Myself! Myself! Go to someone else ; go to Mūsa (Moses).’ The people will then go to Mūsa (Moses) and say, ‘O Mūsa (Moses)! You are Allāh’s Messenger and Allāh gave you superiority above the others with His Message and with His direct Talk to you ; (please) intercede for us with your Lord. Don’t you see in what state we are?’ Mūsa (Moses) will say, ‘My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to

اشفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَغْنَا؟
 فَيَقُولُ آدُمُ : إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ عَصْبًا لِمَ يَعْصِبُ قَبْلَهُ مِثْلُهُ وَلَنْ يَعْصِبَ بَعْدَهُ مِثْلُهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَمَهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحَ.
 فَيَأْتُونَ نُوحًا فَيَقُولُونَ : يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ : إِنَّ رَبِّي عَزَّ وَجَلَ قَدْ غَضِبَ الْيَوْمَ عَصْبًا لِمَ يَعْصِبُ قَبْلَهُ مِثْلُهُ وَلَنْ يَعْصِبَ بَعْدَهُ مِثْلُهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةً دَعَوْتُهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ : يَا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ : إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ عَصْبًا لِمَ يَعْصِبُ قَبْلَهُ مِثْلُهُ وَلَنْ يَعْصِبَ بَعْدَهُ مِثْلُهُ. وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلَاثَ كَذَبَاتٍ - فَذَكَرْهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ - نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى. فَيَأْتُونَ مُوسَى، فَيَقُولُونَ : يَا

(1) (H. 4712) *Khalil* : See the glossary.

someone else ; go to 'Isā (Jesus).' So they will go to 'Isā (Jesus) and say, 'O 'Isā (Jesus)! You are Allāh's Messenger and His Word ("Be"—and he was) which He sent to Maryam (Mary), and a *Rūh* (soul) created by Him⁽¹⁾ and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' 'Isā (Jesus) will say, 'My Lord has today become angry as He has never become before, nor will ever become thereafter.' 'Isā (Jesus) will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muḥammad ﷺ.' So, they will come to me and say, 'O Muḥammad! You are Allāh's Messenger and the last of the Prophets, and Allāh forgave your all the past, present and future sins. (Please) intercede for us with your Lord. Don't you see in what state we are?'" The Prophet ﷺ added, "Then I will go beneath Allāh's Throne and fall in prostration before my Lord. And then Allāh عزوجل will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, 'O Muḥammad! Raise your head. Ask, and it will be granted. Intercede! It (your intercession) will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muḥammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the peoples.'" The Prophet ﷺ further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Makkah and and Himyar, or between Makkah and Baṣrah (in Sham)."

مُوسَى، أَنْتَ رَسُولُ اللَّهِ، فَضَلَّكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ عَصَبًا لَمْ يَغْضُبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضُبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَتَلْتُ نَفْسًا لَمْ أُوْمِرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى. فَيَأْتُونَ عِيسَى فَيَقُولُونَ: أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَاهَا إِلَى مَرْيَمَ وَرُوحُهُ مِنْهُ، وَكَلَّمَتُ النَّاسِ فِي الْمَهْدِ صَبِيًّا، اشْفَعْ لَنَا، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ عَصَبًا لَمْ يَغْضُبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضُبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكُرْ ذَبْبًا. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ. فَيَأْتُونَ مُحَمَّدًا ﷺ فَيَقُولُونَ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِياءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا نَقَدَّمَ مِنْ ذَنِبِكَ وَمَا تَأْخَرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَانْطَلَقَ فَاتَّيَ تَحْتَ الْعَرْشِ، فَاقْعَ ساجِدًا لِرَبِّي عَزَّ وَجَلَّ. ثُمَّ يَقْتَنَعُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الْتَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَقْتَنَعْ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، سَلْ

(1) (H. 4712) *Rūhullāh*: See the glossary.

نُطَهْ، وَأَشْفَعْ تُشَفَّعْ. فَأَرْفَعْ رَأْسِي
فَأُقُولُ: أُمْتَيْ يَا رَبْ، أُمْتَيْ يَا رَبْ.
فَيَقَالُ: يَا مُحَمَّدُ، اذْخُلْ مِنْ أُمْتَكَ
مِنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ
الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ
شُرْكَاءُ النَّاسِ فِيمَا سَوَى ذَلِكَ مِنَ
الْأَبْوَابِ». ثُمَّ قَالَ: «وَالَّذِي نَفْسِي
يَبْدِئُ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ
مَصَارِبِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَجَمِيعَهُ،
أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصَّرَ». [راجع:

[٣٣٤٠]

(٦) بَابُ قَوْلِهِ: «وَمَا تَنَا دَاؤُدَ
زَبُورًا» [٧٥]

(6) CHAPTER. The Statement of Allāh: تعالى الله عَنْهُ: “...And to Dāwūd (David) We gave the Zabūr (Psalms).” (V.17:55)

4713. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “The recitation [of Zabūr (Psalms)] was made light and easy for Dāwūd (David) that he used to have his riding animal be saddled while he would finish the recitation before the servant had saddled it.”

٤٧١٣ - حَدَّثَنَا إِسْحَاقُ بْنُ
نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، عَنْ
مَعْمَرٍ، عَنْ هَمَامَ ابْنِ مُنْبَهٍ، عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «خُفِّفَ عَلَى دَاؤُدَ الْقُرْآنُ فَكَانَ
يَأْمُرُ بِدَائِبَتِهِ لِتُشْرَحَ، فَكَانَ يَقْرَأُ قَبْلَ أَنْ
يَقْرَأُ - يَعْنِي - الْقُرْآنَ». [راجع:

[٢٠٧٣]

(٧) بَابُ قُلْ أَذْعُوا الَّذِينَ زَعَمُوا مِنْ
دُونِهِ» الآية [٥٦]

(7) CHAPTER. “Say (O Muhammad ﷺ): ‘Call upon those besides Him whom you pretend (to be gods) ...’” (V.17:56)

4714. Narrated ‘Abdullāh regarding the explanation of the Verse — “...means of access to their Lord (Allāh)...” (V.17:57):

Some persons from mankind used to worship some persons from jinn, then those jinn who were worshipped became Muslims (embraced Islām), but those human beings stuck to their (old) religion.

٤٧١٤ - حَدَّثَنِي عَمْرُو بْنُ عَلَيِّ
حَدَّثَنَا يَعْنِي: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي
سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي
مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ إِلَكَ رَبِّهِمْ الْوَسِيلَةَ
قَالَ: كَانَ نَاسٌ مِنَ الْإِنْسِ

Al-A'mash added :

"Say (O Muḥammad ﷺ): 'Call upon those besides Him — whom you pretend (to be gods).'" (V.17:56)

يُعْبَدُونَ نَاسًا مِنَ الْجِنِّ، فَأَسْلَمَ الْجِنْ
وَتَمَسَّكَ هُولَاءِ بِدِينِهِمْ.
رَأَدَ الْأَشْجَعِيَّ، عَنْ سُفِيَّانَ عَنْ
الْأَعْمَشِ **﴿قُلْ أَدْعُوا الَّذِينَ زَعَمْتُ﴾**.

[انظر : ٤٧١٥]

(8) CHAPTER. The Statement of Allāh تعالى : "Those whom they call upon [like ‘Isā (Jesus) the son of Maryam (Mary), ‘Uzair (Ezra) angels, etc.] desire (for themselves) means of access to their Lord (Allāh)...'" (V.17:57)

4715. Narrated ‘Abdullāh رضي الله عنه عن regarding the Verse — "Those whom they call upon [like ‘Isā (Jesus) the son of Maryam (Mary), ‘Uzair (Ezra), angels, etc.] desire (for themselves) means of access, to their Lord..." (V.17:57) :

(It was revealed regarding) some jinn who used to be worshipped (by human beings). They (jinn) later embraced Islām (while those people kept on worshipping them).

(9) CHAPTER. "And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of *Al-Isrā'*), but a trial for mankind..." (V.17:60)

4716. Narrated Ibn ‘Abbās رضي الله عنهما regarding — "And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of *Al-Isrā'*) but a trial for mankind..." (V.17:60) :

It was an actual eye-witness, and not as a dream at the night of *Al-Isra'*, which was shown to Allāh's Messenger ﷺ during the night he was taken on a journey. And the cursed tree is the tree of *Az-Zaqqūm* (a bitter pungent tree which grows at the bottom of Hell).

(٨) بَابُ قَوْلِهِ: **﴿أُولَئِكَ الَّذِينَ يَدْعُونَ
يَتَنَعَّمُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ﴾** الآية
[٥٧]

٤٧١٥ - حَدَّثَنَا بُشْرُ بْنُ خَالِدٍ:
أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ،
عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي
مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فِي
هَذِهِ الْآيَةِ **﴿الَّذِينَ يَدْعُونَ يَتَنَعَّمُونَ إِلَى
رَبِّهِمُ الْوَسِيلَةَ﴾** قَالَ: نَاسٌ مِنَ الْجِنِّ
يُعْبَدُونَ فَأَسْلَمُوا. [راجع: ٤٧١٤]

(٩) بَابُ **﴿وَمَا جَعَلْنَا الْرُّؤْبَيَا أَلْقَى
أَرْسَلْنَا إِلَّا فِتْنَةً لِلنَّاسِ﴾** [٦٠]

٤٧١٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَمْرُو، عَنْ
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا **﴿وَمَا جَعَلْنَا الْرُّؤْبَيَا أَلْقَى
فِتْنَةً لِلنَّاسِ﴾** قَالَ: هِيَ رُؤْبَا عَيْنٍ
أَرْسَلَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَلَّةَ أُسْرَيِّ يَهُ،
﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْفَرْقَانِ﴾ قَالَ:
شَجَرَةُ الرَّقُومِ. [راجع: ٣٨٨٨]

(10) CHAPTER. The Statement of Allāh عَنْهُمَا: “Verily, the recitation of the Qur’ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).” (V.17:78)

Mujāhid said: (The Qur’ān at dawn) means the *Fajr* (morning compulsory congregational) *Salāt* (prayer).

4717. Narrated Ibn Al-Mūsaiyab: Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “The Prophet ﷺ said, ‘A *Salāt* (prayer) performed in congregation is twenty-five times more superior in reward to a *Salāt* performed by a single person. The angels of the night and the angels of the day are assembled at the time of the morning *Salāt* (prayer).’” Abū Hurairah added, “If you wish, you can recite :

‘Verily, the recitation of the Qur’ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).’” (V.17:78)

(11) CHAPTER. The Statement of Allāh عَنْهُمَا:

“It may be that your Lord will raise you to *Maqām Maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection).” (V.17:79)

4718. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: On the Day of Resurrection the people will fall on their knees; and every nation will follow its Prophet and they will say, “O so-and-so! Intercede (for us with Allāh),” till (the right of) intercession will be given to the Prophet (Muhammad ﷺ) and that will be the day when Allāh will raise him to *Al-Maqām Al-Maḥmūd* (a station of praise and glory,

(10) بَابُ قَوْلِهِ: (٤٧١٧) وَقَرْءَانَ الْفَجْرِ
كَانَ مَشْهُودًا [٦٨] قَالَ مُجَاهِدٌ:
صَلَاةُ الْفَجْرِ.

٤٧١٧ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ، عَنْ أَبِي سَلَمَةَ وَابْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ التَّبَّيِّنِ قَالَ: «فَضْلُ صَلَاةِ الْجَمِيعِ عَلَى صَلَاةِ الْوَاحِدِ خَمْسٌ وَعَشْرُونَ دَرَجَةً، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيلِ وَمَلَائِكَةُ النَّهارِ فِي صَلَاةِ الصُّبْحِ». يَقُولُ أَبُو هُرَيْرَةَ: إِفْرَادُ إِنْ شِئْمَ (٤٧١٧) وَقَرْءَانَ الْفَجْرِ إِنْ قَرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا. [راجع:]

[٤٧٦]

(11) بَابُ قَوْلِهِ: (٤٧١٨) عَسَى أَنْ يَبْعَثَنَكَ رَبُّكَ مَقَامًا مَحْمُودًا [٧٩]

٤٧١٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِيَّ: حَدَّثَنَا أَبُو الأَخْوَصِ، عَنْ آدَمَ بْنِ عَلَيِّ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِنَّ النَّاسَ يَصِيرُونَ يَوْمَ الْقِيَامَةِ جُمَّاً، كُلُّ أُمَّةٍ تَتَبَعُ نَبِيَّها، يَقُولُونَ: يَا فُلَانُ اشْفُعْ، حَتَّىٰ تَسْتَهِي

i.e., the honour of intercession on the Day of Resurrection)".

الشَّفاعةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذلِكَ يَوْمَ الْيَقْظَةِ الْيَوْمُ الْيَقِينُ الْيَوْمُ الْمَحْمُودُ.

[راجع: ١٤٧٥]

4719. Narrated Jabir bin 'Abdullah رضي الله عنهما : Allâh's Messenger ﷺ said, "Whoever, after listening to the *Adhân* [call for *Salât* (prayer)] says, 'O Allâh, the Lord of this complete call and of this *Salât*, which is going to be established! Give Muhammâd *Al-Wâsila* and *Al-Fadîla*⁽¹⁾, and raise him to *Maqâm Ma'rmûd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection) which You have promised him,' will be granted my intercession for him on the Day of Resurrection."

٤٧١٩ - حَدَّثَنَا عَلَيْهِ بْنُ عَيَّاشٍ: حَدَّثَنَا شَعْبَنْ بْنُ أَبِي حَمْرَةَ، عَنْ مُحَمَّدٍ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَةِ وَالصَّلَاةِ الْفَائِتَةِ، أَتَ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضْيَلَةَ، وَابْنَهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ».

روأه حمررة بن عبد الله، عن أبيه عن النبي ص. [راجع: ٦١٤] (١٢) بَابُ ﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَطْلُ﴾ الآية [٨١]. (يَرْهَقُهُ يَهْلِكُ).

(12) CHAPTER. "And say 'Truth (i.e., Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood i.e., Satan or polytheism, etc.) has vanished...'" (V.17:81)

4720. Narrated 'Abdullah bin Mas'ud رضي الله عنهما : Allâh's Messenger ﷺ entered Makkah (in the year of the Conquest) and there were three hundred and sixty idols around the Ka'bah. He then started hitting them with a stick in his hand and he was saying :

"Truth (i.e., Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood i.e., Satan or polytheism etc.) vanished. Surely *Bâtil* is

٤٧٢٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفِيَّانُ، عَنِ ابْنِ أَبِي نَجِيجٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَحَوْلَ الْبَيْتِ سِئُونَ وَثَلَاثَمَةَ نُصُبَ فَجَعَلَ يَطْعَنُهَا بَعْدَ فِي يَدِهِ وَيَقُولُ: «جَاءَ الْحَقُّ

(1) (H. 4719) *Al-Wâsila* is the highest position in Paradise which is granted to the Prophet ﷺ particularly; *Al-Fadîla* is the extra degree of honour which is bestowed on him above all creation.

ever bound to vanish.” (V.17:81)

“*Al-Haqq*” (the truth i.e. the Qur’ān and Allāh’s Revelation) has come, and *Al-Bāṭil* [falsehood—*Iblis* (Satan)] can neither create anything nor resurrect (anything).” (V.34:49)

(13) CHAPTER. “And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the Spirit)...” (V.17:85)

4721. Narrated ‘Abdullāh عَنْ رَضِيَ اللَّهُ عَنْهُ: While I was in the company of the Prophet ﷺ on a farm and he was reclining on a palm-leaf stalk, some Jews passed by. Some of them said to the others, “Ask him (the Prophet ﷺ) about the *Rūh* (Spirit).” Some of them said, “What urges you to ask him about it?” Others said, “(Don’t ask him) lest he should give you a reply which you dislike.” But they said, “Ask him.” So, they asked him about the *Rūh* (Spirit). The Prophet ﷺ kept quiet and did not give them any answer. I knew that he was being inspired Divinely so I stayed at my place. When the Divine Revelation had been revealed, the Prophet ﷺ said:

“And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the Spirit). Say: The *Rūh* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.’” (V.17:85)

[See *Hadīth* No. 125 and 7297]

(14) CHAPTER. “...And offer your *Salāt* (prayer) neither aloud nor in a low voice...” (V.17:110)

رَضِيَ اللَّهُ عَنْهُمَا: (regarding) — “And offer your *Salāt* (prayer) neither aloud, nor in a low voice...” (V.17:110):

This Verse was revealed while Allāh’s Messenger ﷺ was hiding himself in Makkah.

وَزَهَقَ الْبَطْلُ إِنَّ الْبَطْلَ كَانَ رَهْوًا .
﴿جَاءَ النَّقْرُ وَمَا يُدْئِي الْبَطْلُ وَمَا
يُعِدُ﴾ . [٢٤٧٨] . [راجع: ٢٤٧٨]

(١٣) بَابُ «وَيَسْأَلُوكُمْ عَنِ الرُّوحِ» [٨٥]

٤٧٢١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ
بْنُ غِيَاثٍ: حَدَّثَنَا أَبِيهِ: حَدَّثَنَا
الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: يَئِنَا أَنَا مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ
وَهُوَ يَتَكَبَّرُ عَلَى عَسِيبٍ إِذَا مَرَ الْيَهُودُ
فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سُلُوهُ عَنِ
الرُّوحِ، فَقَالَ: مَا رَابِكُمْ إِلَيْهِ، وَقَالَ
بَعْضُهُمْ: لَا يَسْتَقْبِلُكُمْ بِشَيْءٍ
تَكْرُهُونَهُ، فَقَالُوا: سُلُوهُ، فَسَأَلُوهُ عَنِ
الرُّوحِ، فَأَمْسَكَ النَّبِيُّ ﷺ فَلَمْ يَرْدَ
عَلَيْهِمْ شَيْئًا، فَعَلِمُتُ أَنَّهُ يُوحَى إِلَيْهِ.
فَقُمْتُ مَقَامِي، فَلَمَّا نَزَلَ الْوَحْيُ قَالَ:
﴿وَيَسْأَلُوكُمْ عَنِ الرُّوحِ فَلِ الرُّوحِ مِنْ أَمْرِ
رَبِّي وَمَا أُوتِشَدَ مِنَ الْعِلْمِ إِلَّا
فِي لِلَّهِ﴾ . [١٢٥] . [راجع: ١٢٥]

(١٤) بَابُ «وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا
خَافِتْ بِهَا» [١١٠] .

٤٧٢٢ - حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو
بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِينِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ

When he offered *Salāt* (prayer) with his Companions, he used to raise his voice with the recitation of the Qur'ān, and if *Al-Mushrikūn* (pagans etc.) happened to hear him, they would abuse the Qur'ān, the One who revealed it and the one who brought it. Therefore Allāh said to His Prophet ﷺ:

"...And offer your *Salāt* (prayer) neither aloud..." i.e., your recitation of the Qur'ān lest *Al-Mushrikūn* (pagans etc.) should hear you, and abuse the Qur'ān, "...nor in a low voice..." so that your Companions could not hear you, "...but follow a way between." (V. 17:110)

تعالى : ﴿وَلَا يَجْهَرْ بِصَلَاتِكَ وَلَا خَافِتْ بِهَا﴾ قال: نَزَّلْتُ وَرَسُولُ اللَّهِ ﷺ مُخْفِي بِمَكَّةَ، كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفِعَ صَوْتَهُ بِالْقُرْآنَ فَإِذَا سَمِعَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ: ﴿وَلَا يَجْهَرْ بِصَلَاتِكَ﴾ أَيْ: يَقْرَأُوكَ فِي سَمْعِ الْمُشْرِكِينَ فَيُسَبِّوَا الْقُرْآنَ، ﴿وَلَا خَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا تُسْمِعُهُمْ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾. [انظر: ٧٤٩٠، ٧٥٢٥]

[٧٥٤٧]

4723. Narrated 'Āishah: The (above) Verse was revealed in connection with the invocations.

٤٧٢٣ - حَدَّثَنَا طَلْقُ بْنُ غَنَامَ: حَدَّثَنَا زَائِدٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَنْزَلَ اللَّهُ تَعَالَى ذَلِكَ فِي الدُّعَاءِ. [انظر: ٦٣٢٧، ٧٥٢٦]

[٧٥٢٦]

(18) SŪRAT KAHF (The Cave)

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

١٨) سورة الكهف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وقال مجاهد: ﴿قَرِصَّمُونَ﴾: شُرُكُهم. ﴿وَنَاتَ لَهُ ثَمَر﴾: ذهب وفضة. وقال غيره: جماعة الشمر. (بنجع): مهملك، (أسفاف): ندماً. (الكهف): الفتح في الجبل. (والرَّفِيم): الكتاب. (مرقوم):

مَكْتُوبٌ مِنَ الرَّفِيمِ. ﴿وَرَبِطْنَا عَلَىٰ
ثُلُبِيهِمْ﴾: أَهْمَنُهُمْ صَبِرًا. ﴿لَوْلَا أَنْ
رَبَطْنَا عَلَىٰ قَلْبِهِمْ﴾. ﴿شَطَطْ﴾:
إِفْرَاطًا. الْوَصِيدُ: الْفِنَاءُ، جَمْعُهُ
وَصَائِدُ وَوْصُدُ. وَيُقَالُ: الْوَصِيدُ
الْبَابُ، ﴿مَؤْصَلٌ﴾ مُظْبَقَةً، أَصَدَ
الْبَابَ وَأَوْصَدَ. ﴿بَعْثَتْهُمْ﴾:
أَحْيَنَاهُمْ. ﴿أَنْكَ﴾: أَكْثَرُ، وَيُقَالُ:
أَحَلُّ، وَيُقَالُ: أَكْثَرُ رَبِيعًا. قَالَ ابْنُ
عَبَّاسٍ: ﴿أَكْلُهَا وَلَمْ تَظْلِمْ﴾: لَمْ
تَنْقُضْ. وَقَالَ سَعِيدٌ، عَنِ ابْنِ
عَبَّاسٍ: ﴿وَالرَّفِيمُ﴾: الْلَّفْحُ مِنْ
رَصَاصٍ. كَتَبَ عَامِلُهُمْ أَسْنَاءُهُمْ ثُمَّ
طَرَحَهُ فِي خِزَانَتِهِ، ﴿فَضَرَبْنَا عَلَىٰ
مَاذَانِهِمْ﴾ فَنَامُوا. وَقَالَ عَيْرُهُ: وَأَلْتُ
ثَئِيلٌ: تَنْجُو. وَقَالَ مُجَاهِدٌ:
﴿مَوْلَا﴾: مُحْرِزاً. ﴿لَا يَسْتَطِيُونَ
سَعَةً﴾: لَا يَعْقِلُونَ.

(١) بَابُ قَوْلِهِ ﴿وَكَانَ الْإِنْسَنُ أَكْثَرَ
شَنْوَجَدَلَ﴾ [٥٤]

٤٧٢٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ
سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ
ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَلَيُّ بْنُ
حُسَيْنٍ أَنَّ حُسَيْنَ ابْنَ عَلَيٍّ أُخْبَرَهُ عَنْ
عَلَيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ
ﷺ طَرَقَهُ وَفَاطِمَةَ، قَالَ: «أَلَا

(1) CHAPTER.

“But man is ever more quarrelsome than anything.” (V.18:54)

4724. Narrated ‘Ali رضي الله عنه that one night Allāh’s Messenger ﷺ came to him and Fātima, and said, “Don’t you (both) offer the (*Tahajjud*) prayer?”⁽¹⁾ ‘Ali said, “When Allāh wishes us to get up, we get up.” The Prophet ﷺ then recited:

“...But man is ever more quarrelsome than anything.” (V.18:54)

(See Vol. 2, *Hadith* No.1127]

(1) (H. 4724) The Prophet ﷺ blamed himself for awakening them and then recited. (V.18:54)

تُصلِّيَانْ؟». [راجع: ١١٢٧]

﴿رَبَّنَا يَالْغَنِيَّ﴾: لَمْ يَسْتَئِنْ،
 يَقَالُ: «فُرُطًا»: نَدَمًا. «سَرَادِفَهَا»
 مِثْلُ السَّرَادِقِ، وَالْحُجْرَةُ الَّتِي تُعْتِيْفُ
 بِالْفَسَاطِيْطِ. «بَعْلَوْرُهُ» مِنَ الْمُحاوَرَةِ
 «وَكَاتَ لَهُ نَمَرٌ فَقَالَ» أَيْ لِكُنْ أَنَا هُوَ
 اللَّهُ رَبِّيْ، ثُمَّ حَذَفَ الْأَلْفَ وَأَدْعَمَ
 إِحْدَى التُّوينَيْنِ فِي الْأُخْرَى «وَفَجَرَنَا
 خَلَالَهُمَا نَهَرًا» تَقُولُ بَيْنَهُمَا نَهَرًا
 «زَلَّا»: لَا يَتَبَعُ فِيهِ قَدْمٌ. «هُنَالِكَ
 الْوَلِيَّةُ»: مَصْدَرُ الْوَلِيِّ وَلَاءً.
 «عَقْبَا»: عَاقِبَةُ، وَعَقْبَيْ وَعَقْبَةُ وَاحِدٌ
 وَهِيَ الْآخِرَةُ. «فُلَّا» قَبْلًا وَقَبْلًا:
 اسْتِئْنَافًا. «لَيَذْهَبُوا»: لَيُزِيلُوا،
 الدَّخْضُ: الرَّلْقُ.

(٢) بَابُ قَوْلِهِ: «وَإِذْ قَالَ مُوسَى
 لِفَتَنَةٍ لَا أَبْرُحُ حَتَّى آتِنَّ مَجَمَعَ
 الْبَحْرَيْنِ أَوْ أَمْقِنَ حُبْقَابًا» [٦٠] زَمَانًا وَجْمَعَهُ أَخْتَابُ.

٤٧٢٥ - حَدَّثَنَا الْحَمَدِيُّ: حَدَّثَنَا
 سُفِيَّانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ:
 أَخْرَنِي سَعِيدُ بْنُ جُبَيرٍ قَالَ: قُلْتُ
 لَابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الِّكَالِيَّ يَزْعُمُ
 أَنَّ مُوسَى صَاحِبَ الْخَضِيرِ لَيْسَ هُوَ
 مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ، فَقَالَ
 ابْنُ عَبَّاسٍ: كَذَبَ عَدُوُ اللَّهِ، حَدَّثَنِي
 أَبْيَ بْنُ كَعْبٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ
 يَقُولُ: «إِنَّ مُوسَى قَامَ خَطِيبًا فِي بَنِي

(2) CHAPTER. The Statement of Allāh : تعالى
 “And (remember) when Mūsa (Moses) said
 to his boy-servant: ‘I will not give up
 (travelling) until I reach the junction of the
 two seas or (until) I spend years and years in
 travelling.’” (V.18:60)

4725. Narrated Sa‘id bin Jubair: I said to
 Ibn ‘Abbās, “Nauf Al-Bikālī claims that
 Mūsa (Moses), the companion of Al-Khidr
 was not the Mūsa of the Children of Isrāel.”
 Ibn ‘Abbās said, “The enemy of Allāh (Nauf)
 told a lie.” Narrated Ubayy bin Ka‘b that he
 heard Allāh’s Messenger ﷺ saying, “Mūsa (Moses)
 got up to deliver a speech before the
 Children of Isrāel and he was asked, ‘Who is
 the most learned person among the people?’
 Mūsa (Moses) replied, ‘I (am the most
 learned).’ Allāh admonished him for he did
 not ascribe knowledge to Allāh Alone. So
 Allāh revealed to him:

'At the junction of the two seas there is a slave of Ours who is more learned than you.'

Mūsa (Moses) asked, 'O my Lord, how can I meet him?' Allāh said, 'Take a fish and put it in a basket and then proceed (set out, and where you will lose the fish, you will find him).' So Mūsa (Moses) (took a fish and put it in a basket and) set out along with his boy-servant Yūsha' bin Nūn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allāh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsa (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning, Mūsa (Moses) asked his boy-servant 'Bring us our early meal; truly, we have suffered much fatigue, in this, our journey.' (V.18:62)

Mūsa (Moses) did not get tired till he had passed the place which Allāh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish, and for Mūsa (Moses) and his boy-servant there was astonishment. Mūsa (Moses) said, 'That is what we have been seeking.' So, they went back retracing their footsteps. (V.16:64) They both returned, tracing their footsteps till they reached the rock. Behold! There they found a man covered with a garment. Mūsa (Moses) greeted him. Al-Khidr said astonishingly, 'Is there such a greeting in

إِسْرَائِيلَ، فَسُئِلَ: أَئِ النَّاسُ أَعْلَمُ؟
فَقَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَ
الْعِلْمَ إِلَيْهِ. فَأَوْحَى اللَّهُ إِلَيْهِ إِنَّ لِي
عَبْدًا يُمَجِّمِعَ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ.
قَالَ مُوسَى: يَا رَبَّ فَكَيْفَ لِي بِهِ؟
قَالَ: تَأْخُذُ مَعَكَ حُوتًا فَتَجْعَلُهُ فِي
مِكْتَلٍ فَعَيْثُمَا فَقَدِّتُ الْحُوتَ فَهُوَ ثَمَّ
فَأَخَذَ حُوتًا فَجَعَلَهُ فِي مِكْتَلٍ ثُمَّ انطَّلَقَ
وَانطَّلَقَ مَعَهُ بَقِيَّاهُ يُوْشَعَ بْنُ نُونٍ حَتَّى
إِذَا أَتَيَا الصَّخْرَةَ وَصَعَا رُؤُوسُهُمَا
فَنَامَا، وَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ
فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ ﴿فَأَخَذَ
سَيِّلَهُ فِي الْبَحْرِ سَرِيًّا﴾ وَأَمْسَكَ اللَّهُ عَنِ
الْحُوتِ جِرْيَةَ الْمَاءِ فَصَارَ عَلَيْهِ مِثْلَ
الْطَّاقِ. فَلَمَّا اسْتَيقَظَ نُوسَيْ صَاحِبُهُ أَنَّ
يُخْرِجَهُ بِالْحُوتِ فَانطَّلَقا بِقِيَّةٍ يَوْمَهُما
وَلَيْلَتَهُما حَتَّى إِذَا كَانَ مِنَ الْغَدَقِ
مُوسَى لِفَتَاهُ: ﴿عَلَيْنَا عَذَابٌ نَّا لَقَدْ لَقِينَا
مِنْ سَفَرِنَا هَذَا نَصَبًا﴾ قَالَ: وَلَمْ يَجِدْ
مُوسَى التَّصَبَ حَتَّى جَاءَرَ الْمَكَانَ
الَّذِي أَمَرَ اللَّهُ بِهِ. فَقَالَ لَهُ فَتَاهُ:
﴿أَرَيْتَ إِذْ أَوْنَتَ إِلَى الصَّخْرَةِ قَلَقَ سَبِّ
الْحُوتَ وَمَا أَسْنَيْتَ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرُ
وَأَخَذَ سَيِّلَهُ فِي الْبَحْرِ عِيًّا﴾ قَالَ:
فَكَانَ لِلْحُوتِ سَرِيًّا وَلِمُوسَى وَلِفَتَاهُ
عَجَباً. فَقَالَ مُوسَى: ﴿هُذِّلَكَ مَا كُنَّا نَبْغِ
فَازِنَّا عَلَى ءَانَارِهِمَا فَصَصَّا﴾ قَالَ: رَجَعَا
يَقْصَانِ آثارَهُمَا حَتَّى انتَهَيَا إِلَى

your land?' Müsa (Moses) said, 'I am Müsa.' He said, 'Are you the Müsa (Moses) of the Children of Isrâ'el?' Müsa (Moses) said, 'Yes,' and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught.'

Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Müsa (Moses)! I have some of Allâh's Knowledge which He has bestowed upon me, but you do not know it; and you too, have some of Allâh's Knowledge which He has bestowed upon you, but I do not know it.' Müsa (Moses) said, 'If Allâh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69)

Al-Khidr said to him, 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70) After that both of them proceeded along the seacoast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Müsa (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Müsa (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing).' (V.18:71)

Al-Khidr said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:72) Müsa (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).'" (V.18:73)

Allâh's Messenger ﷺ said, "The first excuse given by Müsa (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak

الصخّرة فإذا رجُل مُسجّي ثوبًا، فَسَلَمَ عَلَيْهِ مُوسَى فَقَالَ الْحَضِيرُ: وَأَنِي بِأَرْضِكَ السَّلَامُ؟ قَالَ: أَنَا مُوسَى، قَالَ: مُوسَى بْنَي إِسْرَائِيلَ؟ قَالَ: نَعَمْ أَتَيْتُكَ لِتَعْلَمَنِي مِمَّا عَلِمْتَ رَشِدًا، قَالَ: **إِنَّكَ لَنْ تَسْطِعَ مَعِي صَبَرًا** يَا مُوسَى إِنِّي عَلَى عِلْمٍ مِّنْ عِلْمِ اللَّهِ عَلِمْنِيهِ لَا تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلَى عِلْمٍ مِّنْ عِلْمِ اللَّهِ عَلِمْكَ اللَّهُ لَا أَعْلَمُهُ، فَقَالَ مُوسَى: **سَاجِدْنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا** فَقَالَ لَهُ الْحَضِيرُ: فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا. فَانظَلَّا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ. فَمَرَّتْ سَفِينَةٌ فَكَلَمُوهُمْ أَنْ يَحْمِلُوهُمْ فَعَرَفُوا الْحَضِيرَ فَحَمَلُوهُ بَعْدَرَ نَوْلٍ، فَلَمَّا رَكِبا فِي السَّفِينَةِ لَمْ يَفْجُأْ إِلَّا وَالْحَضِيرُ قَدْ قَلَعَ لَوْحًا مِّنَ الْوَاحِ السَّفِينَةِ بِالْقَدْوُمِ. فَقَالَ لَهُ مُوسَى: فَوْزُ حَمَلُونَا بَعْدِرَ نَوْلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَحَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِثْرًا. قَالَ: **إِنَّكَ أَقْلَى إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا** قَالَ: **لَا تُؤَاخِذنِي بِمَا نَسِيْتُ وَلَا تُرْهِقنِي مِنْ أَمْرِي عَسْرًا** قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَكَانَتِ الْأُولِي مِنْ مُوسَى نِسْيَانًا». قَالَ: وَجَاءَ عَصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَنَقَرَ فِي الْبَحْرِ نَقْرَةً. فَقَالَ لَهُ الْحَضِيرُ: ما

once in the sea. Al-Khiḍr said to Mūsa (Moses), ‘My Knowledge and your knowledge, compared to Allāh’s Knowledge is like what this sparrow has taken out of the sea.’ Then they both got out of the ship, and while they were walking on the sea-shore, Al-Khiḍr saw a boy playing with other boys. Al-Khiḍr got hold of the head of that boy and pulled it out with his hands and killed him. Mūsa (Moses) said, ‘Have you killed an innocent person who had killed none! Verily, you have committed a *Nukr* (a great *Munkar*—prohibited, evil dreadful thing).’ (V.18:74) He said, ‘Did I not tell you that you would not be able to have patience with me?’ (V.18:75) (The subnarrator said, ‘The second blame was stronger than the first one). Mūsa (Moses) said, ‘If I ask you about anything after this, keep me not in your company, you have received an excuse from me.’ (V.18:76)

Then they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77)

(Al-Khiḍr) set it up straight with his own hands. Mūsa (Moses) said, ‘We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.’ (Al-Khiḍr) said, ‘This is the parting between me and you... (up to) ... that is the interpretation of (those things) over which you were unable to hold patience.’” (V.18:78-82)

Allāh’s Messenger ﷺ said, “We wished Mūsa (Moses) had more patience so that Allāh might have described to us more about their story.”

عَلِمْتَ وَعَلِمْتَ مِنْ عِلْمِ اللَّهِ إِلَّا مُثُلُّ ما
نَقَصَ هَذَا الْعُصْفُورُ مِنْ هَذَا الْبَحْرِ،
ثُمَّ خَرَجَا مِنَ السَّفِيَّةِ. فَبَيْنَا هُمَا
يَمْشِيَانِ عَلَى السَّاحِلِ إِذْ بَصَرَ الْخَضِرُ
غُلَامًا يَلْعَبُ مَعَ الْغَلْمَانِ، فَأَخَذَ
الْخَضِرُ رَأْسَهُ بِيَدِهِ فَاقْتَلَهُ بِيَدِهِ فَقَتَلَهُ.
فَقَالَ لَهُ مُوسَى : ﴿أَفَلَمْ تَفْتَأِرْ زَكَةً لِغَيْرِ
نَفْسٍ لَقَدْ جِئْتَ شَيْئًا ثُكْرًا﴾ قَالَ : ﴿إِنَّ
أَقْلَ لَكَ إِنَّكَ لَنْ تَسْتَطِعَ مَيِّتَ صَدَرًا﴾
قَالَ : وَهُذَا أَشَدُّ مِنِ الْأُولَى قَالَ : ﴿إِنْ
سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصْبِحَنِي قَدْ
بَلَغْتَ مِنَ الْذِي عَذَرَ﴾ فَأَنْظَلَهَا حَتَّى إِذَا
أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعُهَا أَهْلَهَا فَأَبْرَأَهُ
يُصْبِقُهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ
يَنْقُضَ - قَالَ : مَا تُلْ - فَقَامَ الْخَضِرُ
فَأَقْامَهُ بِيَدِهِ، فَقَالَ مُوسَى : قَوْمٌ
أَيْتَنَا هُمْ فَلَمْ يُظْعِمُونَا وَلَمْ يُصْبِقُونَا لَوْ
شَيْئٌ لَا تَحْدُثَ عَلَيْهِ أَجْرًا، قَالَ :
﴿هَذَا فَرَاقٌ بَيْنِ وَيْنَكَ إِلَى قَوْلِهِ :
وَذَلِكَ تَأْوِيلُ مَا لَمْ سَطَعَ عَلَيْهِ صَدَرًا﴾
فَقَالَ رَسُولُ اللَّهِ ﷺ : وَدَدْنَا أَنَّ
مُوسَى كَانَ صَبَرَ حَتَّى يُقْضَى اللَّهُ عَلَيْنَا
مِنْ خَبَرِهِمَا .

قَالَ سَعِيدُ بْنُ حُبَيْرٍ : فَكَانَ ابْنُ
عَبَّاسٍ يَقْرَأُ (وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ
كُلَّ سَفِيَّةٍ صَالِحةٍ غَصْبًا) وَكَانَ يَقْرَأُ
(وَأَمَّا الْغَلْمَانُ فَكَانَ كَافِرًا وَكَانَ أَبُواهُ
مُؤْمِنَينِ). [راجع : ٧٤]

(3) CHAPTER. The Statement of Allāh : تعالى : “But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.” (V.18:61)

4726. Narrated Ibn Juraij: Ya'lā bin Muslim and 'Amr bin Dīnār and some others narrated the narration of Sa'īd bin Jubair.

Narrated Sa'īd: While we were at the house of Ibn 'Abbās, Ibn 'Abbās said, “Ask me (any question).” I said, “O Abū 'Abbās! May Allāh let me be sacrificed for you! There is a man at Kūfa, who is a story-teller called Nauf; who claims that he (Al-Khidr's companion) is not Mūsa (Moses) of Banī Isrāel.” As for 'Amr, he said to me, “Ibn 'Abbās said, (Nauf) the enemy of Allāh told a lie.” But Ya'lā said to me: Ibn 'Abbās said: Ubayy bin Ka'b said: Allāh's Messenger ﷺ said, “Once, (Mūsa) (Moses) preached the people till their eyes shed tears and their hearts became tender, whereupon he finished his *Khuiba* (religious talk). Then a man came to Mūsa (Moses) and asked, ‘O Allāh's Messenger! Is there anyone on the earth who is more learned than you?’ Mūsa (Moses) replied, ‘No.’ So, Allāh admonished him, for he did not ascribe all knowledge to Allāh. It was said (on behalf of Allāh), ‘Yes, (there is a slave of Ours who knows more than you).’ Mūsa (Moses) said, ‘O my Lord! Where is he?’ Allāh said, ‘At the junction of the two seas.’ Mūsa (Moses) said, ‘O my Lord! Tell me of a sign whereby I will recognize the place.’” 'Amr said to me: Allāh said, “That place will be where the fish will leave you.” Ya'lā said to me, “Allāh said (to Mūsa) (Moses), ‘Take a dead fish (and your goal will be) the place where it will become alive.’” So Mūsa (Moses) took a fish

(٣) بَابُ قَوْلِهِ: «فَلَمَّا يَلْقَى مَجْمَعَ بَيْنَهُمَا سَيِّئًا حُوتَهُمَا فَأَخْذَ سَيِّلَهُ فِي الْبَرِّ سَرَّابًا» (٦١) [٦١] مَذَهِبًا، يَشْرُبُ: يَسْلُكُ، وَمِنْهُ: «وَسَارَتِ بِالنَّهَارِ».

٤٧٢٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ : أَنَّ ابْنَ جُرَيْجَ أَخْبَرَهُمْ قَالَ : أَخْبَرَنِي يَعْلَمُ بْنُ مُسْلِمٍ وَعَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَزِيدُ أَحْدَهُمَا عَلَى صَاحِبِهِ وَغَيْرُهُمَا قَدْ سَمِعْتُهُ يُعَدِّهُ عَنْ سَعِيدٍ قَالَ : إِنَّا لَعِنْدَ ابْنِ عَبَّاسٍ فِي بَيْتِهِ . إِذَا قَالَ : سَلْوَنِي ، قُلْتُ : أَيْ أَبَا عَبَّاسٍ جَعَلَنِي اللَّهُ فَدَاءَكَ بِالْكُوفَةِ رَجُلًا قَاصِاً يَقَالُ لَهُ : تَوْفُّ ، يَرْعِمُ أَنَّهُ لَيْسَ بِمُوسَى بْنِ إِسْرَائِيلَ ، أَمَّا عَمْرُو فَقَالَ لِي : قَالَ : قَدْ كَذَبَ عَدُوُ اللَّهِ . وَأَمَا يَعْلَمُ فَقَالَ لِي : قَالَ ابْنُ عَبَّاسٍ : حَدَّثَنِي أَبُي بْنُ كَعْبٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مُوسَى رَسُولُ اللَّهِ ﷺ» ، قَالَ : ذَكَرَ النَّاسُ يَوْمًا حَتَّى إِذَا فَاضَتِ الْعَيُونُ وَرَقَتِ الْقُلُوبُ ، وَلَى فَأَذْرَكَهُ رَجُلٌ فَقَالَ : أَيْ رَسُولُ اللَّهِ ، هَلْ فِي الْأَرْضِ أَحَدُ أَعْلَمُ مِنْكَ؟ قَالَ : لَا ، فَتَبَّعَ عَلَيْهِ إِذَا لَمْ يَرُدَّ الْعِلْمَ إِلَى اللَّهِ . قَيْلٌ : بَلِي ، قَالَ : أَيْ رَبٌ ، فَأَيْنَ؟ قَالَ : يَمْجَمِعُ السَّعْرَانِ ، قَالَ : أَيْ رَبٌ أَجْعَلَ لِي عَلَمًا أَعْلَمُ ذَلِكَ مِنْهُ» ، فَقَالَ لِي عَمْرُو : قَالَ : «حَيْثُ

and put it in a basket and said to his boy-servant "I don't want to trouble you, except that you should inform me as soon as this fish leaves you." He said (to Mūsa) (Moses), "You have not demanded too much." And that is as mentioned by Allāh :

"And (remember) when Mūsa (Moses) said to his boy-servant.." (V.18:60) Yūsha' bin Nūn. (Sa'íd did not state that). The Prophet ﷺ said, "While the boy-servant was in the shade of the rock at a wet place, the fish slipped out (alive) while Mūsa (Moses) was sleeping. His boy-servant said (to himself), 'I will not wake him,' but when he woke up, he forgot to tell him. The fish slipped out and entered the sea. Allāh stopped the flow of the sea where the fish was, so that its trace looked as if it was made on a rock." 'Amr, forming a hole with his two thumbs and index fingers, said to me, "Like this, as if its trace was made on a rock." Mūsa (Moses) said, "We have suffered much fatigue on this, our journey." (This was not narrated by Sa'íd). Then they returned back and found Al-Khiḍr. 'Uthmān bin Abī Sulaimān said to me, (they found him) on a green carpet in the middle of the sea. Al-Khiḍr was covered with his garment with one end under his feet and the other end under his head. When Mūsa (Moses) greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Mūsa (Moses) said, 'I am Mūsa (Moses).' Al-Khiḍr said, 'Are you the Mūsa (Moses) of Banī Isrā'el?' Mūsa (Moses) said, 'Yes.' Al-Khiḍr said, 'What do you want?' Mūsa (Moses) said, 'I came to you so that you may teach me something of that knowledge which you have been taught.' Al-Khiḍr said, 'Is it not sufficient for you that the Taurāt (Torah) is in your hands and the Divine Revelation comes to you, O Mūsa

يُفارِقُكَ الْحُوتُ؟'، وَقَالَ لِي يَعْلَمْ :
 «قَالَ: حُذْ حُوتًا مِّنَاهَا حَيْثُ يُنْفَخُ فِيهِ الرُّوحُ، فَأَحَدَ حُوتًا فَجَعَلَهُ فِي مِكْتَلٍ فَقَالَ لِقَتَاهُ: لَا أُكَلِّفُكَ إِلَّا أَنْ تُخْبِرَنِي بِحَيْثُ يُفارِقُكَ الْحُوتُ»، قَالَ: مَا كَلَفْتَ كَثِيرًا فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ:
 «وَإِذَا قَالَ مُوسَى لِقَاتَنَهُ»، يُوشَّعَ بْنُ نُونٍ، لَيَسْتَ عَنْ سَعِيدٍ قَالَ: فَيَمَّا هُوَ فِي طَلْ صَخْرَةٍ فِي مَكَانٍ ثَرِيَانَ إِذْ تَصَرَّبُ الْحُوتُ وَمُوسَى نَائِمٌ، فَقَالَ قَتَاهُ: لَا أُوقِطُهُ حَتَّى إِذَا اسْتَيقَظَ فَنَسِيَ أَنْ يُخْبِرَهُ وَتَضَرَّبُ الْحُوتُ حَتَّى دَخَلَ الْبَحْرَ فَأَمْسَكَ اللَّهُ عَنْهُ جَرْيَةَ الْبَحْرِ حَتَّى كَانَ أَثْرُهُ فِي حَجَرٍ - قَالَ لِي عَمْرُو - هُكْدًا كَانَ أَثْرُهُ فِي حَجَرٍ وَحَلَقَ بَيْنَ إِبْهَامِيَّهُ وَالْتِي تَلِيَانِهِما »لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا« قَالَ: قَدْ قَطَعَ اللَّهُ عَنْكَ النَّصَبَ - لَيَسْتَ هَذِهِ عَنْ سَعِيدٍ - أُخْرَهُ فَرَجَعاً فَوَجَدَا خَضِرَاً - قَالَ لِي عُثْمَانَ بْنَ أَبِي سُلَيْمَانَ - عَلَى طَنْفَسَةٍ خَضْرَاءَ عَلَى كِيدِ الْبَحْرِ - قَالَ سَعِيدُ بْنُ جُبَيْرٍ: مُسَجَّىٌ بَنْوَبِهِ: قَدْ جَعَلَ طَرْفَهُ تَحْتَ رِجْلَهُ وَطَرْفَهُ تَحْتَ رَأْسِهِ فَسَلَمَ عَلَيْهِ مُوسَى فَكَشَفَ عَنْ وَجْهِهِ وَقَالَ: هَلْ بِأَرْضِي مِنْ سَلَامٍ؟ مَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى، قَالَ: مُوسَى بْنِ إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: فَمَا

(Moses)? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea ; Al-Khiḍr then said, 'By Allāh, my knowledge and your knowledge besides Allāh's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the ship, they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khiḍr and said, 'The pious slave of Allāh.' (We said to Sa'īd : "Was that Khiḍr?" He said, "Yes.") The shipmen said, 'We will not get him on board with fare.' Al-Khiḍr scuttled the ship and then plugged the hole with a piece of wood. Mūsa (Moses) said, 'Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing).' (V.18:71) (Mujāhid said, "Mūsa (Moses) said so protestingly.") Al-Khiḍr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72) The first inquiry of Mūsa (Moses) was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Mūsa (Moses) said, 'Call me not to account for what I forgot, and be not hard upon me for my affair (with you).' (V.18:73) (Then) they found a boy and Al-Khiḍr killed him. Ya'lā said : Sa'īd said, 'They found boys playing and Al-Khiḍr got hold of a handsome infidel boy, laid him down and then slew him with a knife. Mūsa (Moses) said, 'Have you killed an innocent person who had killed none?' (18:74). Then they proceeded and found a wall which was on the point of falling down, and Al-Khiḍr set it up straight. Sa'īd moved his hand thus and said, 'Al-Khiḍr raised his hand and the wall became straight. Ya'lā

شأنك؟ قال : حَتَّى لِتُعَلَّمَنِي مَا عُلِّمْتَ رَسَدًا، قال : أَمَا يَكْفِيكَ أَنَّ التَّوْرَاةَ يَبْدِيلُكَ وَأَنَّ الْوَحْيَ يَأْتِيَكَ يَا مُوسَى؟ إِنَّ لِي عِلْمًا لَا يَبْغِي لَكَ أَنْ تَعْلَمَهُ وَإِنَّ لَكَ عِلْمًا لَا يَبْغِي لَيْ أَنْ أَعْلَمَهُ. فَأَخَذَ طَائِرًا بِمِقْنَارِهِ مِنَ الْبَحْرِ، وَقَالَ : وَاللَّهِ مَا عَلِمْتَ وَمَا عَلِمْتُكَ فِي جَبَّ عِلْمِ اللَّهِ إِلَّا كَمَا أَخَذَ هَذَا الطَّائِرًا بِمِقْنَارِهِ مِنَ الْبَحْرِ، حَتَّى إِذَا رَكِبَاهُ فِي السَّيْفَيْةِ وَجَدَ مَعَابِرَ صِغَارًا تَحْمِلُ أَهْلَهُ هَذَا السَّاحِلَ إِلَى أَهْلِهِ هَذَا السَّاحِلِ الْآخَرِ عَرَفَهُ، فَقَالُوا : عَبْدُ اللَّهِ الصَّالِحُ - قَالَ : قُلْنَا لِسَعِيدٍ : حَضِير؟ قَالَ : نَعَمْ - لَا تَحْمِلْهُ بِأَجْرٍ فَخَرَقَهَا وَوَتَّدَ فِيهَا وَتَدًا، قَالَ مُوسَى : «أَخْرَقْنَا لِتُعْرِفَ أَهْلَهَا لَقَدْ حَيْثَ شَيْنَا إِنْكَارًا» - قَالَ مُجَاهِدٌ : مُنْكِرًا - قَالَ : «الَّرَّ أَقْلَى إِنْكَ لَنْ تَسْطِيعَ مَعِي صَبَرًا» كَاتَبَ الْأُولَى نِسْيَانًا، وَالْوُسْطَى شَرْطاً، وَالثَّالِثَةُ عَمْدَاً. قَالَ : «لَا تُؤَاخِذنِي بِمَا سَيِّئَ وَلَا تُرْفَقْنِي مِنْ أَمْرِي عَسْكَرًا» لَقِيَاهُ غُلَامًا فَقَتَلَهُ - قَالَ يَعْلَى : قَالَ سَعِيدٌ - : وَجَدَ عِلْمَانًا يَلْعَبُونَ فَأَخَذَ عَلَامًا كَافِرًا ظَرِيفًا فَأَضْجَعَهُ ثُمَّ ذَبَحَهُ بِالسَّكِينِ. قَالَ : «أَفْلَتَ نَفْسًا رَكِيَّةً بِغَيْرِ نَفْسٍ» لَمْ تَعْمَلْ بِالْحِسْنَةِ - وَابْنُ عَبَّاسٍ قَرَأَهَا : زَكِيَّةً زَاكِيَّةً زَاكِيَّةً

said : 'I think Sa'íd : said, 'Al-Khiḍr touched the wall with his hand and it became straight!' Mūsa (Moses) said to Al-Khiḍr), 'If you had wished, you could have taken wages for it.' Sa'íd said, 'Wages that we might have eaten.' And there was a king behind them.' (V.18:79) And there was in front (ahead) of them . Ibn 'Abbās recited : "As there was a king in front (ahead) of them..."

It is said on the authority of somebody other than Sa'íd that the king was Hudad bin Budad. They say that the boy was called Haisūr. "...As there was a king in front (ahead) of them who seized every ship by force." (V.18:79) So, I wished that if that ship passed by him, he would leave it because of its defect, and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle , and some said with tar. 'His parents were believers, and he (the boy) was a disbeliever and we (Khiḍr) feared lest he would oppress them by rebellion and disbelief.' (V.18:80) (i.e., that their love for him would urge them to follow him in his religion). 'So we (Khiḍr) desired that their Lord (Allāh) should change him for them for one better in righteousness and near to mercy.' (V.18:81). This was in reply to Mūsa's (Moses) saying: Have you killed an innocent person?" (V.18:74) 'Near to mercy' means they will be more merciful to him than they were to the former whom Khiḍr had killed. Someone other than Sa'íd said that they were compensated with a girl. Dāwūd bin Abī 'Āsim said on the authority of more than one that this next child was a girl.

(4) A. CHAPTER. The Statement of Allāh
بَلَى : "So, when they had passed further on (beyond that fixed place), Mūsa (Moses)

مُسْلِمَةً كَفُولَكَ : غُلَامًا زَكِيًّا ، فَانْطَلَقَا
فَوَجَدَا جِنَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ
– قالَ سَعِيدٌ بِيَدِهِ هَكَذَا – وَرَفَعَ يَدَهُ
فَاسْتَقَامَ – قالَ يَعْلَمِي : حَسِيبُتْ أَنَّ
سَعِيدًا قَالَ : فَمَسَحَهُ بِيَدِهِ فَاسْتَقَامَ
﴿لَوْ شِئْتَ لَنَخْذَتَ عَلَيْهِ أَجْرًا﴾ – قالَ
سَعِيدٌ : أَجْرًا نَاكُلُهُ – ﴿وَكَانَ وَرَاهُمْ
مَلِكٌ﴾ وَكَانَ أَمَامَهُمْ – فَرَأَاهَا ابْنُ
عَبَّاسٍ : أَمَامَهُمْ مَلِكٌ . يَزْعُمُونَ عَنْ
غَيْرِ سَعِيدٍ أَنَّهُ هُدَدُ بْنُ بُدَدٍ، الْغَلَامُ
الْمَقْتُولُ : يَزْعُمُونَ اسْمُهُ حَيْسُورُ –
﴿مَلِكٌ يَأْخُذُ كُلُّ سَيِّنَةٍ غَصْبًا﴾ فَأَرَدْتُ
إِذَا هِيَ مَرَّتْ بِهِ أَنْ يَدَعَهَا لِعَيْبِهَا .
فَإِذَا جَاءُوا أَصْلَحُوهَا فَانْتَفَعُوا بِهَا –
وَمِنْهُمْ مَنْ يَقُولُ : سَدُوهَا بِقَارُورَةٍ ،
وَمِنْهُمْ مَنْ يَقُولُ : بِالقارِ – كَانَ أَبُواهُ
مُؤْمِنَينَ وَكَانَ كَافِرًا ﴿فَخَسِيتَا أَنَّ
يُرْهِقُهُمَا طُقِينَا وَكُشْفِرَا﴾ أَنْ يَحْمِلُهُمَا
حُبُّهُ عَلَى أَنْ يَتَابِعَهُ عَلَى دِينِهِ ﴿فَأَرَدْنَا
أَنْ يَتَدَهَّمَا رَهْمَهَا حَيْرًا مِنْهُ رَكْوَةً وَأَقْرَبَ
رُحْمًا ﴽأ﴾ لِقَوْلِهِ : ﴿أَقْلَتْ نَفْسًا زَكِيَّةً﴾
وَأَقْرَبَ رُحْمًا : هُمَا يَهِي أَرْحَمُ مِنْهُمَا
بِالْأَوَّلِ الَّذِي قُتِلَ ، حَخِيرٌ . وَرَأَمَ
غَيْرُ سَعِيدٍ أَنَّهُمَا أُبَدِلَا جَارِيَةً . وَأَتَّا
دَاوُدُ بْنُ أَبِي عَاصِمٍ فَقَالَ عَنْ غَيْرِ
واحِدٍ : إِنَّهَا جَارِيَةٌ . [راجع : ١٧٤]
(٤) بَابُ قَوْلِهِ : ﴿فَلَمَّا جَاءُوا زَكِيًّا
لِفَتْلَهُ إِلَيْنَا عَذَاءً ثَمَّ لَقِيَنَا مِنْ سَقَرِنَا

said to his boy-servant, ‘Bring us our morning meal; truly, we have suffered much fatigue in this, our journey... (up to) ... retracing their footsteps!” (V.18:62,63)

هَذَا نَصِيبًا ﴿٦٣﴾ إِلَى قَوْلِهِ: «فَصَاصًا﴾ [٦٢] مُسْنَعًا: عَمَلًا. حَوْلًا: تَحْوُلًا ﴿قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَى أَثَارِهِمَا فَصَاصًا﴾ [٦٤] نُكْرًا: دَاهِيَةً. يَنْقَضُ: يَنْقَاضُ كَمَا يَنْقَاضُ السُّنْنُ. لَتَخْذُلَ وَاتَّخَذَتْ وَاحِدًا. رُحْمًا مِنَ الرُّحْمِ وَهِيَ أَشَدُ مُبَاغَةً مِنَ الرَّحْمَةِ وَيُظْنَ أَنَّهُ مِنَ الرَّجِيمِ. وَتَدْعُى مَكَةً أَمْ رُحْمًا أَيِ الرَّحْمَةَ تَنْزِلُ بِهَا.

(4) B. CHAPTER. The Statement of Allāh سَالِي: “He said: ‘Do you remember when we betook ourselves to the rock.’” (V.18:63)

4727. Narrated Sa‘id bin Jubair: I said to Ibn ‘Abbās, “Nauf Al-Bakālī claims that Mūsa (Moses) of Banī Isrāel was not Mūsa, (Moses) the companion of Al-Khiḍr.” Ibn ‘Abbās said, “Allāh’s enemy tells a lie!” Ubayy bin Ka'b narrated to us that Allāh’s Messenger ﷺ said, “Mūsa (Moses) got up to deliver a *Khu'iба* (religious talk) before Banī Isrāel and he was asked: Who is the most learned person among the people? Mūsa (Moses) replied, ‘I (am the most learned).’ Allāh then admonished Mūsa (Moses) for he did not ascribe all knowledge to Allāh Alone. (Then) came the Divine Revelation:

‘Yes, one of Our slaves at the junction of the two seas is more learned than you.’

“Mūsa (Moses) said, ‘O my Lord! How can I meet him?’ Allāh said, ‘Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place).’ So Mūsa (Moses) set out along with his boy-servant Yūsha‘ bin Nūn, and they carried with them a fish till they reached a rock and rested there. Mūsa (Moses) put his head down and slept.

(٤) بَابُ قَوْلِهِ تَعَالَى: ﴿قَالَ أَرَيْتَ إِذْ أَوْتَنَا إِلَى الصَّخْرَةِ﴾ إِلَى آخِرِهِ.
٤٧٢٧ - حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ
قَالَ: حَدَّثَنِي سُعْدِيَانُ بْنُ عُبَيْدَةَ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ
قَالَ: قُلْتُ لِابْنِ عَبَاسٍ: إِنَّ نَوْفًا
الْبَكَالِيَّ يَزْعُمُ أَنَّ مُوسَى نَبِيُّ اللَّهِ لَيْسَ
بِمُوسَى الْخَضِيرِ، فَقَالَ: كَذَبَ عَدُوُ
اللَّهِ، حَدَّثَنَا أَبْيَ بْنُ كَعْبٍ، عَنْ رَسُولِ
اللَّهِ ﷺ قَالَ: «قَامَ مُوسَى خَطِيبًا فِي
بَنِي إِسْرَائِيلَ فَقَبِيلَ لَهُ: أَيُّ النَّاسِ
أَعْلَمُ؟ قَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ
لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، وَأَوْحَى إِلَيْهِ: بَلِي
عَبْدٌ مِنْ عِبَادِي بِمَجْمَعِ الْبَخْرَيْنِ هُوَ
أَعْلَمُ مِنْكَ. قَالَ: أَيْ رَبُّ، كَيْفَ
السَّبِيلُ إِلَيْهِ؟ قَالَ: تَأْخُذُ حُوتًا فِي
مِكْتَلٍ فَحِيشُمَا فَقَدْتَ الْحُوتَ فَاتَّبَعْتُهُ.
قَالَ: فَخَرَجَ مُوسَى وَمَعْهُ فَتَاهُ يُوشَعُ

(Sufyān, a subnarrator said that somebody other than ‘Amr said), ‘At the rock there was a water spring called *Al-Hayāt*, and none came in touch with its water but became alive. So, some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea.’ When Mūsa (Moses) woke up, he asked his boy-servant, ‘Bring our morning meal...’ (V.18:62). The narrator added: Mūsa (Moses) did not suffer from fatigue except after he had passed the place he had been ordered to observe. His boy-servant Yūsha‘ bin Nūn said to him, ‘Do you remember when we betook ourselves to the rock? I did indeed forget the fish...’ (V.18:63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So, there was an astonishing event for his boy-servant and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Mūsa (Moses) greeted him. The man said astonishingly, ‘Is there any such greeting in your land?’ Mūsa (Moses) said, ‘I am Mūsa (Moses).’ The man said, ‘Mūsa (Moses) of Banī Isrāel?’ Mūsa (Moses) said, ‘Yes,’ and added, ‘may I follow you so that you teach me something of the knowledge which you have been taught (by Allāh)?’ (V.18:66). Al-Khiḍr said to him, ‘O Mūsa! (Moses) You have something of Allāh’s Knowledge which Allāh has taught you and which I do not know; and I have something of Allāh’s Knowledge which Allāh has taught me and which you do not know.’ Mūsa (Moses) said, ‘But I will follow you.’ Al-Khiḍr said, ‘Then, if you follow me, ask me not about anything till I myself mention it to you’ (V.18:70). After that both of them proceeded along the sea-shore. There passed by them a ship whose crew recognized Al-

بن نُونِ وَمَعْهُمَا الْحُوتُ حَتَّى اتَّهَى
إِلَى الصَّخْرَةِ فَنَزَلَ عِنْدَهَا. قَالَ:
فَوَضَعَ مُوسَى رَأْسَهُ فَنَامَ. - قَالَ
سُفِيَّانُ: وَفِي حَدِيثِ غَيْرِ عَمْرِي قَالَ:
وَفِي أَصْلِ الصَّخْرَةِ عَيْنٌ يُقَالُ لَهَا:
الْحَيَاةُ، لَا يُصِيبُ مِنْ مائَهَا شَيْءٌ إِلَّا
حَيَّيٌ. فَأَصَابَ الْحُوتَ مِنْ ماءِ تِلْكَ
الْعَيْنِ - قَالَ: فَتَحَرَّكَ وَأَسْلَلَ مِنَ
الْمِكْتَلِ فَدَخَلَ الْبَحْرَ فَلَمَّا اسْتَيقَظَ
مُوسَى (قَالَ لِفَتَلَةَ إِنَّا عَذَّبَنَا)
الآيَةِ. قَالَ: وَلَمْ يَجِدِ النَّصْبَ حَتَّى
جَاؤَرَ مَا أَمْرَ بِهِ. قَالَ لَهُ فَتَاهُ يُوشَعُ
بْنُ نُونٍ: «أَرَيْتَ إِذَا أَوْتَنَا إِلَى الصَّخْرَةِ
فَإِنِّي نَسِيَتُ الْحُوتَ» الآيَةِ، قَالَ: فَرَجَعاً
يَتَّصَانُ فِي آثَارِهِمَا فَوَجَدَا فِي الْبَحْرِ
كَالْطَّاقِ مَمَّرَ الْحُوتِ. فَكَانَ لِفَتَاهُ
عَجَباً وَلِلْحُوتِ سَرَباً، قَالَ: فَلَمَّا
اتَّهَى إِلَى الصَّخْرَةِ إِذَا هُمَا بِرَجْلِ
مَسْحَحٍ بِثَوْبٍ فَسَلَّمَ عَلَيْهِ مُوسَى،
قَالَ: وَأَنَّى بِأَرْضِكَ السَّلَامُ. فَقَالَ:
أَنَا مُوسَى، قَالَ: مُوسَى بْنِي
إِسْرَائِيلَ؟ قَالَ: نَعَمْ. قَالَ: هَلْ
أَتَيْتُكَ عَلَى أَنْ تَعْلَمَنِي مَا عَلِمْتَ
رُشْدًا؟ قَالَ لَهُ الْحَاضِرُ: يَا مُوسَى
إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلِمْكَهُ اللَّهُ
لَا أَعْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ
عَلِمْنِيهِ اللَّهُ لَا تَعْلَمُهُ. قَالَ: بَلْ
أَتَيْتُكَ، قَالَ: فَإِنِّي أَتَبَعْتُنِي فَلَا تَسْأَلْنِي

Khiḍr and received them on board. A sparrow came and sat on the edge of the ship and dipped its beak into the sea. Al-Khiḍr said to Mūsa (Moses), ‘My knowledge and your knowledge and all the creation’s knowledge compared to Allāh’s Knowledge is not more than the water taken by this sparrow’s beak.’ Then Mūsa (Moses) was startled by Al-Khiḍr’s action of taking an adze and scuttling the boat with it. Mūsa (Moses) said to him, ‘Have you scuttled it in order to drown its people?...’ (V.18:71)

“Then they both proceeded and found a boy playing with other boys. Al-Khiḍr took hold of him by the head and cut it off. Mūsa (Moses) said to him, ‘Have you killed an innocent person who has killed none? Verily, you have committed a thing *Nukr* (a great *Munkar* — prohibited, evil, dreadful thing)!’ (V.18:74)

He said, ‘Did I not tell you that you can have no patience with me ... (up to) ... but they refused to entertain them. Then they found therein a wall about to collapse...’ (V.18:75-77)

“Al-Khiḍr moved his hand thus and set it upright (repaired it). Mūsa (Moses) said to him, ‘When we entered this town, they neither gave us hospitality nor fed us; if you had wished, surely, you could have taken wages for it.’ (Al-Khiḍr said) ‘This is the parting between you and me. I will tell you the interpretation of (those) things about which you were unable to hold patience.’ (V.18:78)

Allāh’s Messenger ﷺ said, “We wished that Mūsa (Moses) could have been more patient, so that He (Allāh) could have described to us more about their story.”

Ibn ‘Abbās used to recite :

“...As there was a king in front (ahead) of them who seized every ship by force.”

عَنْ شَيْءٍ حَتَّى أَحْدِثَ لَكَ مِنْهُ ذِكْرًا .
 فَانْظَلَقَا يَمْشِيَانِ عَلَى السَّاحِلِ فَمَرَأَ
 بِهِمَا سَفِينَةً فَعَرَفَ الْخَضْرُ فَحَمَلُوهُمْ
 فِي سَفِينَتِهِمْ بَعْيَرْ نَوْلِ - يَقُولُ : بَعْيَرْ
 أَجْرُ - فَرَبِّكَا السَّفِينَةَ . قَالَ : وَوَقَعَ
 عَصْفُورٌ عَلَى حَرْفِ السَّفِينَةِ فَعَمَّسَ
 مِنْقَارَهُ فِي الْبَحْرِ فَقَالَ الْخَضْرُ
 لِمُوسَى : مَا عِلْمُكَ وَعَلِمْتَ وَعَلِمْ
 الْخَلَاثِقِ فِي عِلْمِ اللَّهِ إِلَّا مِقْدَارٌ مَا
 عَمَّسَ هَذَا الْعَصْفُورُ مِنْقَارَهُ . قَالَ :
 فَلَمْ يَفْجُأْ مُوسَى إِذْ عَمَدَ الْخَضْرُ إِلَى
 قَدْوَمِ فَخَرَقَ السَّفِينَةَ ، فَقَالَ لَهُ
 مُوسَى : قَوْمٌ حَمَلُونَا بَعْيَرْ نَوْلِ عَمَدْتَ
 إِلَى سَفِينَتِهِمْ «أَخْرَقْنَا لِتُغَرِّ أَهْلَهَا لَقَدْ
 جَهَتْ» ، الْآيَةَ . فَانْظَلَقَا إِذَا هُمَا بِغَلَامٍ
 يَلْعَبُ مَعَ الْعِلْمَانِ . فَأَخَذَ الْخَضْرُ
 بِرَأْسِهِ فَقَطَعَهُ . قَالَ لَهُ مُوسَى : «أَقْتَلْتَ
 نَفْسًا رَّكِيْتَهُ بَعْيَرْ نَفِسٍ لَقَدْ جَهَتْ شَيْئًا
 ثُكْرًا ، ☀ قَالَ الْمَرْأَةُ أَقْلَ لَكَ إِنَّكَ لَنْ
 تَسْتَطِعَ مَعِي صَنِيرًا ﴿٧٦﴾ إِلَى قَوْلِهِ :
 «فَأَبْوَا أَنْ يُضَيْقُهُمَا فَوَجَدَا فِيهَا جِدَارًا
 يُرِيدُ أَنْ يَقْضَى» فَقَالَ يَبْدِي هَكَذَا
 فَأَقَمَهُ ، فَقَالَ لَهُ مُوسَى : إِنَّا دَحَلْنَا
 هَذِهِ الْقَرْيَةَ فَلَمْ يُضَيْقُونَا وَلَمْ يُطْمِعُونَا
 «لَوْ شِئْتَ لَتَنْخَذَتْ عَلَيْهِ أَجْرًا» ، قَالَ هَذَا
 فِرَاقٌ يَبْيَقُ وَيَتَنَكَّ سَانِيْتَكَ يَتَأْوِيلُ مَا لَمْ
 تَسْتَطِعَ عَلَيْهِ صَنِيرًا ﴿٧٧﴾ فَقَالَ رَسُولُ
 اللَّهِ ﷺ : «وَدَدْنَا أَنَّ مُوسَى صَرَّ حَتَّى

As for the boy, he was a disbeliever.

(5) CHAPTER. The Statement of Allāh : تعالى الله عزوجل : “Say (O Muḥammad ﷺ) : ‘Shall We tell you the greatest losers in respect of (their) deeds?’” (V.18 :103)

4728. Narrated Muṣ‘ab: I asked my father, “Was the Verse — ‘Say (O Muḥammad ﷺ): Shall We tell you the greatest losers in respect of their deeds?’ (V.18 :103) revealed regarding Al-Harūriyya?” He said, “No, but it was revealed regarding the Jews and the Christians, for the Jews disbelieved Muḥammad ﷺ and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al-Harūriyya are those people who break their pledge to Allāh after they have confirmed that they will fulfil it, and Sa‘d used to call them *Al-Fāsiqīn* (evildoers who forsake Allāh’s obedience).”

(6) CHAPTER. “They are those who deny in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain...” (V.18 :105)

4729. Narrated Abū Hurairah رضي الله عنه : Allāh’s Messenger ﷺ said, “On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allāh.” And then the Prophet ﷺ said: “Read (or recite): ‘And on the Day of Resurrection, We shall assign no weight for them.’” (V.18 :105)

يُقْصَى عَلَيْنَا مِنْ أَمْرِهِمَا». قَالَ: وَكَانَ ابْنُ عَبَّاسٍ يَقْرَأُ «وَكَانَ وَرَاءَهُمْ مَلَكٌ يَأْخُذُ كُلَّ سَفِيْتَهُ» صَالِحَةً «غَصَّبًا» وَأَمَّا الْعَلَامُ فَكَانَ كَافِرًا. [راجع: ٧٤]

(٥) بَابُ قَوْلِهِ: «فَلَمْ تُنْتَهُمْ بِالْأَخْسَرِينَ أَعْدَلًا» [١٠٣]

٤٧٢٨ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرُو، عَنْ مُضَبَّعَ قَالَ: سَأَلْتُ أَبِي «فَلَمْ هَلْ تُنْتَهُمْ بِالْأَخْسَرِينَ أَعْدَلًا» هُمُ الْحَرُورِيَّةُ؟ قَالَ: لَا، هُمُ الْيَهُودُ وَالنَّصَارَى. أَمَّا الْيَهُودُ فَكَذَّبُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَمَّا النَّصَارَى كَفَرُوا بِالْجَنَّةِ وَقَالُوا: لَا طَعَامٌ فِيهَا وَلَا شَرَابٌ. وَالْحَرُورِيَّةُ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيشَاقِهِ، وَكَانَ سَعْدٌ يُسَمِّيهِمُ الْفَاسِقِينَ.

(٦) بَابُ: «أُولَئِكَ الَّذِينَ كَفَرُوا بِيَنِيتِ رَبِّهِمْ وَلِقَائِهِ فَعِطْتُمْ أَعْنَاثَهُمْ» الآية [١٠٥]

٤٧٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا الْمُغَиْرَةُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبُو الرَّنَادُ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّهُ لِيَأْتِي الرَّجُلُ

العظيمُ التَّمِيمُ يَوْمَ القيمةِ لَا يَرِنُ
عِنْهُ اللَّهُ جَنَاحَ بَعْوَضِيَةٍ. وَقَالَ: أَفَرَوْا
﴿فَلَا تُقْبِلُهُمْ يَوْمَ القيمةِ وَرَبِّهِ﴾.
وَعَنْ يَحْيَى بْنِ بُكَيْرٍ، عَنْ الْمُغَيْرَةِ
بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزَّنَادِ مُثْلَهُ.

(19) SŪRAT Kāf-Hā-Tā-'Aīn-Śād (MARYAM) (Mary)

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

(١٩) سورة كهيعص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسَ: «أَشْعَعُ يَوْمَ
وَأَيْضَرُ»، اللَّهُ يَقُولُهُ وَهُمُ الْيَوْمُ لَا
يَسْمَعُونَ وَلَا يُصْرُوْنَ فِي ضَلَالٍ
مُّبِينٍ: يَعْنِي قَوْلَهُ: «أَشْعَعُ يَوْمَ وَأَيْضَرُ»
الْكُحَّارُ يَوْمَئِذٍ أَسْمَعُ شَنِيءً وَأَبْصَرُهُ.
﴿لَا زَحْنَكَ﴾: لَا شُتْمَنَكَ. ﴿وَرَبِّيَا﴾:
مَنْظَرًا. وَقَالَ أَبُو وَاثِلٍ: عَلِمْتُ مُرِيمَ
أَنَّ التَّعْيَيْ ذُو عُقْيَيْ حَتَّى قَالَتْ: «إِنِّي
أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقْنِيَّ»
وَقَالَ ابْنُ عَيْنَيَّةَ: «تَوْرُّتُمْ أَذَا»:
تُرْعِجُهُمْ إِلَى الْمَعَاصِي إِذْعاجًا.
وَقَالَ مُجَاهِدٌ: «إِذَا»: عَوْجًا. وَقَالَ
ابْنُ عَبَّاسَ: «وَزِدَا»: عَطَاشًا.
﴿أَشْتَأَ﴾: مَالًا. «إِذَا»: قَوْلًا
عَظِيمًا. «رِكَازًا»: صَوْنًا. وَقَالَ
غَيْرَهُ: «غَيَّا»: خُسْرَانًا. «وَنِيكَا»:
جَمَاعَةً بَاكِ. «صِلَيَا»: صَلَيَ يَضْلَى.
﴿نَيَّا» - وَالنَّادِي وَاحِدٌ - مَجْلِسًا.

(1) CHAPTER. The Statement of Allāh عز وجل :

"And warn them (O Muhammad ﷺ) of the Day of grief and regrets..." (V.19:39)

4730. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه said, "Allāh's Messenger ﷺ said, "On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them would have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.'"

Then the Prophet ﷺ recited: "And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness and they believe not." (V.19:39)

(2) CHAPTER. The Statement of Allāh تعالى :

"And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us and what is between those two..." (V.19:64)

4731. Narrated Ibn 'Abbās رضي الله عنهما said to Jibril (Gabriel), "What prevents you from visiting us more often than you visit us now?" So there was revealed:

(١) بَابُ قَوْلِهِ عَزَّ وَجَلَّ : «وَأَنذِرْهُمْ يَوْمَ الْحُسْنَةِ» [٢٩] ،

٤٧٣٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غَيَاثٍ: حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِالْمَوْتِ كَهَيْثَةً كَبَيْشَ أَمْلَحَ فَيُنَادِي مُنَادِيٌّ يَا أَهْلَ الْجَنَّةِ، فَيَشْرِبُونَ وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ. ثُمَّ يُنَادِي: يَا أَهْلَ النَّارِ، فَيَشْرِبُونَ وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ، فَيَدْبَعُ. ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتٌ. وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتٌ، ثُمَّ قَرَا «وَأَنذِرْهُمْ يَوْمَ الْحُسْنَةَ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ» وَهُؤُلَاءِ فِي غَفْلَةٍ أَهْلُ الدُّنْيَا، وَهُمْ لَا يُؤْمِنُونَ».

(٢) بَابُ قَوْلِهِ : «وَمَا نَنْزَلْ إِلَّا يَأْمِرُ رِئَكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ» [٦٤] ،

٤٧٣١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ قَالَ: سَمِعْتُ أَبِي، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ

"And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us..." (V.19:64)

الله تعالى عنْهُ: قالَ النَّبِيُّ ﷺ لِجَرِيلَ: «مَا يَمْلُكُ أَنْ تَرَوْنَا أَثْرَ مَا تَرُورُنَا؟» فَنَزَّلَتْ ۝ وَمَا نَزَّلَ إِلَّا يَأْمُرُ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا ۝ . [راجع: ٣٢١٨]

(3) CHAPTER. The Statement of Allāh: تعالى "Have you seen him who disbelieved in Our Ayāt (this Qur'ān and Muhammad ﷺ) and said: 'I shall certainly be given wealth and children?'" (V.19:77)

(٣) بَابُ قَوْلِهِ: ۝ أَفَرَبَتِ اللَّهِي كُفَّرَ بِعِيَاتِنَا وَقَالَ لَأُوتِيكَ مَالًا وَوَلَدًا ۝ [٧٧] ۝

4732. Narrated Khabbāb: I came to Al-Āṣ bin Wā'il As-Sahmī and demanded something which he owed me. He said, "I will not give you (your money) till you disbelieve in Muhammad ﷺ." I said, "No, I shall not disbelieve in Muhammad ﷺ till you die and then be resurrected." He said, "Will I die and then be resurrected?" I said, "Yes". He said, "Then I will have wealth and children there, and I will pay you (there)." So this Verse was revealed:

"Have you then seen him who disbelieved in Our Ayāt (this Qur'ān and Muhammad ﷺ) and said: 'I shall certainly be given wealth and children?'" (V.19:77)

٤٧٣٢ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا سُفِّيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ قَالَ: سَمِعْتُ حَبَّابًا قَالَ: جِئْتُ الْعَاصِمَ بْنَ وَائِلَ السَّهْمِيَّ أَنْقَاضَاهُ حَقًّا لِي عِنْدَهُ فَقَالَ: لَا أُعْطِيَكَ حَتَّى تَكُفُّرَ بِمُحَمَّدٍ ۝ ، فَقُلْتُ: لَا حَتَّى تَمُوتَ ثُمَّ تُبَعَّثُ، قَالَ: وَإِنِّي لَمَيْتُ ثُمَّ مَبْعَوثٌ؟ قُلْتُ: نَعَمْ، قَالَ: إِنَّ لِي هُنَاكَ مَالًا وَوَلَدًا فَأَفْضِلُكَ، فَنَزَّلَتْ هَذِهِ الْآيَةُ ۝ أَفَرَبَتِ اللَّهِي كُفَّرَ بِعِيَاتِنَا وَقَالَ لَأُوتِيكَ مَالًا وَوَلَدًا ۝ . [٢٠٩١] ۝ . [راجع: ٢٠٩١]

رَوَاهُ الثَّوْرِيُّ وَشَعْبَهُ وَخَفْصُ وَأَبُو مُعاوِيَةَ وَوَكِيعُ، عَنِ الْأَعْمَشِ .

(٤) بَابُ: ۝ أَطْلَعَ الْقَبَّابَ أَمْ أَنْجَدَ عِنْدَ الرَّحْمَنِ عَهْدًا ۝ [٧٨] ۝ قَالَ: مَوْنِقًا

٤٧٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفِّيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، عَنْ

(4) CHAPTER. "Has he known the Unseen, or has he taken a covenant from the Most Gracious (Allāh)?" (V.19:78)

4733. Narrated Khabbāb: I was a blacksmith in Makkah. Once, I made a sword for Al-Āṣ bin Wā'il As-Sahmī. When I went to demand its price, he said, "I will not give it to you till you disbelieve in

Muhammad (ﷺ).” I said, “I shall not disbelieve in Muhammad ﷺ till Allāh make you die and then bring you to life again.” He said, “If Allāh should make me die and then resurrect me and I would have wealth and children.” So Allāh revealed:

“Have you seen him who disbelieved in Our Ayāt (this Qur’ān and Muḥammad ﷺ) and said: ‘I shall certainly be given wealth and children.’ Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)?” (V.19:77,78)

**خَبَابُرْ قَالَ: كُنْتُ قَيْنَا بِمَكَةَ فَعِلْمَتُ
لِلْعَاصِنَ بْنَ وَائِلَ السَّهْمِيَّ سَيِّفَا فَجَئْتُ
أَنْقَاضَاهُ فَقَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرُ
بِمُحَمَّدٍ، قَلْتُ: لَا أَكْفُرُ بِمُحَمَّدٍ ﷺ
حَتَّى يُمْبَيِّكَ اللَّهُ ثُمَّ يُحْبِيَكَ، قَالَ: إِذَا
أَمَاتَنِي اللَّهُ ثُمَّ بَعْثَنِي وَلِي مَالٌ وَوَلْدٌ
فَأَنْزَلَ اللَّهُ ﴿أَفَرَبِّتَ الَّذِي كَفَرَ بِإِيمَانِنَا
وَقَالَ لَأُوتِكَ مَالًا وَوَلَدًا﴾ (٧٨)، أَطْلَعَ الْفَتَيْبَ
أَمْ أَنْجَدَ عِنْدَ الْرَّحْمَنِ عَهْدًا﴾ (٧٩) قَالَ:
مَوْنِيقًا. [راجع: ٢٠٩١]**

لَمْ يَقُلِّ الْأَشْجَعِيُّ، عَنْ سُفِيَّانَ:
سَيِّفَا، وَلَا مَوْنِيقًا.

(٥) **بَابُ:** «كَلَّا سَكَنْتُ مَا يَقُولُ
وَنَمَدُ لَهُ مِنَ الْعَذَابِ مَدًّا» (٧٩) [٧٩]
٤٧٣٤ - حَدَّثَنَا بْشُرُّ بْنُ خَالِدٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعبَةَ،
عَنْ سُلَيْمَانَ: سَمِعْتُ أبا الصَّحْنِي
يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ خَبَابِ
قَالَ: كُنْتُ قَيْنَا فِي الْجَاهِلِيَّةِ وَكَانَ لِي
دَيْنٌ عَلَى الْعَاصِنَ بْنِ وَائِلَ، قَالَ:
فَأَتَاهُ يَنْقَاضَاهُ فَقَالَ: لَا أُعْطِيكَ حَتَّى
تَكْفُرُ بِمُحَمَّدٍ ﷺ فَقَالَ: وَاللَّهِ لَا أَكْفُرُ
حَتَّى يُمْبَيِّكَ اللَّهُ ثُمَّ يُحْبِيَكَ، قَالَ:
فَذَرْنِي حَتَّى أُمُوتَ ثُمَّ أُبَعْثَ فَسَوْفَ
أُوَتِي مَالًا وَوَلَدًا فَأَقْضِيَكَ، فَنَزَّلْتُ
هَذِهِ الْآيَةَ ﴿أَفَرَبِّتَ الَّذِي كَفَرَ بِإِيمَانِنَا
وَقَالَ لَأُوتِكَ مَالًا وَوَلَدًا﴾. [راجع:
٢٠٩١]

(5) CHAPTER. “Nay, We shall record what he says, and We shall increase his torment (in the Hell).” (V.19:79)

4734. Narrated Masrūq: Khabbāb said, “During the pre-Islamic period, I was a blacksmith and Al-‘Āṣ bin Wā’il owed me a debt.” So, Khabbāb went to him to demand the debt. He said, “I will not give you (your due) till you disbelieve in Muḥammad (ﷺ).” Khabbāb said, “By Allāh, I shall not disbelieve in Muḥammad ﷺ till Allāh makes you die and then resurrects you.” Al-‘Āṣ said, “So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay your debt.” So this Verse was revealed:

“Have you seen him who disbelieved in Our Ayāt (this Qur’ān and Muḥammad ﷺ) and (yet) says: ‘I shall certainly be given wealth and children.’” (V.19:77)

(6) CHAPTER. “And We shall inherit from him (at his death) all that he talks of (i.e., wealth and children which Allāh has bestowed upon him in this world), and he shall come to Us alone.” (V.19:80)

4735. Narrated Khabbāb: I was a blacksmith and Al-Āṣ bin Wā'il owed me a debt, so I went to him to demand it. He said to me, “I will not pay you your debt till you disbelieve in Muḥammad (ﷺ).” I said, “I will not disbelieve in Muḥammad ﷺ till you die and then be resurrected.” He said, “Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children.” So there was revealed:

“Have you seen him who disbelieved in Our Ayāt (this Qur’ān and Muḥammad ﷺ) and said: ‘I shall certainly be given wealth and children.’ Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)? Nay! We shall record what he says, and We shall increase his torment (in the Hell). And We shall inherit from him all that he talks of (i.e., wealth and children which Allāh has bestowed upon him in this world), and he shall come to Us alone.” (V.19:77-80)

(٦) بَابٌ: ﴿ وَرِثْتُم مَا يَقُولُ وَلَيْسَ فَرَدًا ﴾ [٨٠] وَقَالَ ابْنُ عَبَّاسٍ : ﴿ الْجَاهَلُ هَذَا ﴾ هَذِمًا .

٤٧٣٥ - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَىٰ، عَنْ مَسْرُوقٍ، عَنْ خَبَابٍ قَالَ: كُنْتُ رَجُلًا قَيْنَاً وَكَانَ لِي عَلَى العَاصِ بْنِ وَائِلٍ دِينٌ فَأَتَيْتُهُ أَنْقَاصَاهُ، فَقَالَ لِي: لَا أَفْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. قَالَ: قُلْتُ: لَئِنْ أَكْفَرْ بِهِ حَتَّى تَمُوتَ ثُمَّ تُبَعَّتْ، قَالَ: وَإِنِّي لِمَبْعُوثٍ مِنْ بَعْدِ الْمَوْتِ؟ فَسَوْفَ أَفْضِيكَ إِذَا رَجَعْتُ إِلَى مَالٍ وَوَلَدٍ، قَالَ: فَنَزَّلْتُ ﴿ أَفَرَءَيْتَ اللَّهِ كَفَرَ بِعَيْنِنَا وَقَالَ لَأُوتِنَّ مَالًا وَلَدًا ﴾ أَطْلَعَ الْغَيْبَ أَمْ أَخْفَى عِنْ الْجَنِّ عَنْهَا ﴿ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَمَدْ لَمَّا مِنَ الْعَدَابِ مَذَا ﴾ وَرِثْتُم مَا يَقُولُ وَلَيْسَ فَرَدًا ﴾ [٨١] . [راجع: ٢٠٩١]

(20) SŪRAT TĀ-HĀ

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

(٢٠) سورة طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قالَ عِكْرَمَةَ وَالضَّحَّاكُ: بِالنَّبَطِيَّةِ، أَيْ ﴿ طَهٌ ﴾: يَا رَجُلُ، وَقَالَ مَجَاهِدٌ: ﴿ أَلْفَقَ إِلَيْكُمْ ﴾ صَنَعٌ. أَزْرِي: ظَهْرِي، ﴿ فِيَسْجُونَكُمْ ﴾:

يُهْلِكُوكُمْ. **«الثَّنَىٰ»**: تأييثُ الْأَمْتَلِ
يَقُولُ: بدينكم. يُقالُ: خُذِ الْمُثْلِي
خُذِ الْأَمْتَلَ. **«فَمَّا أَثْنَوْا صَفَّاً»**. يُقالُ:
هَلْ أَتَيْتَ الصَّفَّ الْيَوْمَ؟ يَعْنِي
الْمُصَلَّى الَّذِي يُصَلَّى فِيهِ.
«فَأَرْجَسَ»: أَضْمَرَ خَوْفًا فَدَهَبَتِ
الْوَاؤُ مِنْ **«جِفَةَ»** لِكَسْرَةِ الْخَاءِ.
«فِي جُنُونٍ»: أَيْ عَلَى جُنُونِ
النَّخْلِ. **«خَطْبَكَ»**: بِالْكَ.
«مَسَاسٌ»: مَصْدَرُ مَاسَهُ مِسَاسًا.
«لَنَسِيقَتُمُ»: لِنَذْرِيَّتَهُ . **«فَاعَّا»**:
يَعْلُوُهُ الْمَاءُ. وَالصَّفَصَفُ: الْمُسْتَوِي
مِنَ الْأَرْضِ. وَقَالَ مُجَاهِدٌ: أَوْرَارًا
أَثْقَلَا **«مَنْ زَيَّنَ الْقَوْمَ»**: الْحُلُيثُ
الَّذِي اسْتَعْلَمُوا مِنْ آلِ فِرْعَوْنَ.
(فَقَدْفَتُهَا): فَأَلْقَتُهَا. **«أَلْقَى»**: صَنَعَ
«فَقَسَىٰ» مُوسَاهُمْ: يَقُولُونَهُ: أَخْطَأَ
الرَّبَّ. **«أَلَا يَرْجِعُ إِلَيْهِمْ فَوْلَكَ»**:
الْعِجْلُ. **«هَمَّا»**: حِسْنُ الْأَقْدَامِ.
«حَشَرْتَنِي أَغْنَىٰ» عَنْ حُجَّجِي **«وَقَدْ**
كُثُرَ بَصِيرًا في الدُّنْيَا. قَالَ ابْنُ
عَبَّاسٍ: **«بِقَسِّ»** صَلَوُا الطَّرِيقَ
وَكَانُوا شَاتِينَ، قَالَ: إِنْ لَمْ أَجِدْ
عَلَيْهَا مَنْ يَهْدِي الطَّرِيقَ آتُكُمْ بِنَارِ
ثُوقُدُونَ. وَقَالَ ابْنُ عَيْنَةَ: **«أَمْثَلُهُمْ**
طَرِيقَةَ»: أَغْدَلُهُمْ. وَقَالَ ابْنُ عَبَّاسٍ:
«هَضَمَّا»: لَا يُظْلَمُ فِيهِضُّمُّ مِنْ
حَسَنَاتِهِ. **«عَوَاجِماً»**: وَادِيًّا. **«وَلَا**

أَنْتَ[ۚ]: رَبِّيَةً. [ۖ]سِيرَتَهَا[ۚ]: حَالَتِهَا
 (الْأُولَى[ۚ]). [ۖ]أَنْتَهُ[ۚ]: الشَّفَقَى.
 (ضَنَكًا[ۚ]): الشَّقَاءُ. [ۖ]هَوَى[ۚ]: شَقَى.
 (بِالْوَادِ الْمُقَدَّسِ[ۚ]): الْمُبَارَكُ.
 (طَوَى[ۚ]): اسْمُ الْوَادِي [ۖ]إِلَيْكَنَا[ۚ]:
 بِأَمْرِنَا. [ۖ]مَكَانًا سُوَى[ۚ]: مَنْصَفٌ
 بَيْنَهُمْ. [ۖ]يَسَّا[ۚ]: يَاسِّا، [ۖ]عَلَى
 قَدَرٍ[ۚ]: مَوْعِدٍ. [ۖ]وَلَا نَنِيَا[ۚ]: تَضَعُفَا.
 (يَفْرَطُ[ۚ]) عَفْوَيَةً

(١) بَابُ قَوْلِهِ: [ۖ]وَاصْطَنَعْتَكَ
 لِنَفْسِي [٤١]

(1) CHAPTER. The Statement of Allāh: نَعَالِي
 “And I have chosen you for Myself.”
 (V.20:41) (i.e., for My Revelation and My
 Message, or created you for Myself or
 strengthened and taught you as to how to
 preach My Message to My worshippers].”

4736. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Adam and Mūsa (Moses) met, and Mūsa (Moses) said to Adam, ‘You are the one who made people miserable and turned them out of Paradise’. Adam said to him, ‘You are the one whom Allāh selected for His Message and whom He selected for Himself and upon whom He revealed the Taurāt (Torah).’ Mūsa (Moses) said, ‘Yes.’ Adam said, ‘Did you blame me for a thing which Allāh has ordained for me before my creation?’ Mūsa (Moses) said, ‘Yes.’ So, Adam overcame Mūsa (Moses) with this argument.”

٤٧٣٦ - حَدَّثَنَا الصَّلْتُ بْنُ
 مُحَمَّدٍ: حَدَّثَنَا مَهْدَى بْنُ مَمْوُنٍ:
 حَدَّثَنَا مُحَمَّدُ ابْنُ سِيرِينَ، عَنْ أَبِي
 هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ قَالَ: [ۖ]أَنْتَ أَدْمُ
 وَمُوسَى فَقَالَ مُوسَى لِآدَمَ: أَنْتَ الَّذِي
 أشْقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ؟
 قَالَ لَهُ آدَمُ: أَنْتَ الَّذِي اضْطَفَاكَ اللَّهُ
 بِرَسْالَتِهِ، وَاصْطَفَاكَ لِنَفْسِهِ، وَأَنْزَلَ
 عَلَيْكَ التُّورَةَ؟ قَالَ نَعَمْ، قَالَ:
 فَوَجَدْنَاهَا كُتِبَ عَلَيَّ فَقَبَلَ أَنْ يَخْلُقَنِي؟
 قَالَ: نَعَمْ، فَحَجَّ آدَمُ مُوسَى».

[راجع: ٣٤٠٩]

﴿أَلَيْمَ﴾: الْبَحْرُ.

(٢) بَابُ: [ۖ]وَلَقَدْ أَوْجَيْنَا إِلَيْكُ مُوسَى أَنْ
 أَسْرِي بِعِبَادِي فَأَنْزَبْنِي لَهُمْ طَرِيقًا فِي الْبَحْرِ

(2) CHAPTER. “And indeed We revealed to
Mūsa (Moses) (saying): ‘Travel by night
with ‘Ibādi (My slaves) and strike a dry path

for them in the sea, fearing neither to be overtaken [by Fir'aūn (Pharaoh)], nor being afraid (of drowning in the sea).' Then Fir'aūn (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up. And Fir'aūn (Pharaoh) led his people astray, and he did not guide them." (V.20:77-79)

بَسْا لَا تَخَفْ دَرِّكَا وَلَا تَخَنَّى ﴿٧﴾ فَاتَّبَعُهُمْ
فَرَعَوْنٌ يَمْنُودُهُ فَغَشَّهُمْ مِنَ الْيَمِّ مَا
غَشَّيْهِمْ ﴿٨﴾ وَأَصَلَ فِرْعَوْنٌ قَوْمَهُ وَمَا
هَدَى ﴿٩﴾ [٧٩-٧٧]

4737. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا When Allāh's Messenger ﷺ arrived at Al-Madīna, he found the Jews observing Saum (fast) on the day of 'Āshūrā' (10th of Muḥarram). The Prophet ﷺ asked them (about it) and they replied, "This is the day when Mūsa (Moses) became victorious over Fir'aūn (Pharaoh)." The Prophet ﷺ said (to the Muslims), "We are nearer to Mūsa (Moses) than they, so observe Saum (fast) on this day."

٤٧٣٧ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا رُوحٌ : حَدَّثَنَا شُعبَةُ : حَدَّثَنَا أَبُو بَشِّرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَتَّابٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَالْيَهُودُ تَصُومُ عَاشُورَاءَ فَسَأَلُوهُمْ فَقَالُوا : هَذَا الْيَوْمُ الَّذِي ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، فَقَالَ النَّبِيُّ ﷺ : «نَحْنُ أُولَئِي بِمُوسَى مِنْهُمْ فَصُومُوهُ». [٢٠٠٤]

[١١٧] (٣) بَأْ بَأْ قَوْلَهُ : «فَلَا يُخْرِجُنَّا مِنَ الْجَنَّةِ فَتَشَقَّقُ»

(3) CHAPTER. The Statement of Allāh : تعالى ...So let him not get you both out of Paradise, so that you be distressed." (V.20:117)

4738. Narrated Abū Ḥurairah : رَضِيَ اللَّهُ عَنْهُ He said, "Mūsa (Moses) argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable.' Adam replied, 'O Mūsa (Moses)! You are the one whom Allāh selected for His Message and for His direct Talk. Yet, you blame me for a thing which Allāh had ordained for me before He created me?'" Allāh's Messenger ﷺ further said, "So, Adam overcame Mūsa (Moses) by this argument."

٤٧٣٨ - حَدَّثَنَا قَتِيمَةُ بْنُ سَعِيدٍ : حَدَّثَنَا أَيُوبُ بْنُ التَّجَارِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : «حَاجَ مُوسَى آدَمَ فَقَالَ لَهُ : أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ فَأَسْقَيْتَهُمْ؟ قَالَ : قَالَ آدَمُ : يَا مُوسَى أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ،

أَتَلْوَمُنِي عَلَى أُمِّي كَتَبَهُ اللَّهُ عَلَيَّ فَبِلَّ
أَنْ يَخْلُقَنِي؟ أَوْ قَدَرَهُ عَلَيَّ فَبِلَّ أَنْ
يَخْلُقَنِي؟» قَالَ رَسُولُ اللَّهِ ﷺ: «فَحَاجَ
آدُمُ مُوسَى». [راجع: ٣٤٠٩]

(21) SŪRAT AL-ANBIYĀ' (The Prophets)

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

(٢١) سورة الأنبياء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

4739. Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ The *Sūrah of Banī Isrāel, Al-Kahf, Maryam, Tā-hā* and *Al-Anbiyā'* are from the earliest revealed *Sūrah* which I learnt by heart, and they are my first property.

٤٧٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا عُنْدَرٌ : حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي
إِسْحَاقَ قَالَ : سَعَيْتُ عَبْدَ الرَّحْمَنِ
بْنَ يَرِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ : بَنِي
إِسْرَائِيلَ، وَالكَّهْفُ، وَمَرْيَمُ، وَطَهَ،
وَالْأَنْبِيَاءُ، هُنَّ مِنَ الْعَتَاقِ الْأُولَى،
وَهُنَّ مِنْ تِلَادِي. [راجع: ٤٧٠٨]

وَقَالَ قَتَادَةُ : 《جُدَّا》 : قَطَعَهُنَّ.
وَقَالَ الْحَسَنُ : فِي فَلَكٍ مِثْلِ فَلَكَةِ
الْمَغْزِلِ. 《يَسِّيْحُونَ》 : يَدُورُونَ. قَالَ
ابْنُ عَبَّاسٍ : 《نَقَشَتْ》 : رَعَثَ لِيَلًا.
《يَصْبِحُونَ》 : يُمْنَعُونَ. 《أَمْتَكُمْ أَمَّةً
وَحْدَةً》 : قَالَ : دِينُكُمْ دِينٌ وَاحِدٌ.
وَقَالَ عِكْرِمَةُ : 《حَصَبُ جَهَنَّمَ》 :
حَطَبُ بِالْحَبَشِيَّةِ. وَقَالَ عَيْرُوْهُ :
《أَحَسْوَأُ》 : تَوَقَّعُوهُ، مِنْ أَحْسَسْتُ.
《خَمِدِينَ》 : هَامِدِينَ، الْحَصِيدُ :
مُسْتَأْضِلٌ يَقْعُ عَلَى الْوَاحِدِ وَالْأَثْنَيْنِ
وَالْجَمِيعِ. 《وَلَا يَسْتَحِيُونَ》 : لَا

يَعْيَوْنَ، وَمِنْهُ حَسِيرٌ وَحَسَرْتُ بَعِيريٍ.
 «عَمِيقٌ»: بَعِيدٌ، «ئِكْسُوا»: رُدُوا.
 «صَنَّكَةٌ لَبُؤْ»: الْدُّرُوعُ.
 «وَتَقْطَلُوا أَمْرَهُمْ»: اخْتَلَفُوا.
 الْحَسِيرُ وَالْجِحْشُ وَالْجَرْشُ وَالْهَمْسُ
 وَاحِدٌ وَهُوَ مِنَ الصَّوْتِ الْخَفِيِّ.
 «إِذَا نَكَّنَكُ»: أَعْلَمْنَاكُ. «إِذَا نَكَّنْكُمْ»:
 إِذَا أَعْلَمْتُهُ فَأَنْتَ وَهُوَ عَلَى سَوَاءِ لَمْ
 تَغْدِرْ. وَقَالَ مُجَاهِدٌ: «لَعَلَّكُمْ
 تُشَلُّونَ»: تُفْهَمُونَ. «أَرَضَنِي»:
 رَضِيَ. «أَتَعَاشِلُ»: الأَصْنَامُ.
 «الْسِّجْلُ»: الصَّحِيفَةُ.

(١) بَابٌ «كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ
 تَعِيدُهُ وَعِدًا عَلَيْنَا» [١٠٤]

(1) CHAPTER. "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it." (V.21:104)

4740. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ delivered a *Khuṭba* (religious talk) and said, "You (people) will be gathered before Allāh (on the Day of Resurrection) barefooted, naked and uncircumcised." (The Prophet ﷺ then recited):

"...As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it," (V.21:104) and added, "The first man who will be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave ‘Isā (Jesus) said, 'I was a witness over them while

٤٧٤٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعبَةُ، عَنِ الْمَغْبِرَةِ بْنِ التَّعْمَانِ شَيْخُ مِنَ النَّجَعِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَطَّبَ النَّبِيُّ ﷺ فَقَالَ: «إِنَّكُمْ مَحْسُورُونَ إِلَى اللَّهِ حُفَاةً عَرَاءً عَرْلَا» **«كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ تَعِيدُهُ وَعِدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ»** ثُمَّ إِنَّ أَوَّلَ مَنْ يُكَسِّي يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، إِلَّا أَنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتُ الشَّمَالِ فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيُقَالُ: لَا تَذَرِّي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ

I dwelt amongst them... (up to)... and You are a Witness to all things.' (V.5:117) Then it will be said, '(O Muhammad ﷺ) these people continued as apostates since you left them.'

[See *Hadith* No.4625]

الصالح: «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دَمَتُ فِيهِمْ» إلى قوله: «شَهِيدٌ» فيقال: إنَّ هُؤُلَاءِ لَمْ يَرَالُوا مُرْتَدِينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارْفَتُهُمْ». [راجع: ٣٣٤٩]

(22) SŪRAT AL-HAJJ (The Pilgrimage)

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

٢٢) سورة الحج

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وقال ابن عيينة: «المُحَمَّدُونَ»:
المُمْطَمِئُونَ. وقال ابن عباس في «إذا
تَمَّقَ الْقَى الشَّيْطَانُ فِي أُمَّيَّتِهِ» إذا
حَدَثَ الْقَى الشَّيْطَانُ فِي حَدِيثِهِ فَيُطْلُ
الله ما يُلْقِي الشَّيْطَانُ وَيُحْكِمُ آيَاتِهِ.
ويقال أُمَّيَّتِهُ: قِرَاءَتُهُ. «إِلَآ أَمَانَ»:
يَقْرُونَ وَلَا يَكْبُونَ. وقال مجاهد:
«مَشِيدٌ» بالقصة جص. وقال غيره:
«يَسْطُونُ» يَفْرُطُونَ مِنَ السُّطُوةِ،
ويقال: يَسْطُونَ يَيْطُشُونَ. «وَهُدُوا
إِلَى الظَّبِيرَ بِرَبِّ الْقَوْلِ»: أَلْهَمُوا إِلَى
القرآن. «وَهُدُوا إِلَى صَرَاطِ الْحَيْدِ»:
الإسلام، وقال ابن عباس:
«سَبِّ»: بِحَبْلٍ إِلَى سَقْفِ الْبَيْتِ.
«ثَانِي عَطْفِهِ»: مُسْتَكِبٌ «تَدَهَّلُ»:
شُغْلٌ.

(١) بَابُ قَوْلِهِ: «وَرَى النَّاسَ
شَكَرَى» [٢]

(1) CHAPTER. The Statement of Allāh تعالى: "...And you shall see mankind as in a drunken state..." (V.22:2)

4741. Narrated Abū Sa‘id Al-Khudrī رضيَ اللهُ عنهَ : The Prophet ﷺ said, “On the Day of Resurrection, Allāh will say, ‘O Adam! Adam will reply, ‘*L’abbaik* our Lord, and *Sa’daik*.’ (I respond to Your Call; I am obedient to Your Orders) Then there will be a loud call (saying), ‘Allāh orders you to take out from among your offspring the group for the (Hell) Fire.’ Adam will say, ‘O Lord! Who are the group for the (Hell) Fire?’ Allāh will say, ‘Out of each thousand, take out 999.’ At that time every pregnant female will drop her load (have a miscarriage) and a child will have grey hair. ‘And you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh.’” (V.22:2) (When the Prophet ﷺ mentioned this), the people were so distressed (and afraid) that their faces got changed (in colour) whereupon the Prophet ﷺ said, “From Ya’jūj and Ma’jūj (Gog and Magog) nine hundred and ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise.” On that, we said, “*Allāhu Akbar!*” Then he said, “(I hope that you will be) one-third of the people of Paradise.” We again said, “*Allāhu Akbar!*” Then he said, “(I hope that you will be) half of the people of Paradise.” So we said, “*Allāhu Akbar.*”

٤٧٤١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا أَبُو صَالِحَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ : قَالَ النَّبِيُّ ﷺ : «يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ : يَا آدَمُ، فَيَقُولُ : لَيْكَ رَبُّنَا وَسَعِدَيْكَ . فَيَنَادِي بِصَوْتٍ : إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ دُرْبَتَكَ بَعْثًا إِلَى النَّارِ . قَالَ : يَا رَبَّ وَمَا بَعْثُ النَّارِ؟ قَالَ : مِنْ كُلِّ أَلْفِ أَرْاهُ قَالَ - تَسْعَمَائِةً وَتَسْعَةً وَتَسْعِينَ، فَيَحِينَذِي تَصْبُحُ الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَلِيدُ وَرَوَى النَّاسُ شُكْرَى وَمَا هُمْ شُكْرَى وَلَكُنَّ عَذَابَ اللَّهِ شَدِيدًا» فَشَقَّ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغَيَّرُتْ وُجُوهُهُمْ . فَقَالَ النَّبِيُّ ﷺ : «مِنْ يَأْجُوجَ وَمَأْجُوجَ تَسْعَمَائِةً وَتَسْعَةً وَتَسْعِينَ وَمِنْكُمْ وَاحِدٌ . ثُمَّ أَتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ . وَإِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ» فَكَبَرُونَا . ثُمَّ قَالَ : «ثُلُثَ أَهْلِ الْجَنَّةِ» فَكَبَرُونَا . ثُمَّ قَالَ : «شَطَرُ أَهْلِ الْجَنَّةِ» فَكَبَرُونَا . وَقَالَ أَبُو أَسَاءَ، عَنِ الْأَعْمَشِ وَرَوَى النَّاسُ شُكْرَى وَمَا هُمْ شُكْرَى» قَالَ : «مِنْ كُلِّ أَلْفِ تَسْعَمَائِةً وَتَسْعَةً وَتَسْعِينَ» . وَقَالَ جَرِيرٌ وَعِيسَى بْنُ يُونُسَ

وأبو معاوية: «شَكَرَى وَمَا هُمْ
شَكَرَى». [راجع ٣٣٤٨]

(٢) بَابٌ: «وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى
حَرْفٍ» [١١]. شَكٌّ. «وَأَرْفَهُمْ»:
وَسَعَتْهُمْ.

٤٧٤٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
الحارث: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ:
حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: «وَمِنَ النَّاسِ مَنْ يَعْبُدُ
اللَّهَ عَلَى حَرْفٍ» قَالَ: كَانَ الرَّجُلُ يَقْدُمُ
الْمَدِينَةَ، فَيُسْلِمُ فَإِنْ وَلَدَتِ امْرَأَتُهُ
غُلَامًا وَتُنْجِنَتْ حَيْلَهُ قَالَ: هَذَا دِينٌ
صَالِحٌ، وَإِنْ لَمْ تَلِدْ امْرَأَتُهُ وَلَمْ تُنْجِنْ
حَيْلَهُ قَالَ: هَذَا دِينٌ سُوءٌ.

(٣) بَابٌ قَوْلِهِ: «هَذَا حَسَمَانٌ
أَخْصَمُوا فِي رَبِيعٍ» [١٩]

٤٧٤٣ - حَدَّثَنَا حَجَاجُ بْنُ
مِنْهَالٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو
هَاشِمٌ، عَنْ أَبِي مُجْلَزٍ، عَنْ قَيْسِ بْنِ
عَبَادٍ، عَنْ أَبِي ذَرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ
كَانَ يُقْسِمُ قَسْمًا: إِنَّ هَذِهِ الْآيَةُ
«هَذَا حَسَمَانٌ أَخْصَمُوا فِي رَبِيعٍ»
نَزَّلَتْ فِي حَمْزَةَ وَصَاحِبِيهِ، وَعَنْتَهُ
وَصَاحِبِيهِ يَوْمَ بَرَزُوا فِي يَوْمَ بَدْرٍ.
رَوَاهُ سُقِيَانُ، عَنْ أَبِي هَاشِمٍ.

(٢) CHAPTER. “And among mankind is he who worships Allāh as it were, upon the very edge (i.e., in doubt)...” (V.22:11)

4742. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا regarding the Verse —

“And among mankind is he who worships Allāh as it were, on the very edge (i.e., in doubt)...” (V.22:11):

A man used to come to Al-Madina and if his wife brought a son and his mares produced offspring, he would say, “This religion (Islām) is good,” but if his wife did not give birth to a child and his mares produced no offspring, he would say, “This religion is bad.”

(3) CHAPTER. The Statement of Allāh تَعَالَى : “These two opponents (believers and disbelievers) dispute with each other about their Lord...” (V.22:19)

4743. Narrated Qais bin ‘Ubād: Abū Dhar رَضِيَ اللَّهُ عَنْهُ used to take an oath confirming that the Verse — “These two opponents (believers and disbelievers) dispute with each other about their Lord...” (V.22:19) was revealed in connection with Ḥamza and his two companions and ‘Utba and his two companions on the day when they came out to combat on the day of the battle of Badr.^(١)

(1) (H. 4743) Ḥamza and his companions were Muslims while the others were *Al-Mushrikūn* (pagans).

وقال عثمان، عن جرير، عن منصور، عن أبي هاشم، عن أبي مجلز قوله. [راجع: ٣٩٦٦]

٤٧٤٤ - حَدَّثَنَا حَاجُّ بْنُ مِنْهَالٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو مجلز، عن قيس بن عباد، عن علي رضي الله عنه قال: أنا أول من يجتمع بين يدي الرحمن للخصومة يوم القيمة. قال قيس: وفيهم نزلت ﴿هَذَانِ خَصَمَانِ أَخْصَصُوا فِي رَبِّهِمْ﴾ قال: هم الذين بارزوا يوم بدري: علي وحمرة وعيادة، وشيبة بن ربيعة وعتبة بن ربيعة والوليد بن عتبة.

[راجع: ٣٩٦٥]

(23) SŪRAT AL-MU'MINŪN (The Believers)

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

No. *Hadīth* is mentioned here.

(٢٣) سورة المؤمنون

بسم الله الرحمن الرحيم

قال ابن عيينة: ﴿سَتَّعَ طَرَائِقَ﴾: سبع سموات. ﴿هَلَا سَبَقُونَ﴾: سبقت لهم السعادة. ﴿وَقُلُوبُهُمْ وَجْهَهُمْ﴾: خائفين. وقال ابن عباس: ﴿هَيَّاهَاتٌ هَيَّاهَاتٌ﴾: بعيد بعيد. ﴿فَسَتَّلَ الْعَادَادِ﴾: الملائكة. ﴿لَتَكُونُ﴾: لعادلون. ﴿كَلِيمُونَ﴾: عابسون. وقال غيره: ﴿مِنْ سُلَالَةَ﴾: ولد والثقة السلام.

والجَنَّةُ والجَنُونُ واحِدٌ. والغَثَاءُ:
الرَّبْدُ وَمَا ارْتَفَعَ عَنِ الْمَاءِ وَمَا لَا
يُنْتَفَعُ بِهِ. ﴿يَخْرُونَ﴾ يَرْفَعُونَ
أَصْوَاتِهِمْ كَمَا تَجَأَرُ الْبَقَرَةُ ﴿عَلَى
أَعْقَدِكُمْ﴾ رجع على عقبيه ﴿سَمِّرًا﴾
مِنَ السَّمَرِ، وَالجَمْعُ السُّمَارُ وَالسَّامِرُ
هَا هَا فِي مَوْضِيِّ الْجَمْعِ ﴿تُسَحَّرُونَ﴾
تَعْمَلُونَ مِنَ السُّرُّ.

(24) SŪRAT AN-NŪR (The Light)

٢٤) سورة النور

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿مِنْ خَلْلِهِ﴾: مِنْ بَيْنِ أَصْعَافِ
السَّحَابِ. ﴿سَنَا بَرْقِهِ﴾: وَهُوَ
الضِّياءُ. ﴿مُذَعِّنِهِ﴾، يُقَالُ
لِلْمُسْتَهْدِيِّ: مُذَعِّنٌ. ﴿أَشْنَانَاهُ﴾ وَشَتِّي
وَشَتَّاتُ وَشَتْ وَاحِدٌ. وَقَالَ ابْنُ
عَبَّاسٍ: ﴿سُورَةُ أَنْزَلْنَاها﴾: يَبَيَّنَا هَا. وَقَالَ
عَيْرُهُ: سُمِّيَ الْقُرْآنُ لِجَمَاعَةِ السُّورِ
وَسُمِّيَتِ السُّورَةُ لِأَنَّهَا مَقْطُوْعَةٌ مِنَ
الْأُخْرَى. فَلَمَّا قُرِنَ بَعْضُهَا إِلَى بَعْضٍ
سُمِّيَ قُرْآنًا. وَقَالَ سَعْدُ بْنُ عَبَّاسٍ
الثَّمَالِيُّ: الْمِشْكَاةُ: الْكُوَّةُ بِلِسانِ
الْحَبَشَةِ. وَقَوْلُهُ تَعَالَى: ﴿إِذَا عَلَيْنَا جَمْعُهُ
وَتُؤْتَنَاهُ﴾ تَأْلِيفُ بَعْضِهِ إِلَى بَعْضِ
﴿فَإِذَا قَرَأْنَاهُ فَاتَّبَعَ قُرْءَانَهُ﴾ فَإِذَا
جَمَعْنَاهُ وَأَلْفَنَاهُ فَاتَّبَعَ قُرْآنَهُ، أَيْ مَا

جُمِعَ فِيهِ فَاعْمَلْ بِمَا أَمْرَكَ وَأَنْتَهُ عَمَّا
نَهَاكَ. وَيُقَالُ لَئِسَ: لِشِعْرِهِ قُرْآنٌ أَيْ
تَأْلِفُ، وَسُمِّيَ الْفُرْقَانَ لِأَنَّهُ يُفَرِّقُ بَيْنَ
الْحَقِّ وَالْبَاطِلِ. وَيُقَالُ لِلمرأةِ: مَا
قَرَأْتِ سِلَامًا فَطُّ أَيْ لَمْ تَجْمَعْ فِي
بَطْنِهَا وَلَدًا. وَقَالَ: ﴿وَوَضَنَّاهَا﴾:
أَنْزَلْنَا فِيهَا فَرَائِصَ مُخْتَلِفةً. وَمَنْ قَرَأَ
﴿وَوَضَنَّاهَا﴾ يَقُولُ: فَرَضْنَا عَلَيْكُمْ
وَعَلَى مَنْ بَعْدَكُمْ. قَالَ مُجَاهِدٌ: ﴿أَوْ
الْطِفْلُ الَّذِي لَمْ يَظْهِرْ﴾: لَمْ يَدْرُوا
لِمَا بِهِمْ مِنَ الصَّغَرِ. وَقَالَ الشَّعَيْفُ
﴿أُولَئِكَ الْإِنْسَانُ﴾ مَنْ لَيْسَ لَهُ أَرْبُ.
وَقَالَ مُجَاهِدٌ: لَا يَهُمُّ إِلَّا بَطْنُهُ؛ وَلَا
يُخَافُ عَلَى النِّسَاءِ. وَقَالَ طَاوُسٌ:
هُوَ الْأَحْمَقُ الَّذِي لَا حَاجَةَ لَهُ فِي
النِّسَاءِ.

(١) بَابُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَالَّذِينَ
يَرْمُونَ أَزْوَاجَهُمْ وَلَا يَكُنُ لَّمْ شَهَدُوا﴾ الآية
[٦].

٤٧٤٥ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا
مُحَمَّدُ بْنُ يُوسُفَ الْقَرِيبِيُّ: حَدَّثَنَا
الْأُوزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ
سَهْلِ بْنِ سَعْدٍ، أَنَّ عُوَيْمَرَا أَتَى
عَاصِمَ ابْنَ عَدِيٍّ وَكَانَ سَيِّدَ بَنِي
عَجْلَانَ فَقَالَ: كَيْفَ تَقُولُونَ فِي رَجُلٍ
وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا؟ أَيْقُتُلُهُ
فَتَقْتِلُونَهُ؟ أَمْ كَيْفَ يَضْنَعُ؟ سَلَ لِي

(1) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ:
“And for those who accuse their wives, but
have no witnesses except themselves...”
(V.24:6)

4745. Narrated Sahl bin Sa'd: 'Uwaimir came to 'Āsim bin 'Adi who was the chief of Bani 'Ajlān and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e., the husband), or what should he do? Please ask Allāh's Messenger ﷺ about this matter on my behalf." 'Āsim then went to the Prophet ﷺ and said, "O Allāh's Messenger!" (And asked him that question) but Allāh's Messenger ﷺ disliked the question and considered it shameful.

When ‘Uwaimir asked ‘Āsim (about the Prophet’s answer) ‘Āsim replied that Allāh’s Messenger ﷺ disliked such questions and considered it shameful. ‘Uwaimir then said, “By Allāh, I will not give up asking unless I ask Allāh’s Messenger ﷺ about it.” ‘Uwaimir came (to the Prophet ﷺ) and said, “O Allāh’s Messenger! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in *Al-Qiṣāṣ*)⁽¹⁾ or what should he do?” Allāh’s Messenger ﷺ said, “Allāh has revealed regarding you and your wife’s case in the Qur’ān.” So Allāh’s Messenger ﷺ ordered them to perform the *Mulā’ana*⁽²⁾ according to what Allāh had mentioned in His Book. So, ‘Uwaimir did *Mulā’ana* with her and said, “O Allāh’s Messenger! If I kept her I would oppress her.” So ‘Uwaimir divorced her, and so divorce became a tradition after them for those who happened to be involved in a case of *Mulā’ana*. Allāh’s Messenger ﷺ then said, “Look! If she (‘Uwaimir’s wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that ‘Uwaimir has spoken the truth; but if she delivers a red child looking like a *Wahara*⁽³⁾ then we will consider that ‘Uwaimir has told a lie against her.” Later on she delivered a child carrying the qualities which Allāh’s Messenger ﷺ had mentioned as a proof for ‘Uwaimir’s claim; therefore the child was ascribed to its mother henceforth.

(2) CHAPTER. “And the fifth (testimony

رَسُولُ اللهِ ﷺ عَنْ ذَلِكَ . فَأَتَى عَاصِمٌ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، فَكَرِهَ رَسُولُ اللهِ ﷺ الْمَسَائِلَ فَسَأَلَهُ عُوَيْمِرٌ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَرِهَ الْمَسَائِلَ وَعَابِهَا . قَالَ عُوَيْمِرٌ: وَاللهِ لَا أَتُهُمِّ حَتَّى أَسْأَلَ رَسُولَ اللهِ ﷺ عَنْ ذَلِكَ، فَجَاءَ عُوَيْمِرٌ فَقَالَ: يَا رَسُولَ اللهِ، رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَقْتَلَهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَضْنَعُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ فِي وَفِي صَاحِبِيْكَ». فَأَمَرَهُمَا رَسُولُ اللهِ ﷺ بِالْمُلَاقَةِ بِمَا سَمِّيَ اللَّهُ فِي كِتَابِهِ فَلَمَّا جَاءَهُمَا ثُمَّ قَالَ: يَا رَسُولَ اللهِ، إِنَّ حَسْبَتُهَا فَقَدْ ظَلَمْتُهَا، فَطَلَقَهَا . فَكَانَتْ سُتَّةً لِمَنْ كَانَ بَعْدَهُمَا فِي الْمُتَلَاقِيْنَ . ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «اُنْظُرُوا فِإِنْ جَاءَتْ بِهِ أَسْحَمَ أَذْعَجَ الْعَيْنَيْنِ، عَظِيمَ الْأَلْيَتَيْنِ، خَدَلَجَ السَّاتِيْنِ، فَلَا أَخْسِبُ عُوَيْمِرًا إِلَّا قَدْ صَدَقَ عَلَيْهَا . وَإِنْ جَاءَتْ بِهِ أَخْيَمَرٌ كَانَهُ وَحْرَةً فَلَا أَخْسِبُ عُوَيْمِرًا إِلَّا قَدْ كَذَبَ عَلَيْهَا ». فَجَاءَتْ بِهِ عَلَى التَّعْتِيْدِ الَّذِي تَعَتَّتَ رَسُولُ اللهِ ﷺ مِنْ تَصْدِيقِ عُوَيْمِرٍ، فَكَانَ بَعْدَ يُنْسَبُ إِلَى أُمِّهِ .

[راجع: ٤٢٣]

(٢) بَابٌ: «وَالْخِسَةُ أَنَّ لَعْنَتَ اللَّهِ

(1) (H. 4745) *Al-Qiṣāṣ*: Retaliation — equality in punishment.

(2) (H. 4745) *Mulā’ana*: See the word *Li‘ān* in the glossary.

(3) (H. 4745) *Wahara*: A short red animal.

should be) the invoking of the Curse of Allāh on him if he is of those who tell a lie (against her).” (V.24:7)

4746. Narrated Sahl bin Sa'd: A man came to Allāh's Messenger ﷺ and said, “O Allāh's Messenger! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e., the killer) (in *Al-Qiṣāṣ*), or what should he do?” So, Allāh revealed concerning their case what is mentioned of the order of *Mulā'ana*. Allāh's Messenger ﷺ said to the man, “The matter between you and your wife has been decided.” So, they did *Mulā'ana* in the presence of Allāh's Messenger ﷺ and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of *Mulā'ana*. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allāh prescribed for her.

(3) CHAPTER. “But it shall avert the punishment (of stoning to death) from her...” (V.24:8)

4747. Narrated Ibn 'Abbās رضي الله عنهما: Hilāl bin Umaiyya accused his wife of committing illegal sexual intercourse with Sharīk bin Saḥmā' and filed the case before the Prophet ﷺ. The Prophet ﷺ said (to Hilāl), “Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back.” Hilāl said, “O Allāh's Messenger! If anyone of us saw a man over his wife, would he go to seek after witnesses?” The Prophet ﷺ kept on saying, “Either you bring forth the witnesses

عَلَيْهِ إِنْ كَانَ مِنَ الظَّالِمِينَ ﴿٧﴾ [٧]

٤٧٤٦ - حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعٍ: حَدَّثَنَا فُلَيْحٌ، عَنِ الرَّئْمَرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلًا أتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا رَأَى مَعَ امْرَأَتِهِ رَجُلًا، أَيْقُنْتُهُ فَقَتُلَوْنَهُ؟ أَمْ كَيْفَ يَقْعُلُ؟ فَأَنْزَلَ اللَّهُ فِيهِمَا مَا ذُكِرَ فِي الْقُرْآنِ مِنْ التَّلَاقِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: قَدْ فُضِيَ فِيلَكَ وَفِي امْرَأَتِكَ، قَالَ: فَتَلَاقَنَا وَأَنَا شَاهِدٌ عِنْدَ رَسُولِ اللَّهِ ﷺ فَفَارَّهَا فَكَانَتْ سُنَّةً أَنْ يُفَرَّقَ بَيْنَ الْمُتَلَاقِينَ، وَكَانَتْ حَامِلًا فَأَنْكَرَ حَمَلَهَا وَكَانَ ابْنُهَا يُدْعَى إِلَيْهَا. ثُمَّ جَرِتِ السُّنَّةُ فِي الْمِيرَاثِ أَنْ يَرِثُهَا وَتَرِثُ مِنْهُ مَا فَرَضَ اللَّهُ لَهَا.

[٤٢٣]

(٣) بَابٌ: «وَيَرِثُونَ عَنْهَا الْعَذَابَ» الآية [٨]

٤٧٤٧ - حَدَّثَنِي مُحَمَّدُ بْنُ شَارِ: حَدَّثَنَا ابْنُ أَبِي عَدَىٰ، عَنْ هِشَامِ بْنِ حَسَانٍ: حَدَّثَنَا عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ هِلَالَ بْنَ أُمَّةَ قَدَّفَ امْرَأَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ ابْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ ﷺ: الْبَيْنَ أَوْ حَدًّ في ظَهْرِكَ، قَالَ: يَا رَسُولَ اللَّهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ

or you will receive the legal punishment (lashes) on your back.” Hilāl then said, “By Him Who sent you with the Truth, I am telling the truth and Allāh will reveal to you what will save my back from legal punishment.” Then Jibril (Gabriel) came down and revealed to him:

“And for those who accuse their wives...”
(V.24:6-9)

The Prophet ﷺ recited it till he reached: ‘... (her husband) speaks the truth?’ Then the Prophet ﷺ left and sent for the woman, and Hilāl went (and brought) her and then took the oaths (confirming the claim). The Prophet ﷺ was saying, “Allāh knows that one of you is a liar, so, will any of you repent?” Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, “It (the fifth oath) will definitely bring Allāh’s Curse on you (if you are guilty).” So, she hesitated and recoiled (from taking the oath) so much so that we thought that she would withdraw her denial. But then she said, “I will not dishonour my family all through these days,” and carried on (the process of taking oaths). The Prophet ﷺ then said, “Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik bin Saḥmā’s child.” Later, she delivered a child of that description. So the Prophet ﷺ said, “If the case was not settled by Allāh’s Law, I would punish her severely.”

(4) CHAPTER. The Statement of Allāh : “And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth.” (V.24:9)

4748. Narrated Ibn ‘Umar رضي الله عنهما : A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allāh’s Messenger ﷺ . Allāh’s Messenger ﷺ

رجلاً ينطلق يلتمس البيبة؟ فجعل النبي ﷺ يقول : «البيبة وإلا حدد في ظهرك». فقال هلال: والذى يعتذر بالحق إنى لصادق ولعن الله ما يبرئ ظهري من الحد. فنزل جبريل وأنزل علىه ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ فقرأ حتى بلغ «إِنْ كَانَ مِنَ الصَّادِقِينَ» فأنصرف النبي ﷺ فأرسل إلينا فجاء هلال فشهد والنبي ﷺ يقول : «إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كاذبٌ، فَهُنَّ مِنْكُمَا تَائِبٌ؟» ثُمَّ قامَتْ فَشَهَدَتْ، فَلَمَّا كَانَتْ عِنْدَ الْخَامِسَةِ وَقَفُورًا وَقَالُوا: إِنَّهَا مُوْجَبَةٌ. قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأْتِ وَنَكَصْتُ حَتَّى ظَنَّا أَنَّهَا تَرْجِعُ ثُمَّ قَالَتْ: لَا أُفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ فَمَضَتْ، قَالَ النَّبِيُّ ﷺ : «أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ، سَابَعَ الْأَلْيَنَيْنِ، خَدَلَحَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ ابْنِ سَحْمَاءِ». فَجَاءَتْ بِهِ كَذَلِكَ. قَالَ النَّبِيُّ ﷺ : «لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَلَهَا شَانٌ». [راجع: ٢٦٧١]

(٤) بَابُ قَوْلِهِ : ﴿وَلِنَفْسَةِ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ [٩]

4748 - حدثني مقدم بن محمد بن يحيى: حدثنا عمي القاسم بن يحيى، عن عبد الله وقد سمع منه،

ordered them both to do *Mulā'ana*⁽¹⁾ as Allāh decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of *Mulā'ana*.

عَنْ نَافِعٍ، عَنْ أَبْنَى عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا رَمَى امْرَأَةً فَانْتَفَى مِنْ وَلَدِهَا فِي زَمَنِ رَسُولِ اللَّهِ ﷺ فَأَمْرَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَقَلَّا عَنَّا كَمَا قَالَ اللَّهُ ثُمَّ قَضَى بِالْوَلَدِ لِلنِّسَاءِ وَفَرَّقَ بَيْنَ الْمُتَلَّا عَنِينَ. [انظر: ٥٣٠٦، ٦٧٤٨، ٥٣١٤، ٥٣١٥]

(5) CHAPTER. The Statement of Allāh: **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** **“Verily! Those who brought forth the slander (against ‘Āishah رَضِيَ اللَّهُ عَنْهَا) are a group among you.”** (V.24:11)

4749. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا regarding the Verse “And as for him among them who had the greater share...” (V.24:11) was ‘Abdullāh bin Ubayy bin Salūl.

(6) CHAPTER. “Why then did not the believers, men and women, when you heard it (the slander) think good of their own people and say: ‘This (charge) is an obvious lie... (up to) ... Then with Allāh they are the liars.’” (V.24 : 12-13)

4750. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: Whenever Allāh’s Messenger ﷺ intended to go on a journey, he would draw lots among his wives and would take with him the one on whom the lot fell. Once he drew lots when he wanted to carry out a *Ghazwa*, and the lot fell upon me. So, I proceeded with Allāh’s Messenger ﷺ after Allāh’s Order of veiling (the women) had been revealed and thus I was carried in

(٥) **بَابُ قَوْلِهِ:** «إِنَّ الَّذِينَ جَاءُوا يَأْذِكُ عَصَبَةً وَنَكَرًا» الآية [١١] أَفَالَّا كَذَابٌ

٤٧٤٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا »وَالَّذِي تَوَلَّ كَبُرَةً» قَالَتْ: عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلْوَلَ. [راجع: ٢٥٩٣]

(٦) **بَابُ قَوْلِهِ:** «أَتَلَا إِذْ سَمِعْمُهُ طَنَ الْمُؤْمِنَ وَالْمُؤْمِنَةَ يَأْفِسِهِمْ حَيْكَرًا» إلى قَوْلِهِ: «الْكَاذِبُونَ» [١٢-١٣]

٤٧٥٠ - حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ يُونُسَ، عَنْ أَبْنَ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبِيرِ، وَسَعِيدُ بْنُ الْمُسَيْبِ، وَعَلْقَمَةُ بْنُ وَقَاصِ، وَعَيْبَدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عَتَّبَةَ بْنِ مَسْعُودٍ، عَنْ حِدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ حِينَ

(1) (H. 4748) See the word *Li'an* in the glossary.

my *Howdaj* (on a camel) and dismounted while still in it. We carried on our journey, and when Allāh's Messenger ﷺ had finished his *Ghazwa* and returned and we approached Al-Madina, Allāh's Messenger ﷺ ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind to answer the call of nature. After finishing, I went towards my *Howdaj*, but behold! A necklace of mine made of *Jaz'*, *Azfar* (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me on the camel, came and carried my *Howdaj* on to the back of my camel on which I was riding, thinking that I was therein. At that time women were light in weight and thin and lean for they used to eat little (food), so those people did not feel the difference in the heaviness of the *Howdaj* lifting it up, and I was still a young lady.⁽¹⁾ They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While I was sitting at my place, I felt sleepy and slept. Ḫafwān bin Al-Mu'attal As-Sulamī Adh-Dhakwānī was behind the army. He had started in the last part of the night and reached my stationing place in the morning. When he saw the figure of a sleeping person, he came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: 'Innā lillāhi wa innā ilaihi rāji'un,'⁽²⁾ which he uttered on recognizing me. I covered my face with my

قالَ لَهَا أَهْلُ الْإِفْكَ ما قَالُوا، فَيَرَأُهَا
اللهُ مِمَّا قَالُوا، وَكُلُّ حَدَّثَنِي طَائِفَةً مِنَ
الْحَدِيثِ . وَيَغْضُبُ حَدِيثُهُمْ يُصَدِّقُ
بَعْضًا، إِنْ كَانَ بَعْضُهُمْ أَوْعَى لَهُ مِنْ
بَعْضٍ . الَّذِي حَدَّثَنِي عَزْرَوَةُ، عَنْ
عَائِشَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ
ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ أَفْرَغَ بَيْنَ
أَرْوَاجِهِ فَإِيَّهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا
رَسُولُ اللهِ ﷺ مَعَهُ . قَالَتْ عَائِشَةُ:
فَأَفْرَغَ بَيْتَنَا فِي عَزْرَوَةَ غَرَّاً هَا فَخَرَجَ
سَهْمِيِّ، فَخَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ
بَعْدَمَا نَزَّلَ الْحِجَابُ فَإِنَا أَحْمَلُ فِي
هَوْدَجِي وَأَنْزَلُ فِيهِ . فَيَسِّرْنَا حَتَّى إِذَا
فَرَغَ رَسُولُ اللهِ ﷺ مِنْ عَزْرَوَةِ تِلْكَ
وَقَلَّ وَدَنَوْنَا مِنَ الْمَدِينَةِ قَافِلِينَ، آذَنَّا
لَيْلَةً بِالرَّحِيلِ فَقُمْتُ حِينَ آذَنَّا
بِالرَّحِيلِ فَمَسَيْتُ حَتَّى جَاؤَنِي
الْجَيْشُ فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلَتِي إِلَى
رَحْلِي فَإِذَا عِنْدِي لِي مِنْ جُزْعِ أَظْفَارِ
قَدْ انْقَطَعَ فَالْتَّمَسْتُ عِنْدِي وَجَبَسِي
ابْتِغَاوَهُ . وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا
بِرَحْلَوْنِ لِي فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ
عَلَى بَعِيرِي الَّذِي كُنْتُ رَكِبْتُ وَهُمْ
يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ
ذَاكَ خَفَا فَلَمْ يُتَقْلِهِنَّ اللَّخْمُ إِنَّمَا

(1) (H. 4750) Less than fifteen years old.

(2) (H. 4750) That means: Truly to Allāh we belong and truly to Him we shall return. (V.2:156)

garment, and by Allāh, he did not say to me a single word except, 'Innā lillāh wa innā ilaihi rāji'ūn,' till he made his she-camel kneel down whereupon he put his leg on the front legs of the camel and I mounted it. Then Ṣafwān set out walking, leading the she-camel that was carrying me by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullāh bin Ubayy bin Salūl. After this we arrived at Al-Madīna and I became ill for one month while the people were spreading the forged statements of the people who brought forth the slander and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allāh's Messenger ﷺ the same kindness as I used to receive when I fell sick. Allāh's Messenger ﷺ would enter upon me, say a greeting and add, "How is that (lady)?" and then depart. That aroused my suspicion but I was not aware of the propagated evil till I recovered from my ailment. I went out with Umm Miṣṭāḥ to answer the call of nature towards Al-Manāṣī', the place where we used to relieve ourselves, and we used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (living in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So, I went out with Umm Miṣṭāḥ who was the daughter of Abī Ruhm bin 'Abd Manāf, and her mother was the daughter of Ṣakhr bin 'Amir who was the aunt of Abī Bakr Aṣ-Ṣiddiq, and her son was Miṣṭāḥ bin Uthātha. When we had finished,

يَا كُلَّنِ الْعُلْقَةَ مِنَ الطَّعَامِ فَلَمْ يَسْتَكِرِ
 الْقَوْمُ حِفَّةَ الْهَوْدَجِ حِينَ رَقْعُوهُ،
 وَكُنْتُ جَارِيَّةَ حَدِيثَةَ السَّنَنِ، فَبَعْثَوا
 الْجَمَلَ وَسَارُوا، فَوَجَدْتُ عَقْدِي
 بَعْدَمَا اسْتَمَرَ الْجَيْشُ فَجَئْتُ مَنَازِلَهُمْ
 وَلَيْسَ بِهَا دَاعٌ وَلَا مُحِيطٌ فَأَمْمَتُ
 مَنْزِلِي الَّذِي كُنْتُ بِهِ وَظَنَّتُ أَنَّهُمْ
 سَيَقْدُونِي فَيُرِجِّعُونَ إِلَيَّ. فَبَيْنَا أَنَا
 جَالِسَةٌ فِي مَنْزِلِي عَلَبَشِي عَيْنِي فَقِيمْتُ.
 وَكَانَ صَفْوَانُ بْنُ الْمَعَطَلِ السُّلْمَيْنِ ثُمَّ
 الذَّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ فَادْلَجَ
 فَأَضْبَحَ عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ إِنْسَانٍ
 نَائِمًا، فَأَتَانِي فَعَرَفَنِي حِينَ رَأَيَ،
 وَكَانَ يَرَانِي قَبْلَ الْحِجَابِ،
 فَاسْتَيْقِنْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي
 فَحَمَرْتُ وَجْهِي بِجِلْبَابِي، وَاللَّهُ مَا
 كَلَمْنَيْ كَلِمَةً وَلَا سَعَيْتُ مِنْهُ كَلِمَةً
 غَيْرَ اسْتِرْجَاعِهِ، حَتَّى أَنَاخَ رَاجِلَتِهِ
 فَوَطَئَ عَلَى يَدِيهَا فَرَكِبْتُهَا، فَانْطَلَقَ
 بَعْدَمَا تَرَلُوا مُوْغَرِينَ فِي نَحْرِ
 الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ. وَكَانَ
 الَّذِي تَوَلَّ إِلَفَكَ عَبْدُ اللَّهِ بْنُ أُبَيِّ
 ابْنُ سَلْوَانَ، فَقَدِيمَنَا الْمَدِينَةُ فَاسْتَكَيْتُ
 حِينَ قَدِيمَتْ شَهْرًا وَالنَّاسُ يُفِيضُونَ
 فِي قَوْلٍ أَصْحَابِ الْإِلْفِكِ وَلَا أَسْعُرُ
 بَشَيْءٍ مِنْ ذَلِكَ وَهُوَ يُرِيْنِي فِي وَجْهِي
 أَنِّي لَا أُعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ

Umm Misṭah and I came back towards my house. Umm Misṭah stumbled over her robe whereupon she said, "Let Misṭah be ruined!" I said to her, "You are sayingg a bad word. Why are you abusing a man who took part in (the battle of) Badr?" She said, "O Hantāh (you there)! Didn't you hear what he has said?" I said, "And what did he say?" Then she told me the rumours of the false accusers which added to my ailment. When I returned home, Allāh's Messenger ﷺ came to me, and after greeting, he said, "How is that (lady)?" I said, "Will you allow me to go to my parents?" At that time I intended to be sure of the news through them. Allāh's Messenger ﷺ allowed me and I went to my parents and asked my mother, "O my mother! What are the people talking about?" My mother said, "O my daughter! Don't worry much about this matter. By Allāh, there is no charming lady who is loved by her husband who has other wives, but that those wives would find fault with her or forge false news about her." I said, "Subḥān Allāh! Are the people really talking of this matter?" That night I kept on weeping and could not sleep till morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping. Allāh's Messenger ﷺ called 'Alī bin Abī Tālib and Usāma bin Zaid (رَضِيَ اللَّهُ عَنْهُمَا) when he saw the Divine Revelation delayed, in order to consult them as to the idea of divorcing his wife. Usāma bin Zaid told Allāh's Messenger ﷺ of what he knew of the good reputation of his wives and added, "O Allāh's Messenger! Keep your wife, for, By Allah, we do not know anything about her but good." 'Alī bin Abī Tālib said, "O Allāh's Messenger! Allāh does not impose restrictions on you; and there are many of women other than she, yet you may ask the women-servant who will tell you the

اللُّطفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللهِ ﷺ فَيَسْلُمُ ثُمَّ يَقُولُ: «كَيْفَ تَيْكُمْ؟» ثُمَّ يَتَصَرَّفُ فَذَاكَ الَّذِي يَرِيْبُنِي وَلَا أَشْعُرُ بِالشَّرِّ حَتَّى خَرَجْتُ بَعْدَمَا نَقَهْتُ فَخَرَجْتُ مَعَيْ أُمًّا مِسْطَحَ قَبْلَ الْمَنَاصِعِ وَهُوَ مُتَبَرَّزُنا وَكُنَا لَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ وَذَلِكَ قَبْلَ أَنْ تَتَخَذَ الْكُنْفُ قَرِيبًا مِنْ بُيُوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الْأَوَّلِ فِي التَّبَرُّزِ قَبْلَ الْغَائِطِ، فَكُنَا نَتَأْذِي بِالْكُنْفِ أَنْ تَتَخَذَهَا عِنْدَ بُيُوتِنَا، فَأَنْطَلَقْتُ أَنَا وَأُمِّ مِسْطَحَ، وَهِيَ ابْنَةُ أَبِي رُهْمٍ بْنِ عَبْدِ مَنَافِ، وَأَمْهَا بِنْتُ صَحْرَابِنْ عَامِرِ خَالَةُ أَبِي بَكْرِ الصَّدِيقِ، وَابْنَهَا مِسْطَحُ بْنُ أَثَاثَةَ فَأَقْبَلْتُ أَنَا وَأُمِّ مِسْطَحَ، قَبْلَ يَبْتَيِ وَقَدْ فَرَغْنَا مِنْ شَانِنَا فَعَثَرْتُ أُمًّا مِسْطَحَ فِي مِرْطَهَا فَقَالَتْ: تَعْسَ مِسْطَحُ، فَقُلْتُ لَهَا: بِشَسْ ما قُلْتِ، أَتَسْبِيْنَ رَجُلًا شَهِدَ بِدُرْدَأ؟ قَالَتْ: أَبِي هَنْتَاهُ، أَوْ لَمْ تَسْمَعِي مَا قَالَ؟ قَالَتْ: قُلْتُ: وَمَا قَالَ؟ قَالَتْ فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الْإِلْفَكِ فَازْدَدْتُ مَرَضًا عَلَى مَرَضِيِّ، قَالَتْ فَلَمَّا رَجَعْتُ إِلَى بَيْتِي وَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ - تَعْنِي سَلَمَ - ثُمَّ قَالَ: «كَيْفَ تَيْكُمْ؟» فَقُلْتُ: أَنَّا ذَاكُنِيْ لَيْ أَنْ آتَيْ أَبُوئِي؟ قَالَتْ: وَأَنَا حِينَيْدَ أَرِيدُ أَنْ أَسْتَقِنَ الْخَيْرَ مِنْ قَبْلِهِما،

truth.” ‘Āishah added: So Allāh’s Messenger ﷺ called for Barīra and said, “O Barīra! Did you ever see anything which might have aroused your suspicion (as regards ‘Āishah)?” Barīra said, “By Allāh Who has sent you with the Truth, I have never seen anything faulty except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it.” So Allāh’s Messenger ﷺ got up (and addressed) the people and asked for somebody who would support him in punishing ‘Abdullāh bin Ubayy bin Salūl. Allāh’s Messenger ﷺ, while on the pulpit, said, “O Muslims! Who will support me to punish that man (‘Abdullāh bin Ubayy bin Salūl) who has hurt me by slandering the reputation of my family? By Allāh, I know nothing except good about my family, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.” Sa’d bin Mu’ādh Al-Anṣārī got up and said, “O Allāh’s Messenger! By Allāh, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if that man is from our brethren, the Khazraj, then order us and we will fulfil your order.” On that, Sa’d bin ‘Ubāda, chief of the Khazraj, and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe. He said to Sa’d (bin Mu’ādh), “By Allāh the Eternal, you have told a lie! You cannot kill him and you will never be able to kill him!” On that, Usaid bin Ḥudair, the cousin of Sa’d (bin Mu’ādh) got up and said to Sa’d bin ‘Ubāda, “You are a liar! By Allāh the Eternal, we will surely kill him; and you are a hypocrite, defending the hypocrites!” On this, two tribes of Al-Aüs and Al-Khazraj got excited till they were on the point of fighting with

قالت: فأذن لي رسول الله ﷺ فجئت أبوئ قلعت لأمّي: يا أمّة، ما يتحدّث الناس؟ قالت: يا بنتي هونني عليك، فوالله لقلما كانت امرأة قطّ وضيّقة عند رجل يحبّها ولها ضرائر إلا أكثرنَ عليكما. قالت: قلعت: سُبحانَ الله، أَوْلَادَ تحدّث الناس بهذه؟ قالت: فبكينَت تلك الليلة حتى أصبحت لا يرقاً لي دمع ولا أكتحلُ بنوم حتى أصبحت أبكي. فدعى رسول الله ﷺ على بن أبي طالب وأسامة بن زيد رضي الله عنهمما حين استلبث الوحوش يسألهما في فراق أهله. قالت: فاما أسامة بن زيد فشار على رسول الله ﷺ بالذى يعلم من براءة أهله، وبالذى يعلم لهم في نفسه من الود، فقال: يا رسول الله، أهلك وما نعلم إلا خيراً. وأما علي بن أبي طالب فقال: يا رسول الله، لم يضيق الله عليك والنساء سواها كثير، وإن تسأل الجارية تصدقك. قالت: فدعى رسول الله ﷺ بريرة: فقال: أين بريرة هل رأيت من شئ بريبريك؟ قالت بريرة: لا والذى بعنتك بالحق، إن رأيت عليها أمراً أغوصه عليها سوى أنها جارية حديثة السّن نام عن عجين أهلها فتاتي الداجن

each other while Allāh's Messenger ﷺ was standing on the pulpit. Allāh's Messenger ﷺ continued quietening them till they became silent whereupon he became silent, too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an *Anṣārī* woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allāh's Messenger ﷺ came to us, greeted, and sat down. He had never sat with me since the day they forged the accusation. No Divine Revelation regarding my case came to him for a month. Allāh's Messenger ﷺ recited the *Tashah-hud*⁽¹⁾ after he had sat down, and then said, "Then after, O 'Āishah! I have been informed such and such about you, if you are innocent, Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him to forgive you, for when a person confesses his sin and asks Allāh for forgiveness, Allāh accepts his repentance." When Allāh's Messenger ﷺ had finished his speech, my tears ceased completely and there remained not even a single drop of it. Then I requested my father, "Reply to Allāh's Messenger ﷺ on my behalf." He said, "By Allāh, I do not know what to say to Allāh's Messenger ﷺ." Then I said to my mother, "Reply to Allāh's Messenger ﷺ." She said, "I do not know what to say to Allāh's Messenger ﷺ." I was a young girl and did not have much knowledge of the Qur'ān, I said, "By Allāh, I know that you heard this

فتأكُلُهُ . فَقَامَ رَسُولُ اللهِ ﷺ فَاسْتَعْذَرَ يَوْمَئِذٍ مِنْ عَبْدِ اللهِ بْنِ أُبَيِّ ابْنِ سَلَوْنَ . قَالَتْ : فَقَالَ رَسُولُ اللهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ : « يَا مَغْشَرَ الْمُسْلِمِينَ ، مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي ؟ فَوَاللهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا ، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا ، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي ». فَقَامَ سَعْدُ بْنُ مُعاذَ الْأَنْصَارِيُّ فَقَالَ : يَا رَسُولَ اللهِ أَنَا أَعْذِرُكَ مِنْهُ ، إِنْ كَانَ مِنَ الْأَوْسَ ضَرَبَنَا عَنْهُ ، وَإِنْ كَانَ مِنْ إِخْرَاجِنَا مِنَ الْحَزْرَاجِ أَمْرَتَنَا فَفَعَلْنَا أَمْرَكَ . قَالَتْ : فَقَامَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الْحَزْرَاجِ ، وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا وَلَكِنْ احْتَمَلَهُ الْحَمَيَّةُ فَقَالَ لِسَعْدٍ : كَذَبْتَ ، لَعْنُ اللهِ لَا تَقْتُلُهُ وَلَا تَقْتِلُهُ عَلَى قَتْلِهِ . فَقَامَ أَسَيْدُ بْنُ حُصَيْنٍ وَهُوَ ابْنُ عَمِّ سَعْدٍ فَقَالَ لِسَعْدٍ بْنِ عُبَادَةَ : كَذَبْتَ لِعَنْهُ اللَّهِ لَنْ تَقْتُلَنِي إِنْكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ . فَشَاتَرَ الْحَيَانَ الْأَوْسَ وَالْحَزْرَاجَ حَتَّى هَمُوا أَنْ يَقْتَلُوا وَرَسُولَ اللهِ ﷺ قَائِمٌ عَلَى الْمِنْبَرِ . فَلَمْ يَرْأِنْ رَسُولُ اللهِ ﷺ يُخْفِضُهُمْ حَتَّى سَكَنُوا وَسَكَنَ . قَالَتْ : فَمَكَثَ يَوْمَيِ ذلكَ لَا يَرْفَأُ لِي دَمْعٌ وَلَا

(1) (H. 4750) i.e., *Lā ilāha illallāh wa anna Muhammadr-ar-Rasul Allāh*—(none has the right to be worshipped but Allāh) and that Muhammad is Allāh's Messenger.

story (of the *Ifk*) so much so that it has been planted in your minds and you have taken it as a truth. Now, if I tell you I am innocent — and Allāh knows that I am innocent — you will not believe me ; and if I confessed to you falsely that I am guilty , and Allāh knows that I am innocent , you would believe me . By Allāh , I cannot find of you and I an example except that of Yūsuf's (Joseph)'s father [i.e., Ya'qūb (Jacob) :] عليه السلام : 'So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18) Then I turned to the other side and lay on my bed , and I knew that I was innocent and that Allāh would reveal my innocence . But , by Allāh , I never thought that Allāh would sent down Divine Revelation about my affair , that would be recited (forever) , as I considered myself too inferior to be talked of by Allāh with something that was to be recited ; but I hoped that Allāh's Messenger ﷺ might have a vision in which Allāh would prove my innocence . By Allāh , Allāh's Messenger ﷺ had not left his seat and nobody had left the house when the Divine Revelation came to Allāh's Messenger ﷺ . So , there overtook him the same state which used to overtake him (when he used to receive Divine Revelation) . He was sweating so much so that the drops of sweat were dropping like pearls , though it was a (cold) wintry day . And when that state of Allāh's Messenger ﷺ was over he was smiling and the first word he said was : " 'Aishah , Allāh has declared your innocence ." My mother said to me , "Get up and go to him ." I said , "By Allāh , I will not go to him and I will not thank anybody but Allāh ." So Allāh عَزَّ وَجَلَّ revealed :

"Verily! Those who brought forth the slander (against 'Aishah) are a

أَكْتَحِلُّ بَنْوَمْ . قَالَتْ : فَأَصْبَحَ أَبَوَانِي
عِنْدِي وَقَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمَاً ، لَا
أَكْتَحِلُّ بَنْوَمْ وَلَا يَرْقَأُ لِي دَمْعٌ ،
يَظْنَانِ أَنَّ الْبَكَاءَ فَالْقُكْبِي . قَالَتْ :
فَيَسْتَهِمَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي
فَاسْتَأذَنْتُ عَلَيَّ امْرَأَةً مِنَ الْأَنْصَارِ ،
فَأَذْنَتْ لَهَا . فَجَلَسْتُ تَبْكِي مَعِي ،
قَالَتْ : فَيَسْأَلُنَا نَحْنُ عَلَى ذَلِكَ دَخْلَ
عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَسَلَمْ ثُمَّ جَلَسَ .
قَالَتْ : وَلَمْ يَجْلِسْ عِنْدِي مُذْقَلْ قَبْلَ ما
قِيلَ قَبْلَهَا . وَقَدْ لِبَثَ شَهْرًا لَا يُوَحِّي
إِلَيْهِ فِي شَأْنِي ، قَالَتْ : فَشَهَدَ رَسُولُ
اللَّهِ ﷺ حِينَ جَلَسَ ، ثُمَّ قَالَ : «أَمَا
بَعْدُ ، يَا عَائِشَةً إِنَّهُ قَدْ بَلَغَنِي عَنْكِ
كَذَا وَكَذَا ، فَإِنْ كُنْتِ بِرِيَةَ فَسَيُرْثُكِ
اللَّهُ ، وَإِنْ كُنْتِ الْمَمْتِ بَذْنِبِ
فَاسْتَعْفِرِي اللَّهُ وَتُوَبِّي إِلَيْهِ . فَإِنَّ الْعَبْدَ
إِذَا اغْتَرَفَ بَذْنِبِهِ ثُمَّ تَابَ إِلَى اللَّهِ تَابَ
اللَّهُ عَلَيْهِ». قَالَتْ : فَلَمَّا قَضَى رَسُولُ
اللَّهِ ﷺ مَقَالَتْهُ قَلَصَ دَمْعِي حَتَّى مَا
أَحْسَنْ مِنْهُ قَطْرَةً ، فَقَلَّتْ لِأَبِي : أَجْبَ
رَسُولَ اللَّهِ ﷺ فِيمَا قَالَ . قَالَ : وَاللَّهِ
مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ ،
فَقَلَّتْ لِأَمْمِي : أَجْبَيِ رَسُولَ اللَّهِ ﷺ ،
قَالَتْ : مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ
ﷺ ، قَالَتْ : قَلَّتْ وَأَنَا جَارِيَةً حَدِيثَةً
السُّنْنَ لَا أَفْرُأُ كَثِيرًا مِنَ الْقُرْآنَ : إِنِّي
وَاللَّهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُ هَذَا

group among you. Consider it not a bad..." (V.24:11-20)

When Allāh revealed this declaration of my innocence, Abū Bakr As-Šiddiq, who used to provide for Misṭah bin Uthātha because of his kinship and poverty, said, "By Allāh, I will never provide for Misṭah anything after what he has said about 'Āishah". So Allāh revealed:

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākin* (poor), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-forgiving, Most Merciful." (V.24:22)

Abū Bakr said, "Yes, by Allāh, I like that Allāh should forgive me" and resumed giving Misṭah the aid he used to give him before, by saying, "By Allāh, I will never withhold it from him at all." 'Āishah further said: Allāh's Messenger ﷺ also asked Zainab bint Jaḥsh about me saying, "O Zainab! What do you know and what did you see?" She replied, "O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. I know nothing except goodness about 'Āishah." 'Āishah رَضِيَ اللَّهُ عَنْهَا added (of all the wives of Allāh's Messenger ﷺ), Zainab was competing with me (in her beauty and the Prophet's love), yet Allāh protected her (from being malicious) for she had piety. But her sister, Ḥamna, kept on fighting on her behalf, so she was destroyed as were those who invented and spread the slander.

الْحَدِيثُ حَتَّى اسْتَمَرَ فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ، فَلَيْسَ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، لَا تُصَدِّقُونِي بِذَلِكَ. وَلَيْسَ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ وَاللَّهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتَصَدِّقُنِي، وَاللَّهُ مَا أَجِدُ لَكُمْ مَثَلًا إِلَّا قَوْلَ أَبِي يُوسُفَ قَالَ: «فَصَبَرْ» جَيْلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصْفُونَ» قَالَتْ: ثُمَّ تَحَوَّلُتْ فَاضْطَجَعْتُ عَلَى فِرَاشِي. قَالَتْ: وَأَنَا جِئْنِي أَغْلَمُ أَنِّي بَرِيئَةٌ، وَأَنَّ اللَّهَ مُبَرِّئِي بِبَرَاءَتِي. وَلَكِنْ وَاللَّهُ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزَلٌ فِي شَأْنِي وَخِيَارِي يُنْتَلِي، وَلَشَأْنِي فِي نَفْسِي كَانَ أَخْرَى مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِي بِأَمْرٍ يُنْتَلِي، وَلَكِنْ كُنْتُ أَزْجُو أَنْ يَرَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ رُؤْيَا مُبَرِّئَتِي اللَّهُ بِهَا. قَالَتْ: فَوَاللَّهِ مَا رَأَمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أُنْزِلَ عَلَيْهِ فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ، حَتَّى إِنَّهُ لِيَتَحدَّرُ مِنْهُ مِثْلُ الْجَمَانِ مِنَ الْعَرَقِ، وَهُوَ فِي يَوْمِ شَاتِ، مِنْ يُتَلِّ القَوْلِ الَّذِي يُنْتَلِ عَلَيْهِ. قَالَتْ: فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُرَيَ عَنْهُ وَهُوَ يَضْحَكُ، فَكَانَ أَوْلُ كَلِمَةً تَكَلَّمُ بِهَا: «يَا عَائِشَةُ، أَمَا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَأَكِ». قَفَالَتْ أُمِّي: قُومِي إِلَيْهِ، قَالَتْ: فَقُلْتُ: وَاللَّهِ لَا أُقُومُ إِلَيْهِ وَلَا أُخْمَدُ

إِلَّا اللَّهُ أَعْزَزُ وَأَجْلَّ. وَأَنْزَلَ اللَّهُ عَزَّ
وَجَلَّ ﴿إِنَّ الَّذِينَ جَاءُوكُمْ بِالْأَقْرَبِ عُصْبَةً مُنْكَرٍ
لَا تَحْسِبُوهُ﴾ العَشْرَ الآيَاتِ كُلُّهَا، فَلَمَّا
أَنْزَلَ اللَّهُ فِي بَرَائِتِي قَالَ أَبُو بَكْرٍ
الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ وَكَانَ يُنْفِقُ
عَلَى مِسْطَحِ بْنِ أُثَاثَةَ لِقَرَابَتِهِ مِنْهُ
وَفَقَرِهِ: وَاللَّهِ لَا أُنْفِقُ عَلَى مِسْطَحِ
شَيْئًا أَبْدًا بَعْدَ الذِّي قَالَ لِعَائِشَةَ مَا
قَالَ. فَأَنْزَلَ اللَّهُ ﴿وَلَا يَأْتِي أُولُوا الْفَضْلِ
مُنْكَرٌ وَالْأَسْعَةُ أَنْ يُؤْتُوا أُولَى الْقُرْبَى
وَالْمَسْكِينُونَ وَالْمُهَاجِرُونَ فِي سَبِيلِ اللَّهِ وَلَيَعْقُوا
وَلَيَصْفُحُوا أَلَا تُحِسِّنُ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ قَالَ أَبُو بَكْرٍ:
بَلِي وَاللَّهِ إِنِّي أَحُبُّ أَنْ يَغْفِرَ اللَّهُ لِي،
فَرَجَعَ إِلَى مِسْطَحِ التَّعْقِفَةِ الَّتِي كَانَ
يُنْفِقُ عَلَيْهِ. وَقَالَ: وَاللَّهِ لَا أُنْزِعُهَا مِنْهُ
أَبْدًا. قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ
ﷺ يَسْأَلُ زَيْنَبَ ابْنَةَ جَحْشٍ عَنْ
أَمْرِي، فَقَالَ: «يَا زَيْنَبُ مَاذَا عَلِمْتِ
أَوْ رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ،
أَخْمَيْتُ سَمْعِي وَبَصَرِي، مَا عَلِمْتُ إِلَّا
خَيْرًا. قَالَتْ: وَهِيَ الَّتِي كَانَتْ
سُامِينِي مِنْ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ
فَعَصَمَهَا اللَّهُ بِالْوَرَعِ. وَظَفَقَتْ أَخْنَثُها
حَمْنَةُ تُحَارِبُ لَهَا فَهَلَكَتْ فِيمَنْ هَلَكَ
مِنْ أَصْحَابِ الْإِلَفِكِ. [راجع: ٢٥٩٣]

(٧) بَابُ قَوْلِهِ: ﴿وَلَا يَنْصُلُ اللَّهُ
عَلَيْكُمْ وَرَجُلُكُمْ فِي الدُّنْيَا وَالآخِرَةِ لَمَسْكُنٌ فِي

Hereafter, a great torment would have touched you for that whereof you had spoken.” (V.24:14)

مَا أَفْضَلْتُ فِيهِ عَذَابَ عَظِيمٍ ﴿١٤﴾
وَقَالَ مُجَاهِدٌ: «تَلْقَوْنَاهُ» : يَرْوِي
بَعْضُكُمْ عَنْ بَعْضٍ . «تُفْيِضُونَ» :
تَقُولُونَ .

4751. Narrated Umm Rūmān, ‘Āishah’s mother: When ‘Āishah was accused, she fell down unconscious.

٤٧٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
حَدَّثَنَا سُلَيْمَانُ، عَنْ حُصَيْنٍ، عَنْ أَبِي
وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ أُمِّ رُومَانَ أُمَّ
عَاشَةَ، أَنَّهَا قَالَتْ: لَمَّا رُمِيَتْ عَاشَةُ
خَرَّتْ مَغْشِيًّا عَلَيْهَا . [راجع: ٣٢٨٨]

(8) CHAPTER. “When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge...” (V.24:15)

(٨) بَابُ «إِذْ تَلْقَوْنَاهُ بِالسِّنَنِ وَقُلُولَهُ
بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ» الآية
[١٥]

4752. Narrated Ibn Abī Mulaika: I heard ‘Āishah reciting:

“When you were inventing a lie with your tongues...” (V.24:15)⁽¹⁾

٤٧٥٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: حَدَّثَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجَ
أَخْبَرَهُمْ: قَالَ ابْنُ أَبِي مُلَيْكَةَ:
سَمِعْتُ عَاشَةَ تَقْرَأُ (إِذْ تَلْقَوْنَاهُ
بِالسِّنَنِ) . [راجع: ٤١٤٤]

CHAPTER. “And why did you not, when you heard it, say: It is not right for us to speak of this...” (V.24:16)

بَابُ «وَلَمَّا آتَى سَيِّئَتُهُمْ قُلْنَمَ مَا يَكُونُ
لَهُ أَنْ تَنْكِمَ بِهِنَا» الآية [١٦]

4753. Narrated Ibn Abī Mulaika: Ibn ‘Abbās asked permission to visit ‘Āishah before her death, and at that time she was in a state of agony. She then said, “I am afraid that he will praise me too much.” And then it was said to her, “He is the cousin of Allāh’s Messenger ﷺ and one of the prominent Muslims.” Then she said, “Allow him to enter.” (When he entered) he said, “How are you?” She replied, “I am

٤٧٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشْتَى:
حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ
أَبِي حُسَيْنٍ قَالَ: حَدَّثَنِي بْنُ أَبِي مُلَيْكَةَ
قَالَ: اسْتَأْذَنَ ابْنَ عَبَاسٍ قَبْلَ مَوْتِهِ
عَلَى عَاشَةَ وَهِيَ مَغْلُوْتَهُ قَالَتْ: أَخْشَى
أَنْ يُتَبَّعِنِي عَلَيَّ، فَقَلَّ: ابْنُ عَمٍّ رَسُولِ
الله ﷺ وَمَنْ وُجُوهُ الْمُسْلِمِينَ، قَالَتْ:

(1) (H. 4752) The difference in the translation of this Verse comes from the way one word is read, i.e. ‘Talqaunahū’ (you were propagating it) or, ‘Taliqaunahū’ (you invented a lie). The popular recitation is ‘Talqaunahū’ while ‘Aishah recited it: ‘Taliqaunahū’.

alright if I fear (Allāh)." Ibn Abbās said, "If Allāh will, you are alright, as you are the wife of Allāh's Messenger ﷺ; and he did not marry any virgin except you, and proof of your innocence was revealed from the heaven." Later on Ibn Az-Zubair entered after him and 'Āishah said to him, "Ibn 'Abbās came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

أَثَدْنُوا لَهُ، فَقَالَ: كَيْفَ تَجِدِينِكَ؟
قَالَتْ: يُخَيِّرُ إِنْ أَتَقِيتُ، قَالَ: فَأَنْتِ
يُخَيِّرُ إِنْ شَاءَ اللَّهُ تَعَالَى، رَوْجَةُ رَسُولِ
اللَّهِ تَعَالَى وَلَمْ يَنْكُحْ بِكُرَا عَيْرَكَ، وَنَزَّلَ
عَذْرُكَ مِنَ السَّمَاءِ. وَدَخَلَ ابْنُ الزَّبِيرِ
خَلَافَةً فَقَالَتْ: دَخَلَ ابْنُ عَبَّاسٍ فَأَنْتِ
عَلَيَّ وَدَدْتُ أَنِّي كُنْتُ نِسِيَّاً مَنْسِيَّاً.

[راجع: ٣٧٧١]

4754. Narrated Al-Qāsim: Ibn 'Abbās asked 'Āishah's permission to enter. Al-Qāsim then narrated the whole *Hadīth* (as the above) but did not mention: "a thing forgotten and out of sight."

٤٧٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشْتَنِيٍّ: حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَبْدِ
الْمَجِيدِ: حَدَّثَنَا ابْنُ عَوْنَى، عَنْ
الْقَاسِمِ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ
اسْتَأْذَنَ عَلَى عَائِشَةَ تَحْوَةَ، وَلَمْ
يَذْكُرْ: نِسِيَّاً مَنْسِيَّاً. [راجع: ٣٧٧١]

(٩) **بَابُ قَوْلِهِ:** «يَعِظُكُمُ اللَّهُ أَنْ
تَعُودُوا لِيَشْلُمَةَ أَبَدًا» الآية [١٧]

٤٧٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفِيَّانُ، عَنْ
الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: جَاءَ حَسَانُ بْنُ ثَابَتٍ يَسْتَأْذِنُ
عَلَيْهَا، قُلْتُ: أَتَأْذَنُ لَهُذَا؟ قَالَتْ:
أَوْ لَيْسَ قَدْ أَصَابَهُ عَذَابٌ عَظِيمٌ؟ قَالَ
سُفِيَّانُ: تَعْنِي ذَهَابَ بَصَرَهُ، فَقَالَ:
حَصَانٌ رَّزَانٌ مَا تُرَنُّ بِرِبَّيَةٍ
وَتُضْسِحُ غَرَثَى مِنْ لَحُومِ الْعَوَافِلِ
قَالَتْ: لَكِنْ أَنْتَ. [راجع: ٤١٤٦]

(١٠) **بَابُ:** «وَبَيْنَ اللَّهِ لَكُمُ الْآيَتُ

(9) CHAPTER. The Statement of Allāh : تَعَالَى
"And warns you not to repeat the like of it,
forever." (V.24:17)

4755. Narrated Masrūq: 'Āishah said that Ḥassān bin Thābit came and asked permission to visit her. I said, "How do you permit such a person?" She said, "Hasn't he received a severe torment (penalty)?" (Sufyān, the subnarrator, said: She meant the loss of his sight.) Thereupon Ḥassān said the following poetic verse:

"A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs."

On that she said, "But you are not so."

(10) CHAPTER. The Statement of Allāh : تَعَالَى

وَاللَّهُ عَلَيْهِ حِكْمَةٌ [١٨] ﴿١٨﴾

“And Allāh makes the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you. And Allāh is All-Knowing, All-Wise.” (V.24:18)

4756. Narrated Masrūq: Ḥassān came to ‘Aishah and said the following poetic verse:

‘A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.’ ‘Aishah said, “But you are not”. I said (to ‘Aishah), “Why do you allow such a person to enter upon you after Allāh has revealed:

‘...And as for him among them who had the greater share therein...’” (V.24:11)

She said, “What punishment is worse than blindness?” She added, “And he used to defend Allāh’s Messenger ﷺ against *Al-Mushrikūn* (with his poetry).”

٤٧٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدَىٰ: أَبْنَانَا شَعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصَّحْفَى، عَنْ مَسْرُوقٍ قَالَ: دَخَلَ حَسَانُ بْنُ ثَابِتٍ عَلَى عَائِشَةَ فَسَبَّبَ وَقَالَ: حَسَانُ رَزَانٌ مَا تُزَنُ بِرِبِّيَّةٍ وَتُضْبِحُ غَرَبَىٰ مِنْ لِحُومِ الْغَوَافِلِ قَالَتْ عَائِشَةُ: لَسْتَ كَذَاكَ، قُلْتُ: تَدَعِينَ مِثْلَ هَذَا يَدْخُلُ عَلَيْكَ وَقَدْ أَنْزَلَ اللَّهُ 『وَالَّذِي تَوَلَّ كُلُّهُ مِنْهُمْ』 فَقَالَتْ: وَأَيُّ عَذَابٍ أَشَدُّ مِنْ الْعَمَىٰ، وَقَالَتْ: وَقَدْ كَانَ يُرُدُّ عَنْ رَسُولِ اللَّهِ 『عَلَيْهِ السَّلَامُ』. [راجع: ٤١٤٦]

(11) **بابٌ** 『إِنَّ الَّذِينَ يُجْزَوُنَ أَنَّ تَشْيَعَ الْفَتْحَشَةَ فِي الَّذِينَ آمَنُوا』 الآية إلى قوله: 『رَءُوفٌ رَّحِيمٌ』 [٢٠-١٩] 『وَلَا يَأْتِي أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةُ أَنْ يُؤْتَوْا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ』 إلى قوله: 『وَاللَّهُ عَفُورٌ رَّحِيمٌ』 [٢٢]

٤٧٥٧ - وَقَالَ أَبُو أَسَمَّةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ذُكِرَ مِنْ شَانِي

(11) CHAPTER.

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated about those who believe... (up to) ... and that Allāh is full of kindness, Most Merciful.” (V.24:19,20)

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākin* (the poor)... (up to) ... And Allāh is Oft-Forgiving, Most Merciful.” (V.24:22)

4757. Narrated ‘Aishah : When there was said about me what was said, which I myself was unaware of, Allāh’s Messenger ﷺ got up and addressed the people. He recited *Tashah-hud*,⁽¹⁾ and after glorifying

(1) (H. 4757) *Tashah-hud*: See the Glossary.

and praising Allāh as He deserved, he said, "Amma ba'du (now then): O people! Give me your opinion regarding those people who made a forged story against my wife. By Allāh, I do not know anything bad about her. By Allāh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." Sa'd bin Mu'ādh got up and said, "O Allāh's Messenger! Allow me to chop their heads off!" Then a man from the Al-Khazraj (Sa'd bin 'Ubāda) to whom the mother of (the poet) Ḥassān bin Thābit was a relative, got up and said (to Sa'd bin Mu'ādh), "You have told a lie! By Allāh, if those persons were from the Aūs tribe, you would not like to chop their heads off." It was probable that some evil would take place between the Aūs and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e., to relieve myself), and Umm Miṣṭāḥ was accompanying me. On our return, Umm Miṣṭāḥ stumbled and said, "Let Miṣṭāḥ be ruined!" I said to her, "O mother! Why do you abuse your son?" On that Umm Miṣṭāḥ became silent for a while, and stumbling again, she said, "Let Miṣṭāḥ be ruined!" I said to her, "Why do you abuse your son?" She stumbled for the third time and said, "Let Miṣṭāḥ be ruined!" Whereupon I rebuked her for that. She said, "By Allāh, I do not abuse him except because of you." I asked her, "Concerning what of my affairs?" So, she disclosed the whole story to me. I said, "Has this really happened?" She replied, "Yes, by Allāh." I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick and said to Allāh's

الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَطِيبًا فَشَهَدَ فِي حَمْدِ اللهِ وَأَنْتَيْ عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: "(أَمَا بَعْدَ، أَشِيرُوا عَلَيَّ فِي أَنَّا سِبْطَ أَبْنَاءِ أَهْلِيِّ. وَإِيمَانُ اللهِ مَا عَلِمْتُ عَلَى أَهْلِيِّ مِنْ سُوءٍ، وَأَبْنُوهُمْ يَمْنَنُ وَاللهُ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ. وَلَا يَدْخُلُ بَنِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ، وَلَا غَيْرُ فِي سَنَرٍ إِلَّا غَابَ مَعِي)". فَقَامَ سَعْدُ بْنُ مُعاذَ فَقَالَ: "إِذْنُ لِي يَا رَسُولَ اللهِ أَنْ نَضِبِّ أَغْنَافَهُمْ. وَقَامَ رَجُلٌ مِّنْ بَنِي الْخَزْرَاجَ وَكَانَتْ أُمُّ حَسَنَ بْنَ ثَابِتٍ مِّنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقَالَ: "ذَكَرْتَ، أَمَا وَاللهُ أَنْ لَوْ كَانُوا مِنْ أَوْسٍ مَا أَخْبَرْتَ أَنْ تُضْرِبَ أَغْنَافَهُمْ، حَتَّىٰ كَادَ أَنْ يَكُونَ بَيْنَ الْأُوْسِ وَالْخَزْرَاجِ شَرًّا فِي الْمَسْجِدِ، وَمَا عَلِمْتُ. فَلَمَّا كَانَ مَسَاءً ذَلِكَ الْيَوْمَ خَرَجْتُ لِبَعْضِ حَاجَتِي وَمَعِي أُمِّ مِسْطَحٍ فَعَرَثْتُ وَقَالَتْ: "تَعَسَّ مِسْطَحٌ". فَقُلْتُ: أَيْ أُمٌّ، تَسْبِيْنَ ابْنَكَ؟ وَسَكَّتَ ثُمَّ عَنَرَتِ التَّارِيَةَ فَقَالَتْ: "تَعَسَّ مِسْطَحٌ" فَقُلْتُ لَهَا: "تَسْبِيْنَ ابْنَكَ؟ ثُمَّ عَنَرَتِ التَّالِيَةَ فَقَالَتْ: "تَعَسَّ مِسْطَحٌ" فَقُلْتُ لَهَا: "فَقَالَتْ: "فِي أَيِّ شَانِي؟" قَالَتْ: "فَبَقَرَتِ لِي الْحَدِيثَ، فَقُلْتُ: "وَقَدْ كَانَ هَذَا؟"

Messenger ﷺ, "Send me to my father's house." So, he sent a slave with me, and when I entered the house, I found Umm Rūmān (my mother) downstairs while (my father) Abū Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Don't worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her." But she did not feel about it as I did. I asked (her), "Does my father know about it?" She said, "Yes." I asked, "Does Allāh's Messenger ﷺ know about it, too?" She said, "Yes, Allāh's Messenger does, too." So the tears filled my eyes and I wept. Abū Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her?" She said, "She has heard what has been said about her (as regards the story of *Al-Ifk*)."¹ On that Abū Bakr wept and said, "I beseech you by Allāh, O my daughter, to go back to your home." I went back to my home and Allāh's Messenger ﷺ had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allāh, I do not know of any fault or defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's Companions spoke harshly to her and said, "Tell the truth to Allāh's Messenger ﷺ." Finally, they told her of the affair (of the slander). She said, "*Subhān Allāh!* By Allāh, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "*Subhān Allāh!* By Allāh, I have never uncovered the private

قالت: نَعَمْ، وَاللهِ. فَرَجَعْتُ إِلَى بَيْتِيْ كَانَ الَّذِي خَرَجْتُ لَهُ لَا أَجِدُ مِنْهُ قَلِيلًا وَلَا كَثِيرًا. وَوُعِنْكُتْ فَقُلْتُ لِرَسُولِ اللهِ ﷺ أَرْسِلْنِي إِلَى بَيْتِ أَبِيِّ، فَأَرْسَلَ مَعِيَ الْغَلَامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ فِي السُّفْلِ وَأَبَا بَكْرِ فَوْقَ الْبَيْتِ يَقْرَأُ. فَقَالَتْ أُمِّيْ: مَا جَاءَ بِكِ يَا بُنْيَةَ؟ فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الْحَدِيثَ وَإِذَا هُوَ لَمْ يَلْعَنْ مِنْهَا مِثْلَ مَا يَلْعَنْ مِنِّيْ. فَقَالَتْ: يَا بُنْيَةَ، حَفَضْتِ عَلَيْكِ الشَّانَ فَإِنَّهُ وَاللهِ لَقَلَمَا كَانَتْ امْرَأَةٌ قَطُّ حَسَنَةٌ عِنْدَ رَجُلٍ يُجْبِهَا لَهَا صَرَايْرُ إِلَّا حَسَدَنَاهَا وَقَلَّ فِيهَا، وَإِذَا لَمْ يَلْعَنْ مِنْهَا مَا يَلْعَنْ مِنِّيْ. قُلْتُ: وَقَدْ عَلِمْتِ بِهِ أَبِي؟ قَالَتْ: نَعَمْ. قُلْتُ: وَرَسُولُ اللهِ ﷺ؟ قَالَتْ: نَعَمْ، وَرَسُولُ اللهِ ﷺ. وَاسْتَعْبَرْتُ وَبَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْتِيْ وَهُوَ فَوْقَ الْبَيْتِ يَقْرَأُ فَنَزَلَ فَقَالَ لِأُمِّيْ: مَا شَأْنُهَا؟ قَالَتْ: بَلَعْهَا الَّذِي ذُكِرَ مِنْ شَأْنِهَا فَعَاضَتْ عَيْنَاهُ. قال: أَقْسَمْتُ عَلَيْكِ يَا بُنْيَةَ إِلَّا رَجَعْتَ إِلَى بَيْتِكِ، فَرَجَعْتُ. وَلَقَدْ جَاءَ رَسُولُ اللهِ ﷺ بَيْتِيْ فَسَأَلَ عَنِّي خَادِمِيْ فَقَالَتْ: لَا وَاللهِ مَا عَلِمْتُ عَلَيْهَا عَيْنَيْ إِلَّا أَنَّهَا كَانَتْ تَرْقُدْ حَتَّى تَذَخَّلَ الشَّاءُ فَتَأْكُلُ خَمِرَهَا أَوْ عَجِينَهَا. وَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ

parts of any woman.” Later that man was martyred in Allāh’s Cause. Next morning, my parents came to pay me a visit and they stayed with me till Allāh’s Messenger ﷺ came to me after he had offered the *Aṣr* prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allāh and said, “Now then, O ‘Āishah! If you have committed a bad deed, or you have wronged (yourself), then repent to Allāh, as Allāh accepts the repentance from His slaves.” An *Anṣārī* woman had come and was sitting near the gate. I said (to the Prophet ﷺ), “Isn’t it improper that you speak in such a way in the presence of this lady?” Allāh’s Messenger ﷺ then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, “What should I say?” Then I turned to my mother and asked her to answer him. She said, “What should I say?” When my parents did not give a reply to the Prophet ﷺ, I said, “I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad (ﷺ) is His Messenger!” And after praising and glorifying Allāh as He deserves, I said, “Now then, by Allāh, if I were to tell you that I have not done (this evil action), and Allāh عَزَّ وَجَلَّ is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allāh knows that I have not done it, then you will say, ‘She has confessed her guilt.’ By Allāh, I do not see a suitable example for me and you except the example of [I tried to remember Yu‘qūb’s (Jacob’s) name but couldn’t] Yūsuf’s (Joseph’s) father when he said: ‘So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be

فَقَالَ: اضْدُقِي رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ، حَتَّى
أَسْقَطُوا لَهَا بِهِ. فَقَالَتْ: سُبْحَانَ اللَّهِ،
وَاللَّهُ مَا عَلِمْتُ عَنْهَا إِلَّا مَا يَعْلَمُ
الصَّانِعُ عَلَى تَبِيرِ الدَّهَرِ الْأَحْمَرِ.
وَبَلَغَ الْأَمْرُ إِلَى ذَلِكَ الرَّجُلِ الَّذِي
قِيلَ لَهُ، فَقَالَ: سُبْحَانَ اللَّهِ، وَاللَّهُ مَا
كَثُرَتْ كَنَفُ أُنْشَى قُطْ. قَالَتْ عَاشَةَ:
فَقُتِلَ شَهِيدًا فِي سَبِيلِ اللَّهِ، قَالَتْ:
وَأَصْبَحَ أَبْوَاهِي عِنْدِي فَلَمْ يَرَاهَا حَتَّى
دَخَلَ عَلَيَّ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ وَقَدْ صَلَّى
الْعَصْرَ. ثُمَّ دَخَلَ وَقَدْ اكْتَسَفَنِي أَبْوَاهِي
عَنْ يَوْمِي وَعَنْ شَمَائِلِي. فَحَمَدَ اللَّهُ
وَأَشْتَرَ عَنْهُ، ثُمَّ قَالَ: «أَمَا بَعْدُ، يَا
عَاشَةَ إِنْ كُنْتِ قَارَفْتِ سُوءًا أَوْ
ظَلَمْتِ فَتُوَبِّي إِلَى اللَّهِ فَإِنَّ اللَّهَ يَقْبِلُ
الْتَّوْبَةَ عَنْ عِبَادِهِ». قَالَتْ: وَقَدْ جَاءَتِ
إِمْرَأَةٌ مِنَ الْأَنْصَارِ فَهِيَ جَالِسَةٌ
بِالْبَابِ. فَقُلْتُ: أَلَا تَسْتَحِي مِنْ هُذِهِ
الْمَرْأَةِ أَنْ تَذَكَّرْ شَيْئًا؟ فَوَاعَظَ رَسُولُ
اللَّهِ عَلَيْهِ السَّلَامُ فَالْتَّقَتْ إِلَى أَبِي فَقُلْتُ:
أَجْبَهُ، قَالَ: فَمَاذَا أَقُولُ؟ فَالْتَّقَتْ إِلَى
أُمِّي فَقُلْتُ: أَجِبِيهِ، قَالَتْ: أَقُولُ
مَاذًا؟ فَلَمَّا لَمْ يُجِيبَاهُ شَهَدَتْ
فَحَمَدَتِ اللَّهُ تَعَالَى وَأَثْبَتَ عَلَيْهِ مَا
هُوَ أَهْلُهُ. ثُمَّ قُلْتُ: أَمَا بَعْدُ، فَوَاللَّهِ
لَئِنْ قُلْتُ لَكُمْ: إِنِّي لَمْ أُفْلِنْ، وَاللَّهُ
عَزَّ وَجَلَّ يَشْهُدُ إِنِّي لصَادِقَةٌ، مَا ذَاكَ
بِنَافِعِي عِنْدَكُمْ، لَقَدْ تَكَلَّمْتُ بِهِ

sought against that (lie) which you describe.' At that very hour the Divine Revelation came to Allāh's Messenger ﷺ and we remained silent. Then the Revelation was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O 'Āishah! Allāh has revealed your innocence." At that time I was extremely angry. My parents said to me. "Get up and go to him." I said, "By Allāh, I will not do it and will not thank him nor thank either of you, but I will thank Allāh, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor you have changed it (to defend me)." ('Āishah used to say:) "But as regards Zainab bint Jahsh, (the Prophet's wife), Allāh protected her because of her piety, so she did not say anything except good (about me), but her sister, Hāmna, was ruined among those who were ruined. Those who used to speak evil about me were Mīṣāḥ, Ḥassān bin Thābit, and the hypocrite, 'Abdullāh bin Ubayy, who used to spread that news and tempt others to speak of it, and it was he and Hāmna who had the greater share therein. Abū Bakr took an oath that he would never do any favour to Mīṣāḥ at all. Then Allāh عَزَّ وَجَلَّ revealed the Divine Verse: 'Let not those among you who are blessed with graces and wealth (i.e., Abū Bakr) swear not to give (any sort of help) to their kinsmen, *Al-Masākin* (the poor) and the poor... (up to) ...Do you not love that Allāh should forgive you? And Allāh if Oft-Forgiving , Most Merciful.' "(V.24:22) On that, Abū Bakr said, 'Yes, by Allāh, O our Lord! We wish that You should forgive us.' So, Abū Bakr again started giving to Mīṣāḥ the expenditure which he used to give him before."

وأشربته قلوبكم، وإن قلت: إني فعلتُ، والله يعلم أني لم أفعل لقولنَّ قد باعث به على نفسها، وإنى والله ما أجد لي ولكم مثلاً -
والتمسنت اسْمَ يعقوب فلم أقير عليه إلا أبا يوسف حين قال: «فَصَبَرَ جِيلٌ وَاللهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصْفُونَ». وأنزَلَ على رَسُولِ اللهِ ﷺ من ساعيَه فسَكَّنا فَرْفَعَ عَنْهُ وإنى لأتبين السرورَ في وجهه وَهُوَ يَسْخَحُ جَيْنَه وَقَبُولُ: «أَبْشِرِي يَا عَائِشَةُ، فَقَدْ أَنْزَلَ اللهُ بِرَاءَتِكَ». قَالَتْ: وَكُنْتُ أَشَدَّ مَا كُنْتُ غَضِبًا، فَقَالَ لِي أَبُوايَ: قُومِي إِلَيْهِ فَقَنَتْ: وَاللهُ لَا أَقُومُ إِلَيْهِ وَلَا أَحْمَدُهُ وَلَا أَحْمَدُكُمَا، وَلَكُنْ أَحْمَدُ اللهَ الَّذِي أَنْزَلَ بِرَاءَتِي. لَقَدْ سَمِعْتُمُوهُ فَمَا أَنْكِرْتُمُوهُ وَلَا غَيْرَتُمُوهُ. وَكَانَتْ عَائِشَةُ تَقُولُ: أَمَا زَيَّبَ ابْنَةَ جَحْشٍ فَعَصَمَهَا اللهُ بِدِينِهِ فَلَمْ تَقُلْ إِلَّا خَيْرًا، وَأَمَا أَخْتُهَا حَمْنَةَ فَهَأْكَتْ فِيمَنْ هَلَكَ. وَكَانَ الَّذِي يَتَكَلَّمُ فِيهِ مُسْطَحٌ وَحَسَانٌ بْنُ ثَابِتٍ وَالْمُنَافِقُ عَنْدَ اللهِ بْنُ أَبِي وَهُوَ الَّذِي كَانَ يَسْتَوْشِيهِ وَيَجْمِعُهُ وَهُوَ الَّذِي تَوَلَّى كَبِيرًا مِنْهُمْ هُوَ وَحْمَنَةُ. قَالَتْ: فَحَلَّفَ أبو بَكْرٍ أَنْ لَا يَنْفَعَ مُسْطَحًا بِنَافِعَةٍ أَبْدًا، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ «وَلَا يَأْتِي أُولُوا الْفَضْلِ مِنْكُمْ» إلى آخر الآية، يعني

أبا بكرٍ ﴿وَالسَّعَةُ أَنْ يُقْتَلُوا أُولَى الْقُرْبَى
وَالْمَسِكِينَ﴾ يعني مسطحاً، إلى قوله:
 ﴿أَلَا تَجْعَلُنَّ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ
يَعْلَم﴾ حتى قال أبو بكرٍ: بلى والله يا ربنا إنا لنحيث أن تغفر لنا، وعاد
له بما كان يضمن. [راجع: ٢٥٩٣]

(١٢) باب ﴿وَلِيَصْرِينَ بِخُمُرِهِنَّ عَلَى جِيُونِهِنَّ﴾

٤٧٥٨ - وقال أَحْمَدُ بْنُ شَيْبَبٍ: حَدَّثَنَا أَبِي، عَنْ يُوسُفَ: قَالَ ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَرْحَمُ اللَّهُ نِسَاءَ الْمُهَاجِرَاتِ الْأُولَى، لَمَّا أَنْزَلَ اللَّهُ مُرْوَظَهُنَّ فَاخْتَمَرْنَ بِهَا. [انظر: ٤٧٥٩]

٤٧٥٩ - حَدَّثَنَا أَبُو تُعْيِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَنِيَّةَ بْنِ شَيْبَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ تَقُولُ: لَمَّا نَزَّلْتُ هَذِهِ الْآيَةَ ﴿وَلِيَصْرِينَ بِخُمُرِهِنَّ عَلَى جِيُونِهِنَّ﴾ أَخَذْنَ أُزْرَهُنَّ فَشَقَقْنَهَا مِنْ قَبْلِ الْحَوَاشِي فَاخْتَمَرْنَ بِهَا.

[راجع: ٤٧٥٨]

(12) CHAPTER. "... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms)..." (V.24:31)

4758. Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهَا May Allāh bestow His Mercy on the early emigrant women. When Allāh revealed:

"... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms)..." (V.24:31) they tore their *Murūt* (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn *Murūts*.

4759. Narrated Šafiyya bint Šaiba: *Āishah* used to say: "When (the Verse): '... and to draw their veils all over their *Juhubihinna* (i.e., their bodies, faces, necks and bosoms, etc.)...' (V.24:31) was revealed, (the ladies) cut their waist-sheets from their margins and covered their heads and faces with those cut pieces of cloth."

(25) *SŪRAT AL-FURQĀN*
(The Criterion)

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

(٢٥) سورة الفرقان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وقال ابن عباس: ﴿هَكَاءَ مَشْوِرًا﴾: ما تُسْفِي به الريح. ﴿مَدَ الظَّلَّ﴾: ما بين طلوع الفجر إلى طلوع الشمس. ﴿سَاكِنًا﴾: دائمًا. ﴿عَلَيْهِ دَلِيلًا﴾: طلوع الشمس. ﴿جَلَّةً﴾: من فاته من الليل عمل أدركه بالنهار، أو فاته بالنهار أدركه بالليل. وقال الحسن: ﴿هَبَتْ لَنَا مِنْ أَرْوَاحِنَا وَذُرِّيَّنَا قُرَّةُ أَعْيُنِ﴾: في طاعة الله، وما شيء أقر لعيين المؤمن من أن يرى حبيبه في طاعة الله. وقال ابن عباس: ﴿ثُبُورًا﴾: وئلاً. وقال غرور: التسuir مذكر. والتسuir والاضطرام: التوقد الشديد. ﴿تَثَلَّ عَلَيْهِ﴾: تقرأ عليه، من أملئت وأمللت. ﴿الرِّسَن﴾: المعدن، جمجمة رسائل. ﴿مَا يَعْبُدُ﴾: يقال: ما عبادت به شيئاً، لا يعبد به. ﴿غَرَاماً﴾: هلاكاً. وقال مجاهد: ﴿وَعَكَّوا﴾: طعوا. وقال ابن عيينة: ﴿عَيْنَةً﴾: عنت على الخزان.

(١) باب قوله: ﴿الَّذِينَ يَخْشَوْنَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ﴾ الآية [٣٤]

٤٧٦ - حدثنا عبد الله بن

(1) CHAPTER. The Statement of Allāh: تعالى الله عَنْهُمْ "Those who will be gathered to Hell (prone) on their faces..." (V.25:34)

4760. Narrated Anas bin Mālik: رضي الله عنه أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "O Aَنَسُ بْنُ مَالِكٍ! Will Allāh

gather a disbeliever (prone) on his face on the Day of Resurrection?" He (ﷺ) said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatāda, a subnarrator, said: Yes, By the Power of our Lord!)

مُحَمَّدٌ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ
البَعْدَادِيُّ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ:
حَدَّثَنَا أَنَّسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ:
أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهِ، يُخْشَرُ
الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ:
«أَلَيْسَ الَّذِي أَمْشَأَ عَلَى الرِّجَالِينَ فِي
الْدُّنْيَا قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى
وَجْهِهِ يَوْمَ الْقِيَامَةِ؟» قَالَ قَتَادَةُ: بَلِي
وَعِزَّةَ رَبِّنَا. [انظر: ٦٥٢٣]

(٢) بَابُ قَوْلِهِ: «وَالَّذِينَ لَا يَتَعْرِفُونَ
مَعَ اللَّهِ إِلَهًاٌ آخَرٌ وَلَا يَقْتَلُونَ النَّفَسَ»
الآية [٦٨]. «يَلْقَ أَثَاماً»: الْعُقوبةِ.

٤٧٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ سُفِيَّانَ قَالَ: حَدَّثَنِي مَنْصُورٌ
وَسُلَيْمَانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي
مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: وَحَدَّثَنِي
وَأَصِيلُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأْلْتُ، أَوْ سُئَلَ
رَسُولُ اللَّهِ ﷺ: أَئِذْنُكَ عِنْدَ اللَّهِ
أَكْبَرُ؟ قَالَ: «أَنْ تَجْعَلَ اللَّهُ نِدَّاً وَهُوَ
خَلَقَكَ». قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «ثُمَّ أَنْ
تَقْتَلَ وَلَدَكَ خَشْيَةً أَنْ يُظْلَمَ مَعَكَ».

قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «أَنْ تُرَاهِنِي بِحَلِيلَةٍ
جَارِكَ». قَالَ: وَنَرَأَتْ هُذِهِ الْآيَةُ
تَضَدِيقًا لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «وَالَّذِينَ
لَا يَدْعُونَكَ مَعَ اللَّهِ إِلَهًاٌ آخَرٌ وَلَا يَقْتَلُونَ
النَّفَسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا
يَرْثُونَ». [راجع: ٤٤٧٧]

(2) CHAPTER. The Statement of Allāh : تعالى الله عَنْهُ: "And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person..." (V.25:68)

4761. Narrated 'Abdullāh : I, or somebody, asked Allāh's Messenger ﷺ, "Which is the biggest sin in consideration with Allāh?" He said, "That you set up a rival (in worship) to Allāh, though He Alone created you." I asked, "What is next?" He said, "To kill your son, lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." Then the following Verse was revealed to confirm the statement of Allāh's Messenger ﷺ:

"Those who invoke not, any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse..." (V.25:68) (See H. 4477)

4762. Narrated Al-Qāsim bin Abī Bazza that he asked Sa‘id bin Jubair, “Is there any repentance for the one who has murdered a believer intentionally?” Then I recited to him :

“...Nor kill such life as Allāh has forbidden except for a just cause...” Sa‘id said, “I recited this very Verse before Ibn ‘Abbās as you have recited it before me. Ibn ‘Abbās said, ‘This Verse was revealed in Makkah and it has been abrogated by a Verse in *Sūrat An-Nisā'* which was later revealed in Al-Madīnah’.”⁽¹⁾

٤٧٦٢ - حَدَّثَنَا إِبْرَاهِيمَ بْنُ مُوسَى : أَخْبَرَنَا شَامُ بْنُ يُوسُفَ : أَنَّ ابْنَ حُرَيْجَ أَخْبَرَهُمْ قَالَ : أَخْبَرَنِي الْقَاسِمُ بْنُ أَبِي بَرَّةَ أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ : هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَمَمِّدًا مِنْ تَوْبَةٍ ؟ فَقَرَأَتْ عَلَيْهِ ﴿وَلَا يَقْتَلُونَ الْقَسَالَى حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ فَقَالَ سَعِيدٌ : قَرَأْتُهَا عَلَى ابْنِ عَبَّاسٍ كَمَا قَرَأْتُهَا عَلَيَّ ، فَقَالَ هَذِهِ مَكْيَةٌ سَخَّنَتْهَا آيَةُ مَدْبِيَّةٍ الَّتِي فِي سُورَةِ النَّسَاءِ .

[راجع: ٣٨٥٥]

4763. Narrated Sa‘id bin Jubair: The people of Kūfa differed as regards the killing of a believer, so I entered upon Ibn ‘Abbās (and asked him) about that. Ibn ‘Abbās said, “the Verse (in *Sūrat An-Nisā'*, V.4:93) was the last thing revealed in this respect and nothing cancelled its validity.”

٤٧٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عُنْدَرٌ : حَدَّثَنَا شَعْبَةُ ، عَنِ الْمُغِيرَةِ ابْنِ النَّعْمَانِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي قَتْلِ الْمُؤْمِنِ ، فَدَخَلْتُ فِيهِ إِلَى ابْنِ عَبَّاسٍ فَقَالَ : نَزَّلْتُ فِي أَخِيرِ مَا نَزَّلَ وَلِمَنْ يَتَسْخَّنُهَا شَيْءٌ . [راجع: ٣٨٥٥]

٤٧٦٤ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شَعْبَةُ حَدَّثَنَا مَنْصُورٌ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : سَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ قَوْلِهِ تَعَالَى : ﴿فَاجْرَأْهُمْ

4764. Narrated Sa‘id bin Jubair: I asked Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا about Allāh’s saying : “... His recompense is Hell...” (V.4:93)

He said, “No repentance is accepted from him (i.e., the murderer of a believer).” I asked him regarding the Saying of Allāh تَعَالَى :

(1) (H. 4762) In *Sūrat Al-Furqān*, Allah gives the chance to one who has murdered a believer to repent : “Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.” (V.25:70) While in *Sūrat An-Nisā'*, Allāh says : “And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and Curse of Allāh are upon him, and a great punishment is prepared for him...” (V. 4:93) Ibn ‘Abbās thinks that the latter Verse has abrogated the former. In *Hadīth* No. 4764, he says that the former Verse was applicable only to *Al-Mushrikūn* (pagans) before embracing Islām. The latter Verse is concerned with those who have embraced Islām. See *Hadīth* No.4764, 4765, 4766.

"And those who invoke not any other *ilāh* (god) along with Allāh..." (V.25:68)

He said, "This Verse was revealed concerning *Al-Mushrikūn* (pagans) of the pre-Islāmic period."⁽¹⁾

(3) CHAPTER. The Statement of Allāh : "The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace." (V.25:69)

4765. Narrated Sa‘id bin Jubair : Ibn Abzā said to me, "Ask Ibn ‘Abbās regarding the Statement of Allāh : 'عَالِيٌّ' And whoever kills a believer intentionally, his recompense is Hell..." (V.4:93)

And also His Statement :

"... Nor kill such life as Allāh has forbidden, except for just cause ... (up to) ... except those who repent and believe (in Islāmic Monotheism)." (V.25:68-70)

So I asked Ibn ‘Abbās and he said, "When this (V.25:68,69) was revealed the people of Makkah said, "We have invoked other gods with Allāh, and we have murdered such lives which Allāh has made sacred, and we have committed illegal sexual intercourse." (before embracing Islām). So Allāh revealed :

'Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds... (up to) ...and Allāh is Oft-Forgiving, Most Merciful.'" (V.25:70)

(4) CHAPTER. "Except those who repent and believe (in the Islāmic Monotheism) and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful." (V.25:70)

4766. Narrated Sa‘id bin Jubair : ‘Abdur-

جَهَنَّمُ قال: لَا تَوْبَةَ لَهُ . وَعَنْ قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿لَا يَتَغُورُ مَعَ اللَّهِ إِلَيْهَا إِمْرَأٌ﴾ قال: كَانَتْ هَذِهِ فِي الْجَاهِلِيَّةِ . [راجع: ٣٨٥٥]

(٣) بَابُ قَوْلِهِ: ﴿يُضَعَّفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدُ فِيهِ مَهَانًا﴾ [٦٩]

٤٧٦٥ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ مُنْصُورٍ، عَنْ سَعِيدِ بْنِ حُبَّيْرٍ قال: قَالَ ابْنُ أَبْرَى: سُئِلَ ابْنُ عَبَّاسٍ عَنْ قَوْلِهِ تَعَالَى: «وَمَنْ يَقْتُلْ مُؤْمِنًا مُّعَمِّدًا فَبَحْرَأْفُمْ جَهَنَّمُ» وَقَوْلِهِ: ﴿وَلَا يَفْتَأِنُونَ النَّفَسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ حَتَّى يَلْغَى إِلَّا مَنْ تَابَ وَآمَنَ﴾ فَسَأَلَهُ فَقَالَ: لَمَّا نَزَّلْتُ قَالَ أَهْلُ مَكَّةَ: فَقَدْ عَدَنَا بِاللَّهِ وَقَاتَلْنَا النَّفَسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَتَيْنَا الْفَوَاحِشَ، فَأَنْزَلَ اللَّهُ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ كُمَلًا صَنِيعًا﴾ إِلَى قَوْلِهِ: ﴿عَفُورًا رَّحِيمًا﴾ . [راجع: ٣٨٥٥]

(٤) بَابُ ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ كُمَلًا صَنِيعًا فَأُولَئِكَ يُدْلِلُ اللَّهُ سِنَانَهُمْ حَسَنَتْ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا﴾ [٧٠]

٤٧٦٦ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا

(1) (H. 4764) See the previous footnote of *Hadith* No. 4762 and *Hadith* No.4765.

Rahmān bin Abzā ordered me to ask Ibn 'Abbās regarding the two Verses (the first of which was):

"And who ever kills a believer intentionally..." (V.4:93)

So, I asked him, and he said, "Nothing has abrogated this Verse." About (the other Verse):

"And those who invoke not any other *ilāh* (god) along with Allah..." he said, "It was revealed concerning *Al-Mushrikūn*."⁽¹⁾

(5) CHAPTER. "... So the torment will be yours for ever" (V.25:77)

4767. Narrated 'Abdullāh : رَضِيَ اللَّهُ عَنْهُ Five (great events)⁽²⁾ have passed : the Smoke, the Moon, the Romans, the Mighty Grasp and the Constant Punishment which occurs in :

"... So the torment will be yours for ever." (V.25:77)

أبي، عن شعبة، عن مقصور، عن سعيد بن جبیر قال: أمرني عبد الرحمن بن أبزى أن أسأل ابن عباس عن هاتين الآيتين ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ فسألته فقال: لم ينسخها شيءٌ، وعن ﴿وَالَّذِينَ لَا يَتَوَكَّلُونَ مَعَ اللَّهِ إِلَيْهَا مَا خَرَقُوا﴾ قال: نزلت في أهل الشرك. [راجع: ٣٨٥٥]

(٥) بَابُ ﴿فَسَوْقَ يَكُونُ لِرَازَامًا﴾ [٧٧] هَلَكَةً .

٤٧٦٧ - حدثنا عمر بن حفص بن غياث: حدثنا أبي: حدثنا الأعمش: حدثنا مسلم، عن مسروق قال: قال عبد الله: خمس قد مضين: الدخان، والقمر، والرؤوم، والبطشة، والزارم ﴿فَسَوْقَ يَكُونُ لِرَازَامًا﴾ . [راجع: ١٠٠٧]

(1) (H. 4766) See *Hadith* No.4765.

(2) (H. 4767) The events referred to here are all mentioned in the Noble Qur'an.
 (a) The smoke here means what *Al-Mushrikūn* of Makkah imagined to see in the sky because of their severe hunger when Allāh afflicted them with drought (famine). (V.44:10)
 (b) The event of the splitting of the moon which took place in the lifetime of the Prophet ﷺ and was witnessed by *Al-Mushrikūn*, his companions and some believers. (V.54:1): one of the miracles from Allāh to the Prophet ﷺ.
 (c) The Romans were defeated by the Persian *Mushrikūn* whereupon the Quraish *Mushrikūn* of Makkah rejoiced. (V.30:2-4)
 (d) The Mighty Grasp is that which Allāh sent upon *Al-Mushrikūn* of Quraish in the battle of Badr. (V.74:16)
 (e) Constant punishment will definitely be inflicted upon those who rejected Faith. 'Abdullāh regards this future inevitable event as definite as any past event, therefore he includes it in the four other events.
 (f) See : "The Noble Qur'an, a Miracles from Allāh to the (to Prophet Muhammad ﷺ).

(26) *SŪRAH ASH-SHU'ARĀ'*
(The Poets)

(٢٦) سورة الشعراء

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿تَبَّعُونَ﴾: تَبَّعُونَ.
 ﴿هَضِيمٌ﴾: يَشْفَّثُ إِذَا مُسَّ.
 مُسْحَرِينَ: مَسْحُورِينَ. الْأَيْكَةُ
 وَ﴾الْأَيْكَةُ﴾: جَمْعُ أَيْكَةٍ، وَهِيَ جَمْعُ
 الشَّجَرِ. ﴿يَوْمَ الظَّلَّ﴾: إِظْلَالُ
 الْعَذَابِ إِنَّهُمْ ﴿مَوْرُونِ﴾: مَعْلُومٌ.
 ﴿كَالْطَّوْدِ﴾: الْجَبَلُ. وَقَالَ عَيْرُهُ:
 ﴿لَيَزْدَمُهُ﴾ الشَّرْذَمَةُ: طَافَةٌ قَلِيلَةٌ.
 ﴿فِي السَّيْدِينَ﴾: الْمُصَلِّينَ. قَالَ ابْنُ
 عَبَّاسٍ: ﴿لَعَلَّكُمْ تَخْلُدُونَ﴾ كَانُوكُمْ،
 الرِّبْعُ: الْأَيْفَاعُ مِنَ الْأَرْضِ وَجَمْعُهُ
 رِبَاعَةٌ وَأَرْبَاعَةٌ، وَاحِدُهُ الرِّبَاعُ.
 ﴿مَصَاغٍ﴾: كُلُّ بَنَاءٍ فَهُوَ مَضَعَّهُ.
 ﴿فَرِهِنَ﴾: مَرْجِيْنَ، ﴿فَرِهِنَ﴾
 بِمَعْنَاهُ، وَيُقَالُ: فَارِهِنَ: حَادِقِينَ.
 ﴿تَعْنَوا﴾: هُوَ أَشَدُّ الْفَسَادِ، عَاتَ
 يَعِيشُ عَيْشًا، ﴿وَالْحِلَّةُ﴾: الْحَلْقُ.
 جُبِيلٌ: خُلْقٌ، وَمِنْهُ جُبِيلًا وَجِيلًا
 وَجُبِيلًا يَعْنِي الْحَلْقَ، قَالَهُ ابْنُ عَبَّاسٍ.
 (١) بَابٌ: ﴿وَلَا تَغْرِي يَوْمَ يُعْثَرُونَ﴾ [٨٧]

(1) CHAPTER. “And disgrace me not on the day when (all the creatures) will be resurrected.” (V.26:87).

4768. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “On the Day of Resurrection, Ibrāhīm (Abraham) عَلَيْهِ الصَّلَاةُ will see his father covered with *Ghabara* and *Qatara* (i.e., having a dark face).”

٤٧٦٨ - وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنِ ابْنِ أَبِي ذَئْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ

أبيه، عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «إنَّ إبراهيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَرَى أباهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ الْعَبْرَةُ وَالْقَنْتَرَةُ». والعتبرة هي القترة. [راجع: ٣٣٤٩]

4769. Narrated Abū Hurairah : رضي الله عنه said, "Ibrāhīm (Abraham) will meet his father (on the Day of Resurrection) and will say, 'O my Lord! You promised me that You would not let me in disgrace on the Day when people will be resurrected.' Allāh will say, 'I have forbidden Paradise for the disbelievers.'"

٤٧٦٩ - حدثنا إسماعيل : حدثنا أخي، عن ابن أبي ذئب، عن سعيد المقيرري، عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «يُلْقَى إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبَّ إِنَّكَ وَعَدْتَنِي أَنْ: لَا تُخْزِنِي يَوْمَ يُعْثُونَ، فَيَقُولُ اللَّهُ: إِنِّي حَرَّمْتُ جَنَّةً عَلَى الْكَافِرِينَ». [راجع: ٣٣٤٩]

(2) CHAPTER. "And warn your tribe (O Muhammad ﷺ) of near kindred. And be kind and humble to the believers who follow you..." (V.26:214-215)

(٢) باب ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾، وَلَنْفَضْ جَنَاحَكَ ﴿٢١٤﴾ - ﴿٢١٥﴾: ألين جايتك.

4770. Narrated Ibn 'Abbās : رضي الله عنهما When the Verse "And warn your tribe (O Muhammad ﷺ) of near-kindred," was revealed, the Prophet ﷺ ascended the Aṣ-Ṣafā (mountain) and started calling, "O Bani Fihir! O Bani 'Adī!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abū Lahab and other people from Quraish came, and the Prophet ﷺ then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a plain warner to you of a coming severe punishment." Abū Lahab said (to the

٤٧٧٠ - حدثنا عمر بن حفص بن غياث : حدثنا أبي : حدثنا الأعمش : حدثني عمرو بن مرأة، عن سعيد بن جعير، عن ابن عباس رضي الله عنهما قال: لما نزلت ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ صعد النبي ﷺ على الصفا فجعل ينادي: «يا بني فهر، يا بني عدي»، ليطون قريش حتى اجتمعوا فجعل الرجل إذا لم يستطع أن يخرج أرسلا رسولًا ليتظر ما هو، ف جاء أبو لهب وفريش فقال: «أرأيتك لو أخبرتكم أن خيلا

Prophet ﷺ), "May you perish all this day. Is it for this purpose you have gathered us?" Then it was revealed:

"Perish the two hands of Abū Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him!" (V.111:1,2)

بِالْوَادِي تُرِيدُ أَنْ تُعِيرَ عَلَيْكُمْ أَكْتُشَفَ
مُصَدَّقَيْ؟» قَالُوا: نَعَمْ مَا جَرَبْنَا عَلَيْكَ
إِلَّا صِدْقًا. قَالَ: «فَإِنِّي نَذِيرُ لَكُمْ بَيْنَ
يَدَيْ عَذَابٍ شَدِيدٍ»، فَقَالَ أَبُو لَهَبٍ:
تَبَّأْ لَكَ سَائِرَ الْيَوْمِ، الْهَذَا جَمَعْتَنَا؟
فَنَرَأَتْ **﴿تَبَّأْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾**
مَا أَغْنَى عَنْهُ مَالُهُ وَمَا
كَسَبَ **﴿﴾**. [راجع: ١٣٩٤]

4771. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ got up when the Verse "And warn your tribe (O Muḥammad ﷺ) of near-kindred" (V.26:214) was revealed and said, "O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allāh (if you disobey Him). O Banī 'Abd Manāf! I cannot save you from Allāh (if you disobey Him). O 'Abbās! The son of 'Abdul-Muṭṭalib! I cannot save you from Allāh (if you disobey Him). O Ṣafiyya, the aunt of Allāh's Messenger! I cannot save you from Allāh (if you disobey Him). O Fāṭima, the daughter of Muḥammad ﷺ! Ask what you wish from my property, but I cannot save you from Allāh (if you disobey Him)."

٤٧٧١ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيْبِ وَأَبُو سَلَمَةَ
بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ:
قَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ اللَّهُ
﴿وَأَنذَرَ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ قَالَ:
«يَا مَعْشِرَ قُرَيْشٍ - أَوْ كَلِمَةَ نَسْوَاهَا -
اَشْرُوا أَنفُسَكُمْ، لَا أَغْنِيَ عَنْكُمْ مِنَ
اللَّهِ شَيْئًا. يَا بَنِي عَبْدِ مَنَافِ، لَا أَغْنِيَ
عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا عَبَّاسُ بْنَ عَبْدِ
الْمَظْلِبِ، لَا أَغْنِيَ عَنْكَ مِنَ اللَّهِ
شَيْئًا. وَيَا صَفِيَّةَ عَمَّةَ رَسُولِ اللَّهِ، لَا
أَغْنِيَ عَنْكَ مِنَ اللَّهِ شَيْئًا. وَيَا فَاطِمَةَ
بِنْتَ مُحَمَّدٍ ﷺ، سَلَّيْنِي مَا شِئْتَ مِنْ
مَالِي، لَا أَغْنِيَ عَنْكَ مِنَ اللَّهِ شَيْئًا».
تَابَعَهُ أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، عَنْ
يُونُسَ، عَنِ ابْنِ شَهَابٍ. [راجع:
[٢٧٥٣]

(27) *SŪRAT AN-NAML*
(The Ants)

(٢٧) سورة النمل

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

No *Aḥadīth* are mentioned here.

﴿الْحَبَّةُ﴾: ما خَبَّأْتَ. ﴿لَا
قِيلَ﴾: لَا طَاقَةَ. ﴿الصَّرْخَ﴾: كُلُّ
مِلاطٍ أَتَخِذَ مِنَ الْقَوَارِيرِ،
وَ﴿الصَّرْخَ﴾: الْقَضْرُ، وَجَمَاعَتُهُ
صُرُوخٌ. وَقَالَ ابْنُ عَبَّاِيْ: «وَلَمَّا
عَرَشَ﴾: سَرِيرٌ كَرِيمٌ، حُسْنُ الصَّنْعَةِ
وَغَلَاءُ الشَّمْنَنِ. «يَا تُونِيْ مُسْلِمِيْنِ﴾:
طَائِعِينَ. «رَدْفَ﴾: افْتَرَابٌ.
﴿جَامِدَةَ﴾: قَائِمَةٌ. «أُورِغَنِيَّ﴾:
اجْعَلْنِي. وَقَالَ مُجَاهِدٌ: «نَكِرُوا﴾
غَيْرُوا. وَ﴿الْقَبْسَ﴾: مَا افْتَبَسَ مِنْهُ
النَّارَ. «وَأَوْتَنَا الْعِلْمَ﴾: يَقُولُهُ
سُلَيْمَانُ. «الصَّرْخَ﴾: بِرْكَةٌ مَاءٌ ضَرَبَ
عَلَيْهَا سُلَيْمَانُ قَوَارِيرَ أَبْسَهَا إِيَّاهُ.

(28) *SŪRAT AL-QĀSĀS*
(The Narration)

(٢٨) سورة القصص

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Everything will perish save His Face...”
(V.28:88)

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهُهُ﴾ إِلَّا
مُلْكُهُ، وَيُقَالُ: إِلَّا مَا أُرِيدَ بِهِ وَجْهُ
اللهِ. وَقَالَ مُجَاهِدٌ: فَعَوَيْتُ عَلَيْهِمْ
﴿الْأَثْيَاءَ﴾: الْحُجَّجُ.

(١) بَابُ قَوْلِهِ: «إِنَّكَ لَا تَهْدِي مَنْ

(1) CHAPTER. The Statement of Allāh: تَعَالَى اللهُ عَزَّ ذِلْكَ عَبْدُهُ عَلَيْهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
“Verily! You (O Muḥammad ﷺ) guide not

whom you like, but Allāh guides whom He wills..." (V.28:56)

4772. Narrated Al-Mūsaiyab : When Abū Tālib was on his deathbed, Allāh's Messenger ﷺ came to him and found with him, Abū Jahl and 'Abdullāh bin Abī Umaiyya bin Al-Mughīra . Allāh's Messenger ﷺ said, "O uncle! Say: "Lā ilāha illallāh (none has the right to be worshipped but Allāh) a sentence with which I will defend you (argue for your case with it) before Allāh." On that Abū Jahl and 'Abdullāh bin Abī Umaiyya said to Abū Tālib, "Do you want to denounce Abdul-Muṭṭalib's religion?" Allāh's Messenger ﷺ kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abū Tālib said as his last statement (he said to them), "I am on the religion of 'Abdul-Muṭṭalib," and refused to say : "Lā ilāha illallāh" (none has the right to be worshipped but Allāh). On that Allāh's Messenger ﷺ said, "By Allāh, I will keep on asking Allāh's forgiveness for you unless I am forbidden (by Allāh) to do so." So, Allāh revealed :

"It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." (V.9:113)

And then Allāh revealed especially about Abū Tālib :

"Verily! You (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills..." (V.28:56) (See H. 1360)

أَخْبَتْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴿٥٦﴾ [٥٦]

٤٧٧٢ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الرَّهْبَرِيِّ قَالَ:
أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ، عَنْ أَبِيهِ
قَالَ: «لَمَا حَضَرَتْ أُبَا طَالِبُ الْوَفَاءَ
جَاءَهُ رَسُولُ اللَّهِ ﷺ فَوَجَدَ عِنْدَهُ أُبَا
جَهْلِ وَعَبْدُ اللَّهِ بْنُ أَبِيهِ أُمَيَّةَ بْنِ
الْمُغَيْرَةِ. فَقَالَ: «أَيُّ عَمٌ قُلْ: لَا إِلَهَ
إِلَّا اللَّهُ، كَلِمَةً أَحَاجِ لَكَ بِهَا عِنْدَ
اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ
أَبِيهِ أُمَيَّةَ: أَتْرَغَبُ عَنْ مِلَةَ عَبْدِ
الْمُطَلِّبِ؟ فَلَمْ يَرِدْ رَسُولُ اللَّهِ ﷺ
يَعْرُضُهَا عَلَيْهِ وَيُعِيدُهُ بِتِلْكَ الْمَقَالَةِ
حَتَّى قَالَ أَبُو طَالِبٍ أَخْرَى مَا كَلَمُهُمْ:
عَلَى مِلَةَ عَبْدِ الْمُطَلِّبِ، وَأَبِيهِ أَنْ
يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: فَقَالَ
رَسُولُ اللَّهِ ﷺ: «وَاللَّهُ لَا سُتْغَرِّنَنَّ لَكَ
مَا لَمْ أُنْهِ عَنْكَ»، فَأَنْزَلَ اللَّهُ ﷺ
كَاتِ لِلشِّعْبِ وَالذِّئْبِ إِيمَانًا أَنْ يَسْتَقْفِرُوا
لِلْمُشْرِكِينَ ﴿٥٦﴾ وَأَنْزَلَ اللَّهُ فِي أَبِيهِ طَالِبِ
فَقَالَ لِرَسُولِ اللَّهِ ﷺ: «إِنَّكَ لَا تَهْدِي
مَنْ أَخْبَتْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ
يَشَاءُ ﴿٥٦﴾». [رَاجِعٌ: ١٣٦٠]

قَالَ أَبْنُ عَبَّاسٍ: «أُولَئِكُو الْقَوْةُ ﴿٥٦﴾:
لَا يَرْفَعُهَا الْعُصَبَةُ مِنَ الرِّجَالِ.
«لَئِنَّمَا»: لَئِنْفَلُ. «فَرِغًا» إِلَّا مِنْ
ذُكْرِ مُوسَى. «الْفَرِيقَيْنَ»: الْمَرِحِينَ.

﴿فُصِّلَ﴾: اتّبِعِي أَثْرَهُ . وَقَدْ يَكُونُ أَنْ يَقْصُّ الْكَلَامَ ﴿تَخْنُ نَقْصُ عَلَيْكَ﴾ .
 ﴿عَنْ جُنُبٍ﴾: عَنْ بُعْدٍ، وَعَنْ جَنَابَةٍ وَاحِدٌ، وَعَنِ الْجَنَابَ أَيْضًا . تَبَطَّشُ وَتَبَطُّشُ . ﴿يَأْتِيُونَ﴾: يَتَشَاءُرُونَ .
 الْمُدْوَانُ وَالْعَدَاءُ وَالْتَّعْدِي وَاحِدٌ .
 ﴿ءَاسِك﴾: أَبْصَرَ . (الْجَذْوَةُ): قِطْعَةٌ عَلَيْهَا مِنَ الْحَشِّ لَيْسَ فِيهَا لَهْبٌ وَالشَّهَابُ فِيهِ لَهْبٌ . وَالْحَيَّاتُ: أَجْنَاسُ: الْجَانُ، وَالْأَفَاعِي، وَالْأَسَاوِدُ . (رَذْدَاءُ): مُعِينًا . قَالَ ابْنُ عَبَّاسٍ: ﴿يُصَدِّقُونَ﴾ . وَقَالَ غَيْرُهُ:
 ﴿سَسَدُونَ﴾: سَعْيُنَكُمْ . كُلُّمَا عَزَّزْتُ شَيْئًا فَقَدْ جَعَلْتَ لَهُ عَصْدًا .
 (الْمَقْبُوحِينَ): مُهَلَّكِينَ . (وَصَلَّنَا): بَيَّنَاهُ وَأَتَمْمَنَاهُ . (يَجْعَلُ): يُجْلِبُ .
 (بَطَرَتْ): أَشَرَتْ، (فِي أَنْهَا رَسُولًا). أُمُّ الْقُرَى: مَكَّةُ وَمَا حَوْلُهَا . (تُكَنُ): تُخْفِي، أَكْنَتْ الشَّيْءَ: أَخْفَيْتَهُ . وَكَنَّتْهُ: أَخْفَيْتَهُ وَأَظْهَرْتَهُ . (وَتَكَلَّتِ اللَّهُ): مِثْلُ الْمَرْأَةِ أَنَّ اللَّهَ يَسْطِعُ الرَّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ: يُوَسِّعُ عَلَيْهِ وَيُضَيقُ عَلَيْهِ .

(٢) بَابُ ﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرُونَ﴾ [٨٥]

٤٧٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ: أَخْبَرَنَا يَعْلَى: حَدَّثَنَا سُفْيَانُ الْعَصْفَرِيُّ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ

(2) CHAPTER. "Verily, He Who has given you (O Muhammad ﷺ) the Qur'an..."
 (V.28:85)

4773. Narrated Ibn 'Abbas رضي الله عنهما: "... Will bring you to Ma'ad (place of return)" means, to Makkah.

عَبَّاين ﴿فَلَرَأَكَ إِلَى مَعَادِ﴾ قَالَ: إِلَى
مَكَّةَ.

(29) *SŪRAT AL-‘ANKABŪT*
(The Spider)

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

No *Aḥadīth* are mentioned here.

٢٩) سورة العنكبوت

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ مُجَاهِدٌ: ﴿مُسْتَبَقِينَ﴾:
ضَلَّةً وَقَالَ غَيْرُهُ ﴿الْحَيَاةُ﴾ وَالحَيُّ
وَاحِدٌ ﴿فَلَيَعْلَمَنَّ اللَّهُ﴾: عَلِمَ اللَّهُ ذَلِكَ
إِنَّمَا هِيَ بِمَنْزِلَةِ فَلَيُبَيِّنَ اللَّهُ كَوْلِهِ:
﴿لَيَبْيَّنَ اللَّهُ الْحَيَّ﴾. ﴿وَأَنَّقَالَ مَعَ
أَنْقَالِهِمْ﴾: أَوْزَارًا مَعَ أَوْرَاهِمْ.

(30) *SŪRAT AR-RŪM*
(The Romans)

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

٣٠) سورة الروم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿فَلَا يَرِبُّونَ﴾ مَنْ أَعْطَى عَطِيَّةً
يُتَبَغِي أَفْضَلَ، فَلَا أَبْخَرَ لَهُ فِيهَا. قَالَ
مُجَاهِدٌ: ﴿يُحَبُّونَ﴾: يُنَعَّمُونَ.
﴿يَمْهُدُونَ﴾: يُسْوُونَ الْمَضَاجَعَ.
﴿الْوَذَقَ﴾: الْمَطَرُ. قَالَ ابْن عَبَّاين
﴿هَلْ لَكُمْ مِنْ مَا مَلَكْتُ أَيْنَشُكُمْ﴾ فِي
الْآلِهَةِ. وَفِيهِ: تَخَافُوْهُمْ: أَنْ يَرِثُوكُمْ
كَمَا يَرِثُ بَعْضُكُمْ بَعْضًا.
﴿يَضَدُّونَ﴾: يَتَفَرَّقُونَ. فَاضْدَاعُ.
وَقَالَ غَيْرُهُ: ضَعِيفٌ وَضَعِيفٌ لُغْتَانِ.

وقال مُجَاهِدٌ: ﴿السَّوْأَى﴾ الإِسَاعَةُ، جَزَاءُ الْمُسِيَّبِينَ.

4774. Narrated Masrūq : While a man was delivering a speech in the tribe of Kinda, he said, "Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof." That news scared us, so I went to ('Abdullāh) Ibn Mas'ūd while he was reclining (and told him the story) whereupon he became angry, sat up and said, "He who knows a thing can say it, but if he does not know, he should say, 'Allāh knows better,' for it is an aspect of knowledge to say, 'I do not know,' if you do not know a certain thing. Allāh said to His Prophet :

"Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur'ān), nor I am one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).'" (V.38:86)

"The Quraish delayed in embracing Islām for a period, so the Prophet ﷺ invoked evil on them, saying, 'O Allāh! Help me against them by sending on them seven (years of drought) famine like those of Yūsuf (Joseph).' So they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abū Sufyān then came (to the Prophet ﷺ) and said, 'O Muhammad! You came to order us for to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allāh (to relieve them).' " Then Ibn Mas'ūd recited :

"Then wait you for the Day when the sky will bring forth a visible smoke... (up to) ... You will revert." (V.10:15)

٤٧٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَنْصُورٌ وَالْأَعْمَشُ، عَنْ أَبِي الصُّحَّى، عَنْ مَسْرُوقٍ قَالَ: «يَعْلَمُ رَجُلٌ يُحَدَّثُ فِي كِنْدَةَ فَقَالَ: يَجِيءُ دُخَانٌ يَوْمَ الْقِيَامَةِ فَيَأْخُذُ بِأَسْمَاعِ الْمُنَافِقِينَ وَأَبْصَارِهِمْ. يَأْخُذُ الْمُؤْمِنَ كَهِيَّةَ الزُّكَامِ، فَقَرَعْنَا فَأَتَيْتُ ابْنَ مُسْعُودٍ وَكَانَ مُتَكَبِّرًا فَغَضِبَ، فَجَلَّسَ فَقَالَ: مَنْ عِلْمَ فَلَيَقُولْ وَمَنْ لَمْ يَعْلَمْ فَلَيَقُولْ: إِنَّمَا أَعْلَمُ، فَإِنَّمَا الْعِلْمُ أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: لَا أَعْلَمُ. فَإِنَّ اللَّهَ قَالَ لِنَبِيِّهِ ﷺ: «فَلْ مَا أَسْفَلْنَا عَلَيْهِ مِنْ آثَارٍ وَمَا نَأْتَنَا مِنْ أَنْكَافِنَا ﴿٨١﴾ إِنَّ قُرَيْشًا أَبْطَلُوا عَنِ الْإِسْلَامِ فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبِيعِ كَسْبِيْ يُوسُفَ»، فَأَخَدْنَاهُمْ سَنَةً حَتَّى هَلَكُوا فِيهَا وَأَكْلُوا الْمَيْتَةَ وَالْعِظَامَ، وَبَرَى الرَّجُلُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ كَهِيَّةَ الدُّخَانِ، فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدَ حِنْتَ تَأْمُرُنَا بِصِلَةِ الرَّاحِمِ وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ. فَقَرَأَ فَأَرْتَقَبَ يَوْمَ تَأْنِي السَّمَاءَ بِدُخَانِ مَيْتَنَ ﴿١٥﴾ إِلَى قَوْلِهِ: «عَذَابُهُمْ أَفَكُشْفُ عَنْهُمْ عَذَابُ الْآخِرَةِ إِذَا جَاءُهُمْ عَادُوا إِلَى كُفُّرِهِمْ؟ فَذَلِكَ قَوْلُهُ

Ibn Mas'ud added, "Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allāh تَعَالَى threatened them thus:

'On the Day when We shall seize you with the greatest grasp.' (V.44:16)

"And that was the day of the battle of Badr. Allāh's saying: 'Lizāma (the punishment)' refers to the day of (the battle of) Badr. Allāh's Statement :-

'Alif-Lām-Mim. The Romans have been defeated... (up to) ... will be victorious.' (V.30:1-3)

"(This Verse) indicates that the defeat of Byzantines has already passed."

CHAPTER. Allāh's Statement: "...No change let there be in *Khalq-illāh* (i.e., the religion of Allāh — Islāmic Monotheism)..." (V.30:30)

Khalqul-Awwalīn i.e., religion of the *Awwalīn* — ancients (V.26:137) and *Al-Fitrah* i.e., Islām — i.e., Islāmic Monotheism.

4775. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "No child is born except on *Al-Fitrah* (pure Islāmic Monotheism), and then his parents convert him to Judaism or to Christianity or to Magianism as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then he recited:

"... Allāh's *Fitrah* (i.e., Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in the *Khalq-illāh* (i.e., the religion of Allāh — Islāmic Monotheism), that is the straight religion." (V.30:30) (See H. 1359)

تعالى: ﴿يَوْمَ بَطَشَ الْطَّيْرَ﴾
يَوْمَ بَدْرٍ. و﴿لِرَبِّكُمَا﴾ يَوْمَ بَدْرٍ.
﴿الَّذِينَ﴾، غَلَّتِ الرُّؤْمُ ﴿إِلَى﴾
﴿سَيْقَابِيُونَ﴾ والرُّؤْمُ قَدْ مَضَى﴾.

[راجع: ١٠٠٧]

بابُ ﴿لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾ [٣٠]
لِدِينِ اللَّهِ. ﴿خَلْقُ الْأَوَّلَيْنَ﴾: دِينُ
الْأَوَّلَيْنَ، وَالْفِطْرَةُ: إِلَاسْلَامُ.

٤٧٧٥ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ أَخْبَرَنَا يُوسُفُ، عَنِ الرَّهْبَرِيِّ
قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ
الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ
مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبْوَاهُ
يُهَوِّدُهُ أَوْ يُنَصَّارُهُ أَوْ يُمَجْسِنُهُ، كَمَا
تُتَّسِّعُ الْبَهِيمَةُ بِهِيمَةٍ جَمِيعَهُ مَنْ تُجْسِنُ
فِيهَا مِنْ جَدْعَاءٍ؟ ثُمَّ يَقُولُ ﴿فَقَطَرَ
اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ
لِخَلْقِ اللَّهِ ذَلِكَ الدِّرْثُ الْقِيمُ﴾.

[راجع: ١٣٥٨]

(31) *SŪRAT LUQMĀN*
(Luqmān)

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

(1) CHAPTER. "... Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

4776. Narrated ‘Abdullāh: رَضِيَ اللَّهُ عَنْهُ When there was revealed:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong)..." (V.6:82) it was very hard for the Companions of Allāh's Messenger ﷺ, so they said, "Which of us has not confused his Belief with *Zulm* (wrong)?" Allāh's Messenger ﷺ said, "The Verse does not mean this. Don't you hear Luqmān's statement to his son: 'Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.'" (V.31:13)

(2) CHAPTER. The Statement of Allāh تعالى: "Verily, Allāh! With Him (Alone) is the knowledge of the Hour..." (V.31:34)

4777. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ One day, while Allāh's Messenger ﷺ was sitting with the people, a man came to him walking and said, "O Allāh's Messenger! What is Faith?" The Prophet ﷺ said "Faith is to believe in Allāh, His Angels, His Books, His Messengers, and the Meeting with Him, and to believe in the Resurrection." The man asked, "O Allāh's Messenger! What is Islām?" The Prophet ﷺ replied, "Islām is to worship Allāh Alone and not to worship anything besides Him, to perform

(٣١) سورة لقمان

بسم الله الرحمن الرحيم

(١) باب ﴿لَا شُرِكَ بِاللَّهِ إِنَّ الشَّرِكَ لَظُلْمٌ عَظِيمٌ﴾ [١٣]

٤٧٧٦ - حَدَّثَنَا قُتْبَيْةُ بْنُ سَعْدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَمَّا تَرَكْتَ هَذِهِ الْآيَةَ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلِسُوْا إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالُوا: أَيْنَا لَمْ يَلِسْ إِيمَانُهُ بِظُلْمٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ بِذَاكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ لِابْنِهِ: ﴿إِنَّ الشَّرِكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

(٢) باب قَوْلِهِ ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [٣٤]

٤٧٧٧ - حَدَّثَنِي إِسْحَاقُ، عَنْ جَرِيرٍ، عَنْ أَبِي حَيَّاتَنَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَوْمًا بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الإِيمَانُ؟ قَالَ: «إِلَيْمَانٌ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَرَسُولِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثَ الْآخِرِ».

Iqāmat-as-Salāt⁽¹⁾, to pay *Zakāt* and to observe *Ṣaum* (fasts) during the month of Ramadān.” The man further asked, “O Allāh’s Messenger! What is *Ihsān* (perfection or benevolence)?” The Prophet ﷺ said, “*Ihsān* is to worship Allāh as if you see Him, and if you do not achieve this state of devotion, then (you must consider that) Allāh is looking at you.” The man further asked, “O Allāh’s Messenger! When will the Hour be established?”

The Prophet ﷺ replied, “The answerer has no better knowledge than the questioner. But I will describe to you its portents.

When a lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people; that will be of its portents. The Hour is one of the five things which nobody knows except Allāh.” (The Prophet ﷺ then recited), “Verily, Allāh! With Him (Alone) is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die, . . .” (V.31:34)

Then that man left. The Prophet ﷺ said, “Call him back to me.” They went to call him back but could not see him. The Prophet ﷺ said, “That was (the angel) Jibrīl (Gabriel) who came to teach the people their religion.”

[See also, Vol. 1, *Hadīth* No.50]

4778. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “The keys of *Al-Ghaib* (the Unseen) are five.” And then he recited :-

“Verily, Allāh! With Him (Alone) is the knowledge of the Hour...” (V.31:34)

[See *Hadīth* No.4627, and chapter 1, for details]

(1) (H. 4777) *Iqāmat-as-Salāt*: See the glossary.

قال: يا رَسُولَ اللهِ، مَا الإِسْلَامُ؟
 قال: الإِسْلَامُ أَنْ تَعْبُدَ اللهُ وَلَا تُشْرِكَ
 بِهِ شَيْئًا، وَتُقْبِلَ الصَّلَاةَ، وَتُؤْتِي
 الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ۔
 قال: يا رَسُولَ اللهِ مَا الإِحْسَانُ؟
 قال: «الإِحْسَانُ أَنْ تَعْبُدَ اللهَ كَائِنَكَ
 تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَكَ»۔
 قال: يا رَسُولَ اللهِ، مَنِي السَّاعَةُ؟
 قال: مَا الْمَسْؤُلُ عَنْهَا بِأَعْلَمَ مِنَ
 السَّائِلَ، وَلَكِنْ سَاحِدُكَ عَنْ
 أَشْرَاطِهَا. إِذَا وَلَدَتِ الْمَرْأَةُ رَبَّهَا
 فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحُفَّاءُ
 الْعَرَاءُ رُؤُسَ النَّاسِ فَذَاكَ مِنْ
 أَشْرَاطِهَا، فِي خَمْبَينَ لَا يَعْلَمُهُنَّ إِلَّا
 اللهُ ﴿إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيَرَى
 الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْضِ﴾ ثُمَّ
 انصَرَفَ الرَّجُلُ فَقَالَ: «رُدُوا عَلَيَّ»،
 فَأَحَدُوا لِرُدُّوا فَلَمْ يَرَوْا شَيْئًا. فَقَالَ:
 «هَذَا جَنْبِيلٌ جَاءَ لِيُعَلِّمَ النَّاسَ
 دِيَّهُمْ». [راجع: ٥٠]

٤٧٧٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمانَ
 قال: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي
 عُمَرُ بْنُ مُحَمَّدٍ بْنِ زَائِدَةَ: أَنَّ أَبَاهُ
 حَدَّثَهُ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ
 عَنْهُمَا قَالَ: «قَالَ النَّبِيُّ ﷺ: مَفَاتِيحُ

الغَيْبِ حَمْسٌ، ثُمَّ قَرَا ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [راجع: ١٠٣٩]

(32) *SŪRAT AS-SAJDA*
(The Prostration)

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

٣٢) سورة السجدة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: «مُهَيْتٌ» :
ضَعِيفٌ. نُظْفَةُ الرَّجُلِ. «ضَلَّلَنَا» :
هَلَكُنَا. وَقَالَ ابْنُ عَبَّاسٍ: «الْجُرْزُ»
الَّتِي لَا تُنْظَرُ إِلَّا مَطَرًا لَا يُعْنِي عَنْهَا
شَيْنَا. «يَهْدِ» : يُبَيِّنُ .

(١) بَابُ قَوْلِهِ ﴿فَلَا تَعْلَمُ نَفْسٌ مَا
أَخْفَى لَهُمْ مِنْ فَرَّةِ أَعْيُنٍ﴾ [١٧]

٤٧٧٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الرَّنْدَادِ،
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ:
«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَعْدَدْتُ
لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنُ رَأَتْ،
وَلَا أُذْنُ سَمِعَتْ، وَلَا خَطَرَ عَلَى
قَلْبِ بَشَرٍ». قَالَ أَبُو هُرَيْرَةَ: أَفْرُوا إِنْ
شَيْشُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ
فَرَّةِ أَعْيُنٍ﴾ .

وَحَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو
الرَّنْدَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: «قَالَ اللَّهُ...» مِثْلَهُ . قِيلَ
لِسُفْيَانَ: رِوَايَةً؟ قَالَ: فَأَيُّ شَيْءٍ؟

وقال أبو معاوية عن الأعمش، عن أبي صالح، قرأ أبو هريرة: قرأت أعني. [راجع: ٣٢٤٤]

٤٧٨٠ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «يَقُولُ اللَّهُ تَعَالَى: أَعَدَّتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أَذْنٌ سَمِعَتْ، وَلَا حَظَرَ عَلَى قَلْبِ بَشَرٍ دُخْرًا، مِنْ بَلُوْ مَا أَطْلَعْتُمْ عَلَيْهِ». ثُمَّ قَرَأَ «فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ فِرْوَاهُ أَعْيُنُ جَرَاءٍ بِمَا كَانُوا يَعْمَلُونَ».

[راجع: ٣٢٤٤]

(33) SŪRAT AL-AHZĀB (The Confederates)

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

سورة الأحزاب (٣٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٧٨١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْتَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ: حَدَّثَنَا أَبِي، عَنْ هِلَالِ بْنِ عَلَيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: (١) بَابٌ:

‘The Prophet is closer to the believers than their own selves...’ (V.33:6) so if a believer (dies) leaves some property, then his relatives will inherit that property; but if he is

(1) CHAPTER.

٤٧٨١. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “There is no believer but I, of all the people, I am the closest to him both in this world and in the Hereafter. Recite if you wish:

‘The Prophet is closer to the believers than their own selves...’ (V.33:6) so if a believer (dies) leaves some property, then his relatives will inherit that property; but if he is

in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for then I am his *Maulā* (supporter and protector)."

النَّاسُ يَهُ فِي الدُّنْيَا وَالآخِرَةِ، افْرَوْا إِنْ شَاءُمْ ﴿الَّذِي أَولَى بِإِلْمَؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾ فَأَيُّمَا مُؤْمِنٌ تَرَكَ مَالًا فَلَبِرِثُهُ عَصَبَتُهُ مَنْ كَانُوا، فَإِنْ تَرَكَ دِينًا أَوْ ضَيْعًا فَلَيَأْتِيَنِي وَأَنَا مَوْلَاهُ». [راجع:

[٢٢٩٨]

(2) CHAPTER. "Call them (adopted sons) by (the names of) their fathers. That is more just with of Allāh..." (V.33:5)

4782. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: We used not to call Zaid bin Hāritha, the freed slave of Allāh's Messenger ﷺ except Zaid bin Muḥammad till the Qur'ānic Verse was revealed "Call them (adopted sons) by (the names of) their fathers. That is more just with Allāh." (V.33:5)

(3) CHAPTER. "Of them, some have fulfilled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allāh) in the least." (V.33:23)

4783. Narrated Anas رضي الله عنه: We think that the Verse :

"Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting) and showed not their backs to the disbelievers]..." (V.33:23) was revealed in favour of Anas bin An-Naḍr.

(٢) بَابُ ﴿أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾ [٥]

٤٧٨٢ - حَدَّثَنَا مُعْلَى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: حَدَّثَنِي سَالِمُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ زَيْدَ بْنَ حَارَثَةَ مَوْلَى رَسُولِ اللَّهِ ﷺ مَا كُنَّا نَدْعُوهُ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ حَتَّى نَزَّلَ الْقُرْآنَ ﴿أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾.

(٣) بَابُ ﴿فَيَنْهُمْ مَنْ قَضَى نَحْنُمْ وَمَنْهُمْ مَنْ يَنْتَظِرُ وَمَا يَدْلُو بِتَدْبِيلِكَ﴾ ﴿نَحْمَهُ﴾: عَهْدَهُ. ﴿أَقْلَارِهِ﴾: حَوَازِنِهَا. ﴿الْقَسْنَةَ لَأَنَّوْهَا﴾: لَا غَطْنُوهَا.

٤٧٨٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِي قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نُرَى هَذِهِ الْآيَةَ نَزَّلَتْ فِي أَنَسَ بْنَ التَّضِيرِ ﴿بَيْنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَهَدُوا اللَّهُ عَلَيْهِ﴾. [راجع: [٢٨٠٥]

4784. Narrated Zaid bin Thābit: When we collected the fragmentary manuscripts of the Qur’ān into copies, I missed one of the Verses of *Sūrat Al-Ahzāb* which I used to hear Allāh’s Messenger ﷺ reciting. Finally, I did not find it with anybody except Khuzaīma Al-Anṣārī, whose witness was considered by Allāh’s Messenger ﷺ equal to the witness of two men. (And that Verse was:)

“Among the believers are men who have been true to their covenant with Allāh...” (33:23).

٤٧٨٤ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شُعْبَيْتُ، عَنِ الزُّهْرَىٰ قَالَ:
أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدَ بْنِ ثَابِتٍ، أَنَّ
زَيْدَ بْنَ ثَابِتٍ قَالَ: لَمَّا نَسْخَنَا
الصُّحْفَ فِي الْمَصَاحِفِ فَقَدِثْتُ آيَةً
مِنْ سُورَةِ الْأَخْرَابِ كُنْتُ أَسْمَعُ
رَسُولَ اللَّهِ ﷺ يَقْرُئُهَا لَمْ أَجِدْهَا مَعَ
أَحَدٍ إِلَّا مَعَ حُزَيْمَةَ الْأَنْصَارِيِّ الَّذِي
جَعَلَ رَسُولُ اللَّهِ ﷺ شَهادَتَهُ شَهادَةَ
رَجُلَيْنِ «مِنَ الْمُؤْمِنِينَ يَعْلَمُ صَدَّقُوا مَا
عَاهَدُوا اللَّهَ عَلَيْهِ». [راجع: ٢٨٠٧]

(٤) بَابُ قَوْلِهِ: «يَأَيُّهَا الَّتِيْ قُلْ
لِأَزْوَاجِكَ إِنْ كُنْتَ تُرِيدُنَكَ الْحَيَاةَ الدُّنْيَا
وَرِبَتَنَاهَا فَنَمَّلَتْكَ أُمْتَنَعْكَ وَأُسْتَحْكَ
سَرَّكَ حَيْلَكَ» [٢٨]: وَقَالَ مَغْمُرٌ:
التَّرْجُّحُ: أَنْ تُخْرُجَ مَحَاسِنَهَا. «شَيْءَةَ
اللَّهِ»: أَسْتَهْنَاهَا: جَعَلَهَا.

٤٧٨٥ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شُعْبَيْتُ، عَنِ الزُّهْرَىٰ قَالَ:
أَخْبَرَنِي أَبُو سَلَمَةَ ابْنَ عَبْدِ الرَّحْمَنِ:
أَنَّ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا رَوَجَ النَّبِيُّ
ﷺ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهَا
حِينَ أَمَرَ اللَّهُ أَنْ يُخَيِّرَ أَزْوَاجَهَ فَبَدَا بِي
رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي ذَاكِرٌ لِكَ
أَمْرًا فَلَا عَلَيْكِ أَنْ تَسْتَعْجِلِي حَتَّى
تَسْتَأْمِرِي أَبْوَيْكَ»، وَقَدْ عَلِمَ أَنَّ أَبْوَيَ
لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ. قَالَ ثُمَّ
قَالَ: «إِنَّ اللَّهَ قَالَ: «يَأَيُّهَا الَّتِيْ قُلْ

(4) CHAPTER. The Statement of Allāh: تعالى الله عن عباده! “O Prophet! (Muhammad ﷺ)! Say to your wives: ‘If you desire the life of this world and its glitter, — then come! I will make a provision for you and set you free in a handsome manner (divorce).’.” (V.33:28)

4785. Narrated ‘Aishah ، رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ came to me when Allāh ordered him to give option to his wives. So Allāh’s Messenger ﷺ started with me, saying, “I am going to mention to you something, but you should not hasten (to give your reply) unless you consult your parents.” He knew that my parents would not order me to leave him. Then he said, “Allāh says:

‘O Prophet (Muhammad ﷺ)! Say to your wives...’” (V.33:28,29)

On that I said to him, “Then why should consult I my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter.”

إِلَى تَكَامِ الْآيَتَيْنِ فَقُلْتُ لَهُ: فَفِي أَيِّ هَذَا أَسْتَأْمِرُ أَبُوَيْ؟ فَلَيْتَ أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ.

[انظر: ٤٧٨٦]

(5) CHAPTER. The Statement of Allāh : تعالى الله وَرَسُولُهُ وَالدَّارُ الْآخِرَةُ، فَإِنَّ اللَّهَ أَعْدَدَ لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا ﴿١٩﴾
 (V.33:29)

Regarding the Verse :

'And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and *Al-Hikmah*...' (V.33:34) Qatāda said: *Al-Hikmah* means the Qur'ān and the Prophet's *Sunna*.

4786. Narrated 'Aishah, the wife of the Prophet ﷺ: When Allāh's Messenger ﷺ was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet ﷺ knew that my parents would not order me to leave him. Then he said, "Allāh says:

'O Prophet (Muhammad ﷺ)! Say to your wives : If you desire the life of this world and its glitter... (up to) ... an enormous reward.' (V.33:28,29)

I said, "Then why should consult I my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter." Then all the other wives of the Prophet did the same as I did.

(٥) بَابُ قَوْلِهِ: «وَلَنْ كُنْتُنَّ ثُرِدَنَ اللَّهُ وَرَسُولُهُ وَالدَّارُ الْآخِرَةُ فَإِنَّ اللَّهَ أَعْدَدَ لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا ﴿١٩﴾» [٢٩]

وَقَالَ قَتَادَةُ: «وَأَذْكُرْنَ مَا يُشَنَّ فِي بُوْتُكْشَنَ مِنْ إِيمَانِ اللَّهِ وَالْكِتَمَةِ» [٣٤]: الْقُرْآنُ وَالسُّنْنَةُ.

٤٧٨٦ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللَّهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ: إِنِّي ذَاكِرٌ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبُوَيْكَ». قَالَتْ: وَقَدْ عِلِمْ أَنَّ أَبُوَيْ لَمْ يَكُونَا يَأْمُرُنِي بِفِرَاقِهِ. قَالَتْ ثُمَّ قَالَ: «إِنَّ اللَّهَ جَلَّ شَنَاعَةً قَالَ: «بِتَكَاهِيَا اللَّيْثُ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ ثُرِدَنَ الْحَيَاةِ الدُّنْيَا وَرِزْنَهَا» إِلَى «أَجْرًا عَظِيمًا»» قَالَتْ: فَقُلْتُ: فَفِي أَيِّ هَذَا أَسْتَأْمِرُ أَبُوَيْ؟ فَلَيْتَ أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ. قَالَتْ: ثُمَّ فَعَلَ أَزْوَاجُ النَّبِيِّ

كَلَّا لِمَنْ يَعْمَلُ مِثْلَ مَا فَعَلْتُ.

تابعهُ مُوسَى بْنُ أَعْيَنَ، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ。 وَقَالَ عَبْدُ الرَّزَاقِ وَأَبُو سُفْيَانَ الْمَعْمَرِيِّ، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ。

[راجع: ٤٧٨٥]

(٦) بَابُ قَوْلِهِ: ﴿وَتَعْنِي فِي تَفْسِيكَ مَا أَلَّهُ مُبْدِيهِ وَتَخْتَنِي النَّاسَ وَاللهُ أَحَقُّ أَنْ تَخْتَنَهُ﴾ [٣٧]

(6) CHAPTER. The Statement of Allāh : “And (remember) when you said to him (Zaid bin Ḥāritha — رَضِيَ اللَّهُ عَنْهُ — the freed slave of the Prophet ﷺ on whom Allāh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): ‘Keep your wife to yourself and fear Allāh.’ But you did hide in yourself (i.e., what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear people (i.e., Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him...” (V.33:37)

4787. Narrated Anas bin Mālik :

The Verse :

“And (remember) when you said to him (Zaid bin Ḥāritha — رَضِيَ اللَّهُ عَنْهُ — the freed slave of the Prophet ﷺ on whom Allāh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): ‘Keep your wife to yourself and fear Allāh.’ But you did hide in (i.e., what Allāh has already made known to you that He will give her to you in marriage) yourself that which Allāh was about to make manifest...” (V.33:37) was revealed concerning Zainab bint Jaḥsh and Zaid bin Ḥāritha.

٤٧٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ :

حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، عَنْ حَمَادَ بْنِ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ أَئْسِ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ هَذِهِ الْآيَةَ ﴿وَتَعْنِي فِي تَفْسِيكَ مَا أَلَّهُ مُبْدِيهِ﴾ نَزَّلَتْ فِي شَأنِ زَيْدَ بْنِ جَحْشٍ وَزَيْدَ بْنِ حَارِثَةَ. [انظر:

[٧٤٢٠]

(7) CHAPTER. The Statement of Allāh : تعالى الله عندها : You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)...” (V.33:51)

4788. Narrated ‘Āishah : رضي الله عنها : I used to look down upon those ladies who had given themselves to Allāh’s Messenger ﷺ and I used to say, “Can a lady give herself (to a man)?” But when Allāh revealed:

“You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily) it is no sin on you (to receive her again)...” (V.33:51) I said (to the Prophet ﷺ), “I feel that your Lord hastens in fulfilling your wishes and desires.”

4789. Narrated Mu’ādha : ‘Āishah رضي الله عنها said, “Allāh’s Messenger ﷺ used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed :

‘You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)...’ ” (V.33:51)

I asked ‘Āishah, “What did you use to say (in this case)?” She said, “I used to say to him, ‘If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person than I.’ ”

(٧) باب قوله :﴿تَرْجِي مَنْ شَاءَ مِنْهُ وَتَغْوِي إِلَيْكَ مَنْ شَاءَ وَمَنْ أَنْفَقَتْ مِنْ عَرَّاتَ فَلَا جَنَاحَ عَلَيْكَ﴾ [٥١] قال ابن عباس : ﴿تَرْجِي﴾ تُؤْخَرُ، أَرْجِهُ : أَخْرَهُ.

٤٧٨٨ - حدثنا زكريٰة بن يحيى : حدثنا أبوأسامة قال : هشام حدثنا عن أبيه، عن عائشة رضي الله عنها قالت : كنت أغار على اللاتي وهمن أنفسهن لرسول الله ﷺ وأقول : أتَهُبُ المرأة نفسها؟ فلما أنزل الله تعالى ﴿تَرْجِي مَنْ شَاءَ مِنْهُ وَتَغْوِي إِلَيْكَ مَنْ شَاءَ وَمَنْ أَنْفَقَتْ مِنْ عَرَّاتَ فَلَا جَنَاحَ عَلَيْكَ﴾ قلت : ما أرى ربك إلا يسألك في هواك . [انظر : ٥١١٣]

٤٧٨٩ - حدثنا جبار بن موسى : أخبرنا عبد الله : أخبرنا عاصم الأحوصي ، عن معاذة ، عن عائشة رضي الله عنها : أن رسول الله ﷺ كان يستأذن في يوم المرأة مما بعد أن أنزل هذه الآية ﴿تَرْجِي مَنْ شَاءَ مِنْهُ وَتَغْوِي إِلَيْكَ مَنْ شَاءَ وَمَنْ أَنْفَقَتْ مِنْ عَرَّاتَ فَلَا جَنَاحَ عَلَيْكَ﴾ فقلت لها : ما كنت تقولين ؟ قالت : كنت أقول له : إن كان ذاك إلى فإتني لا أريد يا رسول الله أن أوثر عليك أحداً . تابعة عباد بن عباد : سمع عاصماً .

(8) CHAPTER. The Statement of Allāh: تَعَالَى اللهُ عَزَّ وَجَلَّ : “...O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal... (up to) ... Verily! With Allāh that shall be an enormity.” (V.33:53)

(٨) بَابُ قَوْلِهِ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ﴾
إِلَى قَوْلِهِ: ﴿إِنَّ ذَلِكَمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾ [٥٤-٥٣]

يُقَالُ: ﴿إِنَّهُ﴾: إِذْرَاكُهُ، أَنِّي يَأْنِي أَنَا فَهُوَ آنِ ﴿لَعَلَّ أَسَاعَةً تَكُونُ قَرِيبًا﴾ إِذَا وَصَفْتَ صِفَةَ الْمُؤْنَثِ فُلْتَ: قَرِيبَةً، وَإِذَا جَعَلْتَهُ ظَرْفًا وَبَدْلًا، وَلَمْ تُرِدِ الصِّفَةَ نَزَعْتَ الْهَاءَ مِنَ الْمُؤْنَثِ. وَكَذَلِكَ لَفْظُهَا فِي الْوَاحِدِ وَالْأَثَنِينِ وَالْجَمْعِ لِلذَّكَرِ وَالْأُنْثَى.

4790. Narrated ‘Umar رضي الله عنه: I said, “O Allāh’s Messenger! Good and bad persons enter upon you, so I suggest that you order the Mothers of the believers (i.e., your wives) to observe veils.”

Then Allāh revealed the Verses of *Al-Hijāb*.⁽¹⁾

٤٧٩٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: قُلْتُ: يَا رَسُولَ اللَّهِ، يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ، فَلَوْ أَمْرَتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللَّهُ أَيَّهَا الْحِجَابِ.

[راجع: ٤٠٢]

4791. Narrated Anas bin Mālik رضي الله عنه: When Allāh’s Messenger ﷺ married Zainab bint Jahsh، he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet ﷺ (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others, too, got up except three persons who kept on sitting. The Prophet ﷺ came back in order to enter his house, but he found

٤٧٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِيَّتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو مُجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تَزَوَّجَ رَسُولُ اللَّهِ ﷺ زَيَّنَبَ ابْنَةَ جَحْشٍ دَعَا النَّقَمَ فَطَعَمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ. وَإِذَا هُوَ كَانَهُ يَتَهَبَّ لِلنَّقَامِ فَلَمْ يَقُومُوا فَلَمَّا رَأَى

(1) (H. 4790) i.e. The observing of veils (a complete body cover excluding the eyes) by the Muslim women. See chapter No.12 and *Hadith* No.4758 and 4759..

those people still sitting (so he went away again). Then they left, whereupon I set out and went to the Prophet ﷺ to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allāh revealed:

“O you who believe! Enter not the Prophets’ houses...” (V.33:53)

ذلكَ قَامَ فَلَمَّا قَامَ قَامَ مِنْ قَامَ وَقَعَدَ ثُلَاثَةُ نَفَرٌ، فَجَاءَ النَّبِيَّ لِيذْخُلَ إِذَا الْقَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا. فَانظَرْتُ فَعِجِّثْ فَأَخْبَرْتُ النَّبِيَّ أَنَّهُمْ قَدْ اُنْطَلَقُوا فَجَاءَ حَتَّى دَخَلَ. فَذَهَبْتُ أَذْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْتِهِ، فَأَنْزَلَ اللَّهُ أَنْذِلَهُ أَمَّنْوَ لَا تَدْخُلُو بَيْوتَ أَنْبِيَاءِ» الآية. [انظر: ٤٧٩٢، ٤٧٩٣، ٤٧٩٤، ٥١٥٤، ٥١٦٣، ٥٤٦٦، ٥١٧١، ٥١٧٠، ٥١٦٨، ٦٢٧١، ٦٢٣٩، ٧٤٢١]

4792. Narrated Anas bin Mālik: I, of all the people know best this verse of *Al-Hijāb*. When Allāh’s Messenger ﷺ married Zainab bin Jahsh ، رَضِيَ اللَّهُ عَنْهَا ، she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So, the Prophet ﷺ went out and then returned several times while they were still sitting and talking. So Allāh revealed the Verse:

“O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation... (up to) ... from behind a screen...” (V.33:53)

So the screen was set up and the people went away.

٤٧٩٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ أَبِي قَلَبَةَ: قَالَ أَنَسُ بْنُ مَالِكٍ: أَنَا أَعْلَمُ النَّاسِ بِهِنْوَ الْآيَةَ أَيَّهَا الْحِجَابُ، لَمَّا أَهْدَيْتُ زَيْبَ بْنَ جُحَيْمَ رَضِيَ اللَّهُ عَنْهَا إِلَى رَسُولِ اللَّهِ كَانَتْ مَعَهُ فِي الْبَيْتِ صَنَعَ طَعَاماً، وَدَعَا الْقَوْمَ فَقَعَدُو يَتَحَدَّثُونَ فَجَعَلَ النَّبِيَّ لِيَخْرُجُ ثُمَّ يَرْجِعُ وَهُمْ قُوْدٌ يَتَحَدَّثُونَ فَأَنْزَلَ اللَّهُ تَعَالَى أَنْذِلَهُ أَمَّنْو لَا تَدْخُلُو بَيْوتَ أَنْبِيَاءِ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَّا طَعَامٍ غَيْرَ نَظَرِينَ إِنَّهُ إِلَى قَوْلِهِ: «مِنْ وَرَاءِ حِجَابٍ» فَضَرِبَ الْحِجَابُ وَقَامَ الْقَوْمُ.

[راجع: ٤٧٩١]

4793. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ A wedding banquet of bread and meat was held on the occasion of the marriage of the

٤٧٩٣ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

Prophet ﷺ to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); they would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allāh's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house, chatting. The Prophet ﷺ left and went towards the dwelling place of 'Aishah and said, "Peace and Allāh's Mercy be on you, O the people of the house!" She replied, "Peace and the Mercy of Allāh be on you, too. How did you find your wife? May Allāh bless you." Then he went to the dwelling places of all his other wives and said to them the same as he said to 'Aishah, and they said to him the same as 'Aishah had said to him. Then the Prophet ﷺ returned and found a group of three persons still in the house, chatting. The Prophet ﷺ was a very shy person, so he went out (for the second time) and went towards the dwelling place of 'Aishah. I do not remember whether I informed him that the people have gone away. So, he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of *Al-Hijāb* was revealed.

صَهْبِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنِي عَلَى النَّبِيِّ ﷺ بِرَبِّ ابْنَةِ جَحْشٍ يُجْزِي وَلَحْمَهُ، فَأَرْسَلَتْ عَلَى الطَّعَامِ دَاعِيًّا فَيَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ، ثُمَّ يَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ فَدَعَوْتُ حَتَّى مَا أَجِدُ أَحَدًا أَذْعُو. فَقُلْتُ: يَا نَبِيَّ اللَّهِ مَا أَجِدُ أَحَدًا أَذْعُوهُ، قَالَ: «إِذْ قُوْمًا طَعَامَكُمْ» وَبَقِيَ ثَلَاثَةُ رَهْطٌ يَتَحَدَّثُونَ فِي الْبَيْتِ. فَخَرَجَ النَّبِيُّ ﷺ فَانْظَلَقَ إِلَى حُجْرَةِ عَاشَةَ، فَقَالَ: «السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ»، فَقَالَتْ: وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ، كَيْفَ وَجَدْتِ أَهْلَكَ؟ بَارَكَ اللَّهُ لَكَ. فَقَرَرَى حُجْرَةِ نِسَائِهِ كُلُّهُنَّ يَقُولُ لَهُنَّ كَمَا يَقُولُ لِعَاشَةَ وَيَقُلُّ لَهُ كَمَا قَالَتْ عَاشَةُ. ثُمَّ رَجَعَ النَّبِيُّ ﷺ فَإِذَا ثَلَاثَةُ رَهْطٌ فِي الْبَيْتِ يَتَحَدَّثُونَ، وَكَانَ النَّبِيُّ ﷺ شَدِيدَ الْحَيَاةِ فَخَرَجَ مُنْظَلِقاً نَحْوَ حُجْرَةِ عَاشَةَ، فَمَا أُدْرِي أَخْبَرَتُهُ أَوْ أُخْبِرَ أَنَّ الْقَوْمَ خَرَجُوا، فَرَجَعَ حَتَّى إِذَا وَضَعَ رِجْلَهُ فِي أُسْكُفَةِ الْبَابِ دَاخِلَةً وَأُخْرَى خَارِجَةً أَرْجَى السُّترِ تَبَّنَى وَبَيْتَهُ، وَأَنْزَلَتْ آئُلُّهُ الْجِحَابِ.

[راجع: ٤٧٩١]

4794. Narrated Anas: When Allāh's Messenger ﷺ married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a *Walima* banquet). Then he went out to the dwelling

٤٧٩٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ

places of the Mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allāh's Messenger ﷺ going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him, and the Verse of *Al-Hijāb* was revealed.

رَضِيَ اللَّهُ عَنْهُ قَالَ : أَوْلَمْ رَسُولُ اللَّهِ
عَلَيْهِ السَّلَامُ حِينَ بَنَى بَرِيئَتَ ابْنَةَ جَحْشِ
فَأَشْبَعَ النَّاسَ خُبْزًا وَلَحْمًا . ثُمَّ خَرَجَ
إِلَى حُجَّرِ أُمَّهَاتِ الْمُؤْمِنِينَ كَمَا كَانَ
يَصْنَعُ صَبِيحةً بِنَائِهِ فَيُسَلِّمُ عَلَيْهِنَّ
وَيَدْعُو لَهُنَّ وَيُسَلِّمُ عَلَيْهِ وَيَدْعُونَ
لَهُ . فَلَمَّا رَجَعَ إِلَى بَيْتِهِ رَأَى رَجُلَيْنِ
جَرَى بِهِمَا الْحَدِيثُ فَلَمَّا رَأَهُمَا رَجَعَ
عَنْ بَيْتِهِ فَلَمَّا رَأَى الرَّجُلَيْنِ نَبَيِّنَ اللَّهِ
عَلَيْهِ السَّلَامُ رَجَعَ عَنْ بَيْتِهِ وَثَبَ مُسْرِعَيْنِ ، فَمَا
أَذْرَى أَنَا أَخْبُرُهُ بِخُرُوجِهِمَا أَمْ أُخْبِرُ
فَرَجَعَ حَتَّى دَخَلَ الْبَيْتَ وَأَرْسَى السُّرْتَ
بَيْتِي وَبَيْتَهُ وَأَنْزَلَتْ آيَةَ الْحِجَابِ .

[راجع: ٤٧٩١]

وَقَالَ ابْنُ أَبِي مَرْيَمَ : أَخْبَرَنَا
يَحْيَى : حَدَّثَنِي حُمَيْدٌ : سَمِعَ أَنَّهَا عَنِ
النَّبِيِّ صلوات الله عليه وسلم .

٤٧٩٥ - حَدَّثَنِي زَكَرِيَا بْنُ
يَحْيَى : حَدَّثَنَا أَبُو أَسَمَّةَ ، عَنْ هِشَامَ ،
عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ : خَرَجْتُ سَوْدَةَ بَعْدَمَا ضُرِبَ
الْحِجَابُ لِحاجِتِهَا وَكَانَتْ امْرَأَةً
جَسِيمَةً لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا .
فَرَآهَا عُمَرُ بْنُ الْخَطَّابَ قَالَ : يَا
سَوْدَةَ ، أَمَا وَاللَّهِ مَا تَخْفِيْنَ عَلَيْنَا
فَانْظُرِي كَيْفَ تَخْرُجِينِ؟ قَالَتْ :
فَانْكَحَاهُنْ رَاجِعَةً وَرَسُولُ اللَّهِ صلوات الله عليه وسلم فِي
بَيْتِي وَإِنَّهُ لِيَتَسْعَى وَفِي يَدِهِ عَزْقٌ ،

4795. Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهُمَا Sauda (the wife of the Prophet ﷺ) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So, 'Umar bin Al-Khattāb saw her and said, "O Sauda! By Allāh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out." Sauda returned while Allāh's Messenger ﷺ was in my house taking his supper, and a bone covered with meat was in his hand. She entered and said, "O Allāh's Messenger! I went out to answer the call of nature and 'Umar said to me so-and-so." Then Allāh revealed upon him (the Prophet

﴿) and when the state of Revelation was over and the bone was still in his hand as he had not put it down, he said (to Sauda), "You (women) have been allowed to go out for your needs."﴾

فَدَخَلَتْ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي خَرَجْتُ لِبَعْضِ حاجَتِي فَقَالَ لِي عُمَرُ كَذَا وَكَذَا، قَالَتْ: فَأُؤْخِي اللَّهَ إِلَيْهِ، ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرَقَ فِي يَدِهِ مَا وَضَعَهُ فَقَالَ: «إِنَّهُ قَدْ أَذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحاجَتِكُنَّ». [راجع: ١٤٦]

(٩) بَابُ قَوْلِهِ: ﴿إِنْ تُبْدِوا شَيْئًا أَوْ تُخْفِهُ فَإِنَّ اللَّهَ كَانَ﴾ إِلَى قَوْلِهِ: ﴿شَهِيدًا﴾ [٥٥-٥٤]

(9) CHAPTER. The Statement of Allāh: نَعَالِي: **“Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything... (up to) ... Verily, Allāh is Ever All-Witness over everything.”** (V.33:54,55)

4796. Narrated ‘Āishah عنها: Aflaḥ, the brother of Abī Al-Qu’ais, asked permission to visit me after the order of *Al-Hijāb* was revealed. I said, “I will not permit him unless I take permission of the Prophet ﷺ about him, for it was not the brother of Abī Al-Qu’ais but the wife of Abī Al-Qu’ais that nursed me.” The Prophet ﷺ entered upon me and I said to him, “O Allāh’s Messenger! Aflaḥ, the brother of Abī Al-Qu’ais asked permission to visit me but I refused to permit him unless I took your permission.” The Prophet ﷺ said, “What stopped you from permitting him? He is your uncle.” I said, “O Allāh’s Messenger! The man was not the person who had nursed me, but the woman, the wife of Abī Al-Qu’ais had nursed me.” He said, “Admit him, for he is your uncle. *Taribat Yamīnūki* (may your right hand be in dust)”. ‘Urwa, the subnarrator added: For that ‘Āishah used to say, “Consider those things which are illegal because of blood relations as illegal because of the corresponding foster suckling relations.”

[See Vol.8, *Hadīth* No.6156, and ch. 93.]

٤٧٩٦ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنْ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزَّبِيرِ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَاتَلَتْ: اسْتَأْذَنَ عَلَيَّ أَفْلَحَ أَخُو أَبِي الْقَعْدَيْنِ بَعْدَمَا أُنْزِلَ الْحِجَابُ فَقَلَّتْ: لَا آذَنَ لَهُ حَتَّى اسْتَأْذَنَ فِيهِ التَّبَيِّنَ فَإِنَّ أَخَاهُ أَبَا الْقَعْدَيْنِ لَيْسَ هُوَ أَرْضَعَنِي وَلِكُنْ أَرْضَعْتَنِي امْرَأَةُ أَبِي الْقَعْدَيْنِ. فَدَخَلَ عَلَيَّ التَّبَيِّنَ فَقَلَّتْ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ أَفْلَحَ أَخَا أَبِي الْقَعْدَيْنِ اسْتَأْذَنَ فَأَيْتُ أَنْ آذَنَ حَتَّى اسْتَأْذَنَكَ، فَقَالَ التَّبَيِّنَ: «وَمَا مَنَعَكَ أَنْ تَأْذَنَنِي؟ عَمَّكِ». قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي وَلِكُنْ أَرْضَعْتَنِي امْرَأَةُ أَبِي الْقَعْدَيْنِ. فَقَالَ: «ائْتُنِي لَهُ فَإِنَّهُ عَمَّكِ، تَرِبَّثُ يَمِينَكِ». قَالَ عُرْوَةُ: فِلَذِذِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرَمُوا

مَنِ الرَّضَاةُ مَا تُحْرِمُونَ مِنَ التَّسْبِ.

[راجع: ٢٦٤٤]

(10) CHAPTER. The Statement of Allāh
تَعَالَى :

"Allāh sends His *Salāt* (Graces, Honours, Blessings and Mercy) on the Prophet (Muhammad ﷺ) and also His angels (ask Allāh to bless and forgive him)..." (V.33:56)

Abū Al-Āliya said, "Allāh's Blessings (in this Verse) means His Compliments to him before the angels, and the blessings of angels means their invocations."

4797. Narrated Ka'b bin 'Ujra: It was said, "O Allāh's Messenger! We know how to greet you, but how to send *Salāt* on you?" The Prophet ﷺ said, "Say: *Allāhumma salli 'ala Muhammadi wa 'ala āli Muhammadi, kamā ṣallaita 'ala āli Ibrāhīma, Innaka Ḥamīdun Majīd*. *Allāhumma bārik 'ala Muhammadi wa 'ala āli Muhammadi, kamā bārakta 'ala āli Ibrāhīma, Innaka Ḥamīdun Majīd*."⁽¹⁾

(١٠) بَابُ قَوْلِهِ: ﴿إِنَّ اللَّهَ وَمَلِكِكُتُمْ
يُصْلُونَ عَلَى النَّبِيِّ﴾ الآية [٥٦]
قال أبو العالية: صلاة الله شاؤه
عليه عند الملائكة. وصلاتة الملائكة
الدُّعاء. وقال ابن عباس:
﴿يُصْلُونَ﴾: يُبرّكون. ﴿لِغَنِيَّتَكُ﴾:
لسلطانك.

٤٧٩٧ - حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى: حَدَّثَنَا أَبِي: حَدَّثَنَا مَسْعُورٌ،
عَنِ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ
كَعْبِ بْنِ عَجْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَيْلَ: يَا رَسُولَ اللَّهِ أَمَا السَّلَامُ عَلَيْكَ فَقَدْ
عَرَفْنَاهُ، فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ:
«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بارِكْ
عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا
بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ». [راجع: ٣٣٧]

٤٧٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي
ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَابٍ،

4798. Narrated Abū Sa'īd Al-Khudrī: We said, "O Allāh's Messenger! (We know) this greeting (to you) but how shall we send *Salāt* on you?" He said, "Say: *Allāhumma salli 'ala Muhammadi 'ābdika wa rasūlikā kamā*

(1) (H. 4797) "O Allāh! Send Your *Salāt* (Blessings, Graces, Honours and Mercy) on Muhammad and his family or the followers of Muhammad ﷺ as You sent Your *Salāt* (Blessing, Graces, Honours and Mercy) on Ibrāhīm's (Abraham) or the followers of Abraham family. O Allāh! Send Your Blessings on Muhammad and his family as you sent Your Blessings on Ibrāhīm's family. You are Praiseworthy, Most Gracious." See Vol. 4, *Hadīth* No. 3357; Vol. 8, *Hadīth* No.6357, 6358 for details.)

sallaita 'ala āli Ibrāhīma wa bārik 'ala Muḥammadin wa 'ala āli Muḥammadin kamā bārakta 'ala Ibrāhīma."⁽¹⁾ Al-Laith said: " 'Alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'ala āli Ibrāhīma." Narrated Ibn Abi Ḥazim and Ad-Darawardī: Yazid said, "Kamā sallaita 'ala Ibrāhīma, wa bārik 'ala Muḥammadin wa āli Muḥammadin kamā bārakta 'ala Ibrāhīma wa āli Ibrāhīma."⁽²⁾

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ ، هَذَا التَّشْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى آبَاءِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ».

قالَ أبو صَالِحُ، عَنِ الْلَّيْثِ: «عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آبَاءِ إِبْرَاهِيمَ».

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالدَّرَاوِرْدِيُّ عَنْ يَزِيدَ، وَقَالَ: «كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ».

[انظر: ٦٣٥٨]

(11) CHAPTER. "Be you not like those who annoyed Mūsa (Moses)." (V.33:69)

4799. Narrated Abū Hurairah رضي الله عنه عن Allāh's Messenger ﷺ said, "Mūsa (Moses) was a shy man, and that is what the Statement of Allāh تعالى means:

'O you who believe! Be not like those who annoyed Mūsa (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh.'"⁽¹⁾ (V.33:69)

(11) بَابُ ﴿لَا تَكُونُوا كَالَّذِينَ أَذْوَأُوا مُوسَى﴾ [٦٩]

٤٧٩٩ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَمُحَمَّدٍ وَخَلَالِيْنَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مُوسَى كَانَ رَجُلًا حَسِيبًا. وَذَلِكَ قَوْلُهُ

- (1) (H. 4798) "O Allāh! Send Your *Ṣalāt* upon Muhammad, Your slave and Your Messenger, as You sent Your *Ṣalāt* on Ibrāhīm's (Abraham) family or the followers of Abraham, and send Your Blessings upon Muhammad and his family or the followers of Muhammad ﷺ as You sent Your Blessings upon Ibrāhīm."
- (2) (H. 4798) The same invocation as in *Hadith No. 4797* and *Hadith No. 4798* with a little modification in form. Note: *Ṣalāt* from Allāh means (here) His Blessings, Mercy, Graces and Honours, (upon Muhammad ﷺ).

[See Vol.4, *Hadīth* No.3404 for details]

تعالى: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ عَادُوا مُؤْسَى فَبَرَأَ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا﴾ [١٤]. [راجع:

[٢٧٨]

(34) SŪRAT SABĀ’ (Sheba)

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

﴿٣٤﴾ سورة سباء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ ﴿مُعَجِّزِينَ﴾: مُسَابِقِينَ.
 ﴿مُعَجِّزِينَ﴾ [الأنعام: ١٣٤]: بِفَائِتِينَ.
 مَعَاجِزِي: مُسَابِقِي، ﴿سَبَقُوا﴾
 [الأنفال: ٥٩]، فَاتُوا. ﴿الْمَلَائِكَةُ يَصْرِيُونَ﴾: لَا يَقُولُونَ. ﴿سَيِّئُونَ﴾:
 يُغْرِيُونَا. قَوْلُهُ: ﴿يُمَعَجِّزِينَ﴾:
 بِفَائِتِينَ، وَمَعْنَى ﴿مُعَجِّزِينَ﴾ مُغَالِبِينَ.
 يُرِيدُ كُلُّ وَاحِدٍ مِنْهُمَا أَنْ يُظْهِرَ عَجْزَ
 صَاحِبِهِ. ﴿مَعْشَار﴾: عُشْرَةٌ. يُقَالُ
 الْأَكْلُ: الْمَرْ. ﴿بَنِيَدَ﴾ وَبَعْدَ وَاحِدٍ.
 وَقَالَ مُجَاهِدٌ: ﴿لَا يَعْزِبُ﴾: لَا
 يَغِيَّبُ. ﴿سَيِّلَ الْعَرْمَ﴾: السُّدُّ، مَاءُ
 أَخْمَرُ أَرْسَلَهُ فِي السُّدِّ فَشَقَّهُ وَهَدَمَهُ
 وَحَفَرَ الْوَادِيَ فَارْتَفَعَتَا عَنِ الْجَنْبَتَيْنِ
 وَغَابَ عَنْهُمَا الْمَاءُ فَيَسَّرَتَا وَلَمْ يَكُنْ
 الْمَاءُ الْأَخْمَرُ مِنَ السُّدِّ وَلَكِنْ كَانَ
 عَذَابًا أَرْسَلَهُ اللَّهُ عَلَيْهِمْ مِنْ حَيْثُ
 شَاءَ. وَقَالَ عَمْرُو بْنُ شَرَحْبِيلَ:
 ﴿الْعَرْمَ﴾: الْمُسَنَّةُ بِلَخْنِ أَهْلِ الْيَمَنِ.

وَقَالَ غَيْرُهُ: «الْعَرَمُ»: الرَّادِي.
 «سَيِّقَتِ»: الدُّرُوغُ. وَقَالَ مُجَاهِدُ:
 (يُحَارِي): يُعَاقِبُ. «أَعْظُلُكُمْ
 بِوَحْدَةَ»: بطاعَةُ اللَّهِ. «مَنْزِلَةَ
 وَقَرَادِي»: وَاحِدٌ وَآثَنَيْنِ.
 «الْكَنَاؤُشُ»: الرَّدُّ مِنَ الْآخِرَةِ إِلَى
 الدُّنْيَا. «وَيَقِنَّ مَا يَشَهَّدُونَ»: مِنْ مَا
 أَوْ وَلَدَ أَوْ زَهْرَةً. «إِلَيْشَاءِهِمْ»:
 بِأَمْثَالِهِمْ. وَقَالَ ابْنُ عَبَّاسٍ:
 (كَالْجَوَابِيِّ): كَالْحَوْبَةِ مِنَ الْأَرْضِ.
 الْحَمْطُ: الْأَرَاكُ. وَالْأَثْلُ: الْقَرْفَاءُ.
 «الْعَرَمُ»: الشَّدِيدُ.

(١) بَابُ «الْحَقَّ إِذَا فُرِّغَ عَنْ قُلُوبِهِ
 قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ
 الْعَلِيُّ الْكَبِيرُ» [٢٣]

(1) CHAPTER. "...So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.'" (V.34:23).

4800. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "When Allāh decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His Saying, which sounds like chains being dragged on rock. And when the (state of) fear is banished from their (angels') hearts they (angels) say, 'What is it that your Lord has said?' They say: 'The truth, and He is the Most High, the Most Great.' (V.34:23) Then the stealthy listeners (devils) hear this order and these stealthy listeners are like this, one over the other, (Sufyān, a subnarrator demonstrated that by holding his hand upright and separating the fingers). A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that who

4800 - حَدَّثَنَا الْحَمَيْدِيُّ: حَدَّثَنَا سُفْيَانٌ: حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ عِنْكِرَمَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا حُضْنَانًا لِقُولِهِ كَانَتْ سِلْسِلَةً عَلَى صَفَوَانٍ فَإِذَا فُرِّغَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ. فَيَسْمَعُهَا مُسْتَرِقُ السَّمْنَعِ مُسْتَرِقُو السَّمْنَعِ هُكَذَا بَعْضُهُ فَوْقَ بَعْضِهِ - وَصَفَّةُ سُفْيَانُ بِكَفِهِ فَحَرَّهَا

is below him, till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e., magician) tell such and such a thing on such and such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

وَيَنْدَدْ بَيْنَ أَصَابِعِهِ - فَيُسْمَعُ الْكَلِمَةُ فَيُلْقِيَهَا إِلَى مَنْ تَحْتَهُ ثُمَّ يُلْقِيَهَا الْآخِرُ إِلَى مَنْ تَحْتَهُ حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ . فَرَبِّمَا أَذْرَكَ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرَبِّمَا أَلْفَاهَا قَبْلَ أَنْ يُدْرِكَهُ فَيُكَلِّبُ مَعَهَا مِائَةً كَدْبَيَةً فَيَقُولُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا؟ فَيُصَدِّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمعَتْ مِنَ السَّمَاءِ».

[راجع: ٤٧٠١]

(٢) بَابُ «إِنَّهُ لِإِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ» [٤٦]

٤٨٠١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللهٖ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَمْرِو بْنِ مَرْوَةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَعَدَ التَّبَيُّنُ الْمُبَشِّرُ الصَّفَا ذَاتَ يَوْمٍ فَقَالَ: «يَا صَبَاحَاهُ»، فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، قَالُوا: مَا لَكَ؟ قَالَ: «رَأَيْشُمْ لَنُوْ أَخْبِرُكُمْ أَنَّ الْعَدُوَ يُصَبِّحُكُمْ أَوْ يُمَسِّكُمْ أَمَا كُنْتُمْ تُسَدِّقُونِي؟» قَالُوا: بَلِى، قَالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ». فَقَالَ أَبُو لَهَبٍ تَبَّأْ لَكَ، أَلْهَدَا جَمَعَتْنَا؟ فَأَنْزَلَ اللَّهُ «تَبَّأْ يَدَآ أَبِي لَهَبٍ» . [راجع: ١٣٩٤]

(2) CHAPTER. "...He (Muhammad ﷺ) is only a warner to you in face of a severe torment." (V.34:46)

4801. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا One day the Prophet ﷺ ascended Aṣ-Ṣafā mountain and said, "Yā Sabāḥāh!"⁽¹⁾ All the Quraish gathered round him and said, "What is the matter?" He said, "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abū Lahab said, "May you perish! Is it for this thing that you have gathered us?" So Allāh revealed :

"Perish the two hands of Abū Lahab!..." (V.111:1)

(1) (H. 4801) An expression used for calling to assemble because of an emergency.

(35) *SŪRAT FĀTIR* or *AL-MALĀ'ĪKA*
 (The Originator of Creation,
 or The Angels)

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

No *Aḥadīth* are mentioned here.

٣٥) سورة الملائكة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

القِطْمَيْرُ: لِفَافَةُ النَّوَاءِ.
 ﴿مُثَقَّلَةٌ﴾: مُثَقَّلَةٌ. وَقَالَ عَيْرُهُ:
 ﴿الْحَرُورُ﴾ بِالنَّهَارِ مَعَ الشَّمْسِ. وَقَالَ
 ابْنُ عَبَّاسٍ: الْحَرُورُ بِاللَّيلِ. وَالسَّمُومُ
 بِالنَّهَارِ. ﴿وَغَرَبِيَّثُ سُودٌ﴾: أَشَدُ
 سَوَادًا، الْعَرْبِيُّثُ:

(36) *SŪRAT YĀ-SĪN*

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

٣٦) سورة يس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿فَعَزَّزَنَا﴾: شَدَّدَنَا.
 ﴿يَتَحَسَّرَةً عَلَى الْعَبَادِ﴾: وَكَانَ حَسْرَةً
 عَلَيْهِمُ اسْتَهْزاً وَهُمْ بِالرُّسْلِ. ﴿أَنْ تُدْرِكَ
 الْقَمَر﴾: لَا يَسْتُرُ ضَوْءَ أَحَدِهِمَا ضَوْءَ
 الْآخَرِ، وَلَا يَتَبَغِي لَهُمَا ذَلِكُ، ﴿سَابِقُ
 النَّهَارِ﴾: يَتَطَالَّبَانِ حَشِيشَنِ . ﴿نَسْلَخُ﴾:
 نُخْرُجُ أَحَدُهُمَا مِنَ الْآخَرِ وَيَجْرِي كُلُّ
 وَاحِدٍ مِنْهُمَا مِنْ مِثْلِهِ مِنَ الْأَنْعَامِ.
 ﴿فَكَهُونَ﴾: مُفْجَبُونَ. ﴿جُندُ
 ثُخَنَرُونَ﴾: عِنْدَ الْجِسَابِ. وَيُذْكَرُ عَنْ
 عِكْرِمَةَ: ﴿الشَّحُونُ﴾: الْمُوَقَرُ. وَقَالَ
 ابْنُ عَبَّاسٍ: ﴿طَهِيرُكُمْ﴾: مَصَائِبُكُمْ.
 ﴿يَخْرُجُونَ﴾: يَخْرُجُونَ. ﴿مَرْقَدِنَا﴾:

مَخْرَجِنَا. ﴿أَحَصَيْتَهُ﴾ : حَفِظْنَاهُ.
 ﴿مَكَانَتِهِ﴾ وَمَكَانُهُمْ وَاحِدٌ.

(١) بَابُ قَوْلِهِ: ﴿وَالشَّمْسُ تَحْرِي
 لِمُسْتَقَرٍ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ
 الْعَلِيمِ﴾ [٣٨].

٤٨٠٢ - حَدَّثَنَا أَبُو نَعْيَمٍ: حَدَّثَنَا
 الأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ
 أَبِيهِ، عَنْ أَبِي ذَرٍ رَضِيَ اللَّهُ عَنْهُ
 قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الْمَسْجِدِ
 عِنْدَ غُرُوبِ الشَّمْسِ فَقَالَ: «يَا أبا
 ذَرٍ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟»
 قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ:
 «فَإِنَّهَا تَذَهَّبُ حَتَّى تَسْجُدَ تَحْتَ
 الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى:
 ﴿وَالشَّمْسُ تَحْرِي لِمُسْتَقَرٍ لَهَا ذَلِكَ
 تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾». [راجع:
 ٣١٩٩]

(1) CHAPTER. Allāh's Statement: "And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing." (V.36:38)

4802. Narrated Abū Dhar: Once, I was with the Prophet ﷺ in the mosque at the time of sunset. The Prophet ﷺ said, "O Abū Dhar! Do you know where the sun sets?" I replied, "Allāh and His Messenger know better." He said, "It goes and prostrates underneath (Allāh's) Throne; and that is Allāh's Statement:

"And the sun runs on its fixed course for a term (appointed). And that is the Decree of the All-Mighty, the All-Knowing'" (V.36:38)

٤٨٠٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا
 وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ
 التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍ قَالَ:
 سَأَلْتُ النَّبِيِّ ﷺ عَنْ قَوْلِهِ تَعَالَى:
 ﴿وَالشَّمْسُ تَحْرِي لِمُسْتَقَرٍ لَهَا﴾
 قَالَ: «مُسْتَقَرُهَا تَحْتَ الْعَرْشِ». [راجع:
 ٣١٩٩]

4803. Narrated Abū Dhar: I asked the Prophet ﷺ about the Statement of Allāh:

"And the sun runs on its fixed course for a term (appointed)..." (V.36:38)

He said, "Its course in underneath (Allāh's) Throne." (See H. 3199)

(37) *SŪRAT AS-ṢĀFFĀT*
(Those ranged in Ranks)

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

(٣٧) سورة الصافات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿وَيَقْذِفُونَ بِالْغَيْبِ
مِنْ مَكَانٍ بَعِيدٍ﴾ منْ كُلَّ مَكَانٍ
﴿وَيَقْذِفُونَ مِنْ كُلِّ جَانِبٍ، دُحُورًا﴾ يُرْمَوْنَ.
﴿وَأَصْبَثُ﴾: دائم. ﴿لَا زِيَم﴾: لازم.
﴿أَتَؤْتُنَا عَنِ الْمِيزَنِ﴾: يعني الحق،
الْكُفَّارُ تَقُولُهُ لِلشَّيْطَانِ. ﴿غَلَّ﴾: وَجَعَ
بَطْنُ. ﴿يُذَفَّوْنَ﴾: لا تَذَهَّبُ
عُقُولُهُمْ. ﴿فَيَنْبَغِي﴾: شَيْطَانٌ.
﴿يَهْرَعُونَ﴾: كَهْيَةُ الْهَرْوَلَةِ.
﴿يُذَفَّوْنَ﴾: النَّسَلَانُ فِي الْمَشْيِ.
﴿وَيَنْلَجِئُنَّ نَبَّا﴾: قالَ كُفَّارُ قُرْيَشٍ:
الْمَلَائِكَةُ بَنَاتُ اللَّهِ، وَأُمَّهَاتُهُمْ بَنَاتُ
سَرَوَاتِ الْجَنِّ. وَقَالَ اللَّهُ تَعَالَى:
﴿وَلَقَدْ عَلِمْتُ الْجِنَّةَ إِنَّهُمْ لَخَضُرُونَ﴾
سُخْخَضُرُونَ لِلْحِسَابِ. وَقَالَ ابْنُ
عَبَّاسٍ: ﴿لَعْنُ الصَّافَّوْنَ﴾: الْمَلَائِكَةُ.
﴿صَرَطُ الْمَجْمَعِ﴾: سَوَاءِ الْجَحِيمِ وَوَسَطِ
الْجَحِيمِ. ﴿لَسْوَيَا﴾: يُخَاطِطُ طَعَامَهُمْ،
وَيُسَاطِ بالْحَجِيمِ. ﴿مَدْحُورًا﴾: مَطْرُودًا.
﴿بَيْضٌ تَمْكُنُونَ﴾: الْلُّؤْلُؤُ الْمَكْنُونُ.
﴿وَرَبِّكَا عَيْتَهُ فِي الْآخِرَةِ﴾ ^(١٧) يُذَكِّرُ
بِخَيْرٍ. وَيَقَالُ ﴿يَسْتَخْرُونَ﴾: يَسْخَرُونَ.
﴿بَعْدَ وَتَذَرُّوكَ أَحْسَنَ الْخَلِيقَتِينَ﴾: رَبَّا.
﴿الْأَسْبَابُ﴾: السَّمَاءُ.

(1) **CHAPTER. The Statement of Allāh :** تعالى الله عنهم: "And, verily, Yūnus (Jonah) was one of the Messengers." (V.37 :139)

4804. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ said, "Allāh's Messenger ﷺ said, "Nobody has the right to be better than [Yūnus (Jonah)] Ibn Matta."

(١) **باب قوله:** ﴿وَلَنْ يُؤْسَ لَمَنْ أَمْرَسَلَنَ﴾ [١٣٩]

٤٨٠٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَبْغِي لَأَحَدٍ أَنْ يَكُونَ خَيْرًا مِنْ أَبْنِ مَتَّى».

[راجع: ٣٤١٢]

4805. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ said, "He who says that I am better than Yūnus (Jonah) bin Matta, tells a lie."

٤٨٠٥ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ: حَدَّثَنِي أَبِي، عَنْ هِلَالِ بْنِ عَلَيٍّ مِنْ بْنِ عَامِرٍ بْنِ لُوَيْيَ، عَنْ عَطَاءِ بْنِ سَارِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ التَّبَّيِّنِ ﷺ قَالَ: «مَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُوسُفَ بْنِ مَتَّى؛ فَقَدْ كَذَبَ».

[راجع: ٣٤١٥]

(38) SŪRAT ṢĀD

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

4806. Narrated Al-'Awwām: I asked Mujāhid regarding the prostration in *Sūrat Ṣād*. He said, "Ibn 'Abbās was asked the same question and he said, 'They are those whom Allāh had guided. So follow their guidance...'" (V.6:90)

Ibn 'Abbās used to perform a prostration (on reading this *Sūrah*). (See H. 3421)

(٣٨) سورة ص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٨٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْتَرُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْعَرَامِ قَالَ: سَأَلْتُ مُجَاهِدًا عَنِ السَّجْدَةِ فِي صَ قَالَ: سُئِلَ أَبْنُ عَبَّاسٍ فَقَالَ: ﴿أَوْلَئِكَ الَّذِينَ هَدَى اللَّهُ فِيهِمْ أَنْتَدَهُ﴾ [الأنعام: ٩٠] وَكَانَ أَبْنُ عَبَّاسٍ يَسْجُدُ فِيهَا. [راجع: ٣٤٢١]

٤٨٠٧ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ

4807. Narrated Al-'Awwām: I asked Mujāhid regarding the prostration in *Sūrat*

Ṣād. He said, ‘I asked Ibn ‘Abbās, ‘What evidence makes you prostrate?’ He said, ‘Don’t you recite :

‘And among his progeny, Dāwūd (David) and Sulaimān (Solomon)… (V.6:84). They are those whom Allāh had guided. So follow their guidance.’ (V.6:90)

So Dāwūd (David) was the one of those Prophets whom Prophet (Muhammad ﷺ) was ordered to follow. Dāwūd (David) عليه السلام prostrated, so Allāh’s Messenger (Muhammad ﷺ) performed this prostration too.’

الله: حدثنا محمد بن عبيد الطنافسي، عن العوام قال: سأله مُجاهداً عن سجدة ص فقال: سأله ابن عباس: من أين سجدت؟ فقال: أو ما تقرأ: «وَمِنْ ذُرَيْتِهِ دَاوِدَ وَسُلَيْمَانَ» ﴿أولئكَ الَّذِينَ هَدَى اللَّهُ فِيهِمْ أَفْكَارًا﴾ فكان داؤد ممن أمر سبيكم ﷺ أن يقتدي به. فسجد لها داؤد فسجد لها رسول الله ﷺ. [راجع: ٣٤٢١]

﴿عجبٌ﴾: عجيب. (القطط): الصحيفة. هو ها هنا صحيفه الحسناوات وقال مجاهد: ﴿في عزة﴾: معاذين. ﴿الملائكة الآخرة﴾: ملة فربش. الاختلاق: الكذب. ﴿الأسباب﴾: طرق السماء في أبوابها. ﴿جند مَا هنالك مهروم﴾: يعني قريشا. ﴿فمن فادوا﴾: الفرون الماضية. ﴿فواق﴾: رجوع. ﴿قطنا﴾: عذابنا. ﴿المخذلهم سخريا﴾: أحظنا بهم. ﴿أرباب﴾: أمثال. وقال ابن عباس: ﴿الآيات﴾: القوة في العبادة. ﴿الأبصار﴾: البصر في أمر الله. ﴿حُبَّ الْحَيْرِ﴾: ذكر ربي: من ذكر. ﴿فَلَقِقَ مَسْهَا﴾: يمسح أعراف الخيل وعراقيها. ﴿الأصناد﴾: الوثاق.

(١) باب قوله: ﴿وَقَبَ لِي مُنْكَأْ لَأْ يَبْغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَابُ﴾ [٣٥]

(1) CHAPTER. The Statement of Allāh تعالى: “He (Solomon) said : “My Lord! Forgive me. And bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.” (V.38:35)

4808. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Last night a demon from the jinn came to me (or the Prophet ﷺ said, a similar sentence) to disturb my Salāt (prayer), but Allāh gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the statement of my brother Sulaimān (Solomon):

'And bestow upon me a kingdom such as shall not belong to any other after me...'” (V.38:35) The narrator added: Then he (the Prophet ﷺ) dismissed him, rejected.

٤٨٠٨ - حدثنا إسحاق بن إبراهيم: حدثنا روح ومحمد بن جعفر، عن شعبة، عن محمد بن زياد، عن أبي هريرة عن النبي ﷺ قال: «إِنَّ عَفْرِيَّاً مِّنَ الْجِنِّ نَفَّلَ عَلَيَ الْبَارِكَةَ - أُوْ كَلِمَةً تَحْوِهَا - لِيقطَعَ عَلَيَ الصَّلَاةَ فَأَمْكَنَنِي اللَّهُ مِنْهُ وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِّنْ سَوَارِيِ الْمَسْجِدِ حَتَّى تُصْبِحُوا وَتَظْرُوا إِلَيْهِ كُلُّكُمْ فَذَكَرْتُ قَوْلَ أخِي سُلَيْمانَ: «رَبِّي أَغْفِرْ لِي وَهَبْ لِي مَنْكًا لَا يَبْغِي لِأَحَدٍ مِّنْ بَعْدِي» قال روح: فَرَدَّ خَاسِئًا. [راجع: ٤٦١]

(٢) باب قوله: «وَمَا أَنَا مِنَ الْمُشَكِّفِينَ» [٨٦]

(2) CHAPTER. The Statement of Allāh تعالى: "...Nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist)." (V.38:86)

4809. Narrated Masrūq: We came upon 'Abdullāh bin Mas'ūd and he said, "O people! If somebody knows something, he can say it, but if he does not know it, he should say, 'Allāh knows better, for it is an aspect of knowledge to say about something which one does not know, 'Allāh knows better.' Allāh عز وجل said to His Prophet ﷺ:

'Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qu'rān) nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).' (V.38:86)

"Now I will tell you about *Ad-Dukhān* (the smoke), Allāh's Messenger ﷺ invited the Quraish to embrace Islām, but they delayed in their response. So he said, 'O Allāh! Help me against them by sending on them seven

٤٨٠٩ - حدثنا قتيبة بن سعيد: حدثنا جرير، عن الأعمش، عن أبي الضحى، عن مسروق قال: دخلنا على عبد الله بن مسعود قال: يا أيها الناس من علم شيئاً فليقل به، ومن لم يعلم فليقل: الله أعلم، فإن من العلم أن يقول لما لا يعلم: الله أعلم، قال الله عز وجل لنبيه ﷺ: «فَلَمَّا أَسْأَلُوكُمْ عَنِيهِ مِنْ أَنْجِرِ وَمَا أَنَا مِنَ الْمُشَكِّفِينَ» وَسَأَلْدُكْشَمْ عَنِ الدُّخَانِ. إِنَّ رَسُولَ اللَّهِ ﷺ ذَعَا فُرِيشَا إِلَى الإِسْلَامِ فَأَبْطَأُوا عَلَيْهِ

years (of drought-famine) like those seven (years of drought) of Yūsuf (Joseph).’ So the drought (famine) years overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allāh عَزَّ وَجَلَّ said:

‘Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people. This is a painful torment.’ (V.44:10,11)

“(So they invoked Allāh, saying) ‘Our Lord! Remove the torment from us, really we shall become believers. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them? Then they had turned away from him (Messenger Muhammad ﷺ) and said: He is one (Muhammad ﷺ) taught (by a human being), a madman? Verily, We shall remove the torment for a while. Verily! You will revert (to disbelief).’” (V.44:12-15)

(It was asked of ‘Abdullāh), “Will the punishment be removed on the Day of Resurrection?” ‘Abdullāh said, “The punishment was removed from them for a while but they reverted to disbelief, so Allāh destroyed them on the day (of the battle) of Badr. Allāh تَعَالَى said:

‘On the Day when We shall seize you with the greatest grasp (punishment). Verily, We will exact retribution.’” (V.44:16)

فَقَالَ: (اللَّهُمَّ أَعِنِي عَلَيْهِمْ بَسْعَيْ كَسْبِيْ يُوْسُفَ), فَأَخَذْتُهُمْ سَنَةً فَحَصَّتْ كُلَّ شَيْءٍ حَتَّىٰ أَكَلُوا الْمَيْتَةَ وَالْجَلُودَ حَتَّىٰ جَعَلَ الرَّجُلَ يَرَىٰ بَيْهُ وَبَيْنَ السَّمَاءِ دُخَانًا مِنَ الْجُوْعِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: (فَارْتَقَبْتُ يَوْمَ تَأْنِي السَّمَاءَ بِدُخَانٍ مَيْنِ (١١)), يَعْشَى النَّاسُ هَذَا عَذَابَ أَلِيْتُ (١٢)) قَالَ: فَلَمَاعُوا رَبِّنَا أَكْثَفَ عَنَّا الْعَذَابَ إِنَا مُؤْمِنُونَ (١٣) أَنَّ لَهُمُ الْذَّكَرَيَ وَقَدْ جَاءَهُمْ رَسُولٌ مَيْنِ (١٤) ثُمَّ تَوَلَّوْ عَنْهُ وَقَالُوا مُعَذَّبُنَا هَذَا كَذَبٌ (١٥) إِنَّمَا كَاشِفُ الْعَذَابِ فَلِيَلْ (١٦) عَيْدُونَ (١٧) [الدخان: ١٥-١٢] أَفَيُّكَشِّفُ الْعَذَابُ يَوْمَ الْقِيَامَةِ؟ قَالَ: فَكَشِّفَ ثُمَّ عَادُوا فِي كُفُّرِهِمْ فَأَخَذْهُمْ اللَّهُ يَوْمَ بَدْرٍ، قَالَ اللَّهُ تَعَالَى: (يَوْمَ نَبْطِشُ الْبَطَشَةَ أَكْبَرَتِ إِنَا مُنْفِقُونَ (١٨)) [الدخان: ١٦]. [راجع: ١٠٠٧]

(39) *SŪRAT AZ-ZUMAR*
(The Groups)

(٣٩) سورة الزمر

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: «يَقِنِي بِوجْهِهِ»: يُعَذِّرُ عَلَى وَجْهِهِ فِي التَّارِيخِ وَهُوَ قَوْلُهُ تَعَالَى: «أَفَنْ يَقِنُ فِي الْتَّارِيخِ أَمْ مَنْ يَأْكُلُ ءَامِنًا يَوْمَ الْقِيَمَةِ»؟ «ذَلِكَ عَرَجٌ» لَبَّيْسٍ. «وَرَجُلًا سَلَمًا لِرَجُلٍ»: صَالِحًا. «وَخَوْنَوْنَاكَ بِاللَّذِينَ مِنْ دُونِنِي»: بِالْأُوْثَانِ، (خَوْلَنَا): أَعْطَيْنَا. «وَلَذِي جَاءَ بِالصَّدْقِ»: الْقُرْآنُ «وَصَدَقَ بِهِ»: الْمُؤْمِنُ يَحْيِي يَوْمَ الْقِيَامَةِ وَقَالَ غَيْرُهُ: «مُنْشِكُوْنَ»، الرَّجُلُ الشَّكِّسُ: الْعَسِيرُ، لَا يَرْضَى بِالْأَنْصَافِ. «وَرَجُلًا سَلَمًا». وَيُقَالُ: سَالِمًا: صَالِحًا. «أَشْمَارَتْ»: نَفَرَتْ. «يَمْقَاتِهِمْ»: مِنَ الْفُوزِ. «حَوَّيْتَنِ»: أَطَافُوا بِهِ، مُطِيفِينَ بِحَفَافِيهِ: بِجَوَانِيهِ. «مُشَنِّهَا» لَيْسَ مِنَ الْاَشْتِيَاءِ وَلَكِنْ يُشَبِّهُ بَعْضَهُ بَعْضًا فِي التَّصْدِيقِ.

(١) بَابُ قَوْلِهِ: «يَعْبَادُونِي الَّذِينَ أَنْزَلْتُ عَلَى أَنْسِيْهِمْ لَا يَقْنُطُوا مِنْ رَحْمَةِ اللَّهِ» الآية [٥٣]

(1) CHAPTER. The Statement of Allāh: نَعَالِي Say: "O 'Ibādi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh..." (V.39:53)

4810. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا Some *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness

4810 - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ

of Allāh and in His Messenger Muḥammad ﷺ, who committed murders in great number and committed illegal sexual intercourse excessively, came to Muḥammad ﷺ and said, “O Muḥammad! Whatever you say and invite people to, is good; but we wish if you could inform us whether we can make an expiation for our (past evil) deeds.”

So the following Divine Verses were revealed: “And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse...” (V.25:68)

And there was also revealed:

“Say: O *Ibādī* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh...” (V.39:53)

(2) CHAPTER. The Statement of Allāh: تعالى
“They made not a just estimate of Allāh such as is due to Him...” (V.39:67)

4811. Narrated ‘Abdullāh: رَضِيَ اللَّهُ عَنْهُ A (Jewish) rabbi came to Allāh’s Messenger ﷺ and he said, “O Muḥammad! We learn that Allāh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, ‘I am the King.’” Thereupon the Prophet ﷺ smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allāh’s Messenger ﷺ recited:

“They made not a just estimate of Allāh such as is due to Him. (V.39:67).

ابن جریج أخیرہم: قال يعلی: إن سعید بن جبیر أخیره عن ابن عباس رضی الله عنہما: أن ناساً من أهل الشرك كانوا قد قتلوا وأکثروا، وزنوا وأکثروا فأتوا فَقَالُوا مُحَمَّداً ﷺ فَقَالُوا: إن الذي تقولون وتدعوا إليه لحسن لون تُخربونا أن لما عملنا كفارة فنزل ﴿وَالَّذِينَ لَا يَدْعُونَكَ مَعَ اللَّهِ إِلَيْهَا إِخْرَاجًا لَا يَقْتُلُونَ النَّفَسَ الَّتِي حَرَمَ اللَّهُ إِلَيْهِ الْحَقَّ وَلَا يَرْتُونَكَ﴾ وَنَزَّلَ ﴿فَلَمَّا يَعْبَادُ الَّذِينَ أَشْرَفُوا عَلَى أَنفُسِهِمْ لَا يَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾ [الزمر: ٥٣]

(2) بَابُ قَوْلِهِ: «وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ» [٦٧]

٤٨١١ - حدثنا آدم: حدثنا شيبان، عن منصور، عن إبراهيم، عن عبيدة، عن عبد الله رضي الله عنه قال: جاء حبر من الأخبار إلى رسول الله ﷺ فقال: يا محمد، إنا نجد أن الله يجعل السموات على إصبع، والأرضين على إصبع، والشجر على إصبع، والماء والشري على إصبع، وسائر الخلاقي على إصبع. فيقول: أنا الملك. فضحك النبي ﷺ حتى بدأ نواجهه تصديقاً لقول الحبر. ثم قرأ رسول الله ﷺ

﴿وَمَا قَدَرُوا لَهُ حَقّ قَدْرَهُ﴾ . [انظر:

[٧٥١٣، ٧٤١٤، ٧٤١٥]

(٣) بَابُ قَوْلِهِ: ﴿وَالْأَرْضُ جَمِيعًا
فَبَصَّتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ
مَطْوِتَتٌ بِيَمِينِهِ﴾ [٦٧]

(3) CHAPTER. The Statement of Allāh : تعالى ... And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand...” (V.39:67)

4812. Narrated Abū Hurairah رضي الله عنه : I heard Allāh’s Messenger ﷺ saying, “Allāh will grasp the whole (planet of) earth, (by His Hand) and roll all the heavens up with His Right Hand, and then He will say, ‘I am the King ; where are the kings of the earth?’”

٤٨١٢ - حدثنا سعيد بن عفري قال: حدثني الليث قال: حدثني عبد الرحمن بن خالد بن مسافر، عن ابن شهاب، عن أبي سلمة: أنَّ أبا هريرة قال: سمعت رسول الله ﷺ يقول: «يقبض الله الأرض ويطوي السماوات بيديه ثم يقول: أنا الملك، أين ملوك الأرض؟». [انظر:

[٧٤١٣، ٧٣٨٢، ٦٥١٩]

(٤) بَابُ قَوْلِهِ: ﴿وَنَفَخَ فِي الْأَصْوَرِ
فَصَعَقَ مَنِ فِي السَّمَاوَاتِ وَمَنِ فِي الْأَرْضِ
إِلَّا مَن شَاءَ اللَّهُ﴾ الآية [٦٨]

(4) CHAPTER. The Statement of Allāh : تعالى ... And the Trumpet will be blown, and all who are in the heavens and all who are on earth will swoon away, except him whom Allāh wills...” (V.39:68)

4813. Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ said, “I will be the first to raise my head after the second blowing of the Trumpet and will see Müsa (Moses) holding (or clinging to) the Throne (of Allāh), and I will not know whether he had been in that state all the time or after the blowing of the Trumpet.”

٤٨١٣ - حدثني الحسن: حدثنا إسماعيل بن خليل: أخبرنا عبد الرحيم، عن زكرياء ابن أبي زائد، عن عامر، عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «إني أول من يرفع رأسه بعد النفحه الأخيرة، فإذا أنا بموسى متعلق بالعرش فلا أدرى كذلك كان أم بعد النفحه؟».

[راجع: ٢٤١١]

4814. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abū Hurairah! Forty days?" I refused to reply. They said, Forty years?" I refused to reply and added: "Everything of a human body will waste away or perish or decay except the last coccyx bone (of the tail) and from that bone Allāh will reconstruct the human body."

٤٨١٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ قَالَ : سَمِعْتُ أبا صَالِحَ قَالَ : سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : مَا يَئِنَّ النَّفْخَتَيْنِ أَرْبَعُونَ؟ قَالُوا : يَا أبا هُرَيْرَةَ ، أَرْبَعُونَ يَوْمًا؟ قَالَ : أَبَيْتُ ، قَالَ : أَرْبَعُونَ سَنَةً؟ قَالَ : أَبَيْتُ ، قَالَ : أَرْبَعُونَ شَهْرًا؟ قَالَ : أَبَيْتُ «وَيَبْلِي كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجْبَ دَنَبِهِ فِيهِ بُرْكَبُ الْحَلْقِ» .

[انظر: ٤٩٣٥]

(40) SŪRAT GHĀFIR or AL-MŪ'MIN (The Forgiver or The Believer)

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

(٤٠) سورة المؤمن

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قالَ مُجَاهِدٌ : « حَمَادَةٌ ① » مَجَازُهَا مَجَازُ أَوَائِلِ السُّورِ وَيُقَالُ : بَلْ هُوَ اسْمٌ لِقُولِ شَرَحِيْحِ بْنِ أَبِي أَوْفَى الْعَبَّاسِيِّ :

يُذَكِّرُنِي حَامِيْمَ وَالرُّمْمُ شَاجِرَ فَهَلَّا تَلَا حَامِيْمَ قَبْلَ التَّقْدِمِ؟ « الظَّلُولُ » : التَّفَضُّلُ ، « دَخِيْرَنُ » : خَاضِعِينَ . وَقَالَ مُجَاهِدٌ : « إِلَى الْجَوَّةِ » : الإِيمَانُ . « لَيْسَ لَهُ دَعَوَةً » : يَعْنِي الرَّوْثَنَ . « يَسْجِرُونَ » : تُوقَدُ بِهِمُ النَّارُ . « تَرَحَّوْنَ » : تَبْطِلُوْنَ . وَكَانَ الْعَلَاءُ بْنُ زِيَادٍ يُذَكِّرُ النَّارَ ، فَقَالَ

رَجُلٌ: لِمَ تُقْتَلُ النَّاسُ؟ قَالَ: وَأَنَا أَفَدُ أَنْ أُفْتَنَ النَّاسَ، وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ: «يَعْبَادُونِي الَّذِينَ أَشَرَّوْا عَلَى أَنفُسِهِمْ لَا فَقَطُّلُوا مِنْ رَحْمَةِ اللَّهِ» وَيَقُولُ: «وَأَنَّ الْمُسْرِفِينَ هُمُ أَصْحَابُ النَّارِ» وَلَكِنْكُمْ تُحْبُّونَ أَنْ تُبَشِّرُوا بِالْجَنَّةِ عَلَى مَسَاوِي أَعْمَالِكُمْ، إِنَّمَا يَعْثَثُ اللَّهُ مُحَمَّداً بِإِيمَانِهِ مُبَشِّراً بِالْجَنَّةِ لِمَنْ أَطَاعَهُ، وَمُنْذِراً بِالنَّارِ لِمَنْ عَصَاهُ.

4815. Narrated ‘Urwa bin Az-Zubair: I asked ‘Abdullah bin ‘Amr bin Al-Āṣ to inform me of the worst thing *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) had done to Allāh’s Messenger ﷺ. He said: “While Allāh’s Messenger ﷺ was performing *Salāt* (prayer) in the courtyard of the Ka’bah, ‘Uqba bin Abī Mu’āiṭ came and seized Allāh’s Messenger ﷺ by the shoulder and twisted his garment round his neck and throttled him severely. Abū Bakr came and seized ‘Uqba’s shoulder and threw him away from Allāh’s Messenger ﷺ and said, “Would you kill a man because he says: ‘My Lord is Allāh,’ and has come to you with clear signs (proofs) from your Lord?” (V.40:28)

٤٨١٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيميُّ: حَدَّثَنِي عُرْوَةُ بْنُ الرَّبِيعِ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ: أَخْبِرْنِي بِأَشَدِّ مَا صَنَعَ الْمُشْرِكُونَ بِرَسُولِ اللَّهِ بِإِيمَانِهِ، قَالَ: يَبْنَا رَسُولُ اللَّهِ بِإِيمَانِهِ يُصَلِّي بِفَنَاءِ الْكَعْبَةِ إِذْ أَفْلَى عَقبَةً بْنَ أَبِي مُعْيَطٍ فَأَخَذَ إِيمَانِكِ رَسُولُ اللَّهِ بِإِيمَانِهِ وَلَوَيْ ثُوبَهُ فِي عُنْقِهِ فَخَنَقَهُ حَتَّى شَدِيدًا. فَأَفْلَى أَبُو بَكْرٍ، فَأَخَذَ إِيمَانِكِ وَدَفَعَ عَنْ رَسُولِ اللَّهِ بِإِيمَانِهِ وَقَالَ: «أَنْقَلَتُونَ رَجُلًا أَنْ يَقُولَ رَبِّ اللَّهِ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ» [٢٨].

[راجع: ٣٦٧٨]

(41) *SŪRAT HĀ MĪM AS SAJDAH*
(The Prostration) or SŪRAT-FUSSILAT

(They are explained in detail)

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

Sa‘id said: A man said to Ibn ‘Abbās, “I find in the Qur’ān certain things which seem to me contradictory, for example Allāh says:-

‘...There will be no kinship among them that Day, nor will they ask of one another.’ (V.23:101) (yet He says:) ‘And they will turn to one another and question one another.’ (V.37:27)

‘...But they will never be able to hide a single fact from Allāh.’ (V.4:42) [Yet He reports what *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ will say:] ‘...By Allāh, our Lord, we were not those who joined others in worship with Allāh.’ (V.6:23) According to this Verse, they will hide some facts.

Allāh says:

‘Or is the heaven that He constructed?... (up to) ... He spread the earth.’ (V.79: 27-30) In this Verse He mentions the creation of the heavens before the creation of the earth. Then He says: ‘Say (O Muḥammad ﷺ): ‘Do you verily, disbelieve in Him Who created the earth in two Days... (up to) ...willingly.’ (V.41:9-11) So He mentions in this Verse the creation of the earth before the heavens. And He says: ‘...Verily, Allāh is Oft-Forgiving, Most Merciful.’ (V.4:23) ‘...Allāh is Ever Most Powerful, All-Wise.’ (V.4:56) ‘...Allāh is Ever All-Hearer, All-Seer.’ (V.4:58) This seems to be something that was and has passed.”

Then Ibn ‘Abbās answered, “‘There will be no relationship between them.’ That is on the first blowing of the Trumpet. ‘And so the

(٤١) سورة حم السجدة

بسم الله الرحمن الرحيم

وَقَالَ طَاؤُسٌ، عَنِ ابْنِ عَبَّاسٍ
 «أَنَّنَا طَوْعًا أَوْ كَرْهًا» : أُعْطِيَ «قَالَ آتَنَا طَائِعَيْنَ» : أَعْطَيْنَا .

وَقَالَ الْمُنْهَلُ، عَنْ سَعِيدٍ قَالَ :
 قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ : إِنِّي أَجِدُ فِي
 الْقُرْآنِ أُشْيَايَةً تَخْتَلِفُ عَلَيَّ، قَالَ «فَلَا
 أَنَّابَ يَتَّهَمُ بِوَمِيزٍ وَلَا يَتَسَاءَلُونَ»
 «وَأَقْبَلَ بَعْثَمٌ عَلَى بَعْضٍ يَتَسَاءَلُونَ»
 «وَلَا يَكْتُمُونَ اللَّهَ حَيْثَا» «رَأَيْنَا مَا كَانَ
 مُشْرِكِينَ» فَقَدْ كَتَمُوا فِي هَذِهِ الْآيَةِ،
 وَقَالَ : «أَوْ أَشَاءَ بَنَاهَا» إِلَى قَوْلِهِ
 «دَحَّهَا» فَذَكَرَ خَلْقَ السَّمَاءِ قَبْلَ خَلْقِ
 الْأَرْضِ، ثُمَّ قَالَ : «إِنْتُمْ لَتَكْفُرُونَ
 بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنَ» إِلَى
 «طَائِعَيْنَ» فَذَكَرَ فِي هَذِهِ خَلْقِ
 الْأَرْضِ قَبْلَ السَّمَاءِ. وَقَالَ تَعَالَى :
 «وَكَانَ اللَّهُ عَفُورًا رَحِيمًا» «عَزِيزًا
 حَكِيمًا» «سَيِّئًا بَصِيرًا» فَكَانَهُ كَانَ ثُمَّ
 مَضِيَّ. فَقَالَ : «فَلَا أَنَّابَ يَتَّهَمُهُ»
 فِي التَّفْخِةِ الْأُولَى، ثُمَّ يُنْفَعُ فِي
 الصُّورِ «فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ
 فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ» «فَلَا
 أَنَّابَ يَتَّهَمُهُ» عَنْ ذَلِكَ وَلَا
 يَتَسَاءَلُونَ. ثُمَّ فِي التَّفْخِةِ الْآخِرَةِ

Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon, away except him whom Allāh wills..." (V.39:68) Then 'there will be no relationship between them, and at that time one will not ask another. Then, when the Trumpet will be blown for the second time, they will turn to one another and question one another.'

As for His Statement: "...We were not who joined others in worship with Allāh.' 'But they will not be able to hide a single fact from Allāh.' Allāh will forgive the sins of those who were sincere in their worship, whereupon *Al-Mushrikūn* will say (to each other), 'Come, let's say we never worshipped others besides Allāh.' But their mouths will be sealed and their hands will speak (the truth). At that time it will be evident that no speech can be concealed from Allāh, and those who disbelieved and disobeyed the Messenger ﷺ will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh. (V.4:42).

Allāh created the earth in two days and then created the heavens, then He turned towards the heavens and gave it perfection in two (other) days. Then he spread the earth, and its spreading means the bringing of water and pasture out of it. He then created the mountains, the camels and the hillocks and whatever is in between them (the earth and the heaven) in two (other) days. That is the meaning of Allāh's saying: 'He spread it.' And His Saying: 'And He created the earth in two days.' So the earth and whatever is on it, was created in four days; and the heavens were created in two days.

(Concerning His Saying:) 'And Allāh is Oft-Forgiving.' He named Himself like that (so the naming has passed) but the contents of His Saying is still valid, for if Allāh ever

﴿وَأَنَّكُلْ بَعْثَمْ عَلَى بَعْضِ بَيْسَاءَ لَوْنَ﴾
 وأما قَوْلُهُ: «مَا كَانَ مُشْرِكِنَ» **﴿وَلَا يَكُنُونَ اللَّهَ﴾** فإنَّ اللَّهَ يَغْفِرُ لِأَهْلِ الْإِلْخَالِصِ ذُوبَهُمْ. وَقَالَ الْمُشْرِكُونَ: تَعَالَوْا نَقُولُ: لَمْ نَكُنْ مُشْرِكِينَ، فَخُتِمَ عَلَى أَفْوَاهِهِمْ فَسَطَطُ أَيْدِيهِمْ، فَعِنْدَ ذَلِكَ عُرِفَ أَنَّ اللَّهَ لَا يُكْتُمُ حَدِيثًا، وَعِنْدَهُ **﴿بِيَوْدَ الظَّبِيرَ كَفَرُوا﴾** الآية. وَخَلَقَ الْأَرْضَ فِي يَوْمَيْنِ ثُمَّ خَلَقَ السَّمَاءَ، ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوْهُنَّ فِي يَوْمَيْنِ آخَرَيْنِ، ثُمَّ دَحَّ الْأَرْضَ. وَدَحْوُهَا أَنْ أَخْرَجَ مِنْهَا الْمَاءَ وَالْمَرْغَى. وَخَلَقَ الْجِبَالَ وَالْجِمَالَ وَالْأَكَامَ وَمَا بَيْنَهُمَا فِي يَوْمَيْنِ آخَرَيْنِ، فَذَلِكَ قَوْلُهُ: **﴿دَحَّهَا﴾**. وَقَوْلُهُ: **﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾** فَجَعَلَتِ الْأَرْضُ وَمَا فِيهَا مِنْ شَيْءٍ فِي أَرْبَعَةِ أَيَّامٍ، وَخَلَقَ السَّمَوَاتِ فِي يَوْمَيْنِ. **﴿وَكَانَ اللَّهُ غَفُورًا﴾** سَمَّى نَفْسَهُ ذَلِكَ، وَذَلِكَ قَوْلُهُ، أَيْ لَمْ يَرُدْ كَذَلِكَ فِيَنَّ اللَّهَ لَمْ يُرِدْ شَيْئًا إِلَّا أَصَابَ بِهِ الَّذِي أَرَادَ، فَلَا يَخْتَلِفُ عَلَيْكُمُ الْقُرْآنُ، فَإِنَّ كُلًا مِنْ عَنْدِ اللَّهِ. حَدَّثَنَا يُوسُفُ بْنُ عَدَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو، عَنْ زَيْدِ بْنِ أَبِي أَنِيسَةَ، عَنْ الْمِنَاهَلِ بِهِنَا. وَقَالَ مُجَاهِدٌ **﴿لَهُمْ أَخْرُجُ عَزِيزًا مَمْنُونًا﴾** مُخْسُوبٌ. **﴿أَفَوْتَهَا﴾**:

wants to do something, He surely fulfils what He wants. So you should not see contradiction in the Qur'an, for all of it is from Allâh."

أرزاقها. **﴿فِي كُلِّ سَعَاءٍ أَمْرَاهُ﴾** مَا أَمْرَ بِهِ. **﴿مَحْسَنَتِ﴾**: مَشَائِيمٌ. **﴿وَفَقَضَنَا لَهُنَّا قُنَاءً﴾** فَرَأَاهُمْ بِهِمْ **﴿تَنَزَّلُ عَلَيْهِمُ الْمَلِكَةُ﴾** عِنْدَ الْمَوْتِ. **﴿أَنْتَرَتِ﴾** بِالنَّبَاتِ **﴿وَرَبَتِ﴾**: ارْتَفَعَتْ. مِنْ **﴿أَكْمَامَهَا﴾**: حِينَ تَظَلَّعُ **﴿لِيَقُولَنَّ هَذَا لِي﴾**: أَيْ بِعَمَلي أَنَا مَحْقُوقٌ بِهِنَا. وَقَالَ غَيْرُهُ: **﴿سَوَاءٌ لِلْسَّالِيْلِيْنِ﴾** قَدَرَهَا سَوَاءٌ **﴿فَهَدَيْنَاهُمْ﴾** دَلَّلَنَاهُمْ عَلَى الْخَيْرِ وَالشَّرِّ، كَقُولُهُ: **﴿وَهَدَيْتَهُنَّ النَّجَدَيْنِ﴾** (١٦) وَكَقُولُهُ: **﴿هَدَيْتَهُ السَّبِيلَ﴾** وَالْهُدَى الَّذِي هُوَ الإِرْشَادُ بِمِثْلَةِ أَسْعَدْنَا، مِنْ ذَلِكَ قَوْلُهُ: **﴿أَوْلَيْكُمُ الَّذِينَ هَدَى اللَّهُ فِيْهِمْ أَنْتَدَهُ﴾** **﴿يُوَقِّعُونَ﴾**: يُكَفِّرُونَ، **﴿مِنْ أَكْمَامَهَا﴾**: قِسْرُ الْكُفْرَى هِيَ الْكُمُ. وَقَالَ غَيْرُهُ: وَيُقَالُ لِلْعَيْنِ إِذَا خَرَجَ أَيْضًا كَافُورٌ وَكُفْرَى **﴿وَلَيْ خَيْمَ﴾**: الْقَرِيبُ. **﴿مِنْ تَحْيِصِ﴾**: حَاصَ عَنْهُ: حَادَ عَنْهُ. **﴿مِنْ تَبْيَقِ﴾** وَمُرْيَةٌ وَاحِدٌ: أَيْ امْتَرَاءٌ. وَقَالَ مُجَاهِدٌ: **﴿أَعْمَلُوا مَا شَتَّمْ﴾**: الْوَعِيدُ. وَقَالَ ابْنُ عَبَّاسٍ: **﴿بِالَّتِي هِيَ أَحَسَنُ﴾** الصَّبَرُ عِنْدَ الغَضَبِ وَالْعَقْرُ عِنْدَ الإِسَاعَةِ فَإِذَا فَعَلُوهُ عَصَمَهُمُ اللَّهُ وَخَضَعَ لَهُمْ عَذَوْهُمْ **﴿كَانُوا وَلَيْ خَيْمَ﴾**.

(١) بَابُ قَوْلِهِ: **﴿وَمَا كُنْتُمْ تَشْتَرِئُونَ﴾**

(1) CHAPTER. The Statement of Allâh : تعالى : "And you have not been hiding yourself (in

the world), lest your ears, and your eyes, and your skins should testify against you..." (V.41:22)

4816. Narrated Ibn Mas'ud (regarding) the Verse :

"And you have not been hiding yourself, lest your ears, and your eyes and your skins should testify against you..." (V.41:22)

While two persons from Quraish and their brother-in-law from Thaqif (or two persons from Thaqif and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allāh hears our talks?" Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed :

"And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you..." (V.41:22).

(2) CHAPTER . The Statement of Allāh : تعالى
"And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!" (V.41:23)

4817. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ : There gathered near the House (i.e., the Ka'bah) two Quraishī persons and a person from Thaqif, or two persons from Thaqif and one from Quraish, and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allāh hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a hidden low voice." The third said, "If He can hear when we talk

أَنْ يَشَهَّدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا إِبْصَرُكُمْ ﴿٢٢﴾
الآية [٢٢]

٤٨١٦ - حَدَّثَنَا الصَّلَتُ بْنُ

مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرْبِعَ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ ﴿وَمَا كُسْتَهُ شَتَرُونَ أَنْ يَشَهَّدَ عَلَيْكُمْ سَمْعُكُمْ﴾ الآية، كَانَ رَجُلًا مِنْ قُرَيْشٍ وَخَتَنْ لَهُمَا مِنْ ثَقِيفٍ، أَوْ رَجُلًا مِنْ ثَقِيفٍ وَخَتَنْ لَهُمَا مِنْ قُرَيْشٍ فِي بَيْتٍ، فَقَالَ بَعْضُهُمْ لِيَعْضِعْ: أَتَرُونَ أَنَّ اللَّهَ يَسْمَعُ حَدِيثَنَا؟

قَالَ بَعْضُهُمْ: يَسْمَعُ بَعْضُهُ، وَقَالَ بَعْضُهُمْ: لَئِنْ كَانَ يَسْمَعُ بَعْضُهُ لَقَدْ يَسْمَعُ كُلَّهُ، فَأَنْزَلَتْ ﴿وَمَا كُسْتَهُ شَتَرُونَ أَنْ يَشَهَّدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا إِبْصَرُكُمْ﴾ الآية. [انظر : ٤٨١٧، ٧٥٢١]

(٢) بَابٌ: ﴿وَذَلِكُمْ طَهُوكُمُ الَّذِي ظَنَنْتُمْ يَرِيْكُمْ أَرْدِنْكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴽ٣﴾

[٢٣]

٤٨١٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا

سُعْدِيَانُ: حَدَّثَنَا مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ قُرَشِيَانٌ وَنَقْفَيَانٌ، أَوْ نَقْفَيَانٌ وَقُرَشِيَّ كَثِيرَةٌ شَحُمُ بُطْوَنَهُمْ، قَلِيلَةٌ فِيْهُمْ كُلُّهُمْ. فَقَالَ أَحَدُهُمْ: أَتَرُونَ أَنَّ اللَّهَ

in a loud voice, then He can also hear when we speak in a low voice.” Then Allāh, the Honourable, the Majestic revealed:

“And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you...” (V.41:22)

يَسْمَعُ مَا تَقُولُ؟ قَالَ الْآخِرُ: يَسْمَعُ إِنْ جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا. وَقَالَ الْآخِرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ (وَمَا كُنْتُ شَهِيدًا لَّكُمْ وَلَا أَنْصِرُكُمْ وَلَا جُلُودُكُمْ) الآية.

وَكَانَ سُفِّيَانُ يُحَدِّثُنَا بِهَذَا فَيَقُولُ: حَدَّثَنَا مَنْصُورٌ أَوْ ابْنُ أَبِي نَجِيْعٍ أَوْ حُمَيْدٌ أَحَدُهُمْ أَوْ اثْنَانٌ مِّنْهُمْ ثُمَّ ثَبَّتَ عَلَى مَنْصُورٍ وَتَرَكَ ذَلِكَ مِرَارًا غَيْرَ وَاحِدَةٍ. [راجع: ٤٨١٦، ١٤٧٥]

قوله: «فَإِنْ يَصْرِفُوا فَإِنَّا هُنَّ مَتَوْهُمْ» الآية [٢٤]

حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفِّيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنَ حُبْرَوْهِ.

CHAPTER. The Statement of Allāh تعالى : “Then if they bear (the torment) patiently, then the Fire is the home for them.....”

(V.41:24)

(42) *SŪRAT HĀ MÎM 'AIN SÎN QÂF or SŪRAT ASH-ASHŪRĀ,* (The Consultation)

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

(٤٢) سورة حم عسق

بسم الله الرحمن الرحيم

وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ: «عَقِيمًا»: الَّتِي لَا تَلِدُ. «رُوحًا مِّنْ أَنْرِفًا»: الْقُرْآنُ. وَقَالَ مُجَاهِدٌ: «يَدْرُقُكُمْ فِيهِ» شَلْ بَعْدَ نَسْلٍ. «لَا خُجَّةَ بَيْنَنَا»: لَا خُصُومَةَ بَيْنَنَا وَبَيْنَكُمْ. «مِنْ طَرْفِ خَيْرٍ»: ذَلِيلٌ.

وقالَ عَيْرُهُ: «فَيَظْلَمُنَّ رَوَادِكَ عَلَى
ظَهِيرَةٍ»: يَتَحَرَّكُنَّ وَلَا يَجْرِيْنَ فِي
البَحْرِ. «شَرَعُوْهُ»: ابْتَدَعُوْهُ.

(١) بَابُ قَوْلِهِ: «إِلَّا الْمَوَدَّةُ فِي
الْقَرْبَى» [٢٣]

٤٨١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ،
عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسِرَةَ قَالَ:
سَمِعْتُ طَاؤُسًا، عَنْ أَبِي عَبَّاسِ رَضِيَ
اللهُ تَعَالَى عَنْهُمَا: أَنَّهُ سُلِّلَ عَنْ قَوْلِهِ:
«إِلَّا الْمَوَدَّةُ فِي الْقَرْبَى» فَقَالَ سَعِيدُ بْنُ
جُبَيْرٍ: قُرْبَى أَلِ مُحَمَّدٌ لَّا يَلْفِتُهُ. فَقَالَ أَبُو
عَبَّاسٍ: عَجِلْتَ، إِنَّ النَّبِيَّ لَّا يَلْفِتُ
يُكْنَى بِطْنَ مِنْ قُرْبَى إِلَّا كَانَ لَهُ فِيهِمْ
قَرَابَةً، فَقَالَ: «إِلَّا أَنْ تَصْلُوا مَا بَيْتَنِي
وَبَيْتُكُمْ مِنَ الْقَرَابَةِ». [راجع: ٣٤٩٧]

(٤٣) سورة حم الزخرف (The Gold Adornments)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: «عَلَى أَمْتَهِ»: عَلَى
إِمامٍ «وَفَقِيلِهِ، بَتَرِيْهِ»، تَفَسِيرُهُ:
أَيْخُسْبُونَ أَنَا لَا نَسْمَعُ سِرَّهُمْ
وَنَجْوَاهُمْ وَلَا نَسْمَعُ قِيلَاهُمْ. وَقَالَ أَبُو
عَبَّاسٍ: «وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةٌ
وَجَهَّةٌ»: لَوْلَا أَنْ جَعَلَ النَّاسَ كُلَّهُمْ
كُفَّارًا لَجَعَلْتُ لِيَوْمَ الْكُفَّارِ «سُقُفَا

مِنْ فَضْلَةِ وَعَمَاجَ» مِنْ فَضْلَةِ وَهِيَ
دَرَجُ وَسُرُّ فِضْلَةٍ. «مُقْرَبَيْنَ»:
مُطْبِقَيْنَ. «أَسْفَوْنَ»: أَشْحَظُونَا.
«يَقْشُ»: يَغْمَى. وَقَالَ مُجَاهِدٌ
«أَفَضَرَتِ عَنْكُمُ الْذِكْرَ» أَيْ
تُكَذِّبُونَ بِالْقُرْآنِ ثُمَّ لَا تُعَاقِبُونَ عَلَيْهِ
«وَمَصَنِّي مَثْلُ الْأَوَّلِينَ» سُنَّةُ الْأَوَّلِينَ.
«مُقْرَبَيْنَ»: يَعْنِي الْإِبْلِ وَالْخَيْلَ
وَالْبِغَالَ. «يُنَشَّوْ فِي الْمِلَةِ»:
الْجَوَارِي جَعَلْتُمُوهُنَّ لِلرَّحْمَنِ وَلَدًا،
فَكَيْفَ تَحْكُمُونَ؟ «لَوْ شَاءَ لَرَحْمَنُ مَا
عَبَدَتُهُمْ»: يَعْنُونَ الْأُوْنَانَ، يَقُولُ اللَّهُ
تَعَالَى: «مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ»
الْأُوْنَانُ إِنَّهُمْ لَا يَعْلَمُونَ. «فِي
عَقِيبَهِ»: وَلَدُوهُ. «مُقْرَبَيْنَ»: يَمْشُونَ
مَعًا. «سَلَفَا»: قَوْمٌ فِرْعَوْنَ سَلَفًا
لِكُفَّارِ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. «وَمَثَلًا»:
عِبْرَةً. «يَصْدُونَ»: يَضِّجُونَ.
«مَنِيفُونَ»: مُجْمِعُونَ. «أَوَّلُ
الْأَنْتَيْنَ»: أَوَّلُ الْمُؤْمِنِينَ. وَقَالَ عَيْرَةُ
إِبْرَاهِيمَ «مَا تَبْدُونَ» الْعَرَبُ
تَقُولُ: نَخْنُ مِنْكُ البرَاءُ وَالخَلَاءُ،
الْوَاحِدُ وَالْأَثَنُ وَالْجَمِيعُ مِنَ الْمَذَكَرِ
وَالْمُؤْنَثُ، يُقَالُ فِيهِ: بَرَاءٌ، لَأَنَّهُ
مَضْدَرٌ. وَلَوْ قَالَ: بَرِيءٌ، لَقَلِيلٌ فِي
الْأَنْتَيْنِ: بَرِيشَانٌ، وَفِي الْجَمِيعِ:
بَرِيزُونٌ. وَقَرَا عَبْدُ اللَّهِ إِنْتِي بَرِيءٌ
بِالْيَاءِ. وَالْزَّحْرُفُ: الْذَّهَبُ. «مَتَّيْكَةً

فِي الْأَرْضِ يَخْلُقُونَ}: يَخْلُقُ بَعْضُهُمْ
بَعْضًا.

(1) CHAPTER. The Statement of Allāh : تعالى الله عز وجل : *“And they will cry: ‘O Mālik (Keeper of Hell)! Let your Lord make an end of us’ He will say, ‘Verily, you shall abide forever.’”* (V.43:77)

4819. Narrated Ya'la: I heard the Prophet ﷺ reciting while he was on the pulpit :

“They will cry, ‘O Mālik (Keeper of Hell)! Let your Lord make an end of us...’” (V.43:77)

(١) بَابُ قَوْلِهِ: ﴿وَادْوَا بِنَكِيلٍ لِّيَعْصِي
عَيْتَنَ رَبِّكُ فَالْإِنْكُ مَذَكُورٌ﴾ [٧٧]

٤٨١٩ - حَدَّثَنَا حَجَاجُ بْنُ
مِنْهَالٍ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ، عَنْ
عَمْرُو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ
بَعْلَى، عَنْ أَبِيهِ قَالَ: سَمِعْتُ الْبَيِّنَ
بِاللَّهِ يَقْرَأُ عَلَى الْمِنْبَرِ ﴿وَادْوَا بِنَكِيلٍ
لِّيَعْصِي عَيْتَنَ رَبِّكُ﴾ .

وَقَالَ قَتَادَةُ: ﴿وَمَثْلًا لِلآخِرِينَ﴾ :
عِظَةً لِمَنْ بَعْدَهُمْ. وَقَالَ غَيْرُهُ:
﴿مُقْرَبِينَ﴾ : ضَابِطِينَ، يُقَالُ: فُلَانُ
مُقْرِنٌ لُقْلَانٌ: ضَابِطٌ لَهُ. وَالْأَكْوَابُ:
الْأَبَارِيقُ الَّتِي لَا خَرَاطِيمَ لَهَا، وَقَالَ
قَتَادَةُ ﴿فِي أُمُّ الْكِتَبِ﴾ جُمْلَةُ الْكِتَابِ
أَصْلِ الْكِتَابِ، ﴿أَوْلُ الْمُتَدِينِ﴾ : أَيِّ
مَا كَانَ فَانَا أَوْلُ الْأَئْفِينَ وَهُمَا لَعْتَانٌ،
رَجُلٌ عَابِدٌ وَعَبِيدٌ. وَقَرَأَ عَبْدُ اللهِ:
وَقَالَ الرَّسُولُ يَا رَبِّ، وَيُقَالُ: أَوْلُ
الْعَابِدِينَ: الْجَاهِدِينَ مِنْ عَبْدٍ يَعْبُدُ.

[راجع: ٣٢٣٠]

(٢) بَابُ: ﴿أَفَضَرَبْ عَنْكُمْ
الْأَكْثَرَ صَفَحًا أَنْ كَثُثَ قَوْمًا
مُسَرِّفِينَ﴾

(2) CHAPTER. “Shall we then (warn you not and) take away the Reminder (this Qur'ān) from you, because you are a people Musrifun.”⁽¹⁾ (V.43:5)

(1) (Chap. 2) *Musrifun* : These who transgress the limits, as sinners, polytheists, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.

And the Statement of Allāh : تعالى :

'Then we destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them)' .
(V.43:8)

مُشْرِكِينَ، وَاللَّهُ لَوْ أَنَّ هَذَا الْقُرْآنَ
رُفِعَ حَيْثُ رَدَّهُ أَوْاَيْلُ هُنُوَ الْأُمَّةَ
لَهَلُكُوا، ﴿فَآهَلَكَنَا أَسَدَ مِنْهُمْ بَطْسًا
وَمَضَنَى مَثْلُ الْأَوَّلِينَ﴾ : عَقْوَبَةُ
الْأَوَّلِينَ : (جُزءًا) : عِدْلًا .

(44) SŪRAT (HĀ MĪM) AD-DUKHĀN (The Smoke)

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

(٤٤) سورة حم الدخان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ : «رَقْوَا» طَرِيقًا
يَأْسًا وَيُقَالُ : رَهْوَا سَاكِنًا عَلَى عِلْمٍ.
«عَلَى الْعَالَمِينَ» ، عَلَى مَنْ مِنْ بَيْنَ ظَهُورِهِ.
«فَاعْتَلُوهُ» : ادْفَعُوهُ . «وَرَوْجَنَتْهُمْ بِحُورِ
عِينِ» أَنْكَحْنَاهُمْ حُورًا عِينًا يَحْارُفُهَا
الظَّرْفُ . وَيُقَالُ أَنْ تَرْجُمُونَ : القَتْلَ.
وَرَهْوَا : سَاكِنًا . وَقَالَ ابْنُ عَيَّابِسِ :
«كَالْنَهْلِ» : أَسْوَدُ كَمْهُلِ الرَّبِيْتِ.
وَقَالَ غَيْرُهُ : «تَبَعَ» : مُلُوكُ الْيَمَنِ ،
كُلُّ وَاحِدٍ مِنْهُمْ يُسَمَّى تَبَعًا لَأَنَّهُ يَتَبَعُ
صَاحِبَهُ . وَالظَّلْلُ يُسَمَّى تَبَعًا لَأَنَّهُ يَتَبَعُ
الشَّمْسَ .

(١) بَابُ «فَارَقَبَ يَوْمَ تَأْفِي السَّمَاءَ
بِدُخَانِي ثَيَّبِينَ» [١٠] «فَارَقَبَ» : فَاتَّظُرْ .

٤٨٢٠ - حَدَّثَنَا عَبْدَانُ ، عَنْ أَبِي
حَمْرَةَ ، عَنْ الأَعْمَشِ ، عَنْ مُشْلِمٍ ،
عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : مَضَى

(1) CHAPTER. The Statement of Allāh : تعالى :
"Then wait you for the Day when the sky will
bring forth a visible smoke." (V.44:10)

4820. Narrated 'Abdullāh : رَضِيَ اللَّهُ عَنْهُ
Five (things) have passed, i.e., the
smoke, the defeat of the Romans, the
splitting of the moon, *Al-Baṭsha* (the
defeat of the infidels in the battle of Badr)

and *Al-Lizām* (the punishment).⁽¹⁾

(2) CHAPTER. “Covering the people, this is a painful torment.” (V.44:11)

4821. Narrated ‘Abdullāh: It (i.e., the imagined smoke) was because, when the *Quraish* refused to obey the Prophet ﷺ, he invoked Allāh to afflict them with years of drought (famine) similar to those of (Prophet) Yūsuf (Joseph); and so they were stricken with drought and severe (hunger) exhaustion so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of severe (hunger) exhaustion.

So Allāh عَالَىٰ revealed:

“Then wait you for the Day when the sky will bring forth a visible smoke covering the people; this is a painful torment.” (V.44:10,11)

Then someone (Abū Sufyān) came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! Invoke Allāh to send rain for the tribes of Mudār as they are on the verge of destruction.” On that the Prophet ﷺ said (astonishingly), “(Shall I invoke Allāh) for the tribes of Mudār? Verily, you are a brave man!” But the Prophet ﷺ prayed for rain and it rained for them. Then the Verse was revealed:

“Verily! you will revert (to disbelief).” (V.44:15)

(When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allāh عَالَىٰ revealed:

“On the Day when We shall seize you with the greatest seizure (punishment). Verily,

خَمْسٌ: الدُّخَانُ، والرُّؤْمُ، والقَمَرُ،
والبَطْشَةُ، واللَّزَامُ. [راجع: ١٠٠٧]

(٢) بَابٌ ﴿يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ [١١] [١١]

٤٨٢١ - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا
أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ
مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ
اللَّهِ: إِنَّمَا كَانَ هَذَا لَأَنَّ قُرْيَاشًا لَمَّا
اسْتَعْصَمُوا عَلَى النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ
بِسْمِنَ كَسْنِي يُوسُفَ، فَأَصَابَهُمْ قَطْعٌ
وَجَهْدٌ حَتَّىٰ أَكْلُوا الْعِظَامَ فَجَعَلَ
الرَّجُلُ يَنْتَظِرُ إِلَى السَّمَاءِ فَيَرَى مَا يَبْيَهُ
وَيَبْيَنُهَا كَهْيَةً الدُّخَانِ مِنَ الْجَهَدِ.
فَأَنْزَلَ اللَّهُ تَعَالَىٰ ﴿فَارْتَقَبْتَ يَوْمَ تَأْتِي
السَّمَاءَ يَدْخَانٌ مَّيِّنٌ﴾ [١٢]، يَغْشَى النَّاسَ
هَذَا عَذَابٌ أَلِيمٌ [١٣] قَالَ: فَأَتَيْتَ
رَسُولَ اللَّهِ ﷺ فَقَيلَ: يَا رَسُولَ اللَّهِ،
إِنَّنِي سَمِّنْتُ اللَّهَ لِمُضَرٍّ فَإِنَّهَا قَدْ هَلَكَتْ،
قَالَ: «لِمُضَرٍّ؟ إِنَّكَ لَعَجَرِي؟»،
فَاسْتَسْتَسَقَ فَسُقُّرَا. فَنَزَّلَتْ ﴿إِنَّكَ
عَابِدُونَ﴾ فَلَمَّا أَصَابَهُمُ الرَّفَاهِيَّةُ عَادُوا
إِلَى حَالِهِمْ حِينَ أَصَابَتْهُمُ الرَّفَاهِيَّةُ
فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَقَوْمٌ
بَطَشُوا الْكَبَرَىٰ إِنَّا مُنَقَّبُونَ﴾ [١٤] قَالَ:
يَغْنِي يَوْمَ بَدْرٍ. [راجع: ١٠٠٧]

(1) (H. 4820) See *Hadith* No. 4767 & No. 4774.

We will exact retribution.” (V.44:16)

The narrator said, “That was the day of the battle of Badr.”

(3) CHAPTER. The Statement of Allāh : تعالى : “(They will say) Our Lord! Remove the torment from us, really we shall become believers!” (V.44:12)

4822. Narrated ‘Abdullāh : It is an aspect of knowledge that, when you do not know something, you say: ‘Allāh knows better.’ Allāh said to his Prophet ﷺ:

“Say (O Muhammad ﷺ) : No wage do I ask of you for this (the Qur’ān), nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).” (V.38:86)

When the Quraish troubled and stood against the Prophet ﷺ, he said, “O Allāh! Help me against them by sending on them seven years (of drought-famine) like the seven (years of drought) of Yūsuf (Joseph).” So they were afflicted with a year of drought (famine) during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of (hunger) exhaustion. Then they said :

“Our Lord! Remove the torment from us, really we shall become believers.” (V.44:12)

And then it was said (to the Prophet ﷺ by Allāh), “If We remove it from them they will revert.” So the Prophet ﷺ invoked his Lord, Who removed the punishment from them, but later they reverted (to heathenism), whereupon Allāh punished them on the day of the battle of Badr, and that is what Allāh’s Statement indicates :

“Then wait for the Day that the sky will bring forth a visible smoke... (up to)... Verily, We will exact retribution.” (V.44:10-16)

(٣) بَابُ قَوْلِهِ تَعَالَى : ﴿رَبُّنَا أَكْيَفَ عَنَ الْعَذَابِ إِنَّا مُؤْمِنُونَ﴾ [١٢]

٤٨٢٢ - حدَثَنَا يَحْيَىٰ : حَدَّثَنَا

وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّبْحِيِّ، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ فَقَالَ: إِنَّ مِنَ الْعِلْمِ أَنْ تَقُولَ لِمَا لَا تَعْلَمُ: اللَّهُ أَعْلَمُ، إِنَّ اللَّهَ قَالَ لِنَبِيِّهِ ﷺ: «فَلَمَّا أَسْتَلَّكَ عَلَيْهِ مِنْ أَخْرَى وَمَا أَنَا مِنَ الْمُكَلِّفِينَ ﴿١٧﴾ إِنَّ قُرْيَاشًا لَمَّا غَلَبُوا النَّبِيَّ ﷺ وَاسْتَغْصَرُوا عَلَيْهِ قَالَ: «اللَّهُمَّ أَعْنِي عَلَيْهِمْ بِسَعْيِ كَسْبِ يُوسُفَ»، فَأَخْذَهُمْ سَنَةً أَكْلَوْا فِيهَا الْعِظَامَ وَالْمِيَّةَ مِنَ الْجَهْدِ حَتَّى جَعَلَ أَحَدُهُمْ يَرَى مَا يَبْيَهُ وَبَيْنَ السَّمَاءِ كَهْيَةَ الدُّخَانِ مِنَ الْجُوعِ. قَالُوا: ﴿رَبُّنَا أَكْيَفَ عَنَ الْعَذَابِ إِنَّا مُؤْمِنُونَ ﴿١٢﴾». فَقَبِيلَ لَهُ: إِنْ كَشَفْنَا عَنْهُمْ عَادُوا، فَدَعَا رَبُّهُ فَكَسَفَ عَنْهُمْ فَعَادُوا فَانْتَقَمَ اللَّهُ مِنْهُمْ يَوْمَ بَدْرٍ. فَذَلِكَ قَوْلُهُ: «يَوْمَ تَأْتِ السَّمَاءَ بِالْدُخَانِ مُئِيْنَ» إِلَى قَوْلِهِ جَلَّ ذِكْرُهُ: «إِنَّا مُتَّقِمُونَ». [راجع: ١٠٠٧]

(4) CHAPTER. “How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly, has already come to them?” (V.44:13)

4823. Narrated Masrūq: I came upon ‘Abdullāh and he said, “When Allāh’s Messenger ﷺ invited Quraish (to Islām), they disbelieved him and stood against him. So he (the Prophet ﷺ) said, ‘O Allāh! Help me against them by sending on them seven years (of drought-famine) like those seven (years of draught) of Yūsuf (Joseph).’ So they were afflicted with such a year of drought that destroyed everything, and they started eating of dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue (exhaustion) and hunger.” ‘Abdullāh then recited:

“Then wait you for the Day when the sky will bring forth a visible smoke covering the people, this is a painful torment... (till he reached)... Verily, We shall remove the torment for a while. Verily! You will revert.” (V.44:10-15)

‘Abdullāh added: “Will the punishment be removed from them on the Day of Resurrection?” He added, “The greatest grasp was the day of the battle of Badr.”

(5) CHAPTER. “Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) taught (by a human being), a madman!” (V.44:14)

4824. Narrated ‘Abdullāh رضي الله عنه: Allāh sent (the Prophet) Muhammad ﷺ and said:

“Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur’ān), nor am I one

(٤) بَابُ «أَنَّ لَهُمُ الذِكْرَى وَقَدْ جَاءُهُمْ رَسُولٌ مُّبِينٌ» (١٣) الذِكْرُ والذِكْرَى وَاحِدٌ [١٢].

٤٨٢٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَرِيرُ بْنُ حَازِمٍ، عَنْ الأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَعَا فُرِيسًا كَذَبُوهُ وَاسْتَعْصَمُوا عَلَيْهِ: فَقَالَ: «اللَّهُمْ أَعِنِّي عَلَيْهِمْ بَسْطَعَ كَسْبَيْنِ يُوسُفَ»، فَأَصَابَتْهُمْ سَنَةً حَصَنْتُ كُلَّ شَيْءٍ حَتَّى كَانُوا يَأْكُلُونَ الْمِيَّةَ وَكَانَ يَقُومُ أَحَدُهُمْ فَكَانَ يَرَى يَيْنَهُ وَيَبَنَ السَّمَاءَ مِثْلَ الدُّخَانِ مِنَ الْجَهَدِ وَالْجُوعِ، ثُمَّ قَرَا «فَارْتَقَبَ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ» (١٠): حَتَّى يَلْعَبَ «إِنَّا كَافَّيْنَا الْعَذَابَ قَلِيلًا إِنَّمَا عَذَابُنَا» (١٥) قَالَ عَبْدُ اللَّهِ: أَفَيُكَشِّفُ عَنْهُمُ الْعَذَابُ يَوْمَ الْقِيَامَةِ؟ قَالَ: وَ«الْأَبْطَشَةُ الْكُبَرَى»: يَوْمَ بَدْرٍ.

[راجع: ١٠٠٧]

(٥) بَابُ «لَمْ تَوَلَّا عَنْهُ وَقَاتُوا مَعْلَمَتْهُنَّ» (١٤)

٤٨٢٤ - حَدَّثَنَا يَشْرُبُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ أَبِي الصُّحَى،

of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).” (V.38:86)

When Allāh’s Messenger ﷺ saw the Quraish standing against him, he said, “O Allāh! Help me against them by sending on them seven (years of drought-famine) like those seven (years of drought) of Yūsuf (Joseph).” So they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), “And they ate hides and dead animals, and (it seemed to them that) something like smoke was coming out of the earth.” So Abū Sufyān came to the Prophet ﷺ and said, “O Muḥammad! Your people are on the verge of destruction! Please invoke Allāh to relieve them.” So the Prophet ﷺ invoked Allāh for them [and it rained and the drought (famine) disappeared]. He said to them, “You will revert (to heathenism) after that.” ‘Abdullāh then recited:

“Then wait you for the Day when the sky will bring forth a visible smoke ... (up to) ...Verily! You will revert.” (V.44:10-15)

He added, “Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the *Al-Lizām* have all passed.” One of the subnarrator said, “The splitting of the moon.” And another said, “The defeat of the Romans (has also passed).”

(6) CHAPTER. “On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.” (V.44:16)

4825. Narrated ‘Abdullāh : Five things have passed : *Al-Lizām*, the defeat of the Romans, the greatest grasp, the splitting of the moon, and the smoke.

عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ اللَّهَ بَعَثَ مُحَمَّداً بِالْحِكْمَةِ وَقَالَ: (فَلَمَّا أَسْفَلْتُ عَيْنَيْهِ مِنْ أَجْزِيَّ وَمَا أَنَا مِنَ الظَّاهِرِينَ) (١٧). فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَمَّا رَأَى قُرُبَشاً اسْتَعْصَمُوا عَلَيْهِ فَقَالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبِيعِ كَسْبَيْ يُوسُفَ» فَأَخَذَتُهُمُ السَّيْرَةَ حَتَّى حَصَّتْ كُلَّ شَيْءٍ حَتَّى أَكْلُوا الْعَظَامَ وَالْجَلُودَ. فَقَالَ أَحَدُهُمْ: حَتَّى أَكْلُوا الْجَلُودَ وَالْمَيْتَةَ وَجَعَلَ يَخْرُجُ مِنَ الْأَرْضِ كَهْيَةً الدُّخَانِ. فَأَتَاهُ أَبُو سُفْيَانٍ فَقَالَ: أَئِي مُحَمَّدُ، إِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ أَنْ يُكَشِّفَ عَنْهُمْ، فَدَعَا ثُمَّ قَالَ: «تَعُودُوا بَعْدَ هَذَا».

في حديث منصور: ثُمَّ قَرَأَ «فَأَرْتَقَبِتْ يَوْمَ تَأْفِي السَّمَاءَ بِدُخَانٍ ثَيْبِينَ (١٦) إِلَى «عَابِدِونَ» أَيْكُشِفُ عَذَابَ الْآخِرَةِ؟ فَقَدْ مَضَى الدُّخَانُ وَالْبَطْشَةُ وَاللَّزَامُ، وَقَالَ أَحَدُهُمْ: الْقَمَرُ. وَقَالَ الْآخِرُ: الرُّومُ.

[راجع: ١٠٠٧]

(٦) بَابُ (يَوْمَ تَبَطَّشُ الْبَطْشَةُ الْكَبِيرَى إِنَّا مُنَقِّبُونَ) (١٦)

٤٨٢٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: خَمْسٌ قَدْ

مَضِينَ: الْلَّزَامُ، وَالرُّومُ، وَالبَطْشَةُ،
وَالقَمَرُ، وَالدُّخَانُ. [رَاجِعٌ: ١٠٠٧]

(45) SURĀT (HĀ MĪM) AL-JĀTHIYAH (The Kneeling)

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

٤٥) سورة حم الجاثية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿جَاثِيَة﴾: مُسْتَوْنِزِينَ عَلَى
الرُّكْبِ. وَقَالَ مُجَاهِدٌ: ﴿سَتَنْسِخُ﴾:
نَكْبُ. ﴿تَسْنَكُ﴾: نَثْرُكُمْ.

٤٨٢٦ - حَدَّثَنَا الْحَمَيْدِيُّ: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ
بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:
«قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ،
يَشْبُدُ الدَّهْرَ وَأَنَا الدَّهْرُ يَبْدِي الْأَمْرُ
أَقْلَبُ اللَّيلَ وَالنَّهَارَ». [انظر: ٦١٨١]

[٧٤٩١]

(46) SŪRAT AL-AHQĀF (The Curved Sand-hills)

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

٤٦) سورة الأحقاف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿تُفَيِّضُونَ﴾:
نَقُولُونَ. وَقَالَ بَعْضُهُمْ: أَثْرَةٌ وَأَثْرَةٌ

(1) (H. 4826) *Ad-Dahr*: 'I am *Ad-Dahr*' means 'I am the Creator of time, and I manage the affairs of all creation including time.' One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

وَهُوَ أَنْتَرَكُكُمْ : بَقِيَّةُ عِلْمٍ . وَقَالَ ابْنُ عَبَّاسٍ : « يَدْعَا مِنَ الرَّسُولِ » : لَسْتُ بِأَوَّلِ الرُّسُلِ . وَقَالَ عَبْرُوْهُ : (أَرَأَيْتُمْ مِنْ) هَذِهِ الْأَلْفَ إِنَّمَا هِيَ تَوْعِدُ إِنْ صَحَّ مَا تَدَعُونَ لَا يَسْتَحِقُ أَنْ يُعَذَّبَ ، وَلَيْسَ قَوْلُهُ : « أَرَأَيْتُمْ » بِرُؤْيَا العَيْنِ ، إِنَّمَا هُوَ أَتَعْلَمُونَ : أَبْلَغُكُمْ أَنَّ مَا تَدَعُونَ مِنْ دُونِ اللَّهِ خَلَقُوا شَيْئًا ؟

(١) بَابُ « وَالَّذِي قَالَ لِوَالِدَيْهِ أَفِ لَكُمَا أَتَعْدَانِي أَنْ أُخْرِجَ » إِلَى قَوْلِهِ : « أَسْطُرُ الْأَوَّلَيْنَ » [١٧]

(1) CHAPTER. “But he who says to his parents : Fie upon you both! Do you hold out the promise to me that I shall be raised up (again)... (up to) ... the tales of the ancient.” (V.46:17)

4827. Narrated Yūsuf bin Māhak: Marwān had been appointed as the governor of Ḥijāz by Mu‘āwiya. He delivered a *Khuṭba* and mentioned Yazid bin Mu‘āwiya so that the people might give the *Bai'a* (pledge) to him as the successor of his father (Mu‘āwiya). Then ‘Abdur-Rahmān bin Abū Bakr told him something whereupon Marwān ordered that he be arrested. But ‘Abdur-Rahmān entered ‘Aishah’s house and they could not arrest him. Marwān said, “It is he (‘Abdur-Rahmān) about whom Allāh revealed this Verse :

‘But he who says to his parents : ‘Fie upon you both! Do you hold out the promise to me...?’”

On that, ‘Aishah said from behind a screen, “Allāh did not reveal anything from the Qur’ān about us except what was connected with the declaration of my innocence (of the slander).”

(2) CHAPTER. The Statement of Allāh : “Then, when they saw it as a dense cloud coming towards their valleys...” (V.46:24)

٤٨٢٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أُبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ ابْنِ مَاهَكَ قَالَ : كَانَ مَرْوَانُ عَلَى الْحِجَازِ اسْتَعْمَلَ مُعَاوِيَةَ فَخَطَبَ فَجَاءَ يَدْكُرُ يَزِيدَ بْنَ مُعَاوِيَةَ لِكَنِّي يُبَايِعَ لَهُ بَعْدَ أَبِيهِ . فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ ابْنُ أَبِي بَكْرٍ شَيْئًا ، فَقَالَ : حُذُوهُ . فَدَخَلَ بَيْتَ عَائِشَةَ فَلَمْ يَفْدِرُوا ، فَقَالَ مَرْوَانُ : إِنَّ هَذَا الَّذِي أَنْزَلَ اللَّهُ فِيهِ « وَالَّذِي قَالَ لِوَالِدَيْهِ أَفِ لَكُمَا أَتَعْدَانِي » فَقَالَتْ عَائِشَةُ مِنْ وَرَاءِ الْحِجَابِ : مَا أَنْزَلَ اللَّهُ فِينَا شَيْئًا مِنَ الْقُرْآنِ إِلَّا أَنَّ اللَّهَ أَنْزَلَ عُذْرِي .

(٢) بَابُ قَوْلِهِ : « فَلَمَّا رَأَهُ عَارِضاً مُسْتَقْبِلَ أَوْدِيَّتُمْ » الْآيَةَ [٢٤]

قالَ ابْنُ عَبَّاسٍ: ﴿عَارِضٌ﴾:
السَّحَابُ.

4828. Narrated ‘Āishah, the wife of the Prophet ﷺ: I never saw Allāh’s Messenger ﷺ laughing loudly enough to enable me to see his uvula, but he used to smile only.

٤٨٢٨ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَوْجَ الْبَيْتِ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهْوَاتَهُ، إِنَّمَا كَانَ يَتَبَسَّمُ. [انظر: ٦٠٩٢]

4829. ‘Āishah added: And whenever he ﷺ saw clouds or winds, signs of deep concern would appear on his face. I said, “O Allāh’s Messenger! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face.” He said, “O ‘Āishah! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, ‘This cloud will give us rain.’”

٤٨٢٩ - قَالَتْ: وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ فِي وَجْهِهِ. قَالَتْ: يَا رَسُولَ اللَّهِ، النَّاسُ إِذَا رَأُوا الْغَيْمَ فَرِحُوا رَحَاءً أَنْ يَكُونَ فِيهِ الْمَطْرُ، وَأَرَاكَ إِذَا رَأَيْتُهُ عُرِفَ فِي وَجْهِكَ الْكَرَاهِيَّةُ، فَقَالَ: يَا عَائِشَةَ، مَا يُؤْمِنُي أَنْ يَكُونَ فِيهِ عَذَابٌ، عَذَبَ قَوْمٌ بِالرَّيْحِ. وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا: هَذَا عَارِضٌ مُّمْطَرُنَا.

[راجع: ٣٢٠٦]

(47) SŪRAT MUHAMMAD or AL-QITĀL (Muhammad ﷺ or The Fighting)

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

٤٧) سورة محمد ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَوْزَارَهَا﴾: آثَامَهَا. حَتَّى لَا يَعْقِنَ إِلَّا مُسْلِمٌ. ﴿عَرَفَهَا﴾: بَيَّنَهَا. وَقَالَ مُجَاهِدٌ: ﴿مَوْلَى الَّذِينَ آمَنُوا﴾: وَلِيُهُمْ. ﴿فَإِذَا عَرَمَ الْأَمْرُ﴾: أَيْ جَدَ الْأُمْرُ.

﴿فَلَا تَهْوُا﴾: لَا تَضْعُفُوا. وَقَالَ أَبُو عَبَّارِينَ: ﴿أَصْعَذْتُمُوهُمْ﴾: حَسَدَهُمْ.

﴿مَاسِن﴾: مُغَيَّرٌ.

(١) بَابُ ﴿وَنَقْطَلُوْا أَرْجَامَكُم﴾ [٢٢]

(1) CHAPTER. "...And sever your ties of kinship." (V.47:22)

4830. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "Allāh created His creation, and when He had finished it, the womb got up and caught hold of Allāh, whereupon Allāh said, 'What is the matter?' On that, it said, 'I seek refuge with you from *Al-Qatī'ah* (those who sever the ties of kith and kin). On that Allāh said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allāh said, 'That is for you'." Abū Hurairah added, "If you wish, you can recite: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship.'" (V.47:22)

٤٨٣٠ - حَدَّثَنَا خَالِدُ بْنُ مَحْلَدٍ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنِي مُعاوِيَةُ بْنُ أَبِي مُزَرَّدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللَّهُ الْحَلْقَ فَلَمَا فَرَغَ مِنْهُ قَامَتِ الرَّحْمُ فَأَخَذَتْ، فَقَالَ لَهُ: قَالْتُ: هَذَا مَقْامُ الْعَائِدِ إِلَيْكَ مِنَ الْقَطْعِيَّةِ. قَالَ: أَلَا تَرْضِيَنَّ أَنْ أَصِلَّ مَنْ وَصَلَكِ، وَأَفْطِلَ مَنْ قَطَعَكِ؟ قَالْتُ: بَلِي يَا رَبَّ. قَالَ فَدَاهِكِ». قَالَ أَبُو هُرَيْرَةَ: افْرُوا إِنْ شِئْتُمْ «فَهَلْ عَسِيْتُمْ إِنْ تَوَكَّلْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَنَقْطَلُوْا أَرْجَامَكُمْ» ﴿٢٢﴾. [انظر: ٤٨٣١]

[٧٥٠٢، ٥٩٨٧، ٤٨٣٢]

٤٨٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ مُعاوِيَةَ قَالَ: حَدَّثَنِي عَمِيْ أَبُو الْحُجَابِ سَعِيدُ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ بِهَذَا. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «افْرُوا إِنْ شِئْتُمْ «فَهَلْ عَسِيْتُمْ». [راجع: ٤٨٣٠]

٤٨٣٢ - حَدَّثَنَا يَشْرُبُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُعاوِيَةُ بْنُ أَبِي المُزَرَّدِ بِهَذَا. قَالَ رَسُولُ اللَّهِ

4831. Narrated Abū Hurairah: (As above, *Hadith* No 4830, but added) Then Allāh's Messenger ﷺ said, "Recite if you wish: 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?'" (V.47:22)

4832. Narrated Mu'āwiya bin Abī Al-Muzarrid: Allah's Messenger ﷺ said, "Recite if you wish: 'Would you then...'" (V.47:22)

بِسْمِ اللَّهِ: «وَأَفَرُوا إِنْ شِئْتُمْ ۝ فَهَلْ عَيْتُمْ» ۝ آسِنٌ: مُتَغَيِّرٌ.
[راجع: ٤٨٣٠]

(48) SŪRAT AL-FATH (The Victory)

٤٨) سورة الفتح

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال مُجاهِدٌ ۝ بُرْرًا ۝: هالِكِينْ.
وَقَالَ مُجاهِدٌ: ۝ سِيمَاهُمْ فِي رُجُوهِهِمْ ۝: السَّخْنَةُ. وَقَالَ مُنْصُورٌ،
عَنْ مُجاهِدٍ: التَّوَاضُعُ. وَقَالَ ۝ سَطْفَنٌ ۝: فِرَاخَهُ ۝ فَاسْتَفَلَطَ ۝:
غَلُظٌ. ۝ شُوقٌ ۝: السَّاقُ حَامِلُهُ
الشَّجَرَةُ، وَيُقَالُ: ۝ دَاهِرَةُ السَّوْءِ ۝
كَفُولُكَ: رَجُلُ السَّوْءِ. وَدَائِرَةُ السَّوْءِ:
الْعَذَابُ. يُعَزِّرُونَ: يَنْصُرُونَ.
۝ سَطْفَنٌ ۝: شَطَاطُ السُّبْلِ تُثِيْتُ الْحَبَّةُ
عَشْرًا أو ثَمَانِيًّا وَسَبْعًا فَيَقُولُ بَعْضُهُ
بَعْضٍ، فَذَاكَ قَوْلُهُ تَعَالَى:
۝ فَازَرُ ۝: قَوَاهُ، وَلَوْ كَانَتْ وَاحِدَةٌ
لَمْ تُقْنِمْ عَلَى سَاقٍ: وَهُوَ مِثْلُ ضَرَبِهِ
اللَّهُ لِلنَّبِيِّ ۝ إِذْ خَرَجَ وَحْدَهُ ثُمَّ قَوَاهُ
بِأَصْحَابِهِ كَمَا قَوَى الْحَبَّةِ بِمَا يَبْتَثُ
مِنْهَا.

(١) بَابُ قَوْلِهِ: ۝ إِنَّا فَتَحْنَا لَكَ فَتَحًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

٤٨٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

(1) CHAPTER. The Statement of Allāh: تعالى: «Verily, We have given you (O Muhammad ﷺ) a manifest victory.” (V.48:1)

4833. Narrated Aslam: While Allāh's Messenger ﷺ was proceeding at night

during one of his journeys and 'Umar bin Al-Khaṭṭāb was travelling beside him, 'Umar asked him about something but Allāh's Messenger ﷺ did not reply. He asked again, but he did not reply, and then he asked (for the third time) but he did not reply. On that, 'Umar bin Al-Khaṭṭāb said to himself, “*Thakilat Ummu 'Umar* (may 'Umar's mother lose her son)! I asked Allāh's Messenger ﷺ three times but he did not reply.” 'Umar then said, “I made my camel run faster and went ahead of the people, and I was afraid that some Qur'ānic Verses might be revealed about me. But before getting involved in any other matter, I heard somebody calling me. I said to myself, 'I fear that some Qur'ānic Verses have been revealed about me,' and so I went to Allāh's Messenger ﷺ and greeted him.

He (Allāh's Messenger ﷺ) said, “Tonight a *Sūrah* has been revealed to me, and it is dearer to me than that on which the sun rises (i.e., the world).” Then he (ﷺ) recited: ‘Verily, We have given you (O Muḥammad ﷺ) a manifest victory.’” (V.48:1)

4834. Narrated Anas: ‘Rَضِيَ اللَّهُ عَنْهُ: Verily, We have given you (O Muḥammad ﷺ) a manifest victory,’ refers to *Al-Hudaibiya* (peace treaty).

4835. Narrated 'Abdullāh bin Mughaffal: On the day of the conquest of Makkah, the Prophet ﷺ recited *Sūrat Al-Fath* in a vibrating and pleasant voice. Mu'awiyah, the subnarrator said, “If I could immitate the recitation of the Prophet ﷺ I would do so.”

مسلمة، عن مالِكِ، عن زَيْدِ بْنِ أَسْلَمَ، عن أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَابِ يَسِيرُ مَعَهُ لَيْلًا فَسَأَلَهُ عُمَرُ ابْنُ الْخَطَابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ. ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ فَقَالَ عُمَرُ بْنُ الْخَطَابِ: تَكْلِثُ أُمُّ عُمَرَ، تَرَزَّتُ رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَاتٍ كُلُّ ذَلِكَ لَا يُجِبُكُ. قَالَ عُمَرُ: فَحَرَّكَتْ بَعِيرِي ثُمَّ تَقَدَّمَتْ أَمَامَ النَّاسِ وَخَشِيتُ أَنْ يُنْزَلَ فِي الْقُرْآنِ فَمَا تَشَبَّهَتْ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي، فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِي قُرْآنٍ، فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسَلَمْتُ عَلَيْهِ فَقَالَ: «لَقَدْ أَنْزَلْتَ عَلَيَّ اللَّيْلَةَ سُورَةً لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». ثُمَّ قَرَأَ «إِنَّا فَتَحْنَا لَكَ فَتَحًا مُبِينًا» ①. [راجع: ٤١٧٧]

4834 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَنَادَةً، عَنْ أَنَيْنِ رَضِيَ اللَّهُ عَنْهُمَا «إِنَّا فَتَحْنَا لَكَ فَتَحًا مُبِينًا» ① قَالَ:

الْحُدَيْنِيَّةُ. [راجع: ٤١٧٢]

4835 - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُعاوِيَةُ بْنُ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ قَالَ: قَرَأَ النَّبِيُّ ﷺ يَوْمَ فَتِحْ مَكَّةَ سُورَةً

الفتح فرجع فيها، قال معاوية: لو
شئت أن أحيي لكم قراءة النبي ﷺ
لجعلت. [راجع: ٤٢٨١]

(٢) باب قوله: «لغير لك الله ما
تقدَّمَ من ذُنُوكَ وَمَا تَأْخَرَ وَيَنْهَا نَعْمَلُ عَلَيْكَ
وَهَدِيكَ صِرَاطًا مُسْتَقِيمًا» [٢]

(2) CHAPTER. The Statement of Allāh تَعَالَى : “That Allāh may forgive you your sins of the past and the future and complete His Favour on you and guide you on the Straight Path.” (V.48:2)

4836. Narrated Al-Mughīra: The Prophet ﷺ used to offer night Salāt (prayers) till his feet became swollen. Somebody said, to him, “Allāh has forgiven you your sins of the past and the future.” On that, he said, “Shouldn’t I be a thankful slave (of Allāh)?”

٤٨٣٦ - حدثنا صدقة بن
الفضل: أخبرنا ابن عيينة: حدثنا
زياد: الله سبع المغيرة يقول: قام
النبي ﷺ حتى تورمت قدماه فقيل
له: غفر الله لك ما تقدم من ذنبك
وما تأخر، قال: «أفلا أكون عبدا
شكورا؟». [راجع: ١١٣٠]

٤٨٣٧ - حدثنا الحسن بن عبد
العزيز: حدثنا عبد الله بن يحيى:
أخبرنا حبيرة، عن أبي الأسود: سمع
عروة، عن عائشة رضي الله عنها أن
نبي الله ﷺ كان يقوم من الليل حتى
تنظر قدماء، فقالت عائشة: لم
تضئ هذا يا رسول الله وقد غفر الله
لك ما تقدم من ذنبك وما تأخر؟
قال: «أفلا أحب أن تكون عبدا
شكورا؟» فلما كثر لحمه صلى جالسا
فيذا أراد أن يركع قام فقرأ ثم ركع.
[راجع: ١١١٨]

(٣) باب «إنا أرسلناك شهدا
ومشرقاً ونذيراً» [٨]

(3) CHAPTER. “Verily, We have sent you (O Muḥammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.” (V.48:8)

4838. Narrated 'Abdullâh bin 'Amr bin Al-'Âs : This Verse :

"Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings and as a warner." (V.48:8) which is in the Qur'ân, appears in the Taurât (Torah) thus :

"Verily We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs). You are my slave and My Messenger, and I have named you *Al-Mutawakkil* (one who depends upon Allâh). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allâh will not take you unto Him till He guides through you a crooked (curved) nation on the Right Path by causing them to say: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). With such a statement, He will cause to open blind eyes, deaf ears and hardened hearts." (See H. 2125)

(4) CHAPTER. "He it is Who sent down *As-Sakinah* (tranquillity and calmness) into the hearts of the believers..." (V.48:4)

4839. Narrated Al-Bara' : While a man from the Companions of the Prophet ﷺ was reciting (the Qur'ân) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet ﷺ. The Prophet ﷺ said, "That was the *As-Sakinah* (tranquillity and reassurance along with angels) which descended because of the recitation of the Qur'ân." (See H. 5011)

٤٨٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ هَلَالِ بْنِ أَبِي هَلَالٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ هَذِهِ الْآيَةَ الَّتِي فِي الْقُرْآنِ ﴿يَأَيُّهَا الَّتِي إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا﴾ قَالَ: فِي التَّوْرَاةِ: يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَحِرْزاً لِلْأُمَمِينَ، أَنْتَ عَبْدِي وَرَسُولِي، سَمِيْتُكَ الْمُتَوَكِّلَ، لَيْسَ بِفَظٌّ وَلَا غَلِيْظٌ وَلَا سَخَابٌ بِالْأَسْوَاقِ، وَلَا يَدْفَعُ السَّيْئَةَ بِالسَّيْئَةِ، وَلَكِنْ يَغْفُلُ وَيَصْفَحُ، وَلَكِنْ يَقْبِضُ اللَّهُ حَتَّى يُقْبِلَمْ بِهِ الْمَلَةُ الْعَوْجَاءُ بِأَنْ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَيَقْتَحِمُ بِهَا أَعْيُّنَا عَمِيَاً، وَأَذْنَانَا ضَمَّاً، وَفَلُوبَاً غُلْفَاً. [راجع : ٢١٢٥]

(٤) بَابُ «مَوْلَانِي أَنَّرَ الْسَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ» [٤]

٤٨٣٩ - حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَئِنَّمَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَقْرَأُ وَفَرَسْ لَهُ مَرْبُوطٌ فِي الدَّارِ فَجَعَلَ يَنْفَرُ، فَخَرَجَ الرَّجُلُ فَنَظَرَ فَلَمْ يَرَ شَيْئًا، وَجَعَلَ يَنْفَرُ. فَلَمَّا أَضَبَحَ ذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ قَالَ:

«إِنَّكَ السَّكِينَةُ تَنَزَّلُتْ بِالْقُرْآنِ».

[راجع : ٣٦١٤]

(5) CHAPTER. The Statement of Allāh : **يَعْلَمُ اللَّهُ مَا فِي الْأَرْضِ**
“...When they gave their *Bai'a* (pledge) to you (O Muhammad ﷺ) under the tree...”
(V.48:18)

4840. Narrated Jābir: We were one thousand and four hundred on the Day of Al-Hudaibiya.

(٥) بَابُ قَوْلِهِ: «إِذْ يَأْمُونُكَ تَحْتَ الشَّجَرَةِ» [١٨]

٤٨٤٠ - حَدَّثَنَا قَتَّيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ عُمَرِّو، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعَمِائَةً. [راجع : ٣٥٧٦]

4841. Narrated ‘Uqba bin Suhbān: ‘Abdullāh bin Mughaffal Al-Muzānī who was one of those who witnessed (the event of) the tree [those who gave the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree at Al-Hudaibiya] said, “The Prophet ﷺ forbade the throwing of small stones (with two fingers).”

٤٨٤١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَقْبَةَ بْنَ صُهْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلِ الْمُزَانِيِّ: مَمَّنْ شَهَدَ الشَّجَرَةَ، نَهَى النَّبِيُّ ﷺ عَنِ الْخَذْفِ. [انظر : ٦٢٢٠، ٥٤٧٩]

4842. ‘Abdullāh bin Al-Mughaffal Al-Muzānī also said, “The Prophet ﷺ also forbade urinating at the place where one takes a bath.”

٤٨٤٢ - وَعَنْ عَقْبَةَ بْنِ صُهْبَانَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُغَفِّلِ الْمُزَانِيِّ: فِي الْبَوْلِ فِي الْمُعْتَسَلِ.

4843. Narrated Thābit bin Ad-Dahhāk who was one of the Companions of the tree [i.e., those who gave the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree at Al-Hudaibiya]:

٤٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ.

[راجع : ١٣٦٣]

4844. Narrated Ḥabīb bin Abī Thābit: I went to Abū Wā'il to ask him (about those who had rebelled against ‘Alī). On that Abū Wā'il said, “We were at Ṣifīn (a city on the bank of the Euphrates, the place where the battle took place between ‘Alī and

٤٨٤٤ - حَدَّثَنَا أَخْمَدُ بْنُ إِسْحَاقَ السَّلَمِيُّ: حَدَّثَنَا يَغْلَى: حَدَّثَنَا عَبْدُ العَزِيزِ ابْنُ سِيَا، عَنْ حَيْبِ بْنِ أَبِي ثَابِتِ قَالَ: أَئْتُ أَبَا وَائِلَ أَسْأَلَهُ

Mu'āwiya). A man said, 'Will you be on the side of those who are called to consult Allāh's Book (to settle the dispute)?' 'Ali said, 'Yes (I agree that we should settle the matter in the light of the Qur'ān).' Some people objected to 'Ali's agreement and wanted to fight. On that Sahl bin Hunayf said, 'Blame yourselves! I remember how, on the Day of Al-Hudaibiya (i.e., the peace treaty between the Prophet ﷺ and the Quraish *Mushrikūn*), if we had been allowed to choose fighting, we should have fought (the *Mushrikūn*).' At that time 'Umar came (to the Prophet ﷺ) and said, 'Aren't we on the right (path) and they (the *Mushrikūn*) in the wrong? Won't our killed persons go to Paradise, and theirs in the Fire?' The Prophet replied, 'Yes.' 'Umar further said, 'Then why should we let our religion be degraded and return before Allāh has settled the matter between us?' The Prophet ﷺ said, 'O the son of Al-Khaṭṭāb! No doubt, I am Allāh's Messenger, and Allāh will never neglect me.' So 'Umar left the place angrily and he was so impatient that he went to Abū Bakr and said, 'O Abū Bakr! Aren't we on the right (path) and they (the *Mushrikūn*) on the wrong?' Abū Bakr said, 'O son of Al-Khaṭṭāb! He is Allāh's Messenger, and Allāh will never neglect him.' Then *Sūrat Al-Fath* (The Victory) was revealed."

(49) SŪRAT AL-HUJURĀT (The Dwellings)

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

(٤٩) سورة الحجرات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: (لَا تَقِيمُوا): لَا
تَفْتَأِلُوا عَلَى رَسُولِ اللَّهِ ﷺ حَتَّى

فَقَالَ: كُنَا يَصْفِينَ، فَقَالَ رَجُلٌ: أَلَمْ
تَرِ إِلَى الَّذِينَ يُدْعَونَ إِلَى كِتَابِ اللَّهِ
تَعَالَى؟ فَقَالَ عَلَيْهِ: نَعَمْ، فَقَالَ سَهْلُ
بْنُ حُنَيْفَ: أَتَهُمُوا أَنْفُسَكُمْ، فَلَقَدْ
رَأَيْنَا يَوْمَ الْحُدَيْبِيَّةِ، يَعْنِي الصَّلْحَ
الَّذِي كَانَ بَيْنَ النَّبِيِّ ﷺ وَالْمُشْرِكِينَ،
وَلَوْ تَرَى قِتالًا لِقَاتَلَنَا، فَجَاءَ عُمَرُ
فَقَالَ: أَلَسْنَا عَلَى الْحَقِّ، وَهُمْ عَلَى
الْبَاطِلِ؟ أَلَيْسَ قَتَلَنَا فِي الجَنَّةِ
وَقَتَلَاهُمْ فِي النَّارِ؟ قَالَ: «بَلِّي»،
قَالَ: فَقِيمْ أَعْطِي الدِّيَّةَ فِي دِيَنَا
وَتَرْجِعُ، وَلَمَّا يَحْكُمُ اللَّهُ بِيَنَّا؟ فَقَالَ:
«يَا ابْنَ الْخَطَابِ، إِنِّي رَسُولُ اللَّهِ وَلَنْ
يُضِيقَنِي اللَّهُ أَبْدًا»، فَرَجَعَ مُعَيَّطاً فَلَمْ
يَضِيرْ حَتَّى جَاءَ أَبَا بَكْرٍ فَقَالَ: يَا أَبَا
بَكْرٍ، أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى
الْبَاطِلِ؟ قَالَ: يَا ابْنَ الْخَطَابِ، إِنَّهُ
رَسُولُ اللَّهِ ﷺ وَلَنْ يُضِيقَهُ اللَّهُ أَبْدًا،
فَنَزَّلَتْ سُورَةُ الْفَتحِ. [راجع: ٣٨١]

يُقْضِي اللَّهُ عَلَى لِسَانِهِ، ﴿أَمْتَحَن﴾؛
أَخْلَاصُ. ﴿وَلَا تَنَبَّرُوا﴾؛ يُدْعَى بِالْكُفْرِ
بَعْدَ إِسْلَامٍ. ﴿يَكْتُمُ﴾؛ يَقْصِدُكُمْ.
أَلْثَا: نَقْصَنَا.

(١) بَابٌ ﴿لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ
صَوْتِ النَّبِيِّ﴾ الْآيَةُ [٢]،
﴿شَعُورُكُمْ﴾؛ تَعْلَمُونَ، وَمِنْهُ
الشَّاعِرُ.

٤٨٤٥ - حَدَّثَنَا يَسَرَّةُ بْنُ صَفْوَانَ
بْنِ جَمِيلِ الْلَّخْمِيِّ؛ حَدَّثَنَا نَافِعُ بْنُ
عُمَرَ، عَنْ أَبِي مُلِيقَةَ قَالَ: كَادَ
الْخَيْرَانِ أَنْ يَهْلِكَا: أَبَا بَكْرٍ وَعُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا، رَفَعَا أَصْوَاتَهُمَا عِنْدَ
النَّبِيِّ ﷺ حِينَ قَدِيمٍ عَلَيْهِ رَبُّ بَنِي
تَمِيمٍ. فَأَشَارَ أَحَدُهُمَا بِالْأَقْرَعِ بْنِ
حَابِسٍ أَخِي بَنِي مُجَاشِعٍ. وَأَشَارَ
الْأَخْرُ بِرَجْلٍ آخَرَ، قَالَ نَافِعٌ: لَا
أَحْفَظُ أَسْمَهُ، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: مَا
أَرَدْتَ إِلَّا خِلَافِي، قَالَ: مَا أَرَدْتُ
خِلَافَكَ، فَأَرْتَعَثْتُ أَصْوَاتَهُمَا فِي
ذَلِكَ، فَأَنْزَلَ اللَّهُ ﴿يَأَمِّهَا الَّذِينَ ءَاسَوُا لَا
تَرْفَعُوا أَصْوَاتَكُمْ﴾ الْآيَةُ، قَالَ أَبُنُ
الرَّبِيعِ: فَمَا كَانَ عُمَرُ يُسْمِعُ رَسُولَ
اللَّهِ ﷺ بَعْدَ هَذِهِ الْآيَةِ حَتَّى يَسْتَفْهِمَهُ،
وَلَمْ يَذْكُرْ ذَلِكَ عَنْ أَيِّهِ، يَعْنِي أَبَا
بَكْرٍ. [رَاجِعٌ: ٤٣٦٧]

٤٨٤٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا أَرْهَمُ بْنُ سَعْدٍ: أَخْبَرَنَا

(1) CHAPTER. "O you who believe! Raise not your voices above the voice of the Prophet ﷺ ..." (V.49:2)

4845. Narrated Ibn Abī Mulaika : The two righteous persons were about to be ruined. They were Abū Bakr and 'Umar who raised their voices in the presence of the Prophet ﷺ when a mission from Banī Tamīm came to him. One of the two recommended Al-Aqra' bin Ḥabis, the brother of Banī Mujāshīf (to be their governor) while the other recommended somebody else. (Nāfi', the subnarrator said, I do not remember his name). Abū Bakr said to 'Umar, "You wanted nothing but to oppose me!" 'Umar said, "I did not intend to oppose you." Their voices grew loud in that argument, so Allāh revealed :

"O you who believe! Raise not your voices above the voice of the Prophet ﷺ..." (V.49:2)

Ibn Az-Zubair said, "Since the revelation of this Verse, 'Umar used to speak in such a low tone that the Prophet ﷺ had to ask him to repeat his statements." But Ibn Az-Zubair did not mention the same about his (maternal) grandfather (i.e., Abū Bakr).

4846. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ missed Thābit bin Qais for a period (so he inquired about him). A man

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said, "O Allāh's Messenger! I will bring you his news." So he went to Thābit and found him sitting in his house and bowing his head. The man said to Thābit, "What is the matter with you?" Thābit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet ﷺ and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet ﷺ and told him that Thābit had said so-and-so. Mūsā (bin Anas) said, "The man returned to Thābit with great glad tidings. The Prophet ﷺ said to the man, 'Go back to him and say to him: 'You are not from the people of the Hell-fire, but from the people of Paradise.''"

ابن عون قال: أتاني موسى بن
أنس، عن أنس ابن مالك رضي الله
عنه: أن النبي ﷺ افتقد ثابت بن
قيس فقال رجل: يا رسول الله، أنا
أعلم لك علمه، فأتاه فوجده جالساً
في بيته منكساً رأسه. فقال له: ما
شأنك؟ فقال: شر، كان يرفع صوته
فوق صوت النبي ﷺ فقد حبط عمله
وهو من أهل النار. فاتى الرجل
النبي ﷺ فأخبره أنه قال كذا وكذا،
فقال موسى: فرجع إليه المرأة الأخيرة
بإشارة عظيمة، فقال: «اذهب إليه
فقل له: إنك لست من أهل
النار، ولكنك من أهل الجنة».

[رائع: ٣٦١٣]

(٢) بَابُ ﴿إِنَّ الَّذِينَ يُنَادِونَكَ مِنْ وَرَائِهِمْ هُمُ الْمُجْرِمُونَ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

[ξ]

(2) CHAPTER. "Verily! Those who call you from behind the dwellings, most of them have no sense." (V.49:4)

4847. Narrated ‘Abdullâh bin Az-Zubair: A group of Banî Tamîm came to the Prophet ﷺ (and requested him to appoint a governor for them).

Abū Bakr said, "Appoint Al-Qa'qa' bin Ma'bād." 'Umar said, "Appoint Al-Aqra' bin Ḥābis." On that Abū Bakr said (to 'Umar), "You did not want but to oppose me!" 'Umar replied, "I did not intend to oppose you!" So both of them argued till their voices grew loud. So the following Verse was revealed:

"O you who believe! Make not (a decision) in advance before Allāh and His Messenger (ﷺ)...” (V.49:1)

٤٨٤٧ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْحَجَاجُ، عَنْ أَبِي جُرَيْحٍ قَالَ: أَخْبَرَنِي أَبُو مُلَيْكَةَ أَنَّ عَبْدَ اللَّهِ بْنَ الرَّبِيعِ أَخْبَرَهُمْ أَنَّهُ قَدْ رَكِبَ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ فَقَالَ أَبُو بَكْرٍ: أَمْرٌ الْفَقْعَانَ بْنَ مَعْبِدٍ. وَقَالَ عُمَرُ: أَمْرٌ الْأَفْرَعَ بْنَ حَاتِسٍ، فَقَالَ أَبُو بَكْرٍ: مَا أَرَدْتَ إِلَى - أُو: إِلَّا - خَلَافَكَ، فَقَالَ عُمَرُ: مَا أَرَدْتُ خَلَافَكَ، فَتَمَازِيَا حَتَّى ارْتَفَعَتْ

أضواوْهُمَا، فَنَزَلَ فِي ذَلِكَ 『يَأَيُّهَا الَّذِينَ آمَنُوا لَا تُقْدِمُوا بَيْنَ يَدِ اللَّهِ وَرَسُولِهِ』
حَتَّى انْفَضَّتِ الْآيَةُ. [راجع: ٤٣٦٧]
بَابُ قَوْلِهِ: 『وَلَئِنْ أَهْمَمْهُمْ صَدَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ』 [٥]

CHAPTER. The Statement of Allāh: تعالى
“And if they had patience till you could come
out to them, it would have been better for
them...” (V.49:5)

(50) *SŪRAT QĀF*

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

(٥٠) سورة ق
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿رَبِّعٌ بَعِيدٌ﴾: رَدٌ. 『رَدٌ﴾:
فُشْقٍ، وَاجْدُهَا فَرْجٌ. 『مِنْ جَلِ الْوَرِيدِ﴾: وَرِيدَاهُ فِي حَلْقَهُ، وَالْحَبْلُ
حَبْلُ الْعَاتِقِ. وَقَالَ مُجَاهِدٌ: «مَا
نَقْصُ الْأَرْضِ» مِنْ عَظَامِهِمْ. 『بَيْرَةَ﴾:
بَصِيرَةٌ. 『وَحْبَ الْمَصِيدِ﴾: الْجَنْطَةُ.
『بَاسِقَتِ﴾: الْطَّوَالُ. 『أَعْيَنَا﴾:
أَفَاعِي عَيْنَاهُنَّا. 『وَقَالَ فَرِسْتَهُ﴾: الشَّيْطَانُ
الَّذِي قَيْصَرَ لَهُ. 『فَنَقَبُوا﴾: ضَرَبُوا.
﴿أَوْ أَلَّى السَّعَ﴾: لَا يُحَدِّثُ نَفْسَهُ
بَغْيَهُ. حِينَ أَنْشَأَكُمْ وَأَنْشَأَ خَلْقَكُمْ.
『رَقْبٌ بَعِيدٌ﴾: رَصَدٌ: 『سَانِ وَشَهِيدٌ﴾:
الْمَكَانُ: كَاتِبٌ وَشَهِيدٌ.
『وَشَهِيدٌ﴾: شَاهِدٌ بِالْعَيْنِ. 『لَعْوبٌ﴾:
النَّصْبُ، وَقَالَ غَيْرُهُ: 『نَضِيدٌ﴾:
الْكُفُرَى مَا دَامَ فِي أَكْمَامِهِ وَمَعْنَاهُ
مَضْرُوذٌ بَعْضُهُ عَلَى بَعْضٍ، فَإِذَا خَرَجَ
مِنْ أَكْمَامِهِ فَلَيْسَ بِنَضِيدٍ. فِي 『وَادِيرٌ

النجوٰ» ﴿وَأَذِنْرَ الْشُّجُوٰ﴾ كانَ عاصِمٌ يُفْتَحُ التَّيْ فِي قَ وَيَكْسِرُ الَّتِي فِي الطُّورِ، وَيَكْسِرُ أَنِّي جُومِيَا وَيَنْصَبَانِ. وَقَالَ ابْنُ عَبَّاسٍ: «يَوْمُ الْحُرُجِ»: يَوْمٌ يَخْرُجُونَ مِنَ الْقُبُورِ.

(١) بَابُ قَوْلِهِ: «وَقَوْلُ هَلْ مِنْ مَزِيدٍ» [٣٠]

٤٨٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا حَرَمَيْ بْنُ عَمَارَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَنَادَةَ، عَنْ أَنَّيْ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يُلْقَى فِي النَّارِ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ فَتَقُولُ: قَطْ قَطْ». [انظر: ٦٦٦١، ٧٣٨٤]

٤٨٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْقَطَانُ: حَدَّثَنَا أَبُو سُفْيَانَ الْحِمَرِيُّ سَعِيدُ بْنُ يَحْيَى بْنِ مَهْدِيٍّ: حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَفِعَةَ - وَأَكْثَرُ مَا كَانَ يُوْقِنُهُ أَبُو سُفْيَانَ - : «يُقَالُ لِجَهَنَّمَ: هَلْ أَمْتَلَأْتِ، وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ: قَطْ قَطْ». [انظر: ٤٨٥٠، ٧٤٤٩]

٤٨٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ:

(1) CHAPTER. Allāh's Statement:

“...It (Hell) will say: ‘Are there any more (to come)?’” (V.50:30)

4848. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “The people will be thrown into the (Hell) Fire and it will say: ‘Are there any more (to come)?’ till Allāh will put His Foot over it and it will say, ‘Qat! Qat! (Enough! Enough!).’”

4849. Narrated Abū Hurairah (that the Prophet ﷺ said): “It will be said to the Hell, ‘Are you filled?’ It will say, ‘Are there any more (to come)?’ On that Allāh will put His Foot on it, and it will say ‘Qat! Qat! (Enough! Enough!).’”

4850. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Paradise and the Fire (Hell) argued, and the Fire (Hell) said, ‘I have been given the privilege of receiving the arrogant and the tyrants.’ Paradise said, ‘What is the matter with me? Why do only

the weak and the humble among the people enter me?' On that, Allāh said to Paradise, 'You are My Mercy which I bestow on whoever I wish of My slaves.' Then Allāh said to the (Hell) Fire, 'You are My (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allāh will put His Foot over it whereupon it will say, 'Qat! Qat!' (Enough! Enough!) At that time it will be filled, and its different parts will come closer to each other; and Allāh will not wrong any of His created beings. As regards Paradise, Allāh will create a new creation to fill it with."

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُشَجَّرِينَ، وَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَذْخُلُنِي إِلَّا ضَعَفَاءُ النَّاسِ وَسَقَطُهُمْ؟ قَالَ اللَّهُ تَبارُكَ وَتَعَالَى لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءَ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابٌ أَعْذَبُ بِكَ مَنْ أَشَاءَ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مِلْوَهَا، فَأَمَا النَّارُ فَلَا تَمْتَلِئُ حَتَّى يَضُعُ رَجُلٌ فَتَقُولُ: قَطْ قَطْ قَطْ، فَهُنَالِكَ تَمْتَلِئُ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ، وَلَا يُظْلِمُ اللَّهُ عَزَّ وَجَلَّ مَنْ حَلَقَهُ أَحَدًا. وَأَمَا الْجَنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا حَلْقًا». [راجع:

[٤٨٤٩]

(2) CHAPTER. The Statement of Allāh تعالى: "...And glorify the praises of your Lord, before the rising of the sun and before (its) setting (i.e., the *Fajr*, *Zuhr* and *'Asr* prayers)." (V.50:39)

(٢) بَابُ قَوْلِهِ: «وَسَيَّغَ يَحْمَدَ رَبِّكَ قَبْلَ طُلُوعِ السَّمَاءِ وَقَبْلَ الْعَرُوبِ» [٣٩]

4851. Narrated Jarīr bin 'Abdullāh: We were in the company of the Prophet ﷺ on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of *Salāt* (prayers) before sunrise (*Fajr* prayer) and before sunset ('*Asr* prayer).' Then the Prophet ﷺ recited:

"And glorify the praises of your Lord before the rising of the sun and before (its) setting." (V.50:39)

٤٨٥١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرٍ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا جُلُوسًا لَيْلَةً مَعَ النَّبِيِّ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً أَرْبَعَ عَشْرَةً فَقَالَ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا، لَا تُضَامُونَ فِي رُؤْيَايَهِ، فَإِنْ أَسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَنْ صَلَاةِ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا

فَاعْلُوا»، ثُمَّ قَرَا **﴿وَسَيِّدُنَا مُحَمَّدُ رَبُّكَ**
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْفَرْغَةِ﴾.

[راجع: ٥٥٤]

4852. Narrated Mujāhid: Ibn ‘Abbās said, “Allāh ordered His Prophet ﷺ to glorify His praises after all *Salāt* (prayers).” He referred to Allāh’s Statement: “... After the *Salāt* (prayers)...” (V.50:40)

[See Vol. 1, *Hadīth* No.843]

٤٨٥٢ - حَدَّثَنَا آدُمُ: حَدَّثَنَا
 وَرْقَاءُ، عَنْ ابْنِ أَبِي تَجِيْحٍ، عَنْ
 مُحَاجِدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَمْرَةً
 أَنْ يُسَيِّدَ فِي أَذْبَارِ الصلَوَاتِ كُلُّهَا،
 يَعْنِي قَوْلَهُ: **﴿وَأَذْبَرَ الشَّجُور﴾** [٤٠].

(51) SŪRAT ADH-DHĀRIYĀT (The Winds that Scatter)

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

No *Aḥadīth* are mentioned here.

٥١) سورة (الذاريات)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ عَلَيْهِ عَلَيْهِ السَّلَامُ: الْذَّارِيَاتُ
 الرِّيَاحُ. وَقَالَ عَيْرُهُ: **﴿نَذَرُوهُ﴾**: نَفَرُوهُ
﴿وَقَنْ أَفْسَكُنَ أَفَلَا تُصْرُونَ﴾ (١١) تَأْكُلُ
 وَتَشْرَبُ فِي مَدْخَلٍ وَاجِدٍ وَيَخْرُجُ مِنْ
 مَوْضِعَيْنِ. **﴿فَرَاغَ﴾**: فَرَاجَ.
﴿فَصَكَت﴾: فَجَمَعَتْ أَصَابِعَهَا،
 فَضَرَبَتْ بِهِ جَهْتَهَا. وَالرَّمِيمُ: نَبَاثُ
 الْأَرْضِ إِذَا يَسِّسَ وَدِيسَ.
﴿لَمُوْسِعُونَ﴾: أَيْ لَذُو سَعَةٍ، وَكَذَلِكَ
﴿عَلَى الْمُوْسِعِ قَدَرُهُ﴾ يَعْنِي الْقَوِيِّ.
﴿رَوَجِين﴾: الْذَّكَرُ وَالْأُنْثَى، وَالْخِلَافُ
 الْأَلْوَانِ: حُلُوٌّ وَحَامِضٌ، فَهُمَا
 زُوْجَانٌ **﴿فَنَرُوا إِلَى اللَّهِ﴾** مِنَ اللَّهِ إِلَيْهِ
﴿إِلَّا لِيَعْلَمُونَ﴾ مَا خَلَفُتْ أَهْلُ
 السَّعَادَةِ مِنْ أَهْلِ الْفَرِيقَيْنِ إِلَّا

لِيُوَحِّدُونَ. وَقَالَ بَعْضُهُمْ: خَلَقَهُمْ لِيَفْعُلُوا، فَفَعَلُوا بَعْضًا وَتَرَكُوا بَعْضًا وَلَيْسَ فِيهِ حُجَّةٌ لِأَهْلِ الْقَدْرِ، وَالذَّنْبُ: الدَّلْوُ الْعَظِيمُ. وَقَالَ مُجَاهِدٌ: «ذُنُوبًا»: سَيِّلَا. «صَرَفٌ»: صَحِحَّةٌ. «الْعَقِمَ»: الَّتِي لَا تَلِدُ. وَقَالَ ابْنُ عَبَّاسٍ: وَالْحُبُكُ: اسْتَوَاهَا وَحُسْنَاهَا. «فِي غَرَفٍ»: فِي ضَلَالِهِمْ يَتَمَادَّونَ. وَقَالَ غَيْرُهُ: «وَتَوَاصَّا»: تَوَاظَّلُوا. وَقَالَ غَيْرُهُ: «مُسَوَّمَةٌ»: مُعَلَّمَةٌ مِنَ السِّيِّمَا. قُتِلَ الإِنْسَانُ: لُعْنَ.

(52) *SŪRAT AT-TŪR*
(The Mount)

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

(٥٢) سورة (الطور)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ قَتَادَةُ: «مَسْطُورٌ»: مَكْتُوبٌ. وَقَالَ مُجَاهِدٌ: «الْأَطْوَرُ»: الْجَبَلُ بِالسُّرْيَانِيَّةِ. «رَقٌ مَّشُورٌ»: صَحِيفَةٌ. «وَأَسْقَفَ الْمَرْقُوعَ»: سَمَاءٌ. وَ«الْمَسْجُورُ»: الْمُوقَدُ. وَقَالَ الْحَسَنُ: شُسْجُرٌ حَتَّى يَدْهُبَ مَا ذُرَّهَا فَلَا يَقْرَئُ فِيهَا قَطْرَةً. وَقَالَ مُجَاهِدٌ: «أَنْتُمْ»: نَقْضَنَا هُمْ. وَقَالَ غَيْرُهُ: «تَمْرُرُ» تَدْوَرُ. «أَنْدَلُمُ»: الْمُقْوَلُ. وَقَالَ ابْنُ عَبَّاسٍ: «أَلِرُّ»: الْلَّطِيفُ. «كِسَّنَا»: قَطْعاً. «الْمَنْوِنُ»:

الموت، وقال غيره: ﴿يَتَرَكُونَ﴾:
يَعَاطُونَ.

(١) بَابٌ :

٤٨٥٣ - حدثنا عبد الله بن يوسف: أخبرنا مالك، عن محمد بن عبد الرحمن بن نوافل، عن عروة، عن زينب ابنة أبي سلمة، عن أم سلمة قالث: شكرت إلى رسول الله ﷺ أني أشتكي، فقال: طوفي من وراء الناس وأنت راكبة، ففُلئتَ ورسول الله ﷺ يصلّي إلى جنب البيت يقرأ بالطور وكتاب مسطور.

[راجع: ٤٦٤]

٤٨٥٤ - حدثنا الحميدى: حدثنا سفيان قال: حدثني عن الزهرى، عن محمد ابن جبیر بن مطعم، عن أبي رضى الله عنه قال: سمعت النبي ﷺ يقرأ في المغرب بالطور، فلما بلغ هذه الآية ﴿أَمْ خَلَقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْحَلَقُونَ﴾ أَمْ خلقوا السموات والأرض بل لا يوفون ﴿أَمْ عِنْدَهُمْ خَرَائِفُ رَبِّكَ أَمْ هُمُ الظَّاهِرُونَ﴾ كاد قلبي أن يطير. قال سفيان: فاما أنا فإنما سمعت الزهرى يحدث عن محمد بن جبیر ابن مطعم، عن أبيه: سمعت النبي ﷺ يقرأ في المغرب بالطور، لم أسمعه زاد الذي قالوا لي. [راجع: ٧٦٥]

(53) *SŪRAT AN-NAJM*
(The Star)

(٥٣) سورة والنجم

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: «ذُو مِرْقَةٍ»: ذُو
فُؤَّةٍ. «قَابٌ فَوْسَيْنِ»: حَيْثُ الْوَتْرُ مِنَ
الْقَوْسِينَ. «ضَيْرَى»: عُوجَاءُ.
«وَكَدَى»: قَطْعَ عَطَاءَهُ. «رَبُّ
الشَّعْرَى»: هُوَ مِرْزُمُ الْجَوَزَاءِ. «الَّذِي
وَقَى»: وَقَى مَا فُرِضَ عَلَيْهِ. «أَرِفَتِ
الْأَزْفَةَ»: افْتَرَبَتِ السَّاعَةُ.
«سَمِدُونَ»: الْبَرْطَمَةُ. وَقَالَ عَكْرِمَةُ:
يَتَعَوَّنَ بِالْجَمِيرَةِ. وَقَالَ إِبْرَاهِيمُ:
«أَفْتَرُونَ»: أَفْتَجَادُ لُونَهُ: وَمَنْ قَرَأَ
«أَفْتَرُونَ»: يَعْنِي أَفْجَحَدُونَهُ. «مَا
زَاغَ الْبَصَرُ»: بَصَرُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. «وَمَا
طَغَى»: وَمَا جَاوزَ مَا رَأَى.
«فَتَارَوْا»: كَذَبُوا. وَقَالَ الْحَسَنُ:
«إِذَا هَوَى»: غَابَ. وَقَالَ ابْنُ
عَبَّاسِ: «أَعْنَى وَأَفَقَ»: أَعْظَى
فَأَرْضَى.
(١) بَابٌ:

٤٨٥٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا
وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ،
عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ قَالَ: قُلْتُ
لِعَاشَةَ رَضِيَ اللَّهُ عَنْهَا: يَا أَمْتَاهُ، هَلْ
رَأَى مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ؟ فَقَالَتْ: لَقَدْ
فَقَ شَعْرِي مِمَّا قُلْتَ، أَيْنَ أُنْتَ مِنْ

(1) CHAPTER.

4855. Narrated Masrūq : I said to ‘Āishah
وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ،
عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ قَالَ: قُلْتُ
لِعَاشَةَ رَضِيَ اللَّهُ عَنْهَا: يَا أَمْتَاهُ، هَلْ
رَأَى مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ؟ فَقَالَتْ: لَقَدْ
فَقَ شَعْرِي مِمَّا قُلْتَ، أَيْنَ أُنْتَ مِنْ

"No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), Well-Acquainted with all things." (V.6:103)

"It is not given to any human being that Allâh should speak to him unless (it be) by Revelation or from behind a veil..." (V.42:51)

'Aîsha further said, "And whoever tells you that the Prophet ﷺ knows what is going to happen tomorrow, is a liar." She then recited:

"...No person knows what he will earn tomorrow..." (V.31:34)

She added: "And whoever tells you that he (i.e., Prophet ﷺ) concealed (some of Allâh's Orders), is a liar." Then she recited:

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

'Aishah added: "But the Prophet ﷺ saw Jibril (Gabriel) in his true form twice."

CHAPTER. "And was at a distance of two bows' length or (even) nearer." (V.53:9)

4856. Narrated 'Abdullâh رضي الله عنه regarding the Verses :

"And was at a distance of two bows' length or (even) nearer. So (Allâh) revealed to His slave [Muhammad ﷺ through Jibril (Gabriel)] whatever He revealed." (V.53:9,10) Ibn Mas'ûd narrated to us that the Prophet ﷺ had seen Jibril (Gabriel) with six hundred wings.

CHAPTER. The Statement of Allâh : "So (Allâh) revealed to His slave [Muhammad ﷺ through Jibril (Gabriel)] whatever He revealed." (V.53:10)

ثلاثٌ مَنْ حَدَّثَكُمْ فَقَدْ كَذَبَ؟ مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً صلوات الله عليه رأى رَبَّهُ فَقَدْ كَذَبَ. ثُمَّ قَرَأْتُ ﴿لَا تُدْرِكُهُ أَبْصَرُ وَهُوَ الْأَطْيَفُ لَتَجِدُهُ﴾ [الأنعام: ١٠٣]

﴿وَمَا كَانَ لِسَرِّيْ أَنْ يُكَلِّمَ اللَّهَ إِلَّا وَجِئْنَاهُ أَوْ مِنْ وَرَائِيْ جَاهِبَ﴾ [الشورى: ٥١]

وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ مَا فِي غَيْرِ فَقَدْ كَذَبَ. ثُمَّ قَرَأْتُ ﴿وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا﴾ [لقمان: ٣٤]

حَدَّثَكَ أَنَّهُ كَتَمَ فَقَدْ كَذَبَ، ثُمَّ قَرَأْتُ ﴿يَأَيُّهَا الرَّسُولُ بِلَغَةَ مَا أُنزَلَ إِلَيْكَ مِنْ رَبِّكَ﴾ الآية، وَلَكِنْ رأى جِبْرِيلَ عَلَيْهِ السَّلَامُ فِي صُورَتِهِ مَرَّاتَيْنِ. [راجع: ٣٢٣٤]

بابُ ﴿فَمَنْ كَانَ قَابَ فَوْسِينَ أَوْ أَدْنَى﴾ [٩]

حيث الوتر من القوس .

٤٨٥٦ - حَدَّثَنَا أَبُو النُّعْمَانَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ

قال: سَمِعْتُ زَرَّاً، عَنْ عَبْدِ اللَّهِ رضي الله عنه ﴿فَمَنْ كَانَ قَابَ فَوْسِينَ أَوْ أَدْنَى﴾ قال، فَأَوْحَى إِلَيْهِ مَا أَوْحَى ﴿إِنَّ عَبْدَهُ مَا أَوْحَى﴾ قال: حَدَّثَنَا ابْنُ مَسْعُودٍ: أَنَّهُ رأى جِبْرِيلَ لَهُ سِمَانَةً جَنَاحَ . [راجع: ٣٢٣٢]

بابُ ﴿فَأَوْحَى إِلَيْهِ مَا أَوْحَى﴾ [١٠]

4857. Narrated Ash-Shaibānī: I asked Zirr about the Statement of Allāh :

“And was at a distance of two bows’ length or (even) nearer. So (Allāh) revealed to His slave [Muhammad ﷺ] through Jibrīl (Gabriel) [عَلَيْهِ السَّلَامُ] whatever He revealed.” (V.53:10) He said, “‘Abdullāh (bin Mas’ūd) informed us that Muḥammad ﷺ had seen Jibrīl (Gabriel) with six hundred wings.”

CHAPTER. “Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allāh).” (V.53:18)

4858. Narrated ‘Abdullāh (regarding the revelation): “Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allāh).” (V.53:18)

The Prophet ﷺ saw a green screen covering the horizon.

(2) **CHAPTER.** “Have you then considered Al-Lāt and Al-‘Uzza?⁽¹⁾” (V.53:19)

4859. Narrated Ibn ‘Abbās (regarding Allāh’s Statement about Al-Lāt and ‘Al-Uzza): Lāt was originally a man who used to mix Sawiq⁽²⁾ for the pilgrims.

4860. Narrated Abū Hurairah : Allāh’s Messenger ﷺ said, “Whoever takes an oath in which he (forgetfully) mentions Al-Lāt and ‘Al-Uzza, should say: ‘Lā ilāha illallāh’ (none has the right to be worshipped but Allāh). And whoever says

٤٨٥٧ - حَدَّثَنَا طَلْقُ بْنُ عَنَامٍ : حَدَّثَنَا زَائِدٌ، عَنِ الشَّيْبَانِي قَالَ : سَأَلْتُ زِرَّاً عَنْ قَوْلِهِ تَعَالَى : «فَكَانَ قَابَ قَوْسَيْنَ أَوْ أَدْنَى ①، فَأَوْجَعَ إِنَّ عَبْدَهُ مَا أَوْجَعَ ②» قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ أَنَّ مُحَمَّداً ③ رَأَى جِبْرِيلَ لَهُ سِمَائَةَ جَنَاحٍ . [راجع: ٣٢٢٢]

بَابُ «لَذَّةِ رَأْيِي مِنْ عَائِتِ رَبِّي الْكَبُرَى ④ [١٨]

٤٨٥٨ - حَدَّثَنَا فَيْصَةُ : حَدَّثَنَا سُفِّيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ «لَذَّةِ رَأْيِي مِنْ عَائِتِ رَبِّي الْكَبُرَى ⑤» قَالَ : رَأَى رَفِيفًا أَخْضَرَ قَدْ سَدَ الْأَفْقَ . [راجع: ٣٢٣٢]

(٢) بَابُ «أَفَرَأَيْتَ اللَّهَ وَالْعَزَى ⑥ [١٩]

٤٨٥٩ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا أَبُو الْأَشْهَبَ : حَدَّثَنَا أَبُو الْجَوْزَاءِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ : «اللَّهُ وَالْعَزَى ⑦» كَانَ الْلَّاثُ رَجُلًا يَلْتُ سَوْيَقَ الْحَاجَ .

٤٨٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ : أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّثْرَيِّ عَنْ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ

(1) (Ch. 2) Lāt and ‘Uzza were two idols worshipped by the pagan Arabs during the Pre-Islamic Period of Ignorance.

(2) (H. 4859) See the glossary.

to his companion, ‘Come along, let us gamble,’ must give in charity (as an expiation for his sin).’

رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: وَاللَّاتِ وَالْعَزِيزِ، فَلَيُقْلِّ: لَا إِلَهَ إِلَّا اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقْمِرْكَ، فَلَيَتَصَدَّقُ». [انظر: ٦١٠٧، ٦٣٠١، ٦٦٥٠]

(3) CHAPTER. “And *Manāt* (another idol of the pagan Arabs) the other third.” (V.53:20)

4861. Narrated ‘Urwa: I asked ‘Āishah (regarding the *Sa’y* between Aṣ-Ṣafā and Al-Marwa). She said, “Out of reverence to the idol *Manāt* which was placed in *Al-Mushallal*, those (*Al-Mushrikūn*) who used to assume *Iḥrām* in its name, used not to perform *Sa’y* between Aṣ-Ṣafā and Al-Marwa,⁽¹⁾ so Allāh revealed:

‘Verily! Aṣ-Ṣafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh...’ (V.2:158)

“Thereupon, Allāh’s Messenger ﷺ and the Muslims used to perform *Sa’y* (between them).” Sufyān said: The (idol) *Manāt* was at *Al-Mushallal* in Qudaid. ‘Āishah added, “The Verse was revealed in connection with the *Anṣār*. They and (the tribe of) Ghassān used to assume *Iḥrām* in the name of *Manāt* before they embraced Islām.” ‘Āishah added, “There were men from the *Anṣār* who used to assume *Iḥrām* in the name of *Manāt* which was an idol between Makkah and Al-Madīnah. They said, ‘O Allāh’s Messenger! We used not to perform the *Tawāf* (*Sa’y*) between Aṣ-Ṣafā and Al-Marwa out of reverence to *Manāt*.’”

٤٨٦١ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزَّهْرِيُّ: سَمِعْتُ عُرْوَةَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: فَقَالَتْ: إِنَّمَا كَانَ مَنْ أَهْلَ لِمَنَاءَ الطَّاغِيَةِ الَّتِي بِالْمُشَلَّ لَا يَطْعُفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَعَالَى **إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَابِيْرِ اللَّهِ** [البقرة: ١٥٨] فَطَافَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ.

قالَ سُفْيَانُ: مَنَاءُ بِالْمُشَلَّ مِنْ قُدَيْدَةِ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شَهَابٍ: قَالَ عُرْوَةُ: قُلْتُ عَائِشَةَ: نَزَّلْتُ فِي الْأَنْصَارِ، كَانُوا هُمْ وَغَسَانٌ قَبْلَ أَنْ يُسْلِمُوا يُهْلُونَ لِمَنَاءَ، مِثْلُهُ.

وَقَالَ مَعْمَرُ، عَنِ الزَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: كَانَ رَجَالٌ مِنَ الْأَنْصَارِ مِنْ كَانَ يُهْلِ لِمَنَاءَ، وَمَنَاءَ صَنَمْ بَيْنَ مَكَّةَ وَالْمَدِينَةِ. قَالُوا: يَا

(1) (H. 4861) Because there were two other idols between Aṣ-Ṣafā and Al-Marwa which did not belong to them.

نَبِيُّ اللَّهِ، كُنَّا لَا نَطْوُفُ بَيْنَ الصَّفَّا
وَالْمَرْوَةِ تَعْظِيْمًا لِمَنَّا، نَحْوَهُ.

[راجع: ١٦٤٣]

(4) CHAPTER. "So, fall you down in prostration to Allāh, and worship Him (Alone)." (V.53:62)

4862. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ performed a prostration when he finished reciting *Sūrat An-Najm*, and all the Muslims and *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) and jinn and human beings prostrated along with him.

(٤) بَابُ ﴿فَاجْدُوا لَهُ وَاعْبُدُوهُ﴾ (٢٧)

[٦٢]

٤٨٦٢ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا أَيُّوبُ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَجَدَ النَّبِيُّ ﷺ بِالْتَّجْمُونَ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالإِنْسُ . [راجع: ١٠٧١]

تَابَعَهُ ابْنُ طَهْمَانَ، عَنْ أَيُّوبَ .
وَلَمْ يُذْكُرْ ابْنُ عَلَيَّةَ ابْنَ عَبَّاسٍ .

٤٨٦٣ - حَدَّثَنَا نَصْرُ بْنُ عَلَيِّ : أَخْبَرَنِي أَبُو أَخْمَدَ يَعْنِي الزِّيْرِيِّ : حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوَّلُ سُورَةِ أُنْزِلَتْ فِيهَا سَجْدَةُ النَّجْمِ . قَالَ فَسَجَدَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ مِنْ خَلْفِهِ إِلَّا رَجُلًا رَأَيْتُهُ أَخْدَ كَفَّاً مِنْ تُرَابٍ فَسَجَدَ عَلَيْهِ فَرَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا وَهُوَ أُمَيَّةُ بْنُ خَلَفٍ . [راجع: ١٠٦٧]

4863. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : The first *Sūrah* in which a prostration was mentioned, was *Sūrat An-Najm* (the Star). Allāh’s Messenger ﷺ prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a handful of dust in his hand and prostrated on it. Later, I saw that man killed as an infidel, and he was Umaiyya bin Khalaf.

(54) *SŪRAT AL-QAMAR*
(The Moon)

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

(٥٤) سورة اقتربت الساعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قالَ مُجَاهِدٌ: «شَنَّثَرٌ»: ذَاهِبٌ. «مُزَدْجَرٌ»: مُتَنَاهِي. «وَأَزْدَجَرٌ»: اسْتُطِيرَ جُنُونًا. «وَدُسْرٌ»: أَصْلَاعُ السَّفِينَةِ. «لَمْ كَانَ كُفَّرٌ»: يَقُولُ: كُفَّرَ لَهُ جَزَاءٌ مِّنَ اللَّهِ. «مُخْضَرٌ»: يَحْضُرُونَ الْمَاءَ. وَقَالَ ابْنُ حُبَيْرٍ: «مُهْطَعِبٌ»: النَّسَلَانُ. الْخَبَبُ: السَّرَّاجُ. وَقَالَ غَيْرُهُ: «فَعَاطَنِي»: فَعَاطَى بِيَدِهِ فَعَقَرَهَا. «الْمُحَظَّرُ»: كَحِظَارٌ مِّنَ الشَّجَرِ مُخْتَرِقٌ. وَ«وَأَزْدَجَرٌ»: افْتَلَعَ مِنْ زَجْرُثُ. «كُفَّرٌ»: فَعَلْنَا بِهِ وَبِهِمْ مَا فَعَلْنَا جَزَاءً لِمَا صُنِعَ بِنُوْحٍ وَأَصْحَابِهِ. «مُسْفَرٌ»: عَذَابٌ حَقٌّ. يُقَالُ: الأَشْرُ: الْمَرْحُ وَالْتَّجْرُ.

(١) بَابُ «وَانْشَقَ الْقَمَرُ، وَلَمْ يَرَوْا إِلَيْهِ يَعْرُضُوا» [٢-١]

(1) CHAPTER. "...And the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away..." (V.54:1,2)

4864. Narrated Ibn Mas'ud: During the lifetime of Allāh's Messenger ﷺ the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allāh's Messenger ﷺ said, "Witness (this miracle)." ⁽¹⁾

٤٨٦٤ - حَدَّنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ وَسُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: انشقَ

(1) (H. 4864) See "The Miracles from Allāh to Prophet Muhammad ﷺ." [Introduction, Vol.I]

القَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ
فِرْقَتَيْنِ: فِرْقَةُ فَوْقَ الْجَبَلِ، وَفِرْقَةُ
دُونَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ:
[اَشْهَدُوا]. [راجع: ٣٦٣٦]

4865. Narrated 'Abdullāh: The moon was cleft asunder while we were in the company of the Prophet ﷺ, and it became two parts. The Prophet ﷺ said, "Witness, witness (this miracle)."

٤٨٦٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا شَيْعَانُ: أَخْبَرَنَا ابْنُ أَبِي تَجِيجٍ،
عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ
اللَّهِ قَالَ: إِنْ شَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ
ﷺ فَصَارَ فِرْقَتَيْنِ، فَقَالَ لَنَا:
[اَشْهَدُوا، اَشْهَدُوا]. [راجع: ٣٦٣٦]

4866. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا The moon was cleft asunder during the lifetime of the Prophet ﷺ

٤٨٦٦ - حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ:
حَدَّثَنِي بُكْرٌ، عَنْ جَعْفَرٍ، عَنْ عِرَالِكَ
بْنِ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
بْنِ عُثْمَانَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنْ شَقَّ الْقَمَرُ
فِي زَمَانِ النَّبِيِّ ﷺ. [راجع: ٣٦٣٨]

4867. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

٤٨٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ:
حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا شَيْعَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلَ أَهْلَ مَكَّةَ
أَنْ يُرِيهِمُ آيَةً فَأَرَاهُمُ اسْتِقْلَاقَ الْقَمَرِ.
[راجع: ٣٦٣٧]

4868. Narrated Anas: The moon was cleft asunder into two parts.

٤٨٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ
أَنَسِ قَالَ: إِنْ شَقَّ الْقَمَرُ فِرْقَتَيْنِ.
[راجع: ٣٦٣٧]

(2) CHAPTER. “Floating under Our Eyes, a reward for him who had been rejected! ” (V.54:14)

(٢) بَابُ «تَغْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ
كُفَّارًا» [١٤]

Qatāda said, “Allāh preserved Nūh’s (Noah’s) ark till the early converts of this nation saw it.”

4869. Narrated ‘Abdullāh bin Mas’ūd: The Prophet ﷺ used to recite: “*Fahal min-Muddakir* [then is there any that will remember (or receive admonition)]?”

قالَ قَتَادَةُ: أَبْقَى اللَّهُ سَفِينَةً نُوحٍ حَتَّى أَذْرَكَهَا أَوَائِلُ هَذِهِ الْأَمْمَةِ.

٤٨٦٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ «فَهَلْ مَنْ مُذَكَّرٌ». [راجع:

[٣٣٤١]

CHAPTER. “And We have indeed made the Qur’ān easy to understand and remember; then is there any one who will remember (or receive admonition)?” (V.54:17)

4870. Narrated ‘Abdullāh: The Prophet ﷺ used to recite: “...Then is there any that will remember (or receive admonition)?”

بابُ «وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ» [١٧] قَالَ مُجَاهِدٌ: يَسَّرْنَا: هَوَانًا قِرَاءَتَهُ.

٤٨٧٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَىٰ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ «فَهَلْ مِنْ مُذَكَّرٍ». [راجع: [٣٣٤١]

بابُ «أَعْجَازُ تَحْلِي مُتَقْعِرٍ، فَكَفَ كَانَ عَذَابٌ وَنُذُرٌ» [٢١-٢٠] [١١].

CHAPTER. “... As if they were uprooted stems of date-palms. Then, how (terrible) was My Torment and My Warnings?” (V.54:20, 21)

4871. Narrated Abū Ishāq: A man asked Al-Aswad, “Is it ‘*Fahal min-Muddakir*’ or... *Mudhdhabir*? ” Al-Aswad replied, “I have heard ‘Abdullāh bin Mas’ūd reciting it, ‘*Fahal min-Muddakir*’; I too, heard the Prophet ﷺ reciting it ‘*Fahal min-Muddakir*’ with ‘d.’ ”

٤٨٧١ - حَدَّثَنَا أَبُو نَعْيْمٍ: حَدَّثَنَا زَهْيرٌ، عَنْ أَبِي إِسْحَاقَ أَنَّهُ سَمِعَ رَجُلًا سَأَلَ الْأَسْوَدَ: فَهَلْ مِنْ مُذَكَّرٍ أَوْ مُذَهَّبٍ؟ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقْرُؤُهَا «فَهَلْ مِنْ مُذَكَّرٍ» قَالَ: وَسَمِعْتُ النَّبِيِّ ﷺ يَقْرُؤُهَا «فَهَلْ مِنْ مُذَكَّرٍ» دَالًا. [راجع: [٣٣٤١]

(٣) بَابُ «فَكَانُوا كَهْشِيرَ الْمُتَنْظَرِ، وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ

(3) **CHAPTER.** “... And they became like the dry stubble of a fold-builder. And indeed, We have made the Qur’ān easy to

مُذَكَّرٌ [٣٢، ٣١]

understand and remember; then is there any that will remember (or receive admonition).” (V.54:31,32)

4872. Narrated ‘Abdullâh : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ recited:

“Fahal min-Muddakir”.

(4) CHAPTER. “And verily, an abiding torment seized them early in the morning. Then, taste you My Torment and My Warnings.” (V.54:38,39)

4873. Narrated ‘Abdullâh : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ recited: ‘Fahal min-Muddakir’:

4874. Narrated ‘Abdullâh : رَضِيَ اللَّهُ عَنْهُ recited before the Prophet ﷺ: ‘Fahal min-Mudhdhabir’. The Prophet said, “(It is) ‘Fahal min-Muddakir.’”

(5) CHAPTER. The Statement of Allâh : تَسَاءَلَ اللَّهُ عَنْهُمْ “Their multitude will be put to flight.” (V.54:45)

4875. Narrated ‘Ibn Abbâs : رَضِيَ اللَّهُ عَنْهُمَا Allâh’s Messenger ﷺ while in a tent on the day of the battle of Badr, said, “O Allâh! I request you (to fulfil) Your Promise and Your Covenant! O Allâh! If You will that

٤٨٧٢ - حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا أَبِي، عَنْ شَعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَرَا «فَهَلْ مِنْ مُذَكَّرٍ» الآيَةِ. [رَاجِعٌ : ٣٣٤١]

(٤) بَابُ «وَلَقَدْ صَبَّحُوكُمْ بِكَرَّةً عَذَابًا» مُسْتَقِرٌ [٢٧]، فَدُوْلُوا عَذَابًا وَنُذِرُوا [١٩] [٣٩-٣٨]

٤٨٧٣ - حَدَّثَنَا مُحَمَّدٌ : حَدَّثَنَا عَنْدَرٌ : حَدَّثَنَا شَعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَا «فَهَلْ مِنْ مُذَكَّرٍ». [رَاجِعٌ : ٣٣٤١] «وَلَقَدْ أَهْلَكَنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُذَكَّرٍ» [٥١].

٤٨٧٤ - حَدَّثَنَا يَحْيَى : حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ تَرِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ : قَرَأْتُ عَلَى النَّبِيِّ ﷺ «فَهَلْ مِنْ مُذَكَّرٍ» فَقَالَ النَّبِيُّ ﷺ «فَهَلْ مِنْ مُذَكَّرٍ». [رَاجِعٌ : ٣٣٤١] (٥) بَابُ قَوْلِهِ : «سَيِّئُهُمُ الْجُمُعُ» الآيَةِ [٤٥]

٤٨٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حُوَشَبٍ : حَدَّثَنَا عَبْدُ الْوَهَابِ حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَاسٍ .

none should worship You after today...” On that Abū Bakr held the Prophet ﷺ by the hand and said, “That is enough, O Allāh’s Messenger! You have appealed to your Lord too pressingly.” While the Prophet ﷺ was putting on his armour and then he went out, reciting :

“Their multitude will be put to flight, and they will show their backs.” (V.54:45)

وَحَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، عَنْ وُهَيْبٍ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ فِي قُبَّةِ يَوْمَ بَدْرٍ: «اللَّهُمَّ إِنِّي أَشْدُكُ عَهْدَكَ وَرَعْدَكَ، اللَّهُمَّ إِنِّي شَا لَا تَعْبُدْ بَعْدَ الْيَوْمِ». فَأَخَذَ أَبُو بَكْرَ يَتَّهِدُ فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، الْحَجَّتَ عَلَى رَبِّكَ، وَهُوَ يَتَبَّغُ فِي الدُّرْعِ، فَخَرَجَ وَهُوَ يَقُولُ: «سَيِّئَتْ لِلْجَمْعِ وَيُؤْلَمُ الظَّبَرُ» [١]. [راجع: ٢٩١٥]

(6) CHAPTER. The Statement of Allāh : نَعَمَى
“Nay, but the Hour is their appointed time
(for their full recompense), and the Hour
will be more grievous and more bitter.”
(V.54:46)

4876. Narrated Yūsuf bin Māhak : I was in the house of ‘Aishah, Mother of the believers. She said, “This revelation :

‘Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.’ (V.54:45) was revealed to Muhammad ﷺ at Makkah while I was a playful little girl.”

(٦) بَابَ قَوْلِهِ: «كِلَ الْسَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَنْ وَأَمْرُ» [٤٦]
يَغْنِي مِنَ الْمَرَأَةِ.

٤٨٧٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جُرَيْجَ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي يُوسُفُ بْنُ مَاهِكَ قَالَ: إِنِّي عِنْدَ عَاشَةَ أُمَّ الْمُؤْمِنِينَ قَالَتْ: لَقَدْ أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ بِسْكَةً وَلَتَيْ لِجَارِيَةً الْعَبْ «كِلَ الْسَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَنْ وَأَمْرُ» [١]. [انظر: ٤٩٩٣]

٤٨٧٧ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ وَهُوَ فِي قُبَّةِ لَهُ يَوْمَ بَدْرٍ: «أَنْشُدُكَ عَهْدَكَ

: رَضِيَ اللَّهُ عَنْهُمَا While in his tent on the day of the battle of Badr, the Prophet ﷺ said, “O Allāh! I request You (to fulfil) Your Promise and Your Covenant. O Allāh! If You will that none should worship You after today...”

On that, Abū Bakr held the Prophet ﷺ by the hand and said, “That is enough, O Allāh’s Messenger! You have appealed to your Lord too pressingly.” The Prophet ﷺ was wearing his armour and then he went out reciting :

“Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.” (V.54:45,46)

وَوَعْنَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُفْعِلْ بَعْدَ
الْيَوْمِ أَبَدًا». فَأَخَذَ أَبُو بَكْرَ يَبْدِئُ
وَقَالَ: حَسْبُكَ يَا رَسُولَ اللهِ، فَقَدْ
الْحَسْنَةِ عَلَى رَبِّكَ، وَهُوَ فِي الدُّرُجِ.
فَخَرَجَ وَهُوَ يَقُولُ: «سَيِّئَتْ لِلْجَنَاحِ
وَبِرُّؤْنَ الظَّبْرِ^(١)، بِلِ السَّاعَةِ مَوْعِدُهُمْ
وَالسَّاعَةُ أَدْهَى وَأَمْرَّ^(٢)». [راجع:
٢٩١٥]

(55) SŪRAT AR-RĀHMĀN (The Most Gracious)

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

(٥٥) سورة الرَّحْمَن

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وقال مُجاهد: «جُحْشِبَان»
كُحْشِبَان الرَّحْمَنِ. وقال غيره:
«وَأَقِمُوا الْوَزْنَ»، يُرِيدُ لِسَانَ
الْعِزَّانِ. و«الْعَصْفُ»: يَقْلُ الزَّرْعَ إِذَا
قُطِعَ مِنْهُ شَيْءٌ قَبْلَ أَنْ يُنْرِكَ فَذَلِكَ
الْعَصْفُ. وَالرَّيْحَانُ فِي كَلَامِ الْعَرَبِ
الْسَّرْزُقُ. «وَالرَّيْحَانُ» رِزْقُهُ.
«وَالْمَلَكُ»: الَّذِي يُؤْكِلُ مِنْهُ. وقال
بَغْضُهُمْ: و«الْعَصْفُ» يُرِيدُ الْمَأْكُولَ
مِنَ الْحَبَّ. «وَالرَّيْحَانُ»: الْأَصْبِحُ
الَّذِي لَمْ يُؤْكَلْ. وقال غيره:
«الْعَصْفُ» ورُقُ الْجِنَّةَ. وقال
الضَّحَاكُ: «الْعَصْفُ»: التَّبَنُّ. وقال
أَبُو مَالِكٍ: «الْعَصْفُ»: أَوْلُ مَا
يَتَبَثُّ، تُسَمِّيهِ الْبَطْ هُبُورًا. وقال

مجاهد: «العَصِيفُ»: وَرَقُ الْجَنْطَة،
وَالْمَحَانُ: الرِّزْقُ. والما رجُ:
 اللَّهَبُ الْأَضْفَرُ وَالْأَخْضَرُ الَّذِي يَغْلُبُ
 النَّارَ إِذَا أُوْقِدَتْ. وَقَالَ بَعْضُهُمْ عَنْ
مجاهد: «رَبُّ الْمُتَرَفِّقِينَ»: لِلشَّمْسِ فِي
 الشَّتَاءِ مَتْرِقُ، وَمَشْرِقُ فِي الصَّيفِ.
وَرَبُّ الْمُغَرِّبِينَ»: مَغْرِبُهَا فِي الشَّتَاءِ
 وَالصَّيفِ. «لَا يَعْيَانُ»: لَا
 يَخْتَلِطُانِ . **«الْمُشَاتُ»:** مَا رُفِعَ قَلْعَة
 مِنَ السُّفْنِ، فَأَمَا مَا لَمْ يُرْفَعْ قَلْعَة
 فَلَئِنْسِ بِمُنْشَاتِ . وَقَالَ مجاهد:
 كَالْفَخَارِ كَمَا يُضْنَعُ الْفَخَارُ
وَنَحَاسُ»: النَّحَاسُ الصَّفْرُ يُصْبَتُ
 عَلَى رُؤُسِهِمْ، يُعَذَّبُونَ بِهِ . **«خَافَ مَقَامَ**
رَبِّهِ»: يَهُمُّ بِالْمَعْصِيَةِ فَيَذْكُرُ اللَّهَ عَزَّ
 وَجَلَّ فِيَّرُكُها . (الشَّوَاظُ لَهُبُّ مِنْ
 نَارٍ) وَقَالَ مجاهد: **«مَدْعَاتَانِي»**:
 سَوْدَاوَانِ مِنَ الرَّبِّيِّ . **«صَلَصَلٌ»:**
 طَيْنٌ خُلْطٌ بِرَمْلٍ فَصَلَصَلٌ كَمَا
 يُصَلَصَلُ الْفَخَارُ: وَيُقَالُ: مُتَنَّ،
 يُرِيدُونَ بِهِ: صَلَّ، يُقَالُ: صَلَصَالٌ،
 كَمَا يُقَالُ: صَرَّ الْبَابُ، عِنْدَ
 الإِغْلَاقِ، وَصَرَصَرَ مِثْلُ كَبَّبَتِهِ، يَعْنِي
 كَبَّبَتِهِ . **«فِيهَا ثَكَّةٌ وَفَلَّ وَرَبَانٌ»**:
 قَالَ بَعْضُهُمْ: لَيْسَ الرُّمَانُ وَالنَّخْلُ
 بِالْفَاكِهَةِ، وَأَمَا الْعَرَبُ فَإِنَّهَا تَعْدُهُمَا
 فَاكِهَةَ كَمْوَلَهُ عَزَّ وَجَلَّ: **«خَنْفَظُوا عَلَى**
الْفَسَلَوَاتِ وَالْفَسَلَوَةِ الْوَسْطَلِ» فَأَمْرَهُمْ

بالمُحَافَّةِ عَلَى كُلِّ الْصَّلَوَاتِ، ثُمَّ أَعَادَ الْعَصْرَ تَشْدِيداً لَهَا كَمَا أُعِيدَ النَّخْلُ وَالرُّمَانُ، وَمِثْلُهَا 『أَلَّا تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنِ فِي السَّمَاوَاتِ وَمَنِ فِي الْأَرْضِ』 ثُمَّ قَالَ: 『وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ』 وَقَدْ ذَكَرُهُمْ فِي أَوَّلِ قَوْلِهِ: 『مَنِ فِي السَّمَاوَاتِ وَمَنِ فِي الْأَرْضِ』 وَقَالَ غَيْرُهُ: 『أَفَنَاهُ』: أَغْصَانٍ. 『وَجَنِيَ الْجَنَّتَيْنِ دَانِ』: مَا يُجْتَنِي فَرِيَتْ. وَقَالَ الْحَسْنُ: 『نَبَأَيَ مَا لَاءُ』: نَعَمْهُ، وَقَالَ قَتَادَةُ: 『رِتَكَانَا نَكَدَانِ』: يَعْنِي الْجِنَّ وَالإِنْسَنُ. وَقَالَ أَبُو الدَّرْدَاءِ: 『كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ』: يَعْفُرُ ذَبَاباً وَيُكْشِفُ كَزْبَاً، وَيَرْفَعُ قَوْمًا وَيَقْطَعُ آخَرِينَ. وَقَالَ ابْنُ عَبَّاسٍ: 『بَرْجٌ』: حَاجِرٌ. الْأَنَامُ: السَّخْلُ. 『ضَنَاخَتَانِ』: فِيَاضَانِ. 『ذُو الْجَلَلِ』: الْعَظَمَةُ. وَقَالَ غَيْرُهُ: 『مَارِجٌ』: خَالِصٌ مِنَ النَّارِ، يُقَالُ: مَرَحَ الْأَمِيرُ رَعِيَّتُهُ إِذَا خَلَّاهُمْ يَعْدُو بَعْضُهُمْ عَلَى بَعْضٍ. مَرَحَ أَمْرُ النَّاسِ. 『مَرِيجٌ』: مُلْتَسِّ. 『مَرَجٌ』: اخْتَلَطَ مِنْ مَرَجْتَ دَابَّتَكَ: تَرَكْتَهَا. 『سَفَرْجٌ لَكُمْ』: سَحَابِسُكُمْ، لَا يَشْغُلُهُ شَيْءٌ عَنْ شَيْءٍ وَهُوَ مَعْرُوفٌ فِي كَلَامِ الْعَرَبِ. يُقَالُ: لَا تَقْرَأَنَّ لَكَ، وَمَا يِهِ شُعْلٌ يَقُولُ: لَا حُذْنَكَ عَلَى غَرَبَتِكَ.

(1) CHAPTER. The Statement of Allāh: نَمَائِي
“And besides these two, there are two other gardens (i.e., in Paradise).” (V.55:62)

4878. Narrated ‘Abdullāh bin Qais: Allāh’s Messenger ﷺ said, “Two gardens of silver, their utensils and whatever is in them, and two other gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the ‘Adn Paradise from seeing their Lord except the curtain of Majesty over His Face.”

(2) CHAPTER. “Hūr (beautiful fair females) guarded in pavilions.” (V.55:72)

4879. Narrated ‘Abdullāh bin Qais: Allāh’s Messenger ﷺ said, “In Paradise there is a pavilion made of a single hollow pearl, sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them.

(١) بَابُ قَوْلِهِ: «وَمِنْ دُونِهَا
جَنَّاتَانِ» [٦٢] ﴿٤٨٧٨﴾

٤٨٧٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي
الْأَسْوَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزَ بْنُ عَبْدِ
الصَّمَدِ الْعَمَيْ: حَدَّثَنَا أَبُو عِمْرَانَ
الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللهِ بْنِ
قَيْمِينَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ
قَالَ: «جَنَّاتٌ مِّنْ فَضْلَةِ آتَيْتُهُما وَمَا
فِيهِما، وَجَنَّاتٌ مِّنْ ذَهَبٍ آتَيْتُهُما وَمَا
فِيهِما، وَمَا يَعْنَى الْقَوْمُ وَيَعْنَى أَنْ يَظْرُوا
إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الْكَبِيرِ عَلَى وَجْهِهِ
فِي جَنَّةِ عَدْنِ». [انظر: ٤٨٨٠، ٧٤٤٤]

(٢) بَابُ «حُرُّ مَقْصُورَتِ» فِي
الْكَيْمَاءِ [٧٢] ﴿٤٨٧٩﴾

وَقَالَ ابْنُ عَبَّاسٍ: «حُرُّ»: سُودَ
الْحَدَقِ. وَقَالَ مُجَاهِدٌ:
«مَقْصُورَتِ»: مَحْبُوسَاتٍ، قُصْرَ
طَرْفُهُنَّ وَأَنْفُسُهُنَّ عَلَى أَرْوَاجِهِنَّ.
«قَصَرَتِ»: لَا يَعْنِيْ عَيْرَ أَرْوَاجِهِنَّ.

٤٨٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ المُشْنِي
حَدَّثَنَا عَبْدُ الْعَزِيزَ بْنُ عَبْدِ الصَّمَدِ:
حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِيهِ
بَكْرِ بْنِ عَبْدِ اللهِ بْنِ قَيْمِينَ، عَنْ أَبِيهِ:
أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ
خَيْمَةً مِّنْ لُؤْلُؤَةِ مُجَوَّفَةٍ عَرَضُهَا سِتُّونَ
مِيلًا فِي كُلِّ زَاوِيَّةٍ مِّنْهَا أَهْلٌ مَا يَرَوْنَ
الآخَرِينَ، يَطْلُوْفُ عَلَيْهِمُ الْمُؤْمِنُونَ».

[راجع: ٣٢٤٣]

4880. And there are two gardens of silver, their utensils and whatever is in them; and two gardens of so-and-so (i.e. of gold) their utensils and whatever is in them, and nothing will prevent the people who will be in the 'A'dn Paradise from seeing their Lord except the curtain of Majesty over His Face."

٤٨٨٠ - «وَجَنَّتَانِ مِنْ فِضَّةٍ
آتَيْتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ كَذَّا
آتَيْتُهُمَا وَمَا فِيهِمَا. وَمَا بَيْنَ الْقَوْمَ
وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءً
الْكَبِيرِ عَلَى وُجُوهِهِ فِي جَهَنَّمِ عَذَابٍ».

[راجع: ٤٨٧٨]

(56) SŪRAT AL-WĀQI'AH (The Event)

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

٥٦) سورة الواقعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿رُبَّت﴾:
زُلْزَلٌ. ﴿وَسَتَ﴾: فُتَّتْ، لَثَّتْ كَمَا
يُلَّتُ السَّوْيِقُ. المَخْضُودُ: لَا شَوْكَ
لَهُ. ﴿مَنْصُور﴾: الْمَوْزُ، وَالْعُرْبُ:
الْمُحَبَّبُ إِلَى أَزْوَاجِهِنَّ. ﴿فَلَهُ﴾:
أُمَّةٌ. ﴿يَخْتَم﴾: دُخَانٌ أَسْوَدٌ.
﴿يَصْرُونَ﴾: يَدِيمُونَ. ﴿الْلَّبِير﴾: الْإِبْلُ
الظَّمَاءُ. ﴿لَغَرْمُونَ﴾: لَمُلْزَمُونَ.
﴿فَرْفَحُ﴾: جَهَنَّمَ وَرَخَاءُ. ﴿وَرِخَانٌ﴾:
الرَّزْقُ. ﴿وَنَتَشَكَّمُ فِي مَا لَا تَعْلَمُونَ﴾:
أَيْ فِي أَيِّ خَلْقٍ نَشَاءُ. وَقَالَ غَيْرُهُ:
﴿تَفَكَّهُونَ﴾: تَعْجَبُونَ. ﴿عُرَّ﴾ مُقْلَمَةٌ
وَاحِدُهَا عَرُوبٌ مِثْلُ صَبُورٍ وَصُبْرٍ،
يُسَمِّيهَا أَهْلُ مَكَّةَ الْعَرَبَةَ، وَأَهْلُ
الْمَدِينَةَ الْغَيْنِيَّةَ، وَأَهْلُ الْعَرَاقِ
الشَّكَلَةَ، وَقَالَ فِي: ﴿خَافَّةً﴾ لِقَوْمٍ
إِلَى النَّارِ، وَ﴿رَافِعَةً﴾ إِلَى الْجَنَّةِ.

﴿مَوْضِيَّة﴾: مَنْسُوجَة، وَمِنْهُ وَضِيَّنَ النَّافَقَة. وَالْكُوبُ: لَا آذَانَ لَهُ وَلَا عُرْوَة. وَالْأَبَارِيقُ: ذَوَاتُ الْآذَانِ وَالْعُرَى. ﴿مَسْكُوب﴾: جَارٍ. ﴿وَفُوشٌ مَرْفُوعَة﴾^(٣): بَعْضُهَا فَوْقَ بَعْضٍ. ﴿مَتَّفَقَ﴾: مُتَمَّتِعَينَ. ﴿مَدِينَة﴾: مَحَاسِبَيْنَ ﴿مَا تُنَزَّل﴾: هِيَ الْتَّفَلَةُ فِي أَرْحَامِ النِّسَاءِ. ﴿لِلْمُقْبَلِينَ﴾: لِلْمُسَافِرِينَ، وَالْقَيْءُ: الْفَقْرُ. ﴿يَمْوَقِعُ الْجُهُورِ﴾: يُمْحَكُمُ الْقُرْآنُ، وَيُقَالُ: بِمَسْقِطِ النُّجُومِ: إِذَا سَقَطَنَ، وَمَوْقِعُ وَمَوْقِعٌ وَاحِدٌ. ﴿مَدِينَة﴾: مَكَذِّبُونَ، مِثْلُ ﴿لَوْ تَدْهُنْ يَذْهُنَ﴾. ﴿مَسْلَةَ لَكَ﴾: أَيْ مُسْلَمٌ لَكَ إِنَّكَ مِنْ أَصْحَابِ الْيَوْمِينِ، وَالْغَيْثَ إِنَّ وَهُوَ مَعْنَاهَا كَمَا تَقُولُ: أَنْتَ مُصَدِّقٌ مُسَافِرٌ عَنْ قَلِيلٍ، إِذَا كَانَ قَدْ قَالَ: إِنِّي مُسَافِرٌ عَنْ قَلِيلٍ، وَقَدْ يَكُونُ كَالْدُعَاءِ لَهُ كَفَرُكَ: فَسَقِيَّاً مِنَ الرَّجَالِ، إِنَّ رَفْعَتِ السَّلَامُ فَهُوَ مِنَ الدُّعَاءِ. ﴿تُوْرُونَ﴾: تَسْتَخِرُ جُنُونَ، أَوْزَيْتُ: أَزَدَتُ. ﴿لِيَقْتُلُوكُمْ﴾: بَاطِلًا. ﴿تَأْمِيَّا﴾: كَذِبًا.

(١) بَابُ قَوْلِهِ: ﴿وَظَلَّ مَدْبُور﴾^(٤)

[٣٠]

(1) CHAPTER. The Statement of Allāh : تَعَالَى
“And in shade long extended.” (V.56:30)

4881. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “In Paradise there is a tree which is so huge that a rider can travel in its shade for one hundred years without crossing it; and if you wish, you can recite:

٤٨٨١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

'And in shade long extended.'” (V.56:30)

يَئِلُّعُ بِهِ التَّبَّىءُ قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةً عَامٍ لَا يَقْطَعُهَا، وَأَفْرَوْا إِنْ شَتَّمْ ﴿وَظَلَّ مَدْوِيًّا﴾». [٣٢٥٢]. [راجع: ٢٠]

(57) SŪRAT AL-HADĪD (The Iron)

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

No *Ahadīth* are mentioned here.

(٥٧) سورة الحديد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ مُجَاهِدٌ: ﴿جَعَلَكُمْ مُسْتَعْلِمِينَ﴾: مُعَمَّرِينَ فِيهِ. ﴿مِنَ الظُّلْمَتِ إِلَى النُّورِ﴾: مِنَ الصَّلَالَةِ إِلَى الْهُدَى. ﴿فِيهِ أَبْشِرُ شَدِيدٌ وَمَنْفَعُ لِلنَّاسِ﴾: جُنَاحٌ وَسِلَاحٌ. ﴿مَؤْلَكُمْ﴾: أُولَى بِكُمْ. ﴿لَلَا يَعْلَمُ أَهْلُ الْكِتَابِ﴾: لِيَعْلَمَ أَهْلُ الْكِتَابِ، يُقَالُ: ﴿وَالظَّاهِرُ﴾ عَلَى كُلِّ شَيْءٍ عِلْمًا، ﴿وَالبَاطِنُ﴾ كُلُّ شَيْءٍ عِلْمًا، ﴿أَنْظُرُونَا﴾: انتظرونا.

(58) SŪRAT AL-MUJĀDILAH (The Women who disputes)

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

(٥٨) سورة المجادلة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿جَاهَدُونَ﴾: يُشَافِعُونَ اللَّهَ. ﴿كَفَرُوا﴾: أَخْرَجُوا مِنَ الْخُزْنِ. ﴿أَسْتَعْوَدُ﴾: غَلَبَ.

(59) SŪRAT AL-HASHR
(The Gathering)

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

(1) CHAPTER.

سورة الحشر (٥٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

: بَابٌ :

﴿الْجَلَاء﴾ الْأَخْرَاجُ مِنْ أَرْضِ إِلَى

أَرْضٍ

٤٨٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

الرَّحِيمِ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ:

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو شِرٍّ، عَنْ

سَعِيدِ بْنِ جَبَّابِرَةَ قَالَ: قُلْتُ لِابْنِ

عَبَّاسِ: سُورَةُ التَّوْبَةِ؟ قَالَ: التَّوْبَةُ

هِيَ الْفَاضِحَةُ مَا زَالَتْ تَنْزَلُ: وَمِنْهُمْ

وَمِنْهُمْ حَتَّى ظَنُوا أَنَّهَا لَمْ تُنْزَقْ أَحَدًا

وَمِنْهُمْ إِلَّا ذَكَرَ فِيهَا. قَالَ: قُلْتُ:

سُورَةُ الْأَنْفَالِ؟ قَالَ: نَزَّلْتُ فِي بَدْرٍ.

قَالَ: قُلْتُ: سُورَةُ الْحَشْرِ؟ قَالَ:

نَزَّلْتُ فِي بَنِي النَّضِيرِ. [رَاجِع: ٤٠٢٩]

٤٨٨٣ - حَدَّثَنَا الْحَسَنُ بْنُ

مُدْرِكٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ:

أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي يُشَرِّ، عَنْ

سَعِيدٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسِ رَضِيَ

اللَّهُ عَنْهُمَا: سُورَةُ الْحَشْرِ؟ قَالَ: قُلْ:

سُورَةُ بَنِي الْنَّضِيرِ. [رَاجِع: ٤٠٢٩]

(٢) بَابُ قَوْلِهِ: ﴿مَا فَطَعْتُمْ مِنْ

لِسْنَتِهِ﴾ [٥] نَخْلَةٌ مَا لَمْ تَكُنْ عَجْوَةً أَوْ

بَرْيَةً،

4883. Narrated Sa‘id: I asked Ibn ‘Abbās about Sūrat Al-Hashr. He replied, “Say Sūrat An-Nadīr.”

(2) CHAPTER. The Statement of Allāh: ﴿مَا فَطَعْتُمْ مِنْ لِسْنَتِهِ﴾ [٥] نَخْلَةٌ مَا لَمْ تَكُنْ عَجْوَةً أَوْ بَرْيَةً،

(1) (H. 4882) Banī An-Nadīr was a Jewish tribe in Al-Madīna.

4884. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا 'Allāh's Messenger ﷺ burnt and cut down the palm-trees of Bani An-Nadīr which were at Al-Buwaira (a place near Al-Madīna). Thereupon Allāh تَعَالَى revealed :

"What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allāh, and in order that He might disgrace *Al-Fāsiqūn* (the rebellious, disobedient to Allāh)." (V.59:5).

(3) CHAPTER. The Statement of Allāh : "What Allāh gave as booty (*Fai'*) to His Messenger ﷺ..." (V.59:7)

4885. Narrated 'Umar رَضِيَ اللَّهُ عَنْهُ : The properties of Bani An-Nadīr were among the booty that Allāh gave to His Messenger ﷺ; such booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allāh's Messenger ﷺ only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allāh's Cause.

(4) CHAPTER. "And whatsoever the Messenger (Muhammad ﷺ) gives you take it..." (V.59:7)

4886. Narrated 'Alqama : 'Abdullāh (bin Mas'ūd) said, "Allāh curses those ladies who practise tattooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces (except the beard and moustache)

٤٨٨٤ - حَدَّثَنَا قَتْبَيْهُ : حَدَّثَنَا

لَيْثٌ، عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ حَرَقَ نَخْلَ بَنِي التَّضِيرِ وَقَطَعَ وَهِيَ الْبُوْرَةُ، فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ مَا قَطَعَشَ مِنْ لِسَانَةِ أَوْ تَرَكَمُوهَا فَإِيمَةً عَلَى أُمُولِهَا فَيَذَنْ أَللَّهُ وَلِيُخْرِي الْفَسِيقِينَ ﴿٥﴾ . [راجع: ٢٣٢٦]

(٣) بَابٌ : «مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ»

[٧]

٤٨٨٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ

اللَّهِ : حَدَّثَنَا سُفِيَّانُ عَيْرَ مَرْأَةُ، عَنْ عَمْرُو، عَنْ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أُوْسِ بْنِ الْحَدَّاثَيْنِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَتْ أُمُوَالُ بَنِي التَّضِيرِ مَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ إِمَّا لَمْ يُوجِّفُ الْمُسْلِمُونَ عَلَيْهِ يَخْيَلُ وَلَا رِكَابٌ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً، يُنْفَقُ عَلَى أَهْلِهِ مِنْهَا نَفْقَةً سَنَتِهِ، ثُمَّ يَجْعَلُ مَا بَقَيَ فِي السِّلاحِ وَالْكُرَاعِ عُدَّةً فِي سَبِيلِ اللَّهِ . [راجع: ٢٩٠٤]

(٤) بَابٌ : «وَمَا أَنْتُمْ أَرْسُلُ فَحْذُوْهُ»

[٧]

٤٨٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ

يُوسُفَ : حَدَّثَنَا سُفِيَّانُ، عَنْ مَنْصُورِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ : لَعْنَ اللَّهِ الْوَاشِمَاتِ

and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allāh's Creation." His saying reached a lady from Bani Asad called Umm Ya'qūb who came (to 'Abdullāh) and said, "I have come to know that you have cursed such and such (ladies)?" He replied, "Why should I not curse these whom Allāh's Messenger ﷺ has cursed and who are (cursed) in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but I did not find in it what you say." He said, "Verily, if you have read it (i.e., the Qur'ān), you have found it. Didn't you read:

'...And whatsoever the Messenger (Muhammad ﷺ) gives you take it and whatsoever he forbids you, you abstain (from it)...'" (V.59:7)

She replied "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." She said, "But I see your wife doing these things!" He said, "Go and take a look at her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."⁽¹⁾

4887. Narrated 'Abdullāh (bin Mus'ūd) رضي الله عنه: Allāh's Messenger ﷺ has cursed the lady who uses false hair.

والموَشَّماتِ، والمُتَنَمَّصَاتِ
والمُتَنَلَّجَاتِ لِلْحُسْنِ، الْمُعَيَّرَاتِ خَلْقَ
اللَّهِ، فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ
يُقَالُ لَهَا: أُمُّ يَغْفُوبَ، فَجَاءَتْ
فَقَالَتْ: إِنَّهُ بَلَغَنِي أَنَّكَ لَعَنْتَ كَيْنَتَ
وَكَيْنَتْ، فَقَالَ: وَمَا لِي لَا لَعَنْ مَنْ
لَعَنَ رَسُولُ اللَّهِ ﷺ وَمَنْ هُوَ فِي
إِكَابِ اللَّهِ؟ فَقَالَتْ: لَقَدْ فَرَأَتْ مَا بَيْنَ
اللَّوْحَيْنِ فَمَا وَجَدْتُ فِيهِ مَا تَقُولُ.
فَقَالَ: لَئِنْ كُنْتِ قَرَأَيْتِ لِقَدْ وَجَدْتِي،
أَمَا قَرَأْتِ **﴿وَمَا أَنْتُمْ بِرَسُولِي فَخُلُودٌ**
وَمَا نَهَنْتُكُمْ عَنَهُ فَانْهَوْا﴾ قَالَتْ: بَلِي،
قَالَ: فَإِنَّهُ قَدْ نَهَى عَنَهُ، قَالَتْ: فَإِنِّي
أَرَى أَهْلَكَ يَفْعَلُونَهُ، قَالَ: فَادْهَمِي
فَانْظُرِي. فَدَهَبَتْ فَنَظَرَتْ فَلَمْ تَرِ مِنْ
حاجَتِهَا شَيْئًا. فَقَالَ: لَوْ كَانَتْ كَذَلِكَ
مَا جَاءَعْتُهَا. [انظر: ٤٨٨٧، ٤٨٨١، ٥٩٣٩،
٥٩٤٢، ٥٩٤٣]

٤٨٨٧ - حَدَثَنَا عَلَيْهِ: حَدَثَنَا عَبْدُ
الرَّحْمَنِ، عَنْ سُفْيَانَ قَالَ: ذَكَرْتُ
لِعَبْدِ الرَّحْمَنِ ابْنِ عَابِرٍ حَدِيثَ
مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،
عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَعَنَ
رَسُولِ اللَّهِ ﷺ الْوَاصِلَةَ فَقَالَ: سَمِعْتُ
مِنْ امْرَأَةٍ يُقَالُ لَهَا: أُمُّ يَغْفُوبَ، عَنْ
عَبْدِ اللَّهِ مِثْلَ حَدِيثِ مَنْصُورٍ. [راجع:
٤٨٨٦]

(1) (H. 4886) i.e., I would divorce her.

(5) CHAPTER. “And (it is also for) those who, before them, had homes (in Al-Madīna) and had adopted the Faith...” (V.59:9)

4888. Narrated ‘Umar رَضِيَ اللَّهُ عَنْهُ: I recommend that my successor should take care of, and secure the rights of the early emigrants; and I also advise my successor to be kind to the *Anṣār* who had homes (in Al-Madīna) and had adopted the Faith before the Prophet ﷺ emigrated to them, and to accept the good from their good ones and excuse their wrongdoers.

(٥) بَابُ ﴿وَالَّذِينَ تَبَوَّءُ الدَّارَ وَأَلْبَمَنَ﴾ [٩]

٤٨٨٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ: حَدَّثَنَا أَبُو بَكْرٍ يَعْنِي ابْنَ عَيَّاشَ، عَنْ حُصَيْنٍ، عَنْ عَمِّرُو بْنِ مَيْمُونَ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَوْصِي الْخَلِيفَةَ بِالْمَهَاجِرِينَ الْأُولَئِينَ أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأَوْصَى الْخَلِيفَةَ بِالْأُنصَارِ الَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَلِيلٍ أَنْ يُهَاجِرَ النَّبِيُّ ﷺ أَنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ وَيَغْفُرَ عَنْ مُسِيِّبِهِمْ.

[راجع: ١٣٩٢]

(6) CHAPTER. The Statement of Allāh تَعَالَى: “...And give them (emigrants) preference over themselves...” (V.59:9)

(٦) بَابُ قَوْلِهِ: ﴿وَتَفَرَّوْنَ عَلَىٰ أَنْفُسِهِمْ﴾ الآية [٩]

الْخَاصَّةُ: الْفَاقَةُ.
﴿الْمُفْلِحُونَ﴾: الْفَائِزُونَ بِالْخُلُودِ.
وَالْفَلَاحُ: الْبَقَاءُ. حَيَّ عَلَى الْفَلَاحِ:
عَجْلٌ. وَقَالَ الْحَسَنُ: ﴿حَاجَةً﴾:
حَسَداً.

4889. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: A man came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! I am suffering from fatigue and hunger.” The Prophet ﷺ sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allāh’s Messenger ﷺ said (to his Companions), “Isn’t there anybody who can entertain this man tonight so that Allāh may be Merciful to him?” An *Anṣārī* man got up and said, “I (will entertain him), O Allāh’s Messenger!” So, he went to

٤٨٨٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنَ كَثِيرٍ: حَدَّثَنَا أَبُو أَسَمَةَ: حَدَّثَنَا فُضِيلُ ابْنُ عَزْوَانَ: حَدَّثَنَا أَبُو حَازِمَ الْأَشْجَعِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَصَابَتِي الْجَهْدُ. فَأَرْسَلَ إِلَيْهِ نِسَائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئاً، فَقَالَ رَسُولُ اللَّهِ ﷺ:

his wife and said to her, "This is the guest of Allāh's Messenger, so do not keep anything away from him." She said, "By Allāh, I have nothing but the children's food." He said, "When the children ask for their dinner, put them to sleep and put out the light; we shall not take our meals tonight." She did so. In the morning the *Anṣārī* man went to Allāh's Messenger ﷺ who said, "Allāh عَزَّ وَجَلَّ was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)." Then Allāh revealed:

"...And give them (emigrants) preference over themselves, even though they were in need of that..." (V.59:9)

﴿أَلَا رَجُلٌ يُضِيقُهُ هُنْوَ الَّذِي يَرْحَمُهُ اللَّهُ؟﴾ فَقَامَ رَجُلٌ مِّنَ الْأَنْصَارِ فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ، فَذَهَبَ إِلَى أَهْلِهِ فَقَالَ لِمَرْأَتِهِ: ضَيْفُ رَسُولِ اللَّهِ عَزَّ وَجَلَّ لَا تَدْخِرِيهِ شَيْئًا. قَالَتْ: وَاللَّهِ مَا عَنِي إِلَّا قُوتُ الصَّبَّيْةَ، قَالَ: إِنَّمَا أَرَادَ الصَّبَّيْةُ الْعَشَاءَ فَتَوَمِّهِمْ وَتَعَانِي فَأَطْفَنَنِي السَّرَّاجُ. وَنَظَرَوْيِ بُطُولَنَا الْلَّيلَةَ فَفَعَلَتْ. ثُمَّ غَدَ الرَّجُلُ عَلَى رَسُولِ اللَّهِ عَزَّ وَجَلَّ، أَوْ ضَحَكَ مِنْ فُلَانَ وَفُلَانَةَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَيُؤْتِشُرُونَ عَلَى نَفْسِهِمْ وَلَوْ كَانَ كَانَ بِهِمْ حَصَاصَةً﴾.

[راجع: ٣٧٩٨]

(60) SŪRAT AL-MUMTAHANAH (The Women to be Examined)

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

٦٠) سورة المتشنة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿لَا تَجْعَلُنَا فِتْنَةً﴾: لَا تُعذِّبُنَا بِأَيْدِيهِمْ فَيُقُولُونَ: لَوْ كَانَ هُولَاءِ عَلَى الْحَقِّ مَا أَصَابُهُمْ هَذَا. ﴿يَعْصِمُ الْكُوَافِر﴾: أَمِيرُ أَصْحَابِ الْتَّبَيِّنَ بِفَرَاقِ نِسَائِهِمْ كُنَّ كَوَافِرَ بِمَكَّةَ.

(١) بَابٌ ﴿لَا تَنْعِذُوا عَدُوِّي وَعَدُوِّكُمْ أَزْلِيَّة﴾ [١]

(1) CHAPTER. "(O you who believe!) Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends..."
(V.60:1)

4890. Narrated 'Ali: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ sent me along with Az-Zubair and Al-Miqdād and said, "Proceed till you reach a place called Raudat-Khākh where there is a lady travelling in a *Howdah* on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Raudat-Khākh, and behold, we saw the lady and said (to her), "Take out the letter!" She said, "I have no letter with me." We said, "Either you take out the letter or we will strip you of your clothes (to search for the letter)." So, she took the letter out of her hair braid. We brought the letter to the Prophet ﷺ, and behold, it was addressed by Hātib bin Abī Balta'a to some *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) at Makkah, informing them of some of the plans and affairs of the Prophet ﷺ. The Prophet ﷺ said, "What is this, O Hātib?" Hātib replied, "Dō not be hasty with me, O Allāh's Messenger! I am an *Anṣārī* man and do not belong to them (*Quraish* infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Makkah. So, to compensate for not having blood relation with them, I intended to do them some favour so that they might protect my relatives (at Makkah), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet ﷺ then said (to his Companions), "He (Hātib) has told you the truth." 'Umar said, "O Allāh's Messenger! Allow me to chop his head off?" The Prophet ﷺ said, "He is one of those who witnessed (fought in) the battle of Badr, and what do you know, perhaps Allāh looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I

٤٨٩٠ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا سُفِيَّانُ : حَدَّثَنَا عُمَرُ بْنُ دِينَارٍ قَالَ : حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ : أَنَّهُ سَمِعَ عَبْيَدَ اللَّهِ بْنَ أَبِي رَافِعٍ كَاتِبَ عَلِيٍّ يَقُولُ : سَمِعْتُ عَلَيْتَا رَضِيَ اللَّهُ عَنْهُ يَقُولُ : بَعْثَتِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزَّيْرُ وَالْمَقْدَادَ فَقَالَ : «اَنْطَلَقُوا حَتَّى تَأْتُو رَوْضَةَ خَاخَ ، فَإِنَّ بِهَا ظِعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا». فَذَهَبْنَا تَعَادِي بِنَا خَيلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا تَحْنُّ بِالظِّعِينَةِ فَقُلْنَا : أَخْرُجِي الْكِتَابَ ، فَقَالَتْ : مَا مَعِيْ مِنْ كِتَابَ ، فَقُلْنَا : لَتَخْرِجِنَّ الْكِتَابَ أَوْ لَتَنْلَعِيَنَّ الشَّيْبَ . فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا ، فَأَتَيْنَا يَهِ النَّبِيِّ ﷺ فَإِذَا فِيهِ : مَنْ حَاطَبَ ابْنَ أَبِي بَلْتَعَةَ إِلَى أَنَّا يَسِّرْنَا مِنَ الْمُشْرِكِينَ مِنْ بِمَكَّةَ يُخْبِرُهُمْ بِيَعْصِيْ أَمْرَ النَّبِيِّ ﷺ . فَقَالَ النَّبِيُّ ﷺ : «مَا هَذَا يَا حَاطِبُ؟» قَالَ : لَا تَنْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ امْرَأَ مِنْ قَرْبَيْشَ وَلَمْ أَكُنْ مِنْ أَنْفُسِهِمْ ، وَكَانَ مِنْ مَعْكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيْهِمْ وَأَمْوَالِهِمْ بِمَكَّةَ . فَأَخْبَيْتُ إِذْ فَاتَنِي مِنَ النَّسَبِ فِيهِمْ أَنْ أَضْطَبِعَ إِلَيْهِمْ يَدَا يَحْمُونَ قَرَابَتِي . وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي . فَقَالَ النَّبِيُّ ﷺ : «إِنَّهُ قَدْ صَدَقَكُمْ» ، فَقَالَ عُمَرُ : دَغْنِي يَا

have forgiven you.''" 'Amr, a subnarrator, said: This Verse was revealed about him (Hātib):

"O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends..." (V.60:1)

Narrated 'Ali: Sufyān was asked whether (the Verse), "Take not My enemies and your enemies..." was revealed in connection with Hātib. Sufyān replied, "This occurs only in the narration of the people. I memorized the *Hadīth* from 'Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself."

رسُولُ اللَّهِ فَاضْرَبَ عَنْهُ، قَالَ: «إِنَّهُ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ عَزَّ وَجَلَّ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: أَعْمَلُوا مَا شِئْتُمْ فَقَدْ غَرَثْتُ لَكُمْ». قَالَ عَمْرُو: وَنَزَّلْتُ فِيهِ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْجُودُوا عَدُوِّي وَعَدُوِّنِي﴾ قَالَ: لَا أَذْرِي الْآيَةُ فِي الْحَدِيثِ، أَوْ قَوْلُ عَمْرُو. [راجع: ٣٠٠٧]

حَدَّثَنَا عَلَيْهِ قَالَ: قِيلَ لِسُفْيَانَ فِي هَذَا، فَنَزَّلْتُ ﴿لَا تَنْجُودُوا عَدُوِّي وَعَدُوِّنِي﴾ الْآيَةَ. قَالَ سُفْيَانُ: هَذَا فِي حَدِيثِ النَّاسِ حَفْظُهُ مِنْ عَمْرُو، مَا تَرَكْتُ مِنْهُ حَرْفًا وَمَا أُرِيَ أَحَدًا حَفِظَهُ غَيْرِي.

(٢) بَابُ ﴿إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ﴾ [١٠]

(2) CHAPTER. The Statement of Allah تَعَالَى : "...When believing women come to you as emigrants..." (V.60:10)

4891. Narrated 'Urwa: 'Āishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, the wife of the Prophet ﷺ, said, "Allāh's Messenger ﷺ used to examine the believing women who emigrated to him in accordance with this Verse:

'O Prophet! When believing women come to you to give you the *Bai'a* (pledge) to you... (up to) ... Oft-Forgiving, Most Merciful.'" (V.60:12)

'Āishah said, "And if any of the believing women accepted the condition (assigned in the above mentioned Verse), Allāh's Messenger ﷺ would say to her, "I have accepted your *Bai'a*." He would only say that, for, by Allāh, his hand never touched any lady during that *Bai'a*. He did not receive their pledge except by saying, "I have accepted your *Bai'a* for that."

٤٨٩١ - حَدَّثَنِي إِسْحَاقُ: أَبْنَائَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شَهَابٍ، عَنْ عَمِّهِ أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُ مَنْ هَاجَرَ إِلَيْهِ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الْآيَةِ، يَقُولُ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبْيَعْنَكَ﴾ إِلَى قَوْلِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾. قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَمَنْ أَفَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ قَالَ لَهَا رَسُولُ اللَّهِ ﷺ: قَدْ بَايَعْتُكَ» كَلَامًا،

وَلَا وَاللَّهُ مَا مَسْتَ يَكُونُ يَدَ امْرأةٍ قَطْ
فِي الْمُبَايَةِ. مَا يُبَايِعُهُنَّ إِلَّا بِقَوْلِهِ:
«فَدَبَأْيَعْتُكَ عَلَى ذَلِكَ».

تَابَاعَهُ يُؤْتُسُ، وَمَعْمَرٌ، وَعَبْدُ
الرَّحْمَنِ ابْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ.
وَقَالَ إِسْحَاقُ بْنُ رَاشِدٍ، عَنِ
الزُّهْرِيِّ، عَنْ عُرْوَةَ وَعَمْرَةَ.

[راجع: ٢٧١٣]

(3) CHAPTER. “O Prophet! When believing women come to you to give you the *Bai'a* (pledge)...” (V.60:12)

4892. Narrated Umm 'Atiyya 'Uthmān b. 'Umar: We gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ and he recited to us:

“They will not associate anything in worship with Allāh,” and forbade us to bewail the dead. Thereupon a lady withdrew her hand [refrained from giving the *Bai'a* (pledge)] and said, “But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same over the dead relatives of hers)”. The Prophet ﷺ did not object to that, so she went and returned to the Prophet ﷺ and he accepted her *Bai'a*.

4893. Narrated Ibn 'Abbās regarding the Saying of Allāh:

“And they will not disobey you in any *Ma'rūf* (Islāmic Monotheism and all that which Islām ordains)...” (V.60:12)

That was one of the conditions which Allāh imposed on (the believing) women [who came to give the *Bai'a* (pledge) to the Prophet ﷺ].

4894. Narrated 'Ubāda b. Aṣ-Ṣāmit:

“While we were with the Prophet, he said, “Will you give me the *Bai'a* (pledge)

(٣) بَابُ «إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ» [١٢]

٤٨٩٢ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثٍ: حَدَّثَنَا أَبْيُوبُ، عَنْ
حَفْصَةَ بْنِتِ سَبِيلِينَ، عَنْ أُمِّ عَطِيَّةَ
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: بَايَعْنَا رَسُولَ
اللَّهِ ﷺ فَقَرَأَ عَلَيْنَا **﴿أَنَّ لَا يَشْرِكَ بِاللَّهِ
شَيْئًا﴾** وَنَهَا نَهَا عَنِ النِّيَاحَةِ. فَقَبَضَتِ
امْرَأَةٌ بِدَهَا فَقَالَتْ: أَسْعَدْتَنِي فُلَانَةً،
فَأُرِيدُ أَنْ أَجْزِيَهَا، فَمَا قَالَ لَهَا الْبَيِّنُ
﴿شَيْئًا، فَانْظَلَقْتُ وَرَجَعْتُ فَبَيَّنَاهَا﴾.

[راجع: ١٣٠٦]

٤٨٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: قَالَ:
حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الزَّبِيرَ، عَنْ
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ:
﴿وَلَا يَصِينَكَ فِي مَعْرُوفٍ﴾ قَالَ: إِنَّمَا
هُوَ شَرْطٌ شَرَطَهُ اللَّهُ لِلنِّسَاءِ.

٤٨٩٤ - حَدَّثَنَا عَلَيَّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفِيَّانُ قَالَ: الرُّهْرَيْ

that you will not worship anything besides Allāh, will not commit illegal sexual intercourse, and will not steal?" Then he recited the Verse concerning the women. [Sufyān, the subnarrator, often said that the Prophet ﷺ added, "Whoever among you fulfils his pledge, will receive his reward from Allāh, and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allāh screens him, then it is up to Allāh to punish or forgive them."]

حدَّثَنَا قَالَ: حَدَّثَنِي أَبُو إِدْرِيسَ :
 سَمِعَ عُبَادَةً بْنَ الصَّامِيتَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
 «أَتُبَيِّعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَزُنُوا وَلَا تَسْرِفُوا؟» وَقَرَأَ آيَةَ السَّاءِ - وَأَكْثَرُ لَفْظَ سُفْيَانَ قَرَأَ الآيَةَ -
 «فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ مَنَ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَمُؤْكَبَ فَهُوَ كَفَارَةٌ لَهُ، وَمَنْ مَنَ أَصَابَ مِنْهَا شَيْئًا مِنْ ذَلِكَ فَسَرَّهُ اللَّهُ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ». تابعة عبد الرزاق، عن معمر.

[راجع: ١٨]

4895. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: I witnessed the 'Eid-ul-Fitr Salāt (prayer) with Allāh's Messenger ﷺ, Abū Bakr, 'Umar and 'Uthmān; and all of them offered Salāt (prayer) before delivering the *Khuṭba* (religious talk), (i.e. they prayed first) and then delivered the *Khuṭba*. Once, the Prophet ﷺ, [after completing the Salāt (prayer) and the *Khuṭba*] came down — as if I am now looking at him waving at the men with his hand to sit down — and walked through them till he, along with Bilāl, reached (the rows of) the women. Then he recited:

"O Prophet! When believing women come to you to give you the *Bai'a* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, and that they will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands) and

٤٨٩٥ - حدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حدَّثَنَا هارُونُ بْنُ مَعْرُوفٍ: حدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي أَبْنُ جُرَيْجَ: أَنَّ الْحَسَنَ بْنَ مُسْلِمٍ أَخْبَرَهُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: شَهِدْتُ الصَّلَاةَ يَوْمَ الْفِطْرِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ، فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الْخُطْبَةِ ثُمَّ يُخْطِبُ بَعْدُ. فَنَزَّلَ اللَّهُ تَبَارَكَتْهُ فَكَانَتِي أَنْفُرُ إِلَيْهِ حِينَ يُجَلِّسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشْقُهُمْ حَتَّى أَتَى النِّسَاءَ مَعَ بَلَالٍ فَقَالَ: «يَا ابْنَائِي الَّتِي إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ يَأْتِيْنَكُمْ عَلَى أَنْ لَا يُشْرِكَنَ إِلَيْهِ شَيْئًا وَلَا يَتَرْفَقَنَ وَلَا يَرْبَنَنَ وَلَا يَقْنَنَ

that they will not disobey you in *Ma'rūf* (Islamic Monotheism and all that which Islam ordains), then accept *Bai'a* (pledge),..." (V.60:12)

Having finished, he said, "Do you agree to that?" One lady, other than whom none replied the Prophet ﷺ, said, "Yes, O Allāh's Messenger!" (The subnarrator, Al-Hasan did not know who the lady was). Then the Prophet ﷺ said to them: "Will you give in charity?" Thereupon Bilāl spread out his garment and the women started throwing big rings and small rings into Bilāl's garment.

[See Vol. 2, *Hadīth* No.979]

(61) SŪRAT AS-SAFF (The Row or the Ranks)

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

(1) CHAPTER. "[And (remember) when 'Isā (Jesus), son of Mary said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come] after me, whose name shall be Ahmad." (61:6)

4896. Narrated Jubair bin Mut'im رَضِيَ اللَّهُ عَنْهُ : I heard Allāh's Messenger ﷺ saying, "I have (five) names: I am Muhammad and I am Ahmad, and I am *Al-Māhī*, through whom Allāh will obliterate eliminate *Kufr* (disbelief), and I am *Al-Hāshir* (who will be the first to be resurrected, the people being resurrected thereafter) (on the Day of

أَوْلَادَهُنَّ وَلَا يَأْتِنَ بِمُهَمَّتٍ يَقْرَئُونَ يَعْنَى هُنَّ يَعْنَى بَنِينَ أَيْدِيهِنَ وَأَرْجُلِهِنَ» حَتَّى فَرَغَ مِنَ الْآيَةِ كُلُّهَا. ثُمَّ قَالَ جِئَنَ فَرَغَ: «أَتَشَنَ عَلَى ذَلِكَ؟» وَقَالَتِ امْرَأَةٌ وَاحِدَةٌ لَمْ يُحْجِبُهُ عِيْرُهَا: نَعَمْ يَا رَسُولَ اللَّهِ. لَا يَدْرِي الْحَسَنُ مَنْ هِيَ. قَالَ: «فَتَصَدَّقَنَ» وَبَسَطَ بِلَالٌ ثُوبَهُ فَجَعَلَنَ يُلْقِيَنَ الْفَتَحَ وَالْخَوَاتِيمَ فِي ثُوبِ بِلَالٍ.

[راجع: ٩٨]

(٦١) سورة الصاف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: «مَنْ أَنْكَارَهُ إِلَى اللَّهِ»: مَنْ يَتَعَنِّي إِلَى اللَّهِ. وَقَالَ ابْنُ عَبَّاسٍ: «مَرْضُومٌ»: مُلْصَقٌ بِعَضُهُ إِلَى بَعْضٍ. وَقَالَ يَحْيَى: بِالرَّصَاصِ.
(١) بَابٌ: «إِنْ بَعْدِي أَسْمَهُ أَهْمَدٌ»

٤٨٩٦ - حَدَّثَنَا أَبُو الْيَمَانُ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْرِيِّ قَالَ:
أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرٍ ابْنُ مُظْعِمٍ،
عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ لِي

Resurrection), and I am *Al-Āqib* (i.e., there will be no Prophet after me).” (See H. 3532)

أَسْمَاءَ: أَنَا مُحَمَّدٌ، وَأَنَا أَخْمَدُ، وَأَنَا
الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِي الكُفَّارَ،
وَأَنَا الْحَاسِرُ الَّذِي يُحَسِّرُ النَّاسَ عَلَى
قَدَمِي، وَأَنَا الْعَاقِبُ». [راجع: ٣٥٢٢]

(62) SŪRAT AL-JUMU'AH (The Friday)

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

٦٦) سورة الجمعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER. The Statement of Allāh: تَعَانَى ﴿١﴾:
“And [He has sent him (Prophet Muḥammad ﷺ) also to] others among them (Muslims) who have not yet joined them...” (V.62:3)

(١) بَابُ قَوْلِهِ: «وَإِخْرَيْنَ مِنْهُمْ لَنَا
يَلْعَهُوا» [٣] وَقَرَأَ عُمَرُ: فَامْضُوا إِلَى ذِكْرِ اللَّهِ.

4897. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ While we were sitting with the Prophet ﷺ, *Sūrat Al-Jumu'ah* was revealed to him, and when the Verse, “And [He (Allāh) has sent him (Prophet Muḥammad ﷺ) also to] others among them (Muslims) who have not yet joined them...” (V.62:3) was recited by the Prophet ﷺ, I said, “Who are they, O Allāh’s Messenger?” The Prophet ﷺ did not reply till I repeated my question thrice. At that time, Salmān Al-Fārisī was with us. So Allāh’s Messenger ﷺ put his hand on Salmān, saying, “If Faith were at (the place of) *Ath-Thuraiyyā* (pleiades, the highest star), even then (some men or man) from these people (i.e., Salmān’s folk) would have taken it.”

٤٨٩٧ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرِ، عَنْ أَبِي الْعَيْثَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَأَنْزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ «وَإِخْرَيْنَ مِنْهُمْ لَنَا يَلْعَهُوا» [٣] قَالَ: قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثَةً وَفِينَا سَلْمَانُ الْفَارِسِيُّ، وَضَعَرُ سَلْمَانُ اللَّهُ بِكَلَّهِ يَدُهُ عَلَى سَلْمَانَ، ثُمَّ قَالَ: «لَوْ كَانَ الإِيمَانُ عِنْدَ الشَّرِيكِ لَنَالَهُ رِجَالٌ أَوْ رَجُلٌ مِنْ هُؤُلَاءِ».

[انظر: ٤٨٩٨]

4898. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Then some from these people (i.e. Salmān’s folk) would

٤٨٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ: حَدَّثَنَا عَبْدُ العَزِيزِ: أَخْبَرَنِي

have taken it.”

(See *Hadīth* No.4897)

(2) CHAPTER. “And when they see some merchandise or some amusement...”
(V.62:11)

4899. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: A caravan of merchandise arrived at Al-Madīnah on a Friday while we were with the Prophet ﷺ. All the people left (the Prophet ﷺ, and headed for the caravan) except twelve persons. Then Allāh revealed:

“And when they see some merchandise or some amusement, they disperse headlong to it...” (V.62:11)

ثُورَ، عَنْ أَبِي الْعَيْثَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «اللَّهُ رِجَالٌ مِنْ هُؤُلَاءِ». [راجع: ٤٨٩٧]

(٢) بَابُ ﴿وَإِذَا رَأَوْا بَيْكَرَةً أَوْ لَفْوًا﴾
[١١]

٤٨٩٩ - حَدَّثَنِي حَفْصُ بْنُ عُمَرَ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ، وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلَتِ عِبَرٌ يَوْمَ الْجُمُعَةِ وَنَحْنُ مَعَ النَّبِيِّ ﷺ فَثَارَ النَّاسُ إِلَّا اثْنَا عَشَرَ رَجُلًا فَأَنْزَلَ اللَّهُ رَضِيَ اللَّهُ عَنْهُمَا ﴿وَإِذَا رَأَوْا بَيْكَرَةً أَوْ لَفْوًا أَنْفَضُوا إِلَيْهَا﴾. [راجع: ٩٣٦]

(63) SŪRAT AL-MUNĀFIQĪN (The Hypocrites)

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

(1) CHAPTER. The Statement of Allāh : تَعَالَى : “When the hypocrites come to you (O Muḥammad ﷺ) they say: ‘We bear witness that you are indeed the Messenger of Allāh...’” (V.63:1)

4900. Narrated Zaid bin Arqam: While I was taking part in a *Ghazwa*.⁽¹⁾ I heard ‘Abdullāh bin Ubayy (bin Abi Salūl) saying, “Don’t spend on those who are with Allāh’s Messenger ﷺ that they may disperse and go away from him. If we return (to Al-Madīnah),

(٦٣) سورة المنافقين

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) بَابُ قَوْلَهُ: ﴿إِذَا جَاءَكُمُ الْمُنَافِقُونَ قَاتُلُوا نَشَهُدُ إِنَّكَ لِرَسُولُ اللَّهِ﴾
الآية [١].

٤٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ فِي غَرَّةٍ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ

(1) (H. 4900) See the glossary.

indeed, the more honourable will expel the meaner amongst them.” I reported that (saying) to my uncle or to ‘Umar who, in his turn, informed the Prophet ﷺ of it. The Prophet ﷺ called me and I narrated to him the whole story. Then Allāh’s Messenger ﷺ sent for ‘Abdullāh bin Ubayy and his companions, and they took an oath that they did not say that. So Allāh’s Messenger ﷺ disbelieved my saying and believed his. I was struck with such a distress as I had never been struck the like of it before. I stayed at home and my uncle said to me, “You just wanted Allāh’s Messenger ﷺ to disbelieve your statement and hate you.” So Allāh ﷺ revealed (the *Sūrah* beginning with):

“When the hypocrites come to you...” (V.63:1) The Prophet ﷺ then sent for me and recited it and said, “O Zaid! Allāh confirmed your statement.”

أَبِي يَقُولُ: لَا تُفْقِدُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا مِنْ حَوْلِهِ، وَلَئِنْ رَجَعْنَا مِنْ عِنْدِهِ لَيُخْرِجَنَّ الْأَعْزَمُ مِنْهَا الْأَدَلَّ. فَذَكَرْتُ ذَلِكَ لِعُمَيْرٍ أَوْ لِعُمَرَ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَدَعَانِي فَحَدَّثَنِي. فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا. فَكَذَّبَنِي رَسُولُ اللَّهِ ﷺ وَصَدَقَهُ، فَأَصَابَنِي هُمْ لَمْ يُصَبِّنِي مِثْلُهُ قَطُّ. فَجَاءَتِي فِي الْبَيْتِ فَقَالَ لِي عَمِّي: مَا أَرَدْتَ إِلَى أَنْ كَذَّبَكَ رَسُولُ اللَّهِ ﷺ وَمَقْتَكَ؟ فَأَنْزَلَ اللَّهُ تَعَالَى إِذَا جَاءَكَ الْمُنْتَفِقُونَ فَبَعَثَ إِلَيَّ النَّبِيُّ ﷺ فَقَرَا فَقَالَ: إِنَّ اللَّهَ فَدَ صَدَقَكَ يَا زَيْدُ». [انظر: ٤٩٠١، ٤٩٠٢، ٤٩٠٣]

[٤٩٠٤]

(2) CHAPTER. “They have made their oaths a screen (for their hypocrisy).”⁽¹⁾ (V.63:2)

(٢) بَابُ ﴿أَنْجَذَرُوا أَيْمَنَهُمْ جَنَّةً﴾ [٢] يَجْتَئِنُونَ بِهَا

(1) (Ch. 2) “*An-Nifāq*”

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

A – Hypocrisy in Belief

B – Hypocrisy in deeds and actions.

A – HYPOCRISY IN BELIEF

There are six aspects of hypocrisy in Belief:

- (1) To belie the Messenger (Muhammad ﷺ).
- (2) To belie some of all that was brought by the Messenger (Muhammad ﷺ), (e.g., the Qur’ān, *Sunna*, legal laws and principles of Islām, etc.).
- (3) To hate the Messenger (Muhammad ﷺ).
- (4) To hate some of all that was brought by the Messenger (Muhammad ﷺ), e.g. Islāmic Monotheism, etc.
- (5) To feel happy at the disgrace or becoming low of the religion of Allāh’s Messenger (Muhammad ﷺ).
- (6) To dislike that the religion of Allāh’s Messenger (Islāmic Monotheism) become victorious. =

4901. Narrated Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ : I was with my uncle and I heard 'Abdullâh bin Ubayy bin Salûl, saying, "Don't spend on those who are with Allâh's Messenger ﷺ that they may disperse and go away from him." He also said, "If we return to Al-Madîna, indeed, the more honourable will expel the meander." So I informed my uncle of that and then my uncle informed Allâh's Messenger ﷺ thereof. Allâh's Messenger ﷺ sent for 'Abdullâh bin Ubayy and his companions. They took oath that they d.d not say anything of that sort. Allâh's Messenger ﷺ deemed their statement true and rejected mine. Thereof I was struck with such a distress as I had never been struck the like of it before, and stayed at home. Then Allâh شَاءَ revealed (*Sûrat Al-Munâfiqûn*):

"When the hypocrites come to you..." (V.63:1)

"They are the ones who say: 'Spend not on those who are with Allâh's Messenger....'" (V.63:7)

"Indeed the more honourable will expel therefrom the meander..." (V.63:8)

Allâh's Messenger ﷺ sent for me and recited that *Sûrah* for me and said, "Allâh has confirmed your statement."

٤٩٠١ - حَدَّثَنَا أَدَمُ بْنُ أَبِي إِيَّاسٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَبِيدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي إِيَّاسٍ ابْنَ سَلْوَانَ يَقُولُ: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا. وَقَالَ أَيْضًا: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجُنَّ الْأَعْزَمَ مِنْهَا الْأَدَلَّ. فَذَكَرْتُ ذَلِكَ لِعَمِّي، فَدَكَرَ عَمِّي لِرَسُولِ اللَّهِ ﷺ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وأَصْحَابِهِ فَحَلَّفُوا مَا قَالُوا فَصَدَّقُوهُمْ رَسُولُ اللَّهِ ﷺ وَكَذَّبَنِي. فَأَصَابَنِي هُمْ لَمْ يُصَنِّبُنِي مِثْلَهُ فَجَلَّسْتُ فِي بَيْتِي. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ إِذَا جَاءَكُوكُنَّ الْمُنْفِقُونَ إِلَى قَوْلِهِ: «هُمُ الَّذِينَ يَقُولُونَ لَا نُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ» إِلَى قَوْلِهِ: «لَيُخْرِجُنَّ الْأَعْزَمَ مِنْهَا الْأَدَلَّ» فَأَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَرَأَهَا عَلَيَّ ثُمَّ قَالَ: «إِنَّ اللَّهَ قَدْ صَدَّقَكَ». [راجع: ٤٩٠٠]

= A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). [See V.4:145].

B – HYPOCRISY IN DEEDS AND ACTIONS

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger ﷺ: The signs of a hypocrite are these:

- (1) Whenever he speaks, he tells a lie.
- (2) Whenever he promises, he always breaks it (his promise).
- (3) If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
- (4) And in another narration of the Prophet ﷺ: Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
- (5) Whenever he makes a covenant, he proves treacherous.

(3) CHAPTER. The Statement of Allāh : تَسأَلَ إِنَّمَا يَعْلَمُ مَا أَمْتَهُمْ ثُمَّ كَفَرُوا فَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَقْعُدُونَ [٣] (V.63:3)

4902. Narrated Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ : When ‘Abdullāh bin Ubayy said, “Do not spend on those who are with Allāh’s Messenger,” and also said, “If we return to Al-Madina,” I informed the Prophet ﷺ of his saying. The *Anṣār* blamed me for that, and ‘Abdullāh bin Ubayy swore that he did not say so. I returned to my house and slept. Allāh’s Messenger ﷺ then called me and I went to him. He said, “Allāh has confirmed your statement.” And the Verse :-

“They are the one who say : Spend not...” (V.63:7) was revealed.

(٣) بَابُ قَوْلِهِ : «ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَقْعُدُونَ [٣] (V.63:3)

٤٩٠٢ - حَدَّثَنَا آدُمُ : حَدَّثَنَا شُعبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبِ الْقَرَاطِيَّ قَالَ: سَمِعْتُ رَيْدَ بْنَ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا قَالَ عَبْدُ اللَّهِ بْنُ أَبِيِّي: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ، وَقَالَ أَيْضًا: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ، أَخْبَرْتُ بِهِ النَّبِيَّ ﷺ فَلَامَنِي الْأَنْصَارُ، وَحَلَفَ عَبْدُ اللَّهِ بْنُ أَبِيِّي مَا قَالَ ذَلِكَ. فَرَجَعْتُ إِلَى الْمَتَنْزِلِ فَقِيمْتُ، فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَأَتَيْتُهُ، فَقَالَ: «إِنَّ اللَّهَ قَدْ صَدَقَكَ» وَنَزَّلَ «هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا» الآية.

وَقَالَ ابْنُ أَبِي زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ رَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ. [راجع: ٤٩٠٠] بَابُ «وَلَا يَرَاهُمْ تُعَجِّبُكَ أَجْسَامُهُمْ قَلِيلٌ يَقُولُوا شَعْنَعْ لِقَوْلِهِمْ» الآية [٤]

٤٩٠٣ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهْرَيْرُ بْنُ مُعاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ رَيْدَ بْنَ أَرْقَمَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شَدَّةٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي لَاصِحَّابِيِّ: لَا تُنْفِقُوا عَلَى مَنْ

CHAPTER. “And when you look at them, their bodies please you, and when they speak, you listen to their words.” (V.63:4)

4903. Narrated Zaid bin Arqam : We went out with the Prophet ﷺ on a journey and the people suffered from lack of provisions. So ‘Abdullāh bin Ubayy said to his companions, “Don’t spend on those who are with Allāh’s Messenger, that they may disperse and go away from him.” He also said, “If we return to Al-Madina, indeed, the more honourable will expel therefrom the meaner.” So I went

to the Prophet ﷺ and informed him of that. He sent for ‘Abdullāh bin Ubayy and asked him, but ‘Abdullāh bin Ubayy swore that he did not say so. The people said, “Zaid told a lie to Allāh’s Messenger.” What they said distressed me very much. Later, Allāh revealed the confirmation of my statement in His Saying:

“When the hypocrites come to you...”
(V.63:1)

So the Prophet ﷺ called them that they might ask Allāh to forgive them, but they turned their heads aside. (Concerning Allāh’s Saying: “Blocks of wood propped up...” Zaid said: They were the most handsome men.)

عَنْ رَسُولِ اللَّهِ حَتَّى يَنْقُضُوا مِنْ حَوْلِهِ. وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعْزَرَ مِنْهَا الْأَذَلَّ. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي فَسَالَهُ، فَاجْتَهَدَ يَوْمَئِنَّهُ مَا فَعَلَ. قَالُوا: كَذَبَ زَيْدُ رَسُولَ اللَّهِ ﷺ، فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شَدَّةً، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقِي فِي ﴿إِذَا جَاءَكُمُ الْمُتَقْفِنُونَ﴾ فَدَعَاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ فَلَوْا رُؤُوسَهُمْ. وَقَوْلُهُ: ﴿خُسْبٌ مُسَدَّدٌ﴾، قَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءًا. [راجع: ٤٩٠٠]

(4) CHAPTER. The Statement of Allāh : ﴿عَالَىٰ : وَمَنْ يُنَادَىٰ فَلَمْ يَعَاوِظْ لَهُمْ يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَرَوْا رُؤُوسَهُمْ﴾
“And when it is said to them: ‘Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you,’ they turn aside their heads, and you would see them turning away their faces in pride.” (V.63:5)

4904. Narrated Zaid bin Arqam: While I was with my uncle, I heard ‘Abdullāh bin Ubayy bin Salūl saying, “Do not spend on those who are with Allāh’s Messenger, that they may disperse and go away (from him). And if we return to Al-Madina, indeed, the more honourable will expel therefrom the meaner.” I mentioned that to my uncle, who, in turn, mentioned it to the Prophet ﷺ. The Prophet, called me and I told him about that. Then he sent for ‘Abdullāh bin Ubayy and his companions, and they swore that they did not say so. The Prophet ﷺ disbelieved my statement and believed theirs. I was distressed as I have never been before, and

(٤) **بَابُ قَوْلِهِ:** ﴿وَإِذَا قِيلَ لَهُمْ تَعَاوِظْ يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَرَوْا رُؤُوسَهُمْ﴾
إِلَى قَوْلِهِ ﴿مُسْتَكِنُونَ﴾ [٥] ٤٩٠٠
حَرَكَوْا: اسْتَهْزَوْا بِالنَّبِيِّ ﷺ
وَيَقْرَأُ بالْتَخْفِيفِ مِنْ لَوْيَتُ.

٤٩٠٤ - حدثنا عبید اللہ بن موسی، عن إسرائیل، عن أبي إسحاق، عن زید ابن ازرقم قال: كنعت مع عمی، فسمعت عبید اللہ بن ابی ابن سلول يقول: لا تتفقوا على من عند رسول الله حتى ينقضوا، ولين رجعنا إلى المدينة ليخرجن الأعز منها الأذل. فذكرت ذلك لعمی فذكره عمی للنبي ﷺ وصدقهم، فدعاني فحدثته فأرسل

I remained in my house. My uncle said to me, "You just wanted the Prophet ﷺ to consider you a liar and hate you." Then Allāh revealed:

"When the hypocrites come to you (O Muhammad ﷺ), they say: 'We bear witness that you are indeed the Messenger of Allāh...' " (V.63:1)

So the Prophet ﷺ sent for me and recited it and said, "Allāh has confirmed your statement."

إِلَى عَبْدِ اللَّهِ بْنِ أُبَيِّ وَأَصْحَابِهِ فَحَلَّفُوا
مَا قَالُوا وَكَذَّبَنِي النَّبِيُّ ﷺ فَأَصَابَنِي
هُمْ لَمْ يُصْنِي مِثْلُهُ قَطُّ، فَجَلَسْتُ فِي
بَيْتِي، وَقَالَ عَمِّي: مَا أَرَدْتَ إِلَى أَنْ
كَذَّبَكَ النَّبِيُّ ﷺ وَمَقْتَكَ؟ فَأَنْزَلَ اللَّهُ
تَعَالَى **﴿إِذَا جَاءَكَ الْمُنَفِّقُونَ قَالُوا نَسْهَدُ
إِنَّكَ رَسُولُ اللَّهِ﴾** وَأَرْسَلَ إِلَيَّ النَّبِيُّ
ﷺ فَقَرَأَهَا وَقَالَ: «إِنَّ اللَّهَ قَدْ
صَدَّقَكَ».

[راجع: ٤٩٠٠]

(٥) **بَابُ قَوْلِهِ:** **﴿سَوَاءٌ عَلَيْهِمْ
أَشْغَفْتَ لَهُمْ﴾** الآية [٦]

(5) CHAPTER. The Statement of Allāh عنهم:

"It is equal to them whether you (Muhammad ﷺ) ask for their forgiveness..." (V.63:6)

4905. Narrated Jābir bin ‘Abdullāh رضي الله عنه: We were in a *Ghazwa* (Sufyān once said, in an army) and a man from the emigrants kicked an *Anṣārī* man (on the buttocks with his foot). The *Anṣārī* man said, "O the *Anṣār!* (Help!)" and the emigrant said, "O the emigrants! (Help!)." Allāh's Messenger ﷺ heard that and said, "What is this call for, which is the characteristic of the Period of Ignorance?" They said, "O Allāh's Messenger! A man from the emigrants kicked one of the *Anṣār* (on the buttocks with his foot)." Allāh's Messenger ﷺ said, "Leave it (that call) for it is a detestable thing." ‘Abdullāh bin Ubayy heard that and said, "Have they (the emigrants) done so? By Allāh, if we return to Al-Madina, indeed, the more honourable will expel therefrom the meaner." When this statement reached the Prophet ﷺ, ‘Umar got up and said, "O Allāh's Messenger! Let me chop off the head of this hypocrite ('Abdullāh bin Ubayy)!" The Prophet ﷺ said, "Leave him, lest the

٤٩٠٥ - حدثنا علي: حدثنا سفيان: قال عمرو: سمعت جابر بن عبد الله رضي الله عنهما قال: كنا في غزوة - قال سفيان مرّة: في حيّش - فكسع رجل من المهاجرين رجلاً من الأنصار، فقال الأنصاري: يا للأنصار، وقال المهاجري: يا للمهاجرين، فسمع ذلك رسول الله ﷺ فقال: «ما بال دعوى جاهليّة؟» قالوا: يا رسول الله، كسع رجل من المهاجرين رجلاً من الأنصار، فقال: «دعوها فإنها مُنتنة». فسمع بذلك عبد الله بن أبي فقال: فلولوها؟ أما والله لئن رجعنا إلى المدينة ليخرجن الأعز منها الأذل. فبلغ

people say that Muḥammad kills his companions.” The *Anṣār* were then more in number than the emigrants when the latter came to Al-Madina, but later on the emigrants increased in number.

النبي ﷺ، فقامَ عُمَرْ فقالَ: يا رَسُولَ اللهِ، دَعْنِي أُضْرِبُ عَنِّي هَذَا الْمُنَافِقُ. فَقَالَ النَّبِيُّ ﷺ: «دَعْهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ». وَكَانَتِ الْأَنْصَارُ أَكْثَرَ مِنَ الْمُهَاجِرِينَ حِينَ قَدِمُوا الْمَدِينَةَ. ثُمَّ إِنَّ الْمُهَاجِرِينَ كَثُرُوا بَعْدُ.

فَالْأَنَّ سُفِيَانُ: فَحَفِظْتُهُ مِنْ عَمَرٍ، قَالَ عُمَرُ: سَمِعْتُ جَابِرًا: كُنَا مَعَ النَّبِيِّ ﷺ. [راجع: ٣٥١٨]

(٦) بَابُ قَوْلِهِ: «هُمُ الَّذِينَ يَكُونُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللهِ حَنَّ يَنْفَضُوا» [٧] يَقْرَئُونَ.

بَابٌ: «وَلَهُ حَرَبٌ أَسْعَوْتُ وَالْأَرْضَ وَلِكَنَّ الْمُنَفِّقِينَ لَا يَقْهُمُونَ»

٤٩٠٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْفَضْلِ: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكٍ يَقُولُ: حَرَبْتُ عَلَىٰ مَنْ أُصِيبَ بِالْحَرَّةِ. فَكَتَبَ إِلَيَّ زَيْدُ بْنُ أَرْقَمَ وَبَلَغَهُ شِدَّةُ حَرْزِنِي يَذْكُرُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ وَلِأَبْنَاءِ الْأَنْصَارِ»، وَشَكَّ أَبْنُ الْفَضْلِ فِي أَبْنَاءِ أَبْنَاءِ الْأَنْصَارِ، فَسَأَلَ أَنَّسًا بَعْضُهُ مِنْ كَانَ عِنْدَهُ فَقَالَ: هُوَ الَّذِي يَقُولُ رَسُولُ اللهِ ﷺ: «هَذَا الَّذِي أَوْفَى اللهُ لَهُ بِأُذْنِهِ».

(7) CHAPTER. The Statement of Allāh : نَمَالٌ
 “They (hypocrites) say: ‘If we return to Al-Madīnah, indeed the more honourable will expel therefrom the meaner...’” (V.63:8)

(٧) بَابٌ : هُوَيُؤْلَوْنَ لِئَنْ رَجَعْتَ إِلَى
 الْمَدِينَةِ لِيَخْرُجَنَ الْأَعَزُّ مِنْهَا الْأَذَلُّ

[٨]

4907. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : We were in a *Ghazwa*⁽¹⁾ and a man from the emigrants kicked an *Ansārī* (on the buttocks with his foot). The *Ansārī* man said, “O the *Ansār!* (Help!)” The emigrant said, “O the emigrants! (Help!).” When Allāh’s Messenger ﷺ heard that, he said, “What is that?” They said, “A man from the emigrants kicked a man from the *Ansār* (on the buttocks with his foot). On that the *Ansār* said, ‘O the *Ansār!*’ and the emigrant said, ‘O the emigrants!’” The Prophet ﷺ said, “Leave it (that call) for it is a detestable thing.” The number of *Ansār* was more (than that of the emigrants) at the time when the Prophet ﷺ came to Al-Madīnah, but later the number of emigrants increased. ‘Abdullāh bin Ubayy said, “Have they, (the emigrants) done so? By Allāh, if we return to Al-Madīnah, indeed, the more honourable will expel therefrom the meaner.” ‘Umar bin Al-Khaṭṭāb said, “O Allāh’s Messenger! Let me chop off the head of this hypocrite!” The Prophet ﷺ said, “Leave him, lest the people say Muhammad kills his companions.”

٤٩٠٧ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا سُفِيَّانُ قَالَ : حَفَظْنَاهُ مِنْ عَمْرُو بْنِ دِينَارٍ قَالَ : سَوْفَتْ جَابِرٌ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : كُنَّا فِي عَزَّةٍ فَكَسَحَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ : يَا لِلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ : يَا لِلْمُهَاجِرِينَ، فَسَمِعَهَا اللَّهُ رَسُولُهُ ﷺ قَالَ : «مَا هَذَا؟» فَقَالُوا : كَسَحَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْأَنْصَارِيُّ : يَا لِلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ : يَا لِلْمُهَاجِرِينَ . فَقَالَ النَّبِيُّ ﷺ : «دَعُوهَا فَإِنَّهَا مُتَّسِّهَةٌ». قَالَ جَابِرٌ : وَكَانَتِ الْأَنْصَارُ حِينَ قَدِمُوا إِلَيْهِ أَكْثَرُ، ثُمَّ كَثُرَ الْمُهَاجِرُونَ بَعْدُ. فَقَالَ عَبْدُ اللَّهِ بْنُ أُبَيْ : أَوْ فَدَعَلُوا؟ وَاللَّهُ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيَخْرُجَنَ الْأَعَزُّ مِنْهَا الْأَذَلُّ. فَقَالَ عَمْرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ : دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عَنِّي هَذَا الْمُنَافِقَةَ. قَالَ النَّبِيُّ ﷺ : «دَعْهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ». [٣٥١٨] [راجع :

(1) (H. 4907) See the glossary.

(64) *SŪRAT AT-TAGHĀBUN*
(The Mutual Loss and Gain)

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

٦٤) سورة التغابن

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ عَلْقَمَةُ، عَنْ عَبْدِ اللَّهِ:
﴿وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ فَلَيْهُ﴾: هُوَ الَّذِي
إِذَا أَصَابَتْهُ مُصِيبَةٌ رَضِيَ بِهَا وَعَرَفَ
أَنَّهَا مِنَ اللَّهِ. وَقَالَ مُجَاهِدٌ:
﴿الْغَافِلُونَ﴾: غَبْنُ أَهْلِ الْجَنَّةِ أَهْلَ
النَّارِ.

﴿إِنَّ أَرْبَيْتُمْ﴾: إِنْ لَمْ تَعْلَمُوا
أَتَحِيطُ أَمْ لَا تَحِيطُ؟ فَاللَّائِي قَعَدْنَ
عَنِ الْمَحِيطِ وَاللَّائِي لَمْ يَحْضُرْ بَعْدَ
فَعِدَّتْهُنَّ ثَلَاثَةً أَشْهُرٍ.

(65) *SŪRAT AT-TALĀQ*
(The Divorce)

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

٦٥) سورة الطلاق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿وَيَالَّا أَمْرِهَا﴾:
جزاءً أَمْرِهَا.
(١) بَابٌ:

٤٩٠٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
حَدَّثَنَا الْيَثِّيُّ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ
شَهَابٍ قَالَ: أَخْبَرَنِي سَالِمٌ: أَنَّ عَبْدَ
اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ
أَنَّهُ طَلَقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَدَكَرَ
عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَغَيَطَ فِيهِ رَسُولُ

(1) CHAPTER.

4908. Narrated Sālim that ‘Abdullāh bin ‘Umar told him that he had divorced his wife while she was in her menses, so ‘Umar informed Allāh’s Messenger ﷺ of that. Allāh’s Messenger ﷺ became very angry at that and said, “(Ibn ‘Umar) must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again,

whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allāh has ordered.”

الله ﷺ ثُمَّ قَالَ: «لِرَاجِعْهَا ثُمَّ يُمسِكُهَا حَتَّى تَظْهُرَ، ثُمَّ تَحِيقَ فَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُظْلِقُهَا فَلْيُظْلِقُهَا طَاهِرًا قَبْلَ أَنْ يَمْسَهَا، فَتِلْكَ الْعِدَّةُ كَمَا أَمْرَهُ اللَّهُ». [انظر: ٥٢٥١، ٥٣٣٢، ٥٢٥٨، ٥٢٦٤، ٥٢٥٣، ٥٢٥٢]

[٧١٦٠، ٥٣٣٢]

(٢) بَابُ «وَأَوْلَاثُ الْأَحْمَالِ أَجْلَهُنَّ أَنْ يَضْعَنَ حَلَمَهُنَّ وَمَنْ يَتَّقَ اللَّهَ يَجْعَلُ لَهُ مِنْ أَمْرِهِ يُسْرًا» [٤] وَأَوْلَاثُ الْأَحْمَالِ: وَاحِدُهَا ذَاتُ حَمْلٍ.

٤٩٠٩ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى قَالَ: أَخْبَرَنِي أُبُو سَلَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ وَأُبُو هُرَيْرَةَ جَالِسٌ عَنْدَهُ فَقَالَ: أَفْتَنِي فِي امْرَأَةٍ وَلَدَتْ بَعْدَ زَوْجِهَا بِأَرْبَعِينَ لَيْلَةً. فَقَالَ ابْنُ عَبَّاسٍ: أَخْرُ الأَجْلَينِ. قُلْتُ أَنَا: «وَأَوْلَاثُ الْأَحْمَالِ أَجْلَهُنَّ أَنْ يَضْعَنَ حَلَمَهُنَّ» قَالَ أُبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي، يَعْنِي أبا سَلَمَةَ. فَأَرْسَلَ ابْنَ عَبَّاسٍ غُلَامًا كُرِيَّا إِلَى أُمَّ سَلَمَةَ يَسَّالُهَا فَقَالَتْ: قُتِلَ زَوْجُ سُبْعَةَ الْأَسْلَمِيَّةِ وَهِيَ حُبْلَى فَوَضَعَتْ بَعْدَ مَوْتِهِ بِأَرْبَعِينَ لَيْلَةً، فُخُطِبَتْ فَأَنْكَحَهَا رَسُولُ الله ﷺ وَكَانَ أَبُو السَّنَابِلِ فِيمَنْ خَطَبَهَا. [انظر: ٥٣١٨]

4910. [See H. 4909 and its Chap. No. 2]

٤٩١٠ - وَقَالَ سُلَيْمَانُ بْنُ حَرْبٍ
وَأَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ،
عَنْ أُبُوبَتْ، عَنْ مُحَمَّدٍ قَالَ: كُنْتُ فِي
حَلْقَةٍ فِيهَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى
وَكَانَ أَصْحَابُهُ يُعَظِّمُونَهُ. فَذَكَرَ أَخْرَى
الْأَجَلَيْنِ فَحَدَّثَنِي بِحَدِيثٍ سُبْيَعَةَ بِنِتِ
الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ،
قَالَ: فَضَمَّنَ لِي بَعْضُ أَصْحَابِهِ، قَالَ
مُحَمَّدٌ: فَفَطَنْتُ لَهُ فَقُلْتُ: إِنِّي إِذَا
لَجَرِيَّةً إِنْ كَذَبْتُ عَلَى عَبْدِ اللَّهِ بْنِ
عُتْبَةَ وَهُوَ فِي نَاحِيَةِ الْكُوفَةِ، فَاسْتَحْيَا
وَقَالَ: لِكَنْ عَمَّهُ لَمْ يَقُلْ ذَاكَ. فَلَقِيتُ
أَبَا عَطِيَّةَ مَالِكَ بْنَ عَامِرٍ فَسَأَلْتُهُ
فَذَهَبَ إِلَيْهِ حَدِيثِي حَدِيثَ سُبْيَعَةَ،
فَقُلْتُ: هَلْ سَمِعْتَ عَنْ عَبْدِ اللَّهِ فِيهَا
شَيْئًا؟ فَقَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ فَقَالَ:
أَتَحَعَّلُونَ عَلَيْهَا التَّغْلِيظُ وَلَا تَجْعَلُونَ
عَلَيْهَا الرُّخْصَةَ؟ لَنَزَّلَتْ سُورَةُ النَّسَاءِ
الْقُصْرَى بَعْدَ الْطُّولِي ﴿وَأَوْلَتْ الْأَعْمَالَ
أَجْمَعَهُنَّ أَنْ يَضَعُنَ حَلَمَهُنَّ﴾. [راجع:
[٤٥٣٢]

(66) SŪRAT AT-TAHRĪM (The Banning)

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

(1) CHAPTER. “O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you?...” (V.66:1)

٦٦) سورة التحرير

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) بَابُ ﴿وَيَأْتِيهَا الَّتِي لَمْ تُحِمِّ مَا
أَمْلَأَ اللَّهُ لَكُ﴾ الآية [١]

4911. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا If someone says to his wife, “You are unlawful to me.” He must make an expiation (for his oath). Ibn ‘Abbās added: “Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow...” (V.33:21)

٤٩١١ - حَدَّثَنَا مُعاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ ابْنِ حَكِيمٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فِي الْحَرَامِ: يُكَفَّرُ . وَقَالَ ابْنُ عَبَّاسٍ 《لَئِنْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْوَةً حَسَنَةً》 . [انظر: ٥٢٦٦]

4912. Narrated ‘Aishah : رَضِيَ اللَّهُ عَنْهَا Allāh’s Messenger ﷺ used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he come to either of us, she would say to him, “It seems you have eaten *Magħāfir* (a kind of foul-smelling resin), for I smell in you the smell of *Magħafir*.” (We did so) and he replied, “No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it.”

٤٩١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عَمِيرٍ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَشَرِّبُ عَسَلًا عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَيَمْكُثُ عِنْدَهَا، فَوَاطَّا تُرْكَيْلَاتٍ أَنَا وَحَفْصَةُ عَنْ أَيْتَنَا دَخَلَ عَلَيْهَا فَلَقْنَلَ لَهُ: أَكَلْتَ مَغَافِرَ، إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِرَ . قَالَ: لَا، وَلَكِنِّي كُنْتُ أَشَرِّبُ عَسَلًا عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ فَلَمْ أَعُودْ لَهُ، وَقَدْ حَلَفْتُ، لَا تَخْبِرِي بِذَلِكَ أَحَدًا .

[انظر: ٥٢١٦ ، ٥٢٦٧ ، ٥٢٦٨ ، ٥٤٣١ ، ٥٥٢٦٨ ، ٦٦٩١ ، ٥٥٩٩ ، ٦٩٧٢]

(٢) بَابُ 《بَيْنَيْ مَرْسَاتِ أَزْوَاجِكَ وَالَّتِي عَوْرُ رَحِيمٌ، فَدَ فَرَسَ اللَّهُ لَكُمْ تَحْلَةَ أَيْمَنَكُمْ》 [٢-١]

(2) CHAPTER. “... seeking to please your wives...” (V.66:1) “Allāh has already ordained for you (O men), the dissolution of your oaths...” (V.66:2)

4913. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا For the whole year I had the desire to ask ‘Umar bin Al-Khaṭṭāb regarding the explanation of a Verse (in *Sūrat At-Tahrim*), but I could not ask him because I respected him very much. When he went to

٤٩١٣ - حَدَّثَنَا عَبْدُ الرَّزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَلِيمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى، عَنْ عَبْيَدِ بْنِ حُنَيْنٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا

perform the *Hajj*, I, too, went along with him. On our return, while we were still on the way home, ‘Umar went aside to answer the call of nature by the *Arāk* trees. I waited till he finished and then I proceeded with him and asked him, “O chief of the believers! Who were the two wives of the Prophet ﷺ who aided one another against him?” He said, “They were Hafṣa and ‘Aishah.” Then I said to him, “By Allāh, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you.” ‘Umar said, “Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you.” Then ‘Umar added, “By Allāh, in the Pre-Islāmic Period of Ignorance we did not pay attention to women until Allāh revealed regarding them what He revealed regarding them; and assigned for them what He has assigned. Once, while I was thinking over a certain matter, my wife said, “I recommend that you do so-and-so.” I said to her, “What have you got to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?” She said, “How strange you are, O son of Al-Khaṭṭāb! You don’t want to be argued with, whereas your daughter, Hafṣa surely, argues with Allāh’s Messenger ﷺ so much that he remains angry for a full day!” ‘Umar then reported; how he at once put on his outer garment and went to Hafṣa and said to her, “O my daughter! Do you argue with Allāh’s Messenger so that he remains angry the whole day?” Hafṣa said, “By Allāh, we argue with him.” ‘Umar said, “Know that I warn you of Allāh’s punishment and the anger of Allāh’s Messenger ﷺ. O my daughter! Don’t be betrayed by the one who is proud of her beauty because of the love of Allāh’s Messenger ﷺ for her (i.e.,

يُحَدِّثُ أَنَّهُ قَالَ: مَكْتُبَةً سَنَةً أَرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ فَمَا أَسْتَطِعُ أَنْ أَسْأَلَهُ هَيْئَةً لَهُ حَتَّى خَرَجَ حَاجَةً فَحَرَجْتُ مَعَهُ فَلَمَّا رَجَعْتُ وَكُنَّا بِبَعْضِ الظَّرِيقِ عَدَلَ إِلَى الْأَرَاقِ لِحَاجَةٍ لَهُ قَالَ: فَوَقَفْتُ لَهُ حَتَّى فَرَغَ، ثُمَّ سِرْتُ مَعَهُ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنْ إِلَّا تَنْظَرَتْ عَلَى النَّبِيِّ ﷺ مِنْ أَرْوَاجِهِ؟ فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ قَالَ: فَقُلْتُ: وَاللهِ إِنْ كُنْتُ لَأَرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذَا مُنْذُ سَنَةٍ فَمَا أَسْتَطِعُ هَيْئَةً لَكَ، قَالَ: فَلَا تَنْعَلْ، مَا ظَنَّتْ أَنْ عِنْدِي مِنْ عِلْمٍ فَاسْأُلْنِي، فَإِنْ كَانَ لِي عِلْمٌ خَبَرْتَكَ بِهِ قَالَ: ثُمَّ قَالَ عُمَرُ: وَاللهِ إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعْدُ لِلنِّسَاءِ أَمْرًا حَتَّى أَنْزَلَ اللَّهُ فِيهِنَّ مَا أَنْزَلَ، وَقَسَمَ لَهُنَّ مَا قَسَمَ، قَالَ: فَبَيْنَا أَنَا فِي أَمْرٍ أَنَّمَرْهُ إِذْ قَاتَ امْرَأِي لَوْ صَنَعْتُ كَذَا وَكَذَا، قَالَ: فَقُلْتُ لَهَا: مَا لَكَ وَلِمَا هَاهُنَا؟ فِيمَا تَكَلُّفُكَ فِي أَمْرٍ أَرِيدُهُ؟ فَقَالَتْ لِي: عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ، مَا تُرِيدُ أَنْ تُرَاجِعَ أَنْتَ، وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللهِ ﷺ حَتَّى يَظْلَلَ يَوْمَهُ غَصْبَانَ فَقَامَ عُمَرُ فَأَخْذَ رِداءً مَكَانَهُ حَتَّى دَخَلَ عَلَى حَفْصَةَ قَالَ لَهَا: يَا بُنْتَهُ، إِنَّكَ لَتُرَاجِعِينَ رَسُولَ اللهِ ﷺ حَتَّى يَظْلَلَ

‘Āishah).’ ‘Umar added, “Then I went out to Umm Salama’s house who was one of my relatives, and I talked to her. She said, “O son of Al-Khaṭṭāb! It is rather astonishing that you interfere in everything; you even want to interfere between Allāh’s Messenger and his wives!” By Allāh, by her talk she influenced me so much that some of my anger subsided. I left her (and went home). At that time I had a friend from the *Ansār* who used to bring news (from the Prophet ﷺ) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassān tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day), my *Ansārī* friend unexpectedly knocked at my door, and said, ‘Open! Open!’ I said, ‘Has the king of Ghassān come?’ He said, ‘No, but something worse; Allāh’s Messengers has isolated himself from his wives.’ I said, ‘Let the nose of ‘Āishah and Hafṣa be stuck to dust (i.e., humiliated)!’ Then I put on my clothes and went to Allāh’s Messenger’s residence, and behold! He was staying in an upper room of his, to which he ascended by a ladder, and a black slave of Allāh’s Messenger ﷺ was (sitting) at the first ladder-step. I said to him, ‘Say (to the Prophet ﷺ) ‘Umar bin Al-Khaṭṭāb is here.’ Then the Prophet ﷺ admitted me and I narrated this story to Allāh’s Messenger ﷺ. When I reached the story of Umm Salama, Allāh’s Messenger ﷺ smiled while he was lying on a mat made of palm-tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm-fibres, and leaves of a *Saut* tree were piled at his feet, and above his head hung a few water-skins. On seeing the marks of the mat imprinted on his side, I

يَوْمَهُ غَضِبَانَ؟ فَقَالَتْ حَفْصَةُ: وَاللَّهِ إِنَّا لِنَرَا جِعْدَةً. فَقُلْتُ: تَعْلَمِينَ أَنِّي أَحَذَرُكِ عَقُوبَةَ اللَّهِ وَغَضَبَ رَسُولِهِ ﷺ، يَا بُنْيَةً لَا يَغْرِنَنَّكَ هَذِهِ الَّتِي أَعْجَبَهَا حُسْنُهَا حُبُّ رَسُولِ اللَّهِ ﷺ إِيَاهَا - يُرِيدُ عَائِشَةَ - قَالَ: ثُمَّ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى أُمِّ سَلَمَةَ لِقَرَابَتِي مِنْهَا فَكَلَمْتُهَا، فَقَالَتْ أُمُّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ الْخَطَابِ، دَخَلْتَ فِي كُلِّ شَيْءٍ حَتَّى تَبَيَّنَيْ أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ! فَأَخَذْتُنِي وَاللَّهُ أَخْذَنَا كَسَرَتْنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ. فَخَرَجْتُ مِنْ عِنْدِهَا وَكَانَ لِي صَاحِبٌ مِنَ الْأَنْصَارِ إِذَا غَبَّتْ أَتَانِي بِالْخَبَرِ. وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ، وَنَحْنُ نَتَحَوَّفُ مَلِكًا مِنْ مُلُوكِ غَسَانَ ذُكْرُ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا فَقَدْ امْتَلَأْتُ صُدُورُنَا مِنْهُ، فَإِذَا صَاحِبِي الْأَنْصَارِي يُدْقِ الْبَابَ، فَقَالَ: افْتَحْ. فَقُلْتُ: جَاءَ الْعَسَانِي؟ فَقَالَ: بَلْ أَشَدُّ مِنْ ذَلِكَ، اغْتَرَلَ رَسُولُ اللَّهِ ﷺ أَزْوَاجَهُ. فَقُلْتُ: رَغْمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، فَأَخَذْتُنِي فَأَخْرُجْ حَتَّى جِئْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرُبَةٍ لَهُ يَرْقِي عَلَيْهَا بَعْجَلَةً، وَغَلَامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدٌ عَلَى رَأْسِ الدَّرَجَةِ. فَقُلْتُ لَهُ: قُلْ: هَذَا عُمَرُ بْنُ الْخَطَابِ، فَأَذِنَ لِي. قَالَ عُمَرُ:

wept. He said, ‘Why are you weeping?’ I replied, ‘O Allāh’s Messenger! Caesar and Khusrāu are leading the life (i.e., luxurious life) while you, Allāh’s Messenger ﷺ though you are (is living in destitute).’ The Prophet ﷺ then replied, ‘Won’t you be satisfied that they enjoy this world and we the Hereafter?’”

فَقَصَضْتُ عَلَى رَسُولِ اللَّهِ هَذَا
الْحَدِيثَ، فَلَمَّا بَأْتُ حَدِيثَ أُمِّ سَلَمَةَ
بِسْمِ رَسُولِ اللَّهِ هَذِهِ وَانْهَ لَعْنِي حَصِيرٍ
مَا بَيْتَهُ وَبَيْتَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ
وِسَادَةٌ مِنْ آدَمَ حَشُورًا لِيْفُ، وَإِنَّ
عِنْدَ رِجْلِيْهِ قَرْطَاطًا مَضْبُورًا، وَعِنْدَ رَأْسِهِ
أَهْبَتْ مَعْلَقَةً. فَرَأَيْتُ أَثْرَ الْحَصِيرِ فِي
جَنْبِيْهِ فَكَيْنَتْ، فَقَالَ: «مَا يُبَيِّكِيْكَ؟»
فَقَلَّتْ: يَا رَسُولَ اللَّهِ، إِنَّ كِسْرَى
وَقَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنَّ رَسُولَ
اللَّهِ، فَقَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ
الْدُّنْيَا وَلَنَا الْآخِرَةُ؟». [راجع: ٨٩]

(٣) بَابُ «رَدَّ أَسْرَ النَّبِيِّ إِلَى حَدِيثِ
أَزْوَاجِهِ حَدِيثَهَا» إِلَى «الْمُنْذِرِ» [٣]
فِيهِ عَاشرَةُ عَنِ النَّبِيِّ هَذِهِ.

٤٩١٤ - حَدَّثَنَا عَلَيْ: حَدَّثَنَا
سُفِيَّانُ: حَدَّثَنَا يَحْمَى بْنُ سَعِيدَ قَالَ:
سَمِعْتُ عَبْيَدَ بْنَ حُنَينَ قَالَ: سَمِعْتُ
ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:
أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ
فَقَلَّتْ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ
الْمَرْأَاتِنِ الْتَّانِ تَظَاهَرُتَا عَلَى رَسُولِ
اللَّهِ هَذِهِ؟ فَمَا أَنْتَمُتْ كَلَامِيْ حَتَّى
قَالَ: عَاشرَةً وَحَفْصَةً.

(٤) بَابُ: «إِنْ نَوَّبَا إِلَى اللَّهِ فَقَدْ
صَغَّتْ قُلُوبُكُمْ» [٤]
صَغَّرْتُ وَأَضَغَّيْتُ: مِلْتُ.
«وَلِتَصْنَعُ» [الأنعام: ١١٣]: لِتُمْلِيَ.

(3) CHAPTER. “And (remember) when the Prophet ﷺ disclosed a matter in confidence to one of his wives (Hafṣa)... (up to) ... The All-Aware.” (V.66:3)

4914. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا so I said, “Who were those two ladies who tried to back each other against the Prophet ﷺ?” I had hardly finished my speech when he said, “They were ‘Āishah and Hafṣa.”

(4) CHAPTER. The Statement of Allāh تعالى: “If you two (wives of the Prophet ﷺ), namely, ‘Āishah and Hafṣa) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes).” (V.66:4)

﴿وَنَظَهُرًا عَلَيْهِ إِنَّ اللَّهَ هُوَ مَوْلَانَا
وَجَرِيلٌ وَصَالِحُ الْمُؤْمِنِينَ وَالْمُلَكَةُ بَعْدَ
ذَلِكَ ظَاهِرٌ﴾ [٤] عَوْنَ. تَظَاهَرُونَ:
تَعَاوَنُونَ. وَقَالَ مُجَاهِدٌ: «فَوَا أَنْفَسْكُ
وَأَنْفِسْكُ» أُوذِصُوا أَنْفَسْكُمْ وَأَهْلِيكُمْ
بِتَقْوَى اللَّهِ وَأَدْبُوهُمْ.

٤٩١٥ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا
سُفِيَّانُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ:
سَمِعْتُ عَبْيَدَ ابْنَ حُنَيْنَ يَقُولُ: سَمِعْتُ
ابْنَ عَبَّاسَ يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ
عُمَرَ عَنِ الْمَرْأَتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَكَثْتُ سَنَةً فَلَمْ أَجِدْ
لَهُ مَوْضِيعاً حَتَّى خَرَجْتُ مَعَهُ حاجَةً.
فَلَمَّا كُنَّا بِظَهْرَانَ ذَهَبَ عُمَرُ لِحاجَتِهِ
فَقَالَ: أَذْرِكُنِي بِالْوَضُوءِ. فَأَذْرِكْتُهُ
بِالِإِدَاءِ، فَجَعَلْتُ أَسْكُبُ عَلَيْهِ،
وَرَأَيْتُ مَوْضِيعاً فَقُلْتُ: يَا أَمِيرَ
الْمُؤْمِنِينَ، مَنِ الْمَرْأَتَيْنِ اللَّتَيْنِ
تَظَاهَرَتَا؟ قَالَ ابْنُ عَبَّاسَ: فَمَا
أَتَمَّتُ كَلَامِي حَتَّى قَالَ: عَائِشَةُ
وَحَفْصَةُ. [راجع: ٨٩]

(٥) بَابٌ : «عَسَى رَبُّهُ إِنْ طَلَقَنَ أَنْ
يُبَدِّلَهُ أَزْوَاجَهُ شَرِّاً يَنْكَنَ» الآية [٥] ،

٤٩١٦ - حَدَّثَنَا عَمْرُو بْنُ عَوْنَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عُمَرُ رَضِيَ
اللَّهُ عَنْهُ: اجْتَمَعَ نِسَاءُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي

(5) CHAPTER. “It may be, if he divorced you (all), that his Lord (Allah) will give him instead of you, wives better than you...”
(V.66:5)

4916. Narrated ‘Umar رَضِيَ اللَّهُ عَنْهُ: The wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, out of their jealousy, backed each other against the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so I said to them, “It may be, if he divorced you (all), that Allah will give him instead of you, wives better than you...” (V.66:5)

So this Verse was revealed.

الغَيْرَةَ عَلَيْهِ فَقُلْتُ لَهُنَّ: عَسَى رَبُّهُ إِنْ
طَلَقَكُنَّ أَنْ يَدْلِلَهُ أَزْواجًا خَيْرًا مِنْكُنَّ،
فَنَزَّلْتُ هَذِهِ الْآيَةَ. [راجع: ٤٠٢]

(67) SŪRAT AL-MULK
(The Dominion)

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

(Blessed is He in Whose Hand is the
dominions.)

No *Aḥadīth* are mentioned here.

**(٦٧) سورة (تَبَرَّكَ الَّذِي بَيَّدَ
الْمَلَكَ)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

التفاوتُ: الاختلافُ. والتفاوتُ
والتفوُّثُ واحدٌ. «تَعِيزُ»: تقطعُ.
«مَا كَيْهَا»: جوابُها. «تَدْعُونَ»
وَتَدْعُونَ، وَبَعْدَ مِثْلِ تَذَكَّرُونَ
وَتَذَكَّرُونَ. «وَيَقْصِنُ»: يضرِّينَ
بِأَجْنَاحِهِنَّ، وَقَالَ مُجَاهِدٌ:
«صَقَرٌ»: بَسْطُ أَجْنَاحِهِنَّ.
«وَقُورٌ»: الْكُفُورُ.

(68) SŪRAT NŪN WAL-QALAM
(The Pen)

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

(٦٨) سورة (تٰ وَالْقَلَمُ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: «يَتَخَفَّفُونَ»:
يَنْتَجُونَ السَّرَّارَ وَالْكَلَامَ الْخَفِيَّ.
وَقَالَ قَاتَادَةُ: «خَفْرٌ»: جَدٌّ فِي
أَنْفُسِهِمْ. وَقَالَ ابْنُ عَبَّاسٍ: «إِنَّا
لَضَالُّونَ»: أَضْلَلْنَا مَكَانَ جِئْنَا. وَقَالَ
عَيْرَةُ: «كَاصِرِينَ»: كَالصُّبْحِ انصَرَمَ
مِنَ اللَّيْلِ، وَاللَّيْلُ انصَرَمَ مِنَ النَّهَارِ.

وَهُوَ أَيْضًا كُلُّ رَمْلَةٍ انْصَرَمْتُ مِنْ
مُعْظَمِ الرَّمْلِ. وَالصَّرِيمُ أَيْضًا
المَضْرُومُ مِثْلُ قَتْبِيلٍ وَمَقْتُولٍ.

(١) بَابٌ: ﴿عُتْلٌ بَعْدَ ذَلِكَ
زَيْنِي﴾ [١٣]

(1) CHAPTER. “Cruel, and moreover base-born (of illegitimate birth).” (V.68:13)

4917. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا (regarding the Verse) “Cruel, and moreover base-born (of illegitimate birth).” (V.68:13):

It was revealed in connection with a man from Quraish who had a notable *Zanamah* (sign) similar to the notable sign which usually hung on the neck of a sheep (to recognise it).

4918. Narrated Ḥāritha bin Wahb Al-Khuza‘ī: I heard the Prophet ﷺ saying, “May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon, but if he takes an oath to do something, his oath is fulfilled by Allāh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people.”

(2) CHAPTER. “(Remember) the Day when the Shin shall be laid bare...” (V.68:42)

4919. Narrated Abū Sa‘id رَضِيَ اللَّهُ عَنْهُ: I heard the Prophet ﷺ saying, “Our Lord Allāh will lay bare His Shin, and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such one will try to prostrate (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone, (so he will not be able to prostrate).”

٤٩١٧ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا
عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ،
عَنْ أَبِي حَصِينٍ، عَنْ مُجَاهِدٍ، عَنْ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ﴿عُتْلٌ بَعْدَ
ذَلِكَ زَيْنِي﴾ [١٣] قَالَ: رَجُلٌ مِنْ فُرَيْشِ
لَهُ زَنَمَةٌ مِثْلُ زَنَمَةِ الشَّاةِ.

٤٩١٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا
سُفِيَّانُ، عَنْ مَعْبُدٍ بْنِ خَالِدٍ قَالَ:
سَمِعْتُ حَارِثَةَ بْنَ وَهْبَ الْخُرَاعَيِّ
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَلَا
أَخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ
مُتَضَعِّفٍ لَوْ أَفْسَمَ عَلَى اللَّهِ لَا يَرَهُ، أَلَا
أَخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتْلٌ جَوَاظٌ
مُسْتَكِبِرٌ». [انظر: ٦٠٧١، ٦٦٥٧]

(٢) بَابٌ ﴿يَوْمٌ يَكْثُفُ عَنْ سَاقِي﴾ [٤٢]

٤٩١٩ - حَدَّثَنَا آدُمُ: حَدَّثَنَا
اللَّيْثُ، عَنْ خَالِدِ بْنِ تَرِيدَ، عَنْ سَعِيدِ
بْنِ أَبِي هَلَالٍ، عَنْ رَيْدِ بْنِ أَسْلَامَ،
عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: «يَكْثُفُ رَبُّنَا عَنْ سَاقِهِ،
فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَئْتَى

مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِبَاءً وَسُمْعَةً
فَيَنْهَبُ لِيَسْجُدَ فَيَعُودُ ظَهِيرَهُ طَبَقًا
وَاحِدًا». [راجع: ٢٢]

(69) *SŪRAT AL-HĀQQAH*
(The Inevitable)

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

٦٩) سورة الحاقة

بسم الله الرحمن الرحيم

«بيشة راضية» يُريدُ فيها الرضا. «الفاصلة»: المؤنة الأولى التي مُتها، لم أُخْرِي بعدها، «بن آدم عنة حُجَّرين» أحد يُكُونُ للجميع وللواحد. وقال ابن عباس: «الوقن»: نياط القلب. قال ابن عباس: «طَنَ»: كثُرَ وَيُقال: «إلطانية»: بطيغياتهم. وَيُقال: طَعَثَ على الخزان كما طَعَى الماء على قومٍ نوح.

(70) *SŪRAT AL-MA'ĀRIJ* or
SA'ALA SĀ'ILUN
(The Ways of Ascent or
A Questioner asked)

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

٧٠) سورة (سَلَّ سَلَّ)

بسم الله الرحمن الرحيم

الفَصِيلَةُ: أصْعَرُ آبَائِهِ الْمُرْبَى: إِلَيْهِ
يَتَّسِمِي مَنِ اتَّسَمَ. «لِلشَّوَّى»: الْيَدَانِ
وَالرُّجَالُانِ وَالْأَظْرَافُ وَجِلْدُهُ الرَّأْسِ
يُقَالُ لَهَا: شَوَّا. وَمَا كَانَ غَيْرَ مَقْتَلِ

فَهُوَ شَوَّى. ﴿عِينَ﴾ وَالْعَزُونَ: الْحَلَقُ
وَالجَمَاعَاتُ، وَاحِدُهَا عَرَةٌ.

(71) *SŪRAT NŪH*
(Noah)

سورة نوح (٧١)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَطْوَارًا﴾: طَوْرًا كَذَا وَطَوْرًا
كَذَا، يُقال: عَدَا طَوْرَهُ، أَيْ قَدْرَهُ.
وَالْكُبَارُ: أَشَدُّ مِنَ الْكِبَارِ، وَكَذَلِكَ
جَمَالٌ وَجَمِيلٌ لِأَنَّهَا أَشَدُّ مُبَالَعَةً.
وَكَذَلِكَ كُبَارُ الْكَبِيرِ. وَكُبَارُ أَيْضًا
بِالْتَّخْفِيفِ، وَالْعَرَبُ تَقُولُ: رَجُلٌ
حُسَانٌ وَجَمَالٌ وَحُسَانٌ مُخَفَّفٌ،
وَجَمَالٌ مُخَفَّفٌ. ﴿دَيَارًا﴾ مِنْ دَوْرِ
وَلِكِنَّهُ فَيَعْلَمُ مِنَ الدَّوْرَاتِ كَمَا
قَرَا عُمْرُ (الْحَيُّ الْقَيَامُ) وَهِيَ مِنْ
قُمُّتُ. وَقَالَ غَيْرُهُ: ﴿دَيَارًا﴾: أَحَدًا.
﴿نَيَارًا﴾: هَلَاكًا. وَقَالَ ابْنُ عَبَّاسٍ:
﴿مَذَارًا﴾: يَتَبَعُ بَعْضُهَا بَعْضًا.
﴿وَقَارًا﴾: عَظَمَةً.

(١) بَابُ ﴿وَدًا﴾ وَلَا سُؤْلًا وَلَا يَغْوِثُ
وَيَمْوَقُ ﴿٢٣﴾

٤٩٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ
جُرَيْجٍ. وَقَالَ عَطَاءُ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا: صَارَتِ الْأُونَانُ
الَّتِي كَانَتْ فِي قَوْمٍ نُوحٍ فِي الْعَرَبِ

(1) CHAPTER. "Nor shall you leave *Wadd* nor *Suwā'* nor *Yaghūth* nor *Ya'ūq* nor *Nasr'*..." (V.71:23)

4920. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا 'Abbās: All the idols which were worshipped by the people of Nūh (Noah) were worshipped by the Arabs later on. As for the idol *Wadd*, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; *Suwā'* was the idol of Bani Hudhail, and *Yaghūth* was the idol of (the tribe of) Murād and then by Bani

Ghuṭaif at Al-Jauf near Sabā; Ya'ūq was the idol of Ḥamdān, and Nasr was the idol of Ḥimyar, the branch of Dhil-Kalā'. The names (of the idols) formerly belonged to some pious men of the people of Nūh, and when they died, Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

بَعْدُ. أَمَا وَدَ فَكَانَتْ لِكُلِّ بَدْوَمَةِ
الْجَنْدَلِ، وَأَمَا سُوَاعُ فَكَانَتْ لِهُدَنِيِّ،
وَأَمَا يَثُوْثُ فَكَانَتْ لِمُرَادِ شَمَّ لَيْنِي
عَظِيفٍ، بِالْجُرْفِ عِنْدَ سَيَّاً، وَأَمَا
يَعْوُقُ فَكَانَتْ لِهَمْدَانَ، وَأَمَا نَسْرُ
فَكَانَتْ لِحَمِيرَ، لَأَلَّا ذِي الْكَلَاعِ.
أَسْمَاءُ رِجَالٍ صَالِحِينَ مِنْ قَوْمٍ نُوحَ.
فَلَمَّا هَلَكُوا أُوْحَى الشَّيْطَانُ إِلَيْهِمْ
قَوْمِهِمْ أَنِّي أَنْصَبْتُ إِلَيْهِمْ الَّتِي
كَانُوا يَخْلِسُونَ أَنْصَابًا وَسَمْوَهَا
بِاسْمَائِهِمْ، فَعَمِلُوا فَلَمْ تُعْبَدْ حَتَّى إِذَا
هَلَكَ أُولُئِكَ وَتَسَخَّنَ الْعِلْمُ عِيْدَتْ.

(72) SŪRAT AL-JINN or QUL-UHYYĀ ILAIYA (The Jinn)

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

سورة (قل أُوحى إلى)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قالَ ابْنُ عَبَّاسٍ: «لَدَّا»:
أَعْوَانًا.

(١) بَابٌ:

٤٩٢١ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي
بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ
عَبَّاسٍ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي
طَائِفَةٍ مِنْ أَصْحَاحِهِ عَامِدِينَ إِلَى سُوقِ
عُكَاظِ وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ
خَبِّ السَّمَاءِ، وَأَرْسَلَتْ عَلَيْهِمُ الشَّهْبُ
فَرَجَعَتِ الشَّيَاطِينُ. فَقَالُوا: مَا لَكُمْ؟

(1) CHAPTER.

4921. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا : Allāh's Messenger ﷺ went out along with a group of his Companions towards 'Ukāz market. At that time something intervened between the devils and the news of the heaven, and flames were fired upon them, so the devils returned. Their fellow-devils said, "What is wrong with you?" They said, "Something has intervened between us and the news of the heaven, and fires (flames) have been shot at us." Their fellow-devils said, "Nothing has intervened between you

and the news of the heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened." And so they set out and travelled all over the world, east and west, looking for that thing which intervened between them and the news of the heaven. Those of the devils who had set out towards Tihāma, went to Allāh's Messenger ﷺ at Nakhla (a place between Makkah and Ta'if) while he was on his way to 'Ukāz market. (They met him) while he was offering the Fajr prayer with his Companions. When they heard the Qur'ān being recited (by Allāh's Messenger ﷺ), they listened to it and said (to each other), "This is the thing which has intervened between you and the news of the heavens." Then they returned to their people and said, "O our people! Verily We have heard a wonderful Recitation (the Qur'ān). It guides to the Right Path, and we have believed therein, and we shall never join (in worship), anything with our Lord (Allāh)." "

Then Allāh عَزَّ وَجَلَّ revealed to His Prophet (Sūrat Al-Jinn):

"Say (O Muhammad ﷺ) 'It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ān)...'" (V.72:1)

The statement of the jinn was revealed to him.

فَقَالُوا: حِيلَ بَيْنَا وَبَيْنَ خَبْرِ السَّمَاءِ،
وَأَرْسَلْتَ عَلَيْنَا الشَّهْبُ. قَالَ: مَا
حَالَ بَيْنَكُمْ وَبَيْنَ خَبْرِ السَّمَاءِ إِلَّا مَا
حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ
وَمَعَارِبَهَا فَانظُرُوا مَا هَذَا الْأَمْرُ الَّذِي
حَدَثَ. فَانْطَلَقُوا فَضَرَبُوا مَشَارِقَ
الْأَرْضِ وَمَعَارِبَهَا يَنْتَظِرُونَ مَا هَذَا
الْأَمْرُ الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبْرِ
السَّمَاءِ. قَالَ: فَانْطَلَقَ الَّذِينَ تَوَجَّهُوا
نَحْوَ تِهَامَةَ إِلَى رَسُولِ اللَّهِ ﷺ بِتَخْلِةٍ
وَهُوَ عَامِدٌ إِلَى سُوقِ عُكَاطٍ وَهُوَ
يُصْلِي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ. فَلَمَّا
سَمِعُوا الْقُرْآنَ تَسَمَّعُوا لَهُ، فَقَالُوا:
هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبْرِ
السَّمَاءِ. فَهُنَالَّكَ رَجَعُوا إِلَى قَوْمِهِمْ
فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا،
يَهْدِي إِلَى الرُّشْدِ فَاتَّمَّا إِيمَانَهُ، وَكَنْ شَرِيكَ بِرَبِّنَا
أَمَّا﴾ (٢١) وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى
نَبِيِّهِ ﷺ ﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ أَنْتَ نَفْرُ
مِنَ الْجِنِّ﴾ وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ
الْجِنِّ. [راجع: ٧٧٣]

(73) SŪRAT AL-MUZZAMMIL (The One wrapped in Garments)

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

٧٣) سورة المزمول

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿وَبَتَّلَ﴾:
أَخْلِضْ. وَقَالَ الْحَسَنُ: ﴿أَنْكَالًا﴾:

قُبُوداً. «مُنْقَطِرٌ بِهِ»: مُثَفَّلَةٌ بِهِ.
وَقَالَ ابْنُ عَبَّاسٍ: «كَيْبَا مَهِيلَا»:
الرَّئْمُ الْسَّابِلُ. «وَبِلَا»: شَدِيداً.

(74) SŪRAT AL-MUDDATHTHR (The One Enveloped)

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

٧٤) سورة المدثر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ: «عَسِيرٌ»:
شَدِيدٌ. «قَسْوَةٌ»: رِكْزُ النَّاسِ
وَأَصْوَاتُهُمْ وَكُلُّ شَدِيدٌ قَسْوَةٌ. وَقَالَ
أَبُو هُرَيْرَةَ: الْقَسْوَةَ قُسُورُ الْأَسْدِ.
الرِّكْزُ الصَّوْتُ «مُشَتَّفَرٌ»: نَافِرَةٌ
مَذْعُورَةٌ.

(١) بَابٌ:

٤٩٢٢ - حَدَّثَنِي يَحْيَى: حَدَّثَنَا
وَكِيعٌ، عَنْ عَلَىٰ بْنِ الْمُبَارِكِ، عَنْ
يَحْيَىٰ ابْنِ أَبِي كَبِيرٍ: سَأَلْتُ أَبَا سَلَمَةَ
بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَوَّلِ مَا نَزَّلَ مِنَ
الْقُرْآنِ قَالَ: «بِإِنْسَانِ الْمُتَبَرِّزِ» ① قُلْتُ:
يَقُولُونَ «أَفَرَا إِنْسَانٌ رَبِّكَ الَّذِي خَلَقَ» ②
فَقَالَ أَبُو سَلَمَةَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ
اللهِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ ذَلِكَ وَقُلْتُ
لَهُ مِثْلُ الَّذِي قُلْتُ، فَقَالَ جَابِرٌ: لَا
أَحَدْنُكَ إِلَّا مَا حَدَّثَنَا رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: «جَاؤَرْتُ بِحِرَاءَ فَلَمَّا قَضَيْتُ
جِوارِي هَبَطْتُ فَنُوَدِيْتُ فَنَظَرْتُ عَنْ
يَمِينِي فَلَمْ أَرَ شَيْئاً، وَنَظَرْتُ عَنْ

(1) CHAPTER.

4922. Narrated Yahyā bin Abī Kathīr: I asked Abū Salama bin ‘Abdur-Rahmān about the first Sūrah revealed of the Qur’ān. He replied, “O you, (Muhammad ﷺ) enveloped (in garments)! (Al-Muddaththir No. 74)” I said, “They say it was, ‘Read! In the Name of your Lord, Who has created,’ [i.e., Sūrat Al-‘Alaq (the Clot, No. 96)].” On that, Abū Salama said, “I asked Jābir bin ‘Abdullāh about that, saying the same as you have said, whereupon he said, ‘I will not tell you except what Allāh’s Messenger ﷺ had told us.’ Allāh’s Messenger ﷺ said, ‘I was in seclusion in the cave of Hirā’, and after I completed the limited period of my seclusion, I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing, I looked to my left, but saw nothing, I looked to my front, but saw nothing, I looked to my

back, but saw nothing. Then I looked up and saw something. So, I went to Khadija (the Prophet's wife) and told her to envelop me in garments and pour cold water on me. So they enveloped me and poured cold water on me.' Then, it was revealed:

O you (Muhammad ﷺ) enveloped (in garments) Arise and warn and magnify your Lord (Allah)! " (V.74:1-3)

شَمَالِي فَلَمْ أَرْ شَيْئًا، وَنَظَرْتُ أَمَامِي فَلَمْ أَرْ شَيْئًا، وَنَظَرْتُ خَلْفِي فَلَمْ أَرْ شَيْئًا. فَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئًا، فَأَيْتُ حَدِيْجَةَ قَوْلَتْ: دَرَّوْنِي وَصُبْوَا عَلَيَّ مَاءَ بَارِدًا. قَالَ: فَدَرَّوْنِي وَصُبْوَا عَلَيَّ مَاءَ بَارِدًا، فَنَزَلَتْ يَكْتَبِي الْمَدْرِرِ (١)، قَوْلَهُ فَانِدَرِ (٢)، وَرَبِّكَ فَكِنْدِرِ (٣). [راجع: ٤] (٢) بَابُ قَوْلِهِ (فَانِدَرِ) (٣)

(2) CHAPTER. The Statement of Allah: تَعَالَى "Arise and warn." (V.74:3)

4923. Narrated Jâbir bin 'Abdullâh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "I was in a seclusion in the cave of Hirâ'..." (similar to the narration related by 'Ali bin Al-Mubârak, No. 4922).

٤٩٢٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُ قَالاً: حَدَّثَنَا حَرْبُ بْنُ شَدَادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ التَّبِيِّ (١) قَالَ: «جَاؤَنَا بِحَرَاءَ». مِثْلُ حَدِيثِ عُثْمَانَ بْنِ عُمَرَ، عَنْ عَلَيِّ بْنِ الْمُبَارَكِ. [راجع: ٤]

(٣) بَابُ قَوْلِهِ: (وَرَبِّكَ فَكِنْدِرِ) [٣]

(3) CHAPTER. The Statement of Allah: تَعَالَى "And magnify your Lord (Allah)!" (V.74:3)

4924. Narrated Yahyâ: I asked Abâ Salama, "Which Sûrah of the Qur'ân was revealed first?" He replied, "O you (Muhammad ﷺ), enveloped (in garments)! (*Al-Muddaththir* No. 74)." I said, "I have been informed that it was, 'Read! In the Name of your Lord! Who has created...'" (*Sûrat Al-'Alaq* No. 96)." Abû Salama said, "I asked Jâbir, 'Which Sûrah of the Qur'ân was revealed first?' He said, "O you (Muhammad ﷺ), enveloped (in

٤٩٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنَا يَحْيَى قَالَ: سَأَلْتُ أَبَا سَلَمَةَ: أَيُّ الْقُرْآنِ أُنْزَلَ أَوَّلًا؟ فَقَالَ: يَكْتَبِي الْمَدْرِرِ (١) فَقَلَّتْ: أُنْبَتَ أَنَّهُ أَفْرَا يَسِيرَ رَبِّكَ الَّذِي خَلَقَ (٢) فَقَالَ أَبُو سَلَمَةَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ: أَيُّ

garments)!" I said, "I have been told that it was 'Read! In the Name of your Lord, who has created.' " He said, "I will not tell you but what Allāh's Messenger ﷺ said. Allāh's Messenger ﷺ said, 'I was in seclusion in the cave of Hirā' and when I completed the limited period of my seclusion, I came down till I reached the valley. I heard a voice calling me, so I looked in front of me, behind me, to my right, and to my left, and behold! I saw (an angel) sitting on a throne between the sky and the earth. So, I went to Khadija and told her to envelop me in garments and pour cold water on me. Then, it was revealed to me :

'O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)!'" (V.74:1-3)

القرآن أُنْزِلَ أَوَّلُ؟ فَقَالَ: ﴿يَا أَيُّهَا الْمُدَّبِرُ﴾ فَقُلْتُ: بُشِّرْتُ أَنَّهُ ﴿أَقْرَأَ يَسِيرَ رَبِّكَ الَّذِي خَلَقَ﴾ فَقَالَ: لَا أُخْبِرُكَ إِلَّا بِمَا قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «جَاؤَرْتُ فِي حِرَاءَ فَلَمَّا قَضَيْتُ جِوَارِي هَبَطْتُ فَاسْتَبَطْنَتُ الْوَادِيَ، فَنُودِيَتْ فَنَظَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي فَإِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ. فَأَتَيْتُ حَدِيجَةَ فَقُلْتُ: دَثَرُونِي وَصُبُّوا عَلَيَّ مَاءً بَارِدًا. وَأُنْزِلَ عَلَيَّ ﴿يَا أَيُّهَا الْمُدَّبِرُ﴾ فَرَأَيْتُ ﴿رَبَّكَ﴾، وَرَأَيْتُ ﴿رَبَّكَ﴾ [٣-١].

[راجع : ٤]

(٤) بَابٌ: ﴿وَثِيلَكَ نَظَرٌ﴾ [٤]

(4) CHAPTER. "And purify your garments!" (V.74:4)

4925. Narrated Jābir bin ‘Abdullāh رضي الله عنهما : I heard the Prophet ﷺ describing the period of pause of the Divine Revelation. He said in his talk, "While I was walking, I heard voices from the sky. I looked up, and behold! I saw the same angel who came to me in the cave of Hirā', sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, 'Wrap me up, wrap me up in garments!' So they enveloped me. Then Allāh تَعَالَى revealed :

'O you (Muhammad ﷺ) enveloped (in garments)! ... (up to) ... And keep away from *Ar-Rujz* (the idols)!' (This happened) before the *Salāt* (prayers) became compulsory."

٤٩٢٥ - حَدَّثَنَا يَحْمَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْيَثْرَى، عَنْ عَقْبَلَى، عَنْ أَبِى شِهَابٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِىِّ فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَعَيْتُ النَّبِيَّ ﷺ وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْىِ فَقَالَ فِي حَدِيثِهِ: «فَيَسِّرْنَا أَنَا أَمْشِى إِذْ سَعَيْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءَ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجَبَشْتُ

مِنْهُ رُعْبًا فَرَجَعْتُ فَقُلْتُ: زَمَّلُونِي
زَمَّلُونِي، فَدَنَّرُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى
﴿بَيْنَ أَبْيَانَ الْمُذَرِّ﴾ إِلَى ﴿وَالْأُثْرَ
فَاهْجُرُ﴾ قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ
وَهِيَ الْأُوْثَانُ. [راجع: ٤]

(٥) بَابٌ: ﴿وَالْأُثْرَ فَاهْجُرُ﴾ [٥]
يُقَالُ: الرُّجْزُ وَالرِّجْسُ:
الْعَذَابُ.

(5) CHAPTER. “And keep away from Ar-Rujz (the idols)” (V.74:5)

It is said that ‘Rujz’ and ‘Rijs’ means punishment (i.e., the worshipping of idols that leads to punishment.)

4926. Narrated Jâbir bin ‘Abdullâh رَضِيَ اللَّهُ عَنْهُ that he heard Allâh’s Messenger ﷺ describing the period of pause of the Divine Revelation, and in his description he said, “While I was walking, I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same angel who came to me in the cave of Hira’, sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, ‘Envelop me in garments! Envelop me in garments!’ They enveloped me, and then Allâh revealed:

‘O you (Muhammad ﷺ) enveloped in garments! Arise and warn... (up to) ... And keep away from Ar-Rujz (the idols).’” (V.74:1-5)

Abû Salama said: ‘Rujz’ means idols. After that, the Divine Revelation started coming strongly and more frequently.

٤٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْبَيْثُ، عَنْ عَقِيلٍ:
قَالَ ابْنُ شَهَابٍ: سَمِعْتُ أبا سَلَمَةَ
قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّهُ
سَمِعَ رَسُولَ اللَّهِ ﷺ يُحَدِّثُ عَنْ فَتْرَةِ
الْوَحْشِيِّ: فَبَيْنَا أَنَا أَمْشِي إِذْ سَعَتُ
صَوْنَاتِ مِنَ السَّمَاءِ، فَرَجَعْتُ بَصَرِي قَبْلَ
السَّمَاءِ فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي
بِحِرَاءَ قَاعِدٌ عَلَى كُرْسِيٍ بَيْنَ السَّمَاءِ
وَالْأَرْضِ، فَجَعَلْتُ مِنْهُ حَتَّى هَوَيْتُ
إِلَى الْأَرْضِ، فَجَئْتُ أَهْلِي فَقُلْتُ:
زَمَّلُونِي زَمَّلُونِي، فَرَمَّلُونِي، فَأَنْزَلَ اللَّهُ
تَعَالَى ﴿بَيْنَ أَبْيَانَ الْمُذَرِّ﴾، فَرُّ فَانِي [٢]
إِلَى قَوْلِهِ: ﴿فَاهْجُرُ﴾ - قَالَ أَبُو
سَلَمَةَ: وَالرُّجْزُ: الْأُوْثَانَ - ثُمَّ حَمَيَ
الْوَحْشُ وَتَنَابَعَ». [راجع: ٤]

(75) *SŪRAT AL-QIYĀMAH*
(The Resurrection)

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

(1) CHAPTER. The Statement of Allāh : تَعَالَى : “Move not your tongue concerning (the Qur’ān, O Muhammad ﷺ) to make haste therewith.” (V.75:16)

4927. Narrated Ibn ‘Abbās رضي الله عنهما : The Prophet ﷺ used to move his tongue when the Divine Revelation was being revealed to him. [Sufyān, a subnarrator, demonstrated (how the Prophet ﷺ used to move his lips) and added, “In order to memorize it.”] So Allāh revealed :

“Move not your tongue concerning (the Qur’ān, O Muhammad ﷺ) to make haste therewith.” (V.75:16)

CHAPTER. “It is for Us to collect it and to give you (O Muhammad ﷺ), the ability to recite it (the Qur’ān).” (V.75:17)

4928. Narrated Mūsa bin Abī ‘Aishah that he asked Sa‘id bin Jubair regarding (the Statement of Allāh), “Move not your tongue concerning (the Qur’ān, O Muhammad ﷺ) to make haste therewith.” He said, “Ibn ‘Abbās said that the Prophet ﷺ used to move his lips when the Divine Revelation was being revealed to him. So the Prophet ﷺ was ordered not to move his tongue, which he used to do, lest some words should escape his memory. ‘It is for Us to collect it’ means, ‘We will collect it in your chest,’ and ‘the ability to recite it’ means, ‘We will make you recite it.’ But when We have recited it (i.e., when it

(٧٥) سورة القيامة

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

(١) بَابٌ : وَقُولُهُ : ﴿لَا تُحْرِكْ يَدَكَ﴾
لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ وَقَالَ ابْنُ عَبَّاسٍ : ﴿لِيَقْرَأَ أَمْثَةً﴾
سُوفَ أُتُوبُ، سَوْفَ أَغْمَلُ. ﴿لَا﴾
وَرَدَ : لَا حِضْنَ. ﴿سُدٌّ﴾ هَمْلًا.

٤٩٢٧ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا سُفِيَّانُ : حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ وَكَانَ يَقْرَأُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ النَّبِيُّ ﷺ إِذَا أُنْزَلَ عَلَيْهِ الْوَحْيُ حَرَكَ بِهِ لِسَانَهُ - وَوَضَّفَ سُفِيَّانُ - يُرِيدُ أَنْ يَحْفَظَهُ فَأَنْزَلَ اللَّهُ ﴿لَا تُحْرِكْ يَدَكَ﴾ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ [١٦]. [راجع : ٥]
بَابٌ ﴿إِنَّ عَلَيْنَا جَمْعُهُ وَفُرَانُهُ﴾ ﴿١٧﴾

٤٩٢٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، عَنْ إِسْرَائِيلَ ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ : أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ عَنْ قُولِهِ تَعَالَى : ﴿لَا تُحْرِكْ يَدَكَ﴾ لِسَانَكَ قَالَ : وَقَالَ ابْنُ عَبَّاسٍ : كَانَ يُحَرِّكُ شَفَتِيهِ إِذَا أُنْزَلَ عَلَيْهِ، فَقَبِيلَ لَهُ : ﴿لَا تُحْرِكْ يَدَكَ﴾ لِسَانَكَ يَخْشَى أَنْ يَتَقَلَّ مِنْهُ ﴿إِنَّ عَلَيْنَا جَمْعُهُ﴾ أَنْ تَجْمَعَهُ فِي صَدْرِكَ ﴿وَفُرَانُهُ﴾ أَنْ تَفْرَأُهُ ﴿فَإِذَا

has been revealed to you), follow its recital; it is for Us to explain it and make it clear,’ (i.e., We will explain it through your tongue).”

(2) CHAPTER. “And when We have recited it to you [O Muhammad ﷺ through Jibril (Gabriel)], then follow its (the Qur’ān’s) recital.” (V.75:18)

And Ibn ‘Abbās said: “We have recited it” means “We have explained it.” “Follow its recital” means, “Act on its order.”

4929. Narrated Ibn ‘Abbās (as رَضِيَ اللَّهُ عَنْهُمَا regards) Allāh’s Statement — “Move not your tongue concerning (the Qur’ān, O Muhammad ﷺ) to make haste therewith.” (V.75:16):

When Jibril (Gabriel) descended with the Divine Revelation to Allāh’s Messenger ﷺ, he (Allāh’s Messenger ﷺ) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that he was being inspired Divinely. So, Allāh revealed in *Sūrat Al-Qiyāmah* which begins with: “I swear by the Day of Resurrection...” (V.75:16)

The Verses “Move not your tongue concerning (the Qur’ān, O Muhammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur’ān).” (V.75:16,17):

Ibn ‘Abbās added: “It is for Us to collect it, and to give you the ability to recite it (the Qur’ān),” means, “When We have revealed it, listen.” “Then it is for Us to explain it,” means, “It is for Us (Allāh) to explain it through your tongue.” So whenever Jibril (Gabriel) came to Allāh’s Messenger ﷺ, he would keep quiet (and listen), and when the angel left, the Prophet ﷺ would recite that revelation as Allāh promised him.

فَرَأَنَّهُ يَقُولُ : أَنْزَلَ عَلَيْهِ فَاتِحَةً قُرْءَانَهُ ، ثُمَّ إِنَّ عَلَيْنَا بِسَائِنَهُ (١٧) أَنْ تُبَيِّنَهُ عَلَى لِسَانِكَ . [راجع: ٥]

(٢) بَابٌ فِي إِذَا قَرَأَنَّهُ فَاتِحَةً قُرْءَانَهُ (١٨)

قَالَ ابْنُ عَبَّاسٍ : فَرَأَنَّهُ : بَيْتَاهُ . فَاتِحَةً : أَعْمَلُ بِهِ .

٤٩٢٩ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ : حَدَّثَنَا جَرِيرٌ ، عَنْ مُوسَى بْنِ أَبِي عَاشَةَ ، عَنْ سَعِيدِ بْنِ جُبَيرٍ ، عَنْ أَبِي عَبَّاسٍ فِي قَوْلِهِ : لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (١١) قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَ جِبْرِيلُ عَلَيْهِ بِالْوَحْيِ وَكَانَ مِمَّا يُخْرِكُ بِهِ لِسَانَهُ وَشَفَقَتِهِ فَيَسْتَدِّ عَلَيْهِ وَكَانَ يُعْرَفُ مِنْهُ . فَإِنْزَلَ اللَّهُ الْآيَةَ الَّتِي فِي لَا أُفْسِمُ بِيَوْمِ الْقِيَامَةِ لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (١٢) ، إِنَّ عَلَيْنَا جَمِيعَ وَقْرَأَنَّهُ (١٣) قَالَ : عَلَيْنَا أَنْ نَجْمِعَهُ فِي صَدْرِكَ وَقَرَأَنَّهُ ، فِي إِذَا قَرَأَنَّهُ فَاتِحَةً قُرْءَانَهُ (١٤) : فِي إِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ (١٥) إِنَّ عَلَيْنَا بِسَائِنَهُ (١٦) عَلَيْنَا أَنْ تُبَيِّنَهُ بِلِسَانِكَ . قَالَ : فَكَانَ إِذَا آتَاهُ جِبْرِيلُ أَطْرَقَ فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ . أَوْكَ لَكَ فَأَوْلَ (١٧) تَوَعَّدْ . [راجع: ٥]

(76) *SŪRAT INSĀN or AD-DAHR*
(The Man or the Time)

(٧٦) سورة (هَلْ أَقْعَدْتَ عَلَى الْإِنْسَنِ)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

يُقالُ: مَعْنَاهُ أَتَى عَلَى الْإِنْسَانِ،
وَ«هَلْ» تَكُونُ جَهْدًا وَتَكُونُ خَبَارًا.
وَهَذَا مِنَ الْخَبَرِ، يَقُولُ: كَانَ شَيْئًا
فَلَمْ يَكُنْ مَذْكُورًا، وَذَلِكَ مِنْ حِينِ
خَلَقَهُ مِنْ طِينٍ إِلَى أَنْ يُنْفَحَ فِيهِ
الرُّوحُ. «أَمْشَاجٌ»: الْأَخْلَاطُ، مَاءُ
المرْأَةِ وَمَاءُ الرَّجُلِ، الدَّمُ وَالْعَلَقَةُ.
وَيُقالُ إِذَا خُلِطَتْ مَشَيْجُ، كَوْلُكَ:
خَلِيلٌ، وَمَمْشُوجٌ مِثْلُ مَخْلُوطٍ.

«سَلَيْلًا وَأَغْلَلًا» وَلَمْ يُجْرِ
بَعْضُهُمْ. مُسْتَطِيرًا: مُمْتَداً، الْبَلَاءُ.
وَالْقَمْطَرِيرُ: الشَّدِيدُ، يُقالُ: يَوْمٌ
قَمْطَرِيرٌ وَيَوْمٌ قُمَاطِرٌ، وَالْعُبُوشُ
وَالْقَمْطَرِيرُ وَالْقُمَاطِرُ، وَالْعَصِيبُ أَشَدُ
مَا يَكُونُ مِنَ الْأَيَّامِ فِي الْبَلَاءِ. وَقَالَ
الْحَسَنُ: النُّضْرَةُ فِي الْوَجْهِ، وَالسُّرُورُ
فِي الْقَلْبِ. وَقَالَ ابْنُ عَبَّاسٍ:
«الْأَرَابِلُ»: السُّرُورُ. وَقَالَ مُقاَتِلُ:
السُّرُورُ: الْحِجَالُ مِنَ الدُّرُّ وَالْيَاقوْتِ.
وَقَالَ الْبَرَاءُ: «وَذَلَّتْ قُطْفَهَا»:
يَعْطَلُونَ كَيْفَ شَاءُوا. وَقَالَ مُجَاهِدٌ:
«سَلَيْلًا»: حَدِيدُ الْجِرْيَةِ. وَقَالَ
مَعْمَرٌ: «أَشَرَّهُمْ»: شَدَّةُ الْخَلْقِ، وَكُلُّ
شَيْءٍ شَدَّدَتْهُ مِنْ قَبِيبٍ فَهُوَ مَأْسُورٌ.

(77) *SŪRAT AL-MURSALĀT*
(Those sent forth)

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

(٧٧) سورة (المرسلات)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(جُمَالَاتٌ): حِبَالٌ. وَقَالَ
مُجَاهِدٌ: «وَازْكُرُوا»: صَلُوا. «لَا
يَرَكُونَ»: لَا يُصَلُّونَ، وَسُئِلَ ابْنُ
عَبَّاسٍ: «لَا يَنْطَقُونَ»، «وَاللَّهُ رَبُّنَا مَا
كَانَ مُشْرِكِينَ»، «الْيَوْمَ نَخْتَمُ عَلَى
أَفْوَاهِهِمْ» فَقَالَ: إِنَّهُ دُو أَلْوَانٍ، مَرَّةٌ
يَنْطَقُونَ، وَمَرَّةٌ يُخْتَمُ عَلَيْهِمْ.
(١) بَابٌ:

(1) CHAPTER.

4930. Narrated 'Abdullāh: We were with the Prophet ﷺ when *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him. While we were receiving it from his mouth, a snake suddenly came and we ran to kill it, but it outstripped us and entered its hole quickly. Allāh's Messenger ﷺ said, "It has escaped your evil, and you, too, have escaped its evil."

٤٩٣٠ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا
عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ،
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ
اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ الْيَهِيِّ
وَأَنْزَلْنَا عَلَيْهِ الْمُرْسَلَاتِ، وَإِنَّا
لَنَتَلَاقَاهَا مِنْ فِيهِ فَخَرَجْتُ حَيَّةً
فَابْتَدَرْنَاهَا فَسَبَقْتُنَا فَدَخَلْتُ جُحْرَهَا.
فَقَالَ رَسُولُ اللَّهِ ﷺ: «وُقِيتُ شَرَكِمْ
كَمَا وُقِيتُمْ شَرَهَا». [راجع: ١٨٣٠]

4931. Narrated 'Abdullāh: While we were with Allāh's Messenger ﷺ in a cave, *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him and we received it directly from his mouth as soon as he had received the Revelation. Suddenly, a snake came out and Allāh's Messenger ﷺ said, "Get at it and kill it!" We ran to kill it but it outstripped us. Allāh's Messenger ﷺ said, "It has escaped your evil as you, too, have escaped its."

٤٩٣١ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ
اللَّهِ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنْ
إِسْرَائِيلَ، عَنْ مَنْصُورٍ بِهِذَا. وَعَنْ
إِسْرَائِيلَ، عَنْ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ
مُثْلُهُ. وَتَابَعَهُ أَسْوَدُ بْنُ عَامِرٍ، عَنْ
إِسْرَائِيلَ. وَقَالَ حَفْصٌ وَأَبْوُ مُعاوِيَةَ

وَسُلَيْمَانُ بْنُ فَرْعَوْنَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ. وَقَالَ يَحْيَى بْنُ حَمَادٍ: أَخْبَرَنَا أَبُو عَوَانَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. وَقَالَ ابْنُ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ. [راجع: ١٨٣٠]

حَدَّثَنَا قُتْمَيْهُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: قَالَ عَبْدُ اللَّهِ: يَبْنَا تَحْنُّ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ، إِذْ نَزَّلْتُ عَلَيْهِ وَالْمَرْسَلَاتِ، فَتَلَقَّيْنَا هَا مِنْ فِيهِ وَإِنَّ فَاهَ لَرْطُبٌ بِهَا، إِذْ خَرَجْتُ حَيَّةً فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ افْتَلُوهَا»، قَالَ: فَأَبْتَدَرْنَا هَا فَسَبَقَنَا. قَالَ: فَقَالَ: «وَفَقِيتُ شَرَكْمَ كَمَا وُقِيتُمْ شَرَهَا».

(٢) بَابُ قَوْلِهِ: «إِنَّهَا تَرْمِي بِشَكَرَ

كَالْقَصْرِ» [٣٢]

(2) CHAPTER. The Statement of Allāh :
“Verily! It (Hell) throws sparks (huge) as *Al-Qaṣr* (a fort or a huge log of wood).”
(V.77:32)

4932. Narrated Ibn ‘Abbās (as regards the explanation of) “Verily! It (Hell) throws sparks (huge) as *Al-Qaṣr* (a fort or a huge log of wood).” (V.77:32):

We used to collect wood in the form of logs, three cubits long or shorter, for heating purposes in winter, and we used to call such wood *Al-Qaṣr*.

(3) CHAPTER. The Statement of Allāh :
“As if they were yellow camels or bundles of ropes.” (V.77:33)

٤٩٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَائِسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: «إِنَّهَا تَرْمِي بِشَكَرَ كَالْقَصْرِ»، قَالَ: كُنَّا نَرْفَعُ الْخَشَبَ بِقَصْرٍ ثَلَاثَةَ أَدْرُعٍ أَوْ أَفْلَقَ فَرْقَعَةً لِلشَّتَاءِ فَسَسَيْهُ الْقَصْرَ. [انظر: ٤٩٣٣]

(٣) بَابُ قَوْلِهِ: «كَانَتْ يَمْلَكُ صَفَرًا» [٣٣]

4933. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا (regarding) the explanation of “... It throws sparks as *Al-Qasr* ...” (V. 77:32):

We used to collect logs of wood, three cubits long or longer, to store for heating purposes in winter, and we used to call it *Al-Qasr*, it also means a castle or a fort.

“As if they were *Jimālatun Sufr* (yellow camels or bundles of ropes)” (V.77:33): means the ropes of a ship which are made in bundles till it become as wide as men’s waists.

٤٩٣٣ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْ: حَدَّثَنَا يَحْيَى: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ قَالَ: سَمِعْتُ ابْنَ عَابِسٍ رَضِيَ اللَّهُ عَنْهُمَا (تَرَوَى إِشْكَرِي كَالْقَصْرِ) قَالَ: كُنَّا نَعْمَدُ إِلَى الْحَسَبَةِ ثَلَاثَةَ أَذْرُعَ وَفَوْقَ ذَلِكَ فَنَرَفَعُهُ لِلشَّنَاءِ فَسَسَيْهُ الْقَصْرَ (كَاتَمَ بِحَلَّتْ صَفَرَ) (٣٣) جِبَالُ السُّفُنِ تُجْمَعُ حَتَّى تَكُونَ كَأْوَسَاطِ الرِّجَالِ. [راجع: ٤٩٣٢]

[٤٩٣٢] (٤) بَابُ ﴿هَذَا يَوْمٌ لَا يَنْطِقُونَ﴾ [٣٥]

(4) CHAPTER. The Statement of Allāh تعالى “That will be a Day when they shall not speak (during some part of it).” (V.77:35)

4934. Narrated ‘Abdullāh بْنُ غَيَّبَثٍ: While we were with the Prophet ﷺ in a cave, *Sūrat* (starting with) *Wal-Mursalāt* was revealed to him and he recited it, and I heard it directly from his mouth as soon as he recited its Revelation. Suddenly, a snake sprang at us, and the Prophet ﷺ said, “Kill it!” We ran to kill it but it escaped quickly. The Prophet ﷺ said, “It has escaped your evil, and you, too, have escaped its evil.”

٤٩٣٤ - حَدَّثَنَا عَمْرُو بْنُ حَفْصٍ بْنُ غَيَّبَثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: يَسِمَا نَحْنُ مَعَ النَّبِيِّ ﷺ فِي غَارٍ إِذْ نَزَلْنَا لَنَلَقَاهَا مِنْ فِيهِ، وَإِنَّ فَاهُ لَرَطْبٌ بِهَا، إِذْ وَتَبَثَّ عَلَيْنَا حَيَّةً. فَقَالَ النَّبِيُّ ﷺ: «اقْتُلُوهَا»، فَائْتَدَرَنَا هَا فَذَهَبَتْ. فَقَالَ النَّبِيُّ ﷺ: «وُقِيتُ شَرَكُمْ كَمَا وُقِيتُمْ شَرَّهَا». قَالَ عَمْرُ: حَفِظْتُهُ مِنْ أَبِي فِي غَارٍ بِيَمِنِي. [راجع: ١٨٣٠]

(78) *SŪRAT 'AMMA YATASĀ'ALŪN*
or AN-NABA'
(The Great News)

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

(٧٨) سورة (عَمَ يَسَّأَلُونَ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿لَا يَرْجُونَ حَسَابًا﴾ : لَا يَخَافُونَ.
﴿لَا يَكُونُونَ مِنْهُ خَطَابًا﴾ : لَا يَمْلِكونَ
إِلَّا أَنْ يَأْذَنَ لَهُمْ. ﴿صَوَابًا﴾ : حَقًّا فِي
الذُّنُوبِ وَعَمَلَ يِه. وَقَالَ ابْنُ عَبَّاسٍ :
﴿وَهَاجَابًا﴾ : مُضِيَّا. وَقَالَ غَيْرُهُ :
﴿وَسَفَاقًا﴾ : غَسَقَتْ عَيْنُهُ . وَيَعْسُى
الجُرْحُ يَسِيلُ كَانَ الْعَسَاقُ وَالْعَسِيقُ
وَاحِدٌ. ﴿عَطَاءً حَسَابًا﴾ : جَزَاءً كَافِيًّا.
أَعْطَانِي مَا أَخْسَبَنِي : أَئِي كَفَانِي .
(١) بَابُ ﴿يَوْمٌ يُفْنَى فِي الصُّورِ فَلَمَّا نَفَّى
أَفْوَاجًا﴾ [١٨] زُمِراً .

٤٩٣٥ - حَدَّثَنِي مُحَمَّدٌ : أَخْبَرَنَا
أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي
صَالِحِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَا بَيْنَ
النَّفَخَتَيْنِ أَرْبَعُونَ». قَالَ : أَرْبَعُونَ
يَوْمًا؟ قَالَ : أَيْتُ، قَالَ : أَرْبَعُونَ
شَهْرًا؟ قَالَ : أَيْتُ، قَالَ : أَرْبَعُونَ
سَنَةً؟ قَالَ : أَيْتُ. قَالَ : «ثُمَّ يُنَزَّلُ
اللَّهُ مِنَ السَّمَاءِ مَاءً فَيُنَبَّوَّنَ كَمَا يَنْبَتُ
الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا
يَنْبَلَى، إِلَّا عَظِيمًا وَاحِدًا وَهُوَ عَجْبُ
الَّذِينَ وَمِنْهُ يُرَكِّبُ الْخَلْقَ يَوْمَ
الْقِيَامَةِ». [راجع: ٤٨١٤]

[See *Hadīth* No.4814]

(79) *SŪRAT WAN-NĀZI'ĀT*
(Those Who pull out)

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

٧٩) سورة (والنَّازِعُونَ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿اللَّهُ أَكْبَرُ﴾:
عَصَاهُ وَيَدُهُ. يُقَالُ: التَّاخِرَةُ وَالتَّخْرِةُ
سَوَاءٌ مِثْلُ الطَّامِعِ وَالظَّمِيعِ، وَالبَالِحِ
وَالبَخِيلِ. وَقَالَ بَعْضُهُمْ: التَّخْرِةُ:
البَالِيَّةُ، وَالتَّاخِرَةُ: الْعَظُمُ الْمُجَوَّفُ
الَّذِي تَمُرُّ فِيهِ الرَّيْحُ فَيَنْخَرُ، وَقَالَ ابْنُ
عَبَّاسٍ: ﴿الْتَّأْفَوَةُ﴾: إِلَى أَمْرِنَا
الْأَوَّلِ: إِلَى الْحَيَاةِ، وَقَالَ عَيْرُهُ:
﴿إِيَّاكَ مُرْسَلًا﴾: مَتَى مُنْتَهَاها،
وَمَرْسَى السَّفِينَةِ حِيثُ تَنْتَهِيَ .

(١) بَابٌ:

٤٩٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ
الْمَقْدَامَ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ:
حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ
سَعْدٍ: رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ ﷺ قَالَ بِإِضْبَاعِهِ هَكُذا
بِالْوُسْطَى وَالَّتِي تَلَى إِلَيْهِمْ: «بَعْثُ
وَالسَّاعَةَ كَهَاتَيْنِ» .

﴿الظَّاهِرَةُ﴾ نَظُمُّ عَلَى كُلِّ شَيْءٍ .

[انظر: ٥٣٠١، ٦٥٠٣]

(1) CHAPTER.

4936. Narrated Sahl bin Sa'd: I: رَضِيَ اللَّهُ عَنْهُ I saw Allāh's Messenger ﷺ pointing with his index and middle fingers, saying, "The time of my advent and the Hour (Doomsday) are like these two fingers." The Great Catastrophe will overwhelm everything.

(80) SŪRAT 'ABASA
(He frowned)

(٨٠) سورة (عن)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿عَسَرَ وَقَرْآنٌ﴾ : كَلَحَ
وأَغْرَضَ . وَقَالَ غَيْرُهُ : «مَطَهَرٌ» :
لَا يَمْسُها إِلَّا الْمُظَهَّرُونَ وَهُمُ
الْمَلَائِكَةُ . وَهَذَا مِثْلُ قَوْلِهِ : «فَالْمُدَرِّجَاتِ
أَمَّا﴾ ٥٤﴿ جَعَلَ الْمَلَائِكَةَ وَالصُّحْفَ
مُظَهَّرَةً، لَأَنَّ الصُّحْفَ يَقْعُدُ عَلَيْهَا
التَّطْهِيرُ فَجُعِلَ التَّطْهِيرُ لِمَنْ حَمَلَهَا
أَيْضًا . «سَقَرَ» : الْمَلَائِكَةُ، وَاحِدُهُمْ
سَافِرٌ . سَفَرْتُ : أَصْلَحْتُ بَيْنَهُمْ .
وَجَعَلْتُ الْمَلَائِكَةَ إِذَا نَزَلْتُ بِوَحْيِ اللَّهِ
وَتَأْدِيهِ كَالسَّفِيرِ الَّذِي يُصْلِحُ بَيْنَ
الْقَوْمِ . «نَصَدَى» : تَعَاقَلَ عَنْهُ . وَقَالَ
مُجَاهِدٌ : «لَنَا يَقْنَعُ» : لَا يَقْضِي أَحَدٌ
مَا أُمِرَّ بِهِ . وَقَالَ ابْنُ عَبَّاسٍ : «تَرَفَّعْنَا
فَرَّةٌ» ٥٥﴿ : تَعْشَاهَا شِدَّةً . «شَفِيرَةٌ» :
مُشْرِقَةٌ ﴿بِأَيْدِي سَقَرَ﴾ ٥٦﴿ وَقَالَ ابْنُ
عَبَّاسٍ : كَتَبَةُ، أَسْفَارًا : كُتُبًا .
﴿تَلَقَّى﴾ : تَشَاغَلَ . يُقالُ : وَاحِدُ
الْأَسْفَارِ سَفْرٌ .

٤٩٣٧ - حَدَّثَنَا آدُمُ : حَدَّثَنَا
شُعْبَةُ : حَدَّثَنَا قَتَادَةُ قَالَ : سَمِعْتُ
رُزَارَةَ بْنَ أَوْفَى يُحَدِّثُ عَنْ سَعْدِ بْنِ
هِشَامَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ
قَالَ : «مِثْلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ

4937. Narrated 'Aishah: رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ said, "Such a person as recites the Qur'aan and masters it by heart, will be with the (angels) honourable and obedient (in heaven). And such a person as exerts himself to learn the Qur'aan by heart, and recites it with great difficulty, will have a double reward."

حافظَ لَهُ مَعَ السَّفَرَةِ الْكَرَامِ الْبَرَّةِ،
وَمَثْلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ يَتَعَاهِدُ
وَهُوَ عَلَيْهِ شَدِيدٌ فَلَهُ أَجْرَانَ».

(81) *SŪRAT AT-TAKWĪR*
(Wound round and lost its Light)

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

(٨١) سورة (إذا ألمَّتْ كُوْزَةٌ ﴿١﴾)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَنْكَرَتْ﴾: انتشرت. وَقَالَ
الْحَسَنُ: ﴿شَرَحَتْ﴾: يَذْهَبُ مَاُهَا فَلَا
يَمْكُرُ قَطَرَةً. وَقَالَ مُجَاهِدُ: ﴿الْسَّجُورُ﴾:
[الطور: ٦] الْمَمْلُوُءُ. وَقَالَ غَيْرُهُ:
﴿سُرْجَتْ﴾: أَفْصَى بَعْضَهَا إِلَى بَعْضِ
فَصَارَتْ بَحْرًا وَاحِدًا. وَالْخُنَّسُ:
تَخْنُسُ فِي مُجَراَهَا، تَرْجِعُ. وَتَكْنِسُ:
تَسْتَرُ فِي بَيْوَنَهَا كَمَا تَكْنِسُ الظَّبَاءَ.
﴿نَفَسَ﴾: ارْتَقَعَ النَّهَارُ. وَالظَّنَّينُ:
الْمُتَهَمُ. وَالضَّيْنُ: يَضْنُ بِهِ. وَقَالَ
عُمَرُ: ﴿الْغُوْسُ رُوْجَتْ﴾: يُرَوْجُ نَظِيرَهُ
مِنْ أَهْلِ الْجَنَّةِ وَالْتَّارِ، ثُمَّ قَرَأَ رَضِيَ
اللَّهُ عَنْهُ ﴿لَتَشْرُوا الَّذِينَ ظَلَّمُوا وَلَرَبِّهِمْ﴾.
﴿عَسَّسَ﴾: أَذْبَرَ.

(82) *SŪRAT AL-INFITĀR*
(The Cleaving)

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

(٨٢) سورة (إذا أَلْسَنَهَ
أَنْظَرَتْ ﴿١﴾)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ الرَّبِيعُ بْنُ حُشَيْمٍ:

﴿فَيَرَت﴾: فَاضْتُ. وَقَرَأَ الْأَعْمَشُ
وَعَاصِمُ: ﴿فَدَلَّك﴾ بِالْتَّخْفِيفِ،
وَقَرَأَهُ أَهْلُ الْحِجَازِ بِالْتَّشْدِيدِ. وَأَزَادَ
مُعْتَدِلُ الْخَلْقِ. وَمَنْ خَفَقَ يَعْنِي فِي
أَيِّ صُورَةٍ شَاءَ. إِمَّا حَسَنٌ، وَإِمَّا
قَبْحٌ، أَوْ طَوْبِيلٌ أَوْ قَصْبِيرٌ.

(83) SŪRAT AL-MUTAFFIFĪN (Those Who deal in Fraud)

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

(٨٣) سورة (دِيْلُ لِلْمُطَكَّفِينَ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدُ: ﴿بَلْ رَان﴾: تَبَّتُ
الْخَطَابِيَا. ﴿ثُوبَ﴾: جُوزِيٌّ الرَّاجِحُ:
الْخَمْرُ. ﴿خَتَمْ مِسْكٌ﴾: طَيْبُهُ.
الْتَّسْبِيْمُ: يَغْلُو شَرَابُ أَهْلِ الْجَنَّةِ.
وَقَالَ عَيْرُهُ: الْمُظَفَّفُ لَا يُوْفَى غَيْرَهُ
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ.
بَابُ ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾
[٦]

CHAPTER. “The Day when (all) mankind will stand before the Lord of the ‘Ālamīn (mankind, jinn and all that exists)” (V.83 :6)

4938. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, “On the Day when all mankind will stand before the Lord of the ‘Ālamīn (mankind, jinn and all that exists), some of them will be hidden in their sweat up to the middle of their ears.”

٤٩٣٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا مَعْنُونُ: حَدَّثَنِي مَالِكُ،
عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَوْمَ
يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ حَتَّى
يَغْيِبَ أَحَدُهُمْ فِي رَسْحِهِ إِلَى أَنْصَافِ
أَذْنِيهِ». [انظر: ٦٥٣١]

(84) *SŪRAT AL-INSHIQĀQ*
(The Splitting asunder)

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

(٨٤) سورة (إِذَا أَسْلَمَهُ أَشْقَطَنَّ) ﴿١﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قالَ مُجَاهِدٌ: «كِتَابُهُ يُشَالِّعُ»
[الحاقة: ٢٥]، يَأْخُذُ كِتَابَهُ مِنْ وَرَاءِ
ظَهْرِهِ. «وَسَقَ»: جَمْعُ مِنْ دَابَّةٍ.
«فَنَّ أَنَّ لَنْ يَحُورَ»: لَا يَرْجِعُ إِلَيْنَا.

(١) بَابُ «فَسَوْفَ يُحَاسَبُ حِسَابًا

[٨] ﴿١﴾ بِسْرَى [٨]

(1) CHAPTER. “He surely will receive an easy reckoning.” (V.84:8)

4939. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا : Allāh’s Messenger ﷺ said, “(On the Day of Resurrection) anyone whose account will be taken will be ruined (i.e., will go to Hell).” I said, “O Allāh’s Messenger! May Allāh make me be sacrificed for you! Doesn’t Allāh say:

‘Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning?’” (V.84:7,8)

He replied, “That is only the presentation of the accounts; but he whose record is questioned, will be ruined.”

٤٩٣٩ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْ: حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ الْأَسْوَدِ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلِيقَةَ: سَمِعْتَ عَائِشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ ابْنِ أَبِي مُلِيقَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ أَبِي يُونُسَ حَاتَمَ بْنَ أَبِي صَغِيرَةَ، عَنْ ابْنِ أَبِي مُلِيقَةَ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ يُحَاسَبُ إِلَّا هَلَكَ»، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، جَعَلْتَنِي اللَّهُ فَدَاءَكَ، أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: «فَأَمَّا مَنْ أَوْقَتَ كِتَابَهُ سَمِينَةً ﴿٧﴾، فَسَوْفَ يُحَاسَبُ حِسَابًا بِسْرَى ﴿٨﴾» [٨] قَالَ: «ذَلِكَ الْعَرْضُ

يُعَرَّضُونَ، وَمَنْ نُوقِشَ الْجَسَابَ
هَلَكَ». [راجع: ١٠٣]

(٢) بَابُ ﴿لَتَكُنْ طَبَقًا عَنْ طَبَقٍ﴾ [١٩]

(2) CHAPTER. “You shall certainly travel from stage to stage (in this life and in the Hereafter)” (V.84:19)

4940. Narrated Ibn ‘Abbās (as regards the Verse) — “You shall certainly travel from stage to stage (in this life and in the Hereafter).”:

(It means) from one state to another. That concerns your Prophet ﷺ.

٤٩٤٠ - حَدَّثَنَا سَعِيدُ بْنُ النَّفْرِيُّ، أَخْبَرَنَا أَبُو شِرْ جَعْفَرُ
بْنُ إِيَّاسٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: ﴿لَتَكُنْ طَبَقًا عَنْ طَبَقٍ﴾ :
حَالًا بَعْدَ حَالٍ. قَالَ هَذَا نِيَّكُمْ ﷺ.

(85) SŪRAT AL-BURŪJ (The Big Stars)

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

(٨٥) سورة البروج

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿الْأَكْدُور﴾ : شَقٌّ
فِي الْأَرْضِ. ﴿فَتَنَّا﴾ : عَذَّبُوا.
وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْوَوْدُ﴾ :
الْحَبِيبُ. ﴿الْمَجِدُ﴾ : الْكَرِيمُ.

(86) SŪRAT AT-TĀRIQ (The Night-Comer)

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

(٨٦) سورة الطارق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ النَّجْمُ، وَمَا أَنَّكَ لَيْلًا فَهُوَ
طَارِقٌ. ﴿إِنَّمَا الظَّافِرُ﴾ : الْمُضِيءُ.
وَقَالَ مُجَاهِدٌ: ﴿ذَاتُ الْجِعَنِ﴾ : سَحَابٌ
يَرْجِعُ بِالْمَطَرِ. وَ﴿ذَاتُ الْقَلَنْعِ﴾ :
الْأَرْضُ تَصَدَّعُ بِالنَّبَاتِ. وَقَالَ ابْنُ

عَبَّاسٍ: ﴿لَقُولٌ فَلِلٌ﴾ : لَحْقٌ. ﴿لَهَا
عَلَيْهَا حَافِظٌ﴾ : إِلَّا عَلَيْهَا حَافِظٌ.

(87) *SŪRAT AL-A'LĀ*
(The Most High)

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

(٨٧) سورة (سَيِّجَ أَسْمَ رَبِّكَ الْأَعْلَى)


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿فَقَدْرَ فَهَدَى﴾ : قَدْرَ
لِلإِنْسَانِ الشَّقَاءُ وَالسَّعَادَةُ، وَهَدَى
الْأَنْعَامَ لِمَرَاتِبِهَا.

٤٩٤١ - حَدَّثَنَا عَبْدَانُ قَالَ:
أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي
إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: أَوَّلُ مَنْ
قَدِيمٌ عَلَيْنَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مُضْبُطٌ بْنُ عُمَرَ وَابْنُ أُمِّ مَكْتُومٍ
فَجَعَلَا يُقْرَأُنَا الْقُرْآنَ. ثُمَّ جَاءَ عُمَارٌ
وَبِلَالٌ وَسَعْدٌ، ثُمَّ جَاءَ عُمَرُ ابْنُ
الْحَطَابِ فِي عِشْرِينَ، ثُمَّ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مُشْنِئٌ فَرَحَّهُمْ بِهِ حَتَّى رَأَيْتُ الْوَلَادَةَ
وَالصَّبِيَّانَ يَقُولُونَ: هَذَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَاءَ، فَمَا جَاءَ حَتَّى قَرَأَ
﴿سَيِّجَ أَسْمَ رَبِّكَ الْأَعْلَى﴾ في سُورَةٍ
مِثْلِهَا.

4941. Narrated Al-Barā' : The first of the Companions of the Prophet ﷺ who came to us (in Al-Madina), were Muṣ'ab bin 'Umair and Ibn Umm Maktūm, and they started teaching us the Qur'ān. Then came 'Ammār, Bilāl and Sa'd. Afterwards 'Umar bin Al-Khaṭṭāb came along with a batch of twenty (men); and after that the Prophet ﷺ came. I never saw the people of Al-Madina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allāh's Messenger ﷺ who has come." He (the Prophet ﷺ) did not come (to Al-Madina) till I had learnt *Sūrat Al-A'lā* and also other similar *Sūrah*.

(88) *SŪRAT AL-GHĀSHIYAH*
(The Overwhelming)

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

(٨٨) سورة (هل أنت)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: «عَالِيَةً^{١١} تَأْسِيَةً^{١٢}»: النَّصَارَى. وَقَالَ مُجَاهِدٌ: «عَيْنٌ مَاءِيَةً^{١٣}»: بَلَغَ إِنَّا هَا وَحَانَ شَرُّهَا. «جَبَّارٌ مَاءِنَّ^{١٤}»: بَلَغَ إِنَّا. «لَا تَسْعَ فِيهَا لَعْيَةً^{١٥}»: شَنَّا، وَيُقَالُ: الضرِيعُ: نَبَتٌ يَقَالُ لَهُ: الشَّبِيقُ، تُسَمِّيهِ أَهْلُ الْحِجَازِ الضرِيعَ إِذَا يَسَّرَ وَهُوَ سُمٌ. (بِمُسَيْطِرِ): يُمْسِلُطٌ، وَيُفْرَأُ بِالصَّادِ وَالشِّينِ. وَقَالَ ابْنُ عَبَّاسٍ: «إِيَّاهُمْ^{١٦}»: مَرْجِعُهُمْ.

(89) *SŪRAT AL-FAJR*
(The Break of Day or the Dawn)

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

(٨٩) سورة (والنَّفَرُ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: «إِنَّمَا ذَاتَ الْعَمَادِ^{١٧}»: يَعْنِي الْقَدِيمَةِ. وَالْعَمَادُ: يَعْنِي أَهْلَ عَمُودٍ لَا يُقْبِلُونَ. «سَوْطَ عَذَابٍ^{١٨}»: الَّذِي عَذَّبُوا بِهِ. «أَكْثَلَ لَمَّا^{١٩}»: السَّفَرُ. وَ«جَمَّا^{٢٠}»: الْكَبِيرُ، وَقَالَ مُجَاهِدٌ: كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ شَفْعٌ، السَّمَاءُ شَفْعٌ، وَالْوَئْرُ: اللَّهُ تَبَارَكَ وَتَعَالَى. وَقَالَ غَيْرُهُ: «سَوْطَ عَذَابٍ^{٢١}» كَلِمَةٌ تَقُولُهَا الْعَرَبُ لِكُلِّ نَفْعٍ

مِنَ الْعَذَابِ يَدْخُلُ فِيهِ السُّوْطُ.
 ﴿لِيَالْمَرْصَادِ﴾: إِلَيْهِ الْمَصِيرُ.
 ﴿تَحْصُورٍ﴾: تُحَافِظُونَ، وَتَحْصُونَ
 تَأْمُرُونَ بِإِطْعَامِهِ. ﴿الْمُطَهَّيَةُ﴾:
 الْمُصَدَّقَةُ بِالثَّوَابِ. وَقَالَ الْحَسْنُ:
 ﴿يَاتَنَّهَا النَّفْسُ الْمُطَهَّيَةُ﴾^(٧): إِذَا أَرَادَ
 اللَّهُ عَزَّ وَجَلَّ قَبْضَهَا اطْمَأَنَّ إِلَى اللَّهِ
 وَاطْمَأَنَّ اللَّهُ إِلَيْهِ، وَرَاضَيَتْ عَنِ اللَّهِ
 وَرَاضَيَ اللَّهُ عَنْهُ، فَأَمَرَ بِقَبْضِ رُوحِهَا
 وَأَذْخَلَهُ اللَّهُ الْجَنَّةَ، وَجَعَلَهُ مِنْ عِبَادِهِ
 الصَّالِحِينَ. وَقَالَ غَيْرُهُ: ﴿جَابُوا﴾:
 نَقْبُوا، مِنْ حِبَّ الْقَبِيصِ قُطِعَ لَهُ
 جَبَّبُ. يَجُوبُ الْفَلَةَ: يَقْطَعُهَا،
 ﴿لَمَا﴾: لَمَمْتُهُ أَجْمَعَ: أَتَيْتُ عَلَى
 آخِرِهِ.

(٩٠) SŪRAT AL-BALAD (The City)

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

(٩٠) سورة (لا أُقْسِمُ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدُ: «وَأَنَّهُ يَلُّ هَذَا
 الْبَلَدَ»^(٨): مَكَّةَ لَيْسَ عَلَيْكَ مَا عَلَى
 النَّاسِ فِيهِ مِنْ إِلَامٍ. «وَوَاللَّهِ»: آدَمَ،
 «وَمَا وَلَدَ». «لِيُلَدُ»: كَثِيرًا.
 وَ«الْجَنَّةِ»: الْخَيْرُ وَالشَّرُّ.
 «سَعَيْهِ»: مَجَاعَةً. «مَرْبَقُهُ»:
 السَّاقِطُ فِي الثَّرَابِ. يُقَالُ: «فَلَا
 أَفْنَحَ الْمَقْبَةَ»^(٩): فَلَمْ يَفْتَحْمِ الْعَقَبةَ

في الدنيا، ثمَّ فَسَرَ العَقْبَةَ فَقَالَ: ﴿وَمَا أَذْرَيْكَ مَا الْعَقْبَةُ﴾ (١١)، فَكُلَّ رَبْبَةٍ (١٢)، أوْ لِطَعْنَةً في يَوْمِ ذِي مَسْنَعَةٍ (١٣). ﴿فِي كَبِدٍ﴾: شِدَّةً [١].

(٩١) SŪRAT ASH-SHAMS (The Sun)

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

(٩١) سورة (واشْتَسِ وَخَنَمَ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿خَنَمَ﴾:
ضَوْءُهَا. ﴿إِذَا لَتَّهَا﴾: تَبِعَهَا.
وَ﴿خَنَمَ﴾: دَحَاهَا. وَ﴿دَسَنَهَا﴾:
أَغْوَاهَا. ﴿فَأَلْهَمَهَا﴾: عَرَفَهَا الشَّقَاءُ
وَالسَّعَادَةَ. وَقَالَ مُجَاهِدٌ:
﴿يَطْفَلُونَهَا﴾: يَعِصُّيهَا. ﴿وَلَا يَخَافُ
عَبْهَا﴾ (١٤): عَقْبَى أَحَدٍ.

٤٩٤٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ: أَنَّهُ أَخْبَرَهُ عَبْدُ اللَّهِ بْنُ زَمْعَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَنْخُطُ وَذَكِّرُ النَّاقَةَ وَالَّذِي عَقَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿إِذَا أَلْبَعْتَ أَشْقَهَا﴾ (١٥) أَلْبَعَتْ لَهَا رَجْلُ عَزِيزٍ عَارِمٍ مَبِينٍ فِي رَهْبَطِهِ مِثْلُ أَبِي زَمْعَةَ. وَذَكَرَ النِّسَاءَ فَقَالَ: «يَعْمَدُ أَحَدُكُمْ يَجْلِدُ امْرَأَةً جَلَدَ الْعَبْدَ فَلَعْلَهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ»، ثُمَّ وَعَظَهُمْ فِي ضَرْبِهِمْ مِنَ الضَّرْطَةِ، وَقَالَ: «لَمْ يَضْحَكْ أَحَدُكُمْ مِمَّا يَفْعَلُ؟».

4942. Narrated 'Abdullāh bin Zam'a that he heard the Prophet ﷺ delivering a *Khuṭba* (religious talk), and he mentioned the she-camel and the one who killed it. Allāh's Messenger ﷺ recited:

"When the most wicked man among them went forth (to kill the she-camel)." (V.91:12)

Then he said, "A tough man whose equal was rare and who enjoyed the protection of his people, like Abī Zam'a, went forth to (kill) it." The Prophet ﷺ then mentioned about women (in his *Khuṭba*) and said, "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind, and said, "Why should anybody laugh at what he himself does?"

وَقَالَ أَبُو مَعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَمْعَةَ، قَالَ النَّبِيُّ ﷺ: «مِثْلُ أَبِي رَمْعَةَ عَمُّ الرَّبِيعِ بْنِ الْعَوَامِ». [٣٣٧٧] [راجع: ٣٣٧٧]

(92) SŪRAT AL-LAIL (The Night)

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

(٩٢) سورة (الليل إذا يغشى) (١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَكَذَبَ
بِالْحَسْنَى﴾: بِالخَلْفِ. وَقَالَ مُجَاهِدٌ:
﴿تَرَدَّى﴾: مَاتَ. وَ﴿تَلَظَّى﴾: تَوَهَّجَ.
وَقَرَا عَيْنِدُ بْنُ عَمِيرٍ: (تَلَظَّى).
(١) بَابُ ﴿وَالنَّهَارُ إِذَا تَغْلِبُ﴾ [٢] [٢]

(1) CHAPTER. “By the day as it appears in brightness.” (V.92:2)

4943. Narrated ‘Alqama : I went to Shām with a group of the companions of ‘Abdullāh (bin Mas’ūd). Abū Ad-Dardā’ heard of our arrival so he came to us and said, “Is there anybody among you who can recite (the Qur’ān)?” We replied in the affirmative. Then he asked, “Who is the best reciter?” They pointed at me. Then he told me to recite, so I recited the Verse :

“By the night as it envelops. By the day as it appears in brightness. By Him Who created male and female.” (V.92:1-3)

Abū Ad-Dardā’ then said to me, “Did you hear it (like this) from the mouth of your friend (‘Abdullāh bin Mas’ūd)?” I said, “Yes.” He said, “I, too, heard it (like this) from the mouth of the Prophet ﷺ, but these people do not consider this recitation as the correct one.”

٤٩٤٣ - حَدَّثَنَا قَيْصَرَةُ بْنُ عَقْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: دَحَّلَتْ فِي نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ الشَّامَ فَسَمِعَ بِنَا أَبُو الدَّرْدَاءَ فَأَتَانَا فَقَالَ: أَفِيكُمْ مَنْ يَفْرَأُ؟ فَقُلْنَا: نَعَمْ. قَالَ: فَإِيْكُمْ أَفْرَأُ؟ فَأَشَارُوا إِلَيَّ، فَقَالَ: أَفْرَا، فَرَأَثَ (وَاللَّيْلُ إِذَا يَغْشَى وَالنَّهَارُ إِذَا تَجَلَّى وَالذَّكَرُ وَالْأُنْثَى) قَالَ: أَنْتَ سَمِعْتَهَا مِنْ فِي صَاحِبِكَ؟ قُلْتُ: نَعَمْ. قَالَ: وَأَنَا سَمِعْتُهَا مِنْ فِي النَّبِيِّ ﷺ وَهُؤُلَاءِ يَأْبُونَ عَلَيْنَا.

(2) CHAPTER. "By Him Who created male and female." (V.92:3)

4944. Narrated Ibrāhīm : The companions of ‘Abdullāh (bin Mas’ūd) came to Abī Ad-Dardā’, (and before they arrived at his home), he looked for them and found them. Then he asked them, “Who among you can recite (the Qur’ān) as ‘Abdullāh recites it?” They replied, “All of us.” He asked, “Who among you knows it by heart?” They pointed at ‘Alqama . Then he asked ‘Alqama , “How did you hear ‘Abdullāh bin Mas’ūd reciting Sūrat Al-Lail (The Night)?” ‘Alqama recited :

“By the male and the female.” Abū Ad-Dardā’ said, “I testify that I heard the Prophet ﷺ reciting it likewise, but these people want me to recite it :

‘By Him Who created male and female.’ but by Allāh, I will not follow them.”

(3) CHAPTER. The Statement of Allāh : “As for him who gives (in charity) and keeps his duty to Allāh and fears Him.” (V.92:5)

4945. Narrated ‘Alī رضي الله عنه : We were in the company of the Prophet ﷺ in a funeral procession at Baqī ‘Al-Gharqad. He ﷺ said, “There is none of you but has his place written for him in Paradise or in the Hellfire.” They said, “O Allāh’s Messenger! Shall we depend (on this fact and give up work)?” He said, “Carry on doing (good deeds), for everybody will find it easy to do (such deeds that will lead him to his destined place).” Then he recited :

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in Al-Husnā [the Best i.e., either Lā ilāha illallāh (none has the right to be worshipped but Allāh) or reward from Allāh (i.e., Allāh will compensate him for what he will spend in Allāh’s Way or bless

(٢) بَابُ ﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى﴾

[٣]

٤٩٤٤ - حَدَّثَنَا عُمَرُ : حَدَّثَنَا

أبِي حَمْزَةَ الْأَعْمَشَ، عَنْ إِبْرَاهِيمَ قَالَ: قَدِيمٌ أَصْحَابُ عَبْدِ اللَّهِ عَلَى أَبِي الدَّرْدَاءِ فَطَلَبُوهُمْ فَوَجَدُوهُمْ فَقَالَ: أَيُّكُمْ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟ قَالَ: كُلُّنَا، قَالَ: فَأَيُّكُمْ يَحْفَظُ؟ وَأَشَارُوا إِلَى عَلْقَمَةَ، قَالَ: كَيْفَ سَمِعْتَهُ يَقْرَأُ؟ وَأَيَّلَ إِذَا يَقْرَأُ؟ قَالَ عَلْقَمَةَ (وَالذَّكَرُ وَالْأُنْثَى) قَالَ: أَشْهَدُ أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ هَكُذا وَهُولَاءِ يُرِيدُونَنِي عَلَى أَنْ أَقُولَ (وَمَا خَلَقَ الذَّكَرُ وَالْأُنْثَى) وَاللَّهُ لَا أُتَابُ عَلَيْهِمْ.

(٣) بَابُ قَوْلِهِ: ﴿فَإِنَّمَا مِنْ أَعْنَانِ وَالْأَنْفَنِ﴾ [٥]

٤٩٤٥ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا

سُفِيَّانُ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلْمَيِّ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي بَقِيعِ الْعَرْقَدِ فِي جَنَازَةٍ، فَقَالَ: (مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعِدُهُ مِنَ الْجَنَّةِ وَمَقْعِدُهُ مِنَ النَّارِ). فَقَالُوا: يَا رَسُولَ اللَّهِ، أَفَلَا نَتَكَلُّ؟ فَقَالَ: (أَعْمَلُوا فَكُلُّ مُيَسَّرٍ، ثُمَّ قَرَأُوا) (فَإِنَّمَا مِنْ أَعْنَانِ وَالْأَنْفَنِ)، وَصَدَقَ إِلَخْنَتِي (إِلَى قَوْلِهِ: ﴿لِلْعَسْرَى﴾). [راجع: ١٣٦٢]

him with Paradise)]. ... (up to) ... the path for evil." (V.92:5-10)

CHAPTER. The Statement of Allāh سالیٰ:
‘... and believes in *Al-Husnā*.’⁽¹⁾ (V.92:6)

Narrated Abū ‘Abdur-Rahmān : ‘Alī رَضِيَ اللَّهُ عَنْهُ said, “We were sitting with the Prophet ﷺ. (He then mentioned the *Hadīth* No.4945).

بَابُ قَوْلِهِ: «وَصَدَقَ بِالْحَسْنَى» [٦] 

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْواحِدِي: حَدَّثَنَا الأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا قُعُودًا عِنْدَ النَّبِيِّ ﷺ . . . فَذَكَرَ الْحَدِيثَ.

(٤) بَابُ فَسْنِيْرٍ لِلْيُسْرَى [٧]

(4) CHAPTER. "We will make smooth for him the path of ease (goodness)."
(V.92:7)

4946. Narrated 'Ali: While the Prophet ﷺ was in a funeral procession, he took a small stick and started scraping the earth with it and said, "There is none among you but has his place written for him, either in the Hell-fire or in Paradise." They (the people) said, "O Allâh's Messenger ﷺ! Shall we depend (on this fact and give up work)?" He replied, "Carry on doing (good deeds), for everybody will find easy to do (such deeds that will lead him to his destined place)." The Prophet ﷺ then recited :

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā*." (V.92:5,6)

٤٩٤٦ - حَدَّثَنَا يُشْرُبُ بْنُ خَالِدٍ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَىَّ، عَنْ عَلَىِ رَضِيَ اللَّهُ عَنْهُ النَّبِيِّ ﷺ أَنَّهُ كَانَ فِي جَنَازَةَ فَأَخَذَ عُودًا يَنْكُثُ فِي الْأَرْضِ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعُدُهُ مِنَ النَّارِ، أَوْ مِنَ الْجَنَّةِ». قَالُوا: يَا رَسُولَ اللَّهِ، أَفَلَا تَشَكِّلُ؟ قَالَ: «أَعْمَلُوا فَكُلُّ مُبِيسٌ» **فَقَاتَ مَنْ أَعْلَى** **وَأَنْقَنَ** **(١)**، وَصَدَّقَ يَأْتِنَى **(٢)**، الْآيَةُ قَالَ شَعْبَةُ: وَحَدَّثَنِي بِهِ مَنْصُورٌ فَلَمْ أُنْكِرْهُ مِنْ حَدِيثِ سُلَيْمَانَ.

(1) (Ch.) The best (i.e., either *Lā ilāha illallāh*: none has the right to be worshipped but Allāh) or a reward from Allāh (i.e., Allāh will compensate him for what he will spend in Allāh's way or bless him with Paradise).

(5) CHAPTER. The Statement of Allāh : تعالى الله عَنِ الْأَعْمَشِ : “But he who is greedy miser and thinks himself self-sufficient.” (V.92:8)

4947. Narrated ‘Ali رضي الله عنه : We were in the company of the Prophet ﷺ and he said, “There is none among you but has his place written for him, either in Paradise or in the Hell-fire.” We said, “O Allāh’s Messenger! Shall we depend (on this fact and give up work)?” He replied, “No! Carry on doing good deeds, for everybody will find easy to do (such deeds that will lead him to his destined place).” Then the Prophet ﷺ recited :

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him and believes in *Al-Husnā*. We will make smooth for him the path of ease (goodness) ... (up to) We will make smooth for him the path for evil.” (V.92:5-10)

(6) CHAPTER. The Statement of Allāh : تعالى الله عَنِ الْأَعْمَشِ : “And belies *Al-Husnā*...” (V.92:9).

4948. Narrated ‘Ali رضي الله عنه : While we were in a funeral procession in Baqī’ Al-Gharqad, Allāh’s Messenger ﷺ came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, “There is none among you and no created soul, but has his place written for him either in Paradise or in the Hell-fire, and also written for him whether he will be wretched or blessed (in the Hereafter).” A man said, “O Allāh’s Messenger! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be blessed (in the Hereafter), will join the blessed people, and whoever among us is destined to be wretched will do such deeds as are characteristic of the people who

(٥) بَابُ قَوْلِهِ 『وَلَا مَنْ يَحْلِفُ وَاسْتَقْنَقَ』 [٨]

٤٩٤٧ - حَدَّثَنَا يَحْيَىٰ : حَدَّثَنَا وَكِبْرَىٰ ، عَنِ الْأَعْمَشِ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ تَعَالَى فَقَالَ : كُنُّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَقَالَ : «مَا مِنْكُمْ مِنْ أَخْدِ إِلَّا وَقَدْ كُتِبَ مَقْعِدُهُ مِنَ الْجَنَّةِ وَمَقْعِدُهُ مِنَ النَّارِ» ، فَقُلْنَا : يَا رَسُولَ اللَّهِ أَفَلَا تَنْكِلُ ؟ قَالَ : «لَا ، اعْمَلُوا فَكُلُّ مُسِيرٍ» ، ثُمَّ قَرَا 『فَلَمَّا مَنْ أَعْطَنَنَا وَلَنَقَ ⑤ ، وَصَدَقَ بِالْمُنْتَقَ ⑥ ، فَسَيِّرُوْ لِلْيُسْرَى ⑦ إِلَى قَوْلِهِ : فَسَيِّرُوْ لِلْمُسْرَى ⑧』 . [راجع : ١٣٦٢]

(٦) بَابُ قَوْلِهِ 『وَكَذَبَ بِالْمُنْتَقَ』 [٩]

٤٩٤٨ - حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلْمَى ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ تَعَالَى فَقَالَ : كُنُّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ ، فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَقَعَدَ وَقَدْعَنَ حَوْلَهُ وَمَعْهُ مُخْسَرَةً فَنَكَسَ فَجَعَلَ يَنْكُثُ بِمُخْسَرَتِهِ . ثُمَّ قَالَ : «مَا مِنْكُمْ مِنْ أَخْدِ ، وَمَا مِنْ نَفِينَ مَنْفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ ، وَإِلَّا كُتِبَ شَقِيقَةً أَوْ سَعِيدَةً» . قَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ، أَفَلَا تَنْكِلُ عَلَى

are destined to be wretched.” The Prophet ﷺ said, “Those who are destined to be blessed (in the Hereafter) will find it easy to do the deeds characteristic of those destined to be blessed, while those who are to be among the wretched (in the Hereafter), will find it easy to do the deeds characteristic of those destined to be wretched.” Then he recited:

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā*.” (V.92:5-6)

كتابنا ونَدَعُ العمل؟ فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ، فَسَيَصِيرُ إِلَى أَهْلِ الشَّقَاءِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ. قَالَ: «أَمَا أَهْلُ السَّعَادَةِ فَيُبَشِّرُونَ لَعْمَلِ أَهْلِ السَّعَادَةِ، وَأَمَا أَهْلُ الشَّقَاوَةِ فَيُبَشِّرُونَ لَعْمَلِ أَهْلِ الشَّقَاءِ». ثُمَّ قَرَأَ «فَإِنَّمَا مَنْ أَعْطَنَا وَآتَنَا، وَصَدَّقَ بِالْحَسْنَاتِ» الآية.

[راجع: ١٣٦٢]

(7) CHAPTER. “We will make smooth for him the path for evil.” (V.92:10)

٤٩٤٩ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمِشِ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلْمَيِّ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ فِي جَنَارَةٍ فَأَخْدَ شَيْئًا فَجَعَلَ يَنْكُثُ بِهِ الْأَرْضَ فَقَالَ: «إِنَّمَا مَنْكُثُ مِنْ أَخْدَ إِلَّا وَقَدْ كُتِبَ مَقْعِدُهُ مِنَ النَّارِ وَمَقْعِدُهُ مِنَ الْجَنَّةِ». قَالُوا: يَا رَسُولَ اللَّهِ أَفَلَا تَنْكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلِ؟ قَالَ: «إِعْمَلُوا فَكُلُّ مُبِيْرٍ لِمَا خَلَقَ لَهُ». أَمَا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُبَشِّرُ لَعْمَلِ أَهْلِ السَّعَادَةِ. وَأَمَا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَيُبَشِّرُ لَعْمَلِ أَهْلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ «فَإِنَّمَا مَنْ أَعْطَنَا وَآتَنَا، وَصَدَّقَ بِالْحَسْنَاتِ» الآية.

4949. Narrated ‘Ali: While the Prophet ﷺ was in a funeral procession, he picked up something and started scraping the ground with it and said, “There is none among you but has his place written for him either in the Hell-fire or in Paradise.” They said, “O Allāh’s Messenger! Shall we not depend upon what has been written for us and give up doing (good) deeds?” He said, “Carry on doing (good) deeds, for everybody will find easy to do such deeds that will lead him to his destined place) for which he has been created. So, he who is destined to be among the blessed (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the wretched ones, will find it easy to do the deeds characteristic of such people.” Then he recited:

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husna*.” (V.92:5,6)

(93) *SŪRAT AD-DUHĀ*
 (The Forenoon – After the Sunrise)

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

(٩٣) سورة (والضحي)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿وَإِذَا سَجَنَ مَا وَدَعَكَ رَبُّكَ وَمَا قَلَ﴾ [٢]:
 اسْتَوَى. وَقَالَ غَيْرُهُ: سَجَنٌ: أَظْلَمُ وَسَكَنٌ. ﴿عَابِلًا﴾: ذُو عِيَالٍ.
 (١) بَابُ قَوْلِهِ: ﴿مَا وَدَعَكَ رَبُّكَ وَمَا قَلَ﴾ [٣]

٤٩٥ - حَدَّثَنَا أَخْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهْرَةُ: حَدَّثَنَا الْأَسْنَوْدُ بْنُ قَبَيسٍ قَالَ: سَمِعْتُ جُنْدَبَ بْنَ سُفْيَانَ قَالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ فَلَمْ يَقْعُمْ لَيْلَتَيْنِ أَوْ ثَلَاثَةَ، فَجَاءَتِ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدُ، إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَ لَنِّي أَرْهَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثَةَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَالضْحَى﴾، وَإِذَا سَجَنَ مَا وَدَعَكَ رَبُّكَ وَمَا قَلَ﴾ [٤]. [راجع: ١١٢٤]

(٢) بَابُ قَوْلِهِ: ﴿مَا وَدَعَكَ رَبُّكَ وَمَا قَلَ﴾ [٥]
 تُقْرَأُ بِالتَّسْدِيدِ وَالتَّخْفِيفِ بِمَعْنَى رَاجِدٍ: مَا تَرَكَكَ رَبُّكَ . وَقَالَ ابْنُ عَبَّاسٍ: مَا تَرَكَكَ وَمَا أَبْعَضَكَ .

(1) CHAPTER. The Statement of Allāh: تعالى
 “Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.” (V.93:3)

4950. Narrated Jundub bin Sufyān رضي الله عنه : Once Allāh’s Messenger ﷺ became sick and could not offer his night prayer (i.e., *Tahajjud* prayers) for two or three nights. Then a lady (the wife of Abū Lahab) came and said, “O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!” On that Allāh عز وجل revealed :

“By the forenoon (after sunrise); and by the night when it darkens (and stands still); your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

(2) CHAPTER. The Statement of Allāh: تعالى
 “Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

(The Arabic word that is translated as ‘has forsaken you’ can be read in two ways: with emphasis (i.e.,, *Wadda’aka*) or without emphasis (i.e.,, *Wada’aka*). The meaning of both is the same, i.e.,, [(your Lord) has (not) forsaken you]. Ibn ‘Abbās said: The Verse means: ‘He has not forsaken you, nor does He hate you.’”

4951. Narrated Jundub Al-Bajalī: A lady said, “O Allāh’s Messenger! I see that your friend has delayed (in conveying Qur’ān) to you.” So there was revealed:

“Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you.”
(V.93:3)

٤٩٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ جُنْدُبًا الْبَجَائِيَّ: قَالَتِ امْرَأَةٌ: يَا رَسُولَ اللَّهِ، مَا أُرِيَ صَاحِبَكَ إِلَّا أَبْطَأَكَ، فَتَرَكْتُ هَذَا وَدَعَكَ رَبِّكَ وَمَا قَلَّ. [١١٢٤]. (راجع: ١١٢٤)

(94) SŪRAT ASH-SHARĀH (The Opening Forth)

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

٩٤) سورة (آل شرح)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: «وَزَرْكٌ» فِي
الْجَاهِلِيَّةِ. «أَنْفَضَ»: أُنْفَلَ.
«عَمَّ السَّرِّ»^١: قَالَ ابْنُ عُيَيْنَةَ: أَنِي إِنَّمَا مَعَ ذَلِكَ
الْعَسْرِ يُسْرًا آخَرَ.
«كَوْلُهُ»: «هَلْ تَرَصِّعُونَ إِنَّا إِلَّا إِخْدَى الْحُسْنَيَّينَ»^٢: وَلَئِنْ
يَعْلَمَ عُسْرٌ يُسْرَيْنِ. وَقَالَ مُجَاهِدٌ:
«فَأَنْفَسَ» فِي حَاجَتِكَ إِلَى رَبِّكَ.
وَيُذَكَّرُ عَنِ ابْنِ عَبَّاسٍ: «الَّذِي شَرَحَ لَكَ
صَدَرَكَ»^٣: شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ.

(95) SŪRAT AT-TĪN (The Fig)

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

٩٥) سورة (واللين)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: هُوَ الَّذِينَ وَالرَّئِسُونَ
الَّذِي يَأْكُلُ النَّاسُ، يُقَالُ: «فَمَا

يُكْرِبُكَ» : فَمَا الَّذِي يُكَرِّبُكَ بِأَنَّ النَّاسَ يُدَانُونَ بِأَعْمَالِهِمْ ، كَأَنَّهُ قَالَ : وَمَنْ يَقْدِرُ عَلَى تَكْرِبِكَ بِالثَّوَابِ وَالْعِقَابِ ؟

(١) بَاب :

(1) CHAPTER.

4952. Narrated Al-Barā' : While the Prophet ﷺ was on a journey, he recited *Sūrat Wat-Tin Waz-Zaitūn* (No. 95) in one of the first two *Rak'a* of the '*Ishā'* prayer.

٤٩٥٢ - حَدَّثَنَا حَاجَاجُ بْنُ مِنْهَالٍ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي عَدَيْيٌ قَالَ : سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ بِالثَّيْنِ وَالزَّيْتُونِ . **﴿تَوْبِير﴾** : الْخَلْقِ . [راجع : ٧٦٧]

(96) SŪRAT AL-'ALAQ
(The Clot)

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

٩٦) سورة (أَنْزَلْنَا إِلَيْكَ الَّذِي
﴿الْأَلَّاقَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ قُتَيْبَةُ : حَدَّثَنَا حَمَادَةً ، عَنْ يَحْيَى بْنِ عَيْبَقِ ، عَنِ الْحَسَنِ قَالَ : اكْتُبْ فِي الْمُضْكَفِ فِي أَوَّلِ الْإِمَامِ : بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، وَاجْعَلْ بَيْنَ السُّورَتَيْنِ خَطَاً . وَقَالَ مُجَاهِدٌ : **﴿نَادِيَه﴾** : عَشِيرَةُ . **﴿الْأَرَابِيَّة﴾** : الْمَلَائِكَةُ ، وَقَالَ مَغْمَرٌ : **﴿الرُّمْعَة﴾** : الْمَرْجِعُ . **﴿أَشْفَاف﴾** : لِنَأْخُذَنَ ، وَلَسْفَعَنْ بِالْتُّونِ وَهِيَ الْخَفِيفَةُ . سَفَعْتُ بِيَدِهِ : أَخَذْتُ .

(1) CHAPTER.

4953. Narrated ‘Aishah، رَضِيَ اللَّهُ عَنْهَا، the wife of the Prophet ﷺ: The commencement (of the Divine Revelation) to Allāh’s Messenger ﷺ was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then the love of seclusion was bestowed upon him, so he used to go in seclusion in the cave of Hirā’ where he used to worship (Allāh Alone) continuously for many nights before returning to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hirā’. An angel came to him and asked him to read. Allāh’s Messenger ﷺ replied, “I do not know how to read.” The Prophet ﷺ said, “Then the angel held me (forcefully) and pressed me so hard that I felt distressed (could not bear it any more). He then released me and again asked me to read, and I replied, ‘I do not know how to read.’ Thereupon he held me again and pressed me a second time till I felt distressed (could not bear it any more). He then released me and asked me to read, but again I replied, ‘I do not know how to read.’ Thereupon he held me for the third time and pressed me till I felt distressed (could not bear it any more), and then he released me and said, ‘Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not.’” (V.96:1-5)

Then Allāh’s Messenger ﷺ returned with that (the Revelation) and his (heart severely

(١) بَابُ : ٤٩٥٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْيَثْرَى، عَنْ عَقْلٍ، عَنْ أَبْنِ شِهَابٍ. وَحَدَّثَنِي سَعِيدُ بْنُ مَرْوَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ: أَخْبَرَنَا أَبُو صَالِحَ سَلَمُوْيَهُ: حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ بْنِ يَرِيدَةَ قَالَ: أَخْبَرَنِي أَبُنْ شِهَابٍ: أَنَّ عُرْفَةَ بْنَ الزُّبَيرِ أَخْبَرَهُ: أَنَّ عَاشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ أَوَّلَ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ. ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَلْحَقُ بِغَارِ حِرَاءَ فَيَتَحَثَّثُ فِيهِ - قَالَ: وَالْتَّحَثُثُ التَّعْبُدُ - الْلَّيَالِي دَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَرَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَرَوَّدُ بِمِثْلِهَا. حَتَّى فَجَئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءَ فَجَاءَهُ الْمَلَكُ فَقَالَ: أَفْرَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنَا بِقَارِئٍ»، قَالَ: «فَأَخْذَنِي فَعَطَّلَنِي حَتَّى بَلَغَ مِنِي الْجُهْدَ» ثُمَّ أَرْسَلَنِي فَقَالَ: أَفْرَا، قُلْتُ: مَا أَنَا بِقَارِئٍ فَأَخْذَنِي فَعَطَّلَنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِي الْجُهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: «أَفْرَا بِإِنْسِ رَبِّكَ الَّذِي

beating; and the) muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, ‘Cover me!’ They covered him, till his fear was over, and after that he said to Khadija, ‘O Khadija! What is wrong with me? I was afraid that something bad might happen to me.’ Then he told her all that had happened. Khadija said, ‘Nay! But receive the good tidings! By Allāh, Allāh will never disgrace you, for by Allāh, you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-stricken.’ Khadija then took him to Waraqā bin Naufal, the son of Khadija’s paternal uncle. Waraqā who became a Christian in the pre-Islāmic period and used to write Arabic and also write some portion of the Injeel (Gospel) in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqā), ‘O my cousin! Listen to what your nephew has to say.’ Waraqā said, ‘O my nephew! What have you seen?’ The Prophet ﷺ then described whatever he had seen. Waraqā said, ‘This is the same angel Jibril (Gabriel) who was sent to Mūsa (Moses). I wish I were young or could live...’ or said some other words. Allāh’s Messenger ﷺ asked, ‘Will these people drive me out?’ He replied in the affirmative and said, ‘Any one (man) who came with something similar to what you have brought was treated with hostility.’ If I were to remain alive till your day (when you start preaching), then I would support you strongly.’ But a short while later Waraqā died and the Divine Revelation was paused (stopped) for a while so that Allāh’s Messenger ﷺ was much grieved.

١٦٣ حَلَقَ الْإِنْسَنُ مِنْ عَيْقٍ أَفَا وَرَبِّكَ
الْأَكْرَمُ ١٦٤ الَّذِي عَلِمَ بِالْقَلْمَرِ عَلَمَ الْإِنْسَنَ
مَا لَوْ تَعْلَمَ ١٦٥ الْآيَاتِ فَرَجَعَ بِهَا
رَسُولُ اللَّهِ تَرْجِفُ بَوَادِرُهُ حَتَّى
دَخَلَ عَلَى حَدِيجَةَ، فَقَالَ: «زَمَّلُونِي
زَمَّلُونِي»، فَزَمَّلَوْهُ حَتَّى دَهَبَ عَنْهُ
الرَّوْعُ، قَالَ لِحَدِيجَةَ: «أَيُّ حَدِيجَةُ،
مَا لِي؟ لَقَدْ حَشِيتُ عَلَى نَفْسِي»،
فَأَخْبَرَهَا الْحَبْرَ، قَالَتْ حَدِيجَةُ: كَلَّا،
أَبْشِرْ، فَوَاللَّهِ لَا يُخْزِيَ اللَّهُ أَبْدًا،
فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّاحَمَ، وَتَصُدُّ
الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ
الْمَعْدُومَ، وَتَقْرِي الصَّيْفَ، وَتَعْيَّنُ
عَلَى نَوَائِبِ الْحَقِّ. فَانظَلَقَتْ بِهِ
حَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَّةَ بْنَ نَوْفَلَ -
وَهُوَ ابْنُ عَمِّ حَدِيجَةَ أَخِي أَبِيهَا -
وَكَانَ اثْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ
يُكْتَبُ الْكِتَابَ الْعَرَبِيَّ وَيُكْتَبُ مِنَ
الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ
يُكْتَبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ،
فَقَالَتْ حَدِيجَةُ: يَا عَمَّ اسْمَعْ مِنْ ابْنِ
أَخِيكَ. قَالَ وَرَقَّةُ: يَا ابْنَ أَخِي،
مَاذَا تَرَى؟ فَأَخْبَرَهُ التَّبِيُّ تَبَيَّنَ خَبَرَ ما
رَأَى، فَقَالَ وَرَقَّةُ: هَذَا النَّامُوسُ
الَّذِي أُنْزِلَ عَلَى مُوسَى، لَيَتَنِي فِيهَا
جَذَعًا، لَيَتَنِي أَكُونُ حَيَا، ذَكَرَ حَرْفًا.
قَالَ رَسُولُ اللَّهِ تَبَيَّنَ: «أَوْ مُخْرِجِي
هُمْ؟» قَالَ وَرَقَّةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ

بِمَا جِئْتَ بِهِ إِلَّا أُوذِيَ، وَإِنْ يُدْرِكْنِي
يَوْمُكَ حَيَاً أَنْصُرْكَ نَصْرًا مُؤْزَرًا。 ثُمَّ
لَمْ يَشْتَبِّهْ وَرَقَةً أَنْ تُؤْفَقِي وَقْرَةً الْوَحْيِ
فَتَرَةً حَتَّى حَزَنَ رَسُولُ اللهِ ﷺ.

٤٩٥٤ - قالَ مُحَمَّدُ بْنُ شَهَابٍ :
فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ
أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ
وَهُوَ يُحَدِّثُ عَنْ فَتَرَةِ الْوَحْيِ ، قَالَ
فِي حَدِيثِهِ : «بَيْنَا أَنَا أَمْشِي سَيِّفْتُ
صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا
الْمَلَكُ الَّذِي جَاءَنِي بِحَاجَةٍ جَالَسَ
عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ أَوِ الْأَرْضِ ،
فَرَفَقْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ : زَمْلُونِي
زَمْلُونِي » ، فَدَنَرُوهُ ، فَانْزَلَ اللَّهُ تَعَالَى
«بَيْنَهَا الْمَدِيرَ» ① ، فَرَأَيْتُ ② ، وَرَأَيْتُ
فَكِيرَ ③ ، وَثَلَكَ ④ فَطَغَرَ ⑤ ، وَأَرْجَرَ
فَاهْجَرَ ⑥ قَالَ أَبُو سَلَمَةَ : وَهِيَ
الْأُوْثَانُ الَّتِي كَانَ أَهْلُ الْجَاهِلِيَّةِ
يَعْبُدُونَ . قَالَ : ثُمَّ تَابَعَ الْوَحْيَ .

[راجع: ٣]

(٢) بَابُ قَوْلِهِ : «خَلَقَ إِلَيْنَا مِنْ عَلِقَ» ⑦ [٢]

٤٩٥٥ - حَدَّنَا ابْنُ بُكَيْرٍ : حَدَّنَا
اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ شَهَابٍ ،
عَنْ عُرْوَةَ : أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ : أَوَلُ مَا بُدِئَ بِهِ رَسُولُ اللهِ ﷺ
الرُّؤْيَا الصَّالِحةُ ، فَجَاءَهُ الْمَلَكُ ،

4954. Narrated Jâbir bin ‘Abdullah رَضِيَ اللَّهُ عَنْهُ : While Allâh’s Messenger ﷺ was talking about the period of pause in Divine Revelation, he said in his narration, “Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same angel as had visited me in the cave of Hirâ’. He was sitting on a chair between the sky and the earth. I got scared of him and came back home and said, ‘Wrap me! Wrap me!’” So they covered him and then Allâh تَعَالَى revealed:

“O you (Muhammad ﷺ), enveloped (in garments)! Arise and warn! And magnify your Lord (Allâh)! And purify your garments! And keep away from *Ar-Rujz* (the idols)!” (V.74:1-5)

Abû Salama said, “(*Rujz*) are the idols which the people of the pre-Islâmic period used to worship.” After this, the Revelation started coming strongly and frequently.

[See Vol.1, *Hadîth* No.3 and 4)]

(2) CHAPTER. The Statement of Allâh : تَعَالَى : “He has created man from a clot.” (V.96:2)

4955. Narrated ‘Âishah رَضِيَ اللَّهُ عَنْهَا : The commencement of the Divine Revelation to Allâh’s Messenger ﷺ was in the form of good, righteous (true) dreams. And then the angel came to him and said, “Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read!

And your Lord is the Most Generous.”
(V.96:1-3)

(3) CHAPTER. The Statement of Allāh: تَعَالَى : “Read! And your Lord is the Most Generous.” (V.96:3)

4956. Narrated ‘Āishah رضي الله عنها : The commencement of (the Divine Revelation to) Allāh’s Messenger ﷺ was in the form of true dreams. And then angel came to him and said, “Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen.” (V.96:1-4)

CHAPTER. “Who has taught (the writing) by the pen.” (V.96:4)

4957. Narrated ‘Āishah رضي الله عنها : The Prophet ﷺ returned to Khadija and said, “Wrap me! Wrap me!” (Then the subnarrator narrated the rest of the narration).

(4) CHAPTER. The Statement of Allāh: تَعَالَى : “Nay! If he (Abū Jahl) ceases not, We will catch him by the forelock, a lying sinful forelock!” (V.96:15,16)

4958. Narrated Ibn ‘Abbās رضي الله عنهما : Abū Jahl said, “If I see Muhammad offering Salāt (prayer) at the Ka’bah, I will tread on

فَقَالَ: «أَفَرَا يَأْشِي رَبِّكَ الَّذِي خَلَقَ^١
خَلَقَ الْإِنْسَانَ مِنْ عَلَيْهِ^٢، أَفَرَا وَرَبُّكَ
الْأَكْرَمُ^٣» [٣-١]. [راجع: ٣]

(٣) بَابُ قَوْلِهِ : «أَفَرَا وَرَبُّكَ
الْأَكْرَمُ^٤» [٣]

٤٩٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنِ الزُّهْرِيِّ ح. وَقَالَ الْبَيْثُ:
حَدَّثَنِي عُقَيْلٌ قَالَ: قَالَ مُحَمَّدٌ:
أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا: أَوْلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}
الرُّؤْيَا الصَّادِقَةُ، جَاءَهُ الْمَلَكُ فَقَالَ:
«أَفَرَا يَأْشِي رَبِّكَ الَّذِي خَلَقَ^١، خَلَقَ^٢
الْإِنْسَانَ مِنْ عَلَيْهِ^٣، أَفَرَا وَرَبُّكَ الْأَكْرَمُ^٤
الَّذِي عَلَّمَ بِالْقلمِ^٥» [٤-١]. [راجع: ٣]

بَابُ «الَّذِي عَلَّمَ بِالْقلمِ» [٤]

٤٩٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: حَدَّثَنَا الْبَيْثُ، عَنْ عُقَيْلٍ،
عَنِ ابْنِ شَهَابٍ قَالَ: سَمِعْتُ عُرْوَةَ:
قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَرَجَعَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حَدِيبَةَ فَقَالَ: «زَمْلُونِي
زَمْلُونِي»، فَذَكَرَ الْحَدِيثَ. [راجع: ٣]
(٤) بَابُ قَوْلِهِ تَعَالَى : «لَا إِلَهَ إِلَّا هُوَ
لَهُ شَفَاعَةٌ بِالنَّاسِ^٦، نَاصِيَةٌ كَذِيفَةٌ
خَالِتَنِي^٧» [١٥-١٦]

٤٩٥٨ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا
عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ

his neck.” When the Prophet ﷺ heard of that, he said, “If he does so, the angels will snatch him away.”

الكَرِيمُ الْجَنَّرِيُّ، عَنْ عِكْرِمَةَ قَالَ
ابْنُ عَبَّاسٍ: قَالَ أَبُو جَهْلٍ: لَئِنْ
رَأَيْتُ مُحَمَّداً يُصَلِّي عِنْدَ الْكَعْبَةِ
لَا طَأَنَ عَلَى عَنْقِهِ، فَبَلَغَ النَّبِيَّ ﷺ
فَقَالَ: «لَوْ فَعَلَهُ لَأَخْدَثَهُ الْمَلَائِكَةُ».
تَابَعَهُ عَمْرُو بْنُ خَالِدٍ، عَنْ عَبْدِ
اللهِ، عَنْ عَبْدِ الْكَرِيمِ.

(97) SŪRAT AL-QADR (The Night of Decree)

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

“Verily, We have sent it (this Qur’ān)
down in the night of Al-Qadr (Decree).”
(V.97:1)

سورة (إِنَّا أَنْزَلْنَاهُ) ٩٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقالُ: الْمَظْلُمُ، هُوَ الظَّلْمُ،
وَالْمَظْلُمُ: الْمَوْضِعُ الَّذِي يُظْلَمُ مِنْهُ.
﴿إِنَّا أَنْزَلْنَاهُ﴾: الْهَاءُ بِكَانِيَةٌ عَنِ الْقُرْآنِ.
﴿إِنَّا أَنْزَلْنَاهُ﴾ خَرَجَ مَخْرَجَ الْجَمِيعِ،
وَالْمُنْزَلُ هُوَ اللَّهُ تَعَالَى، وَالْعَرَبُ
تُؤَكِّدُ فِعْلَ الرَّاجِلِ الْوَاحِدِ فَتَجْعَلُهُ
بِلْفَظِ الْجَمِيعِ لِيَكُونَ أَثْبَتَ وَأَوْكَدَ.

(98) SŪRAT LAM YAKUN (or AL-BAIYYINAH) (The Clear Evidence)

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

سورة (لَمْ يَكُنْ) ٩٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER.

(١) بَابٌ:
﴿مُنْفَكِنٌ﴾: زَائِلِينَ. **﴿قَيْمَةٌ﴾:**
الْقَائِمَةُ، **﴿وِينُ الْقِيمَةُ﴾**. أَضَافَ
الَّذِينَ إِلَى الْمُؤْنَثِ.

4959. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ said to Ubayy (bin Ka'b), "Allâh has ordered me to recite to you:

"Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn*⁽¹⁾ were not going to leave (their disbelief)...” (V. 98:1)

Ubayy said, “Did Allâh mention me by name?” The Prophet ﷺ said, “Yes.” On that, Ubayy wept.

(2) CHAPTER.

4960. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ said to Ubayy, “Allâh has ordered me to recite Qur’ân to you.” Ubayy asked, “Did Allâh mention me by name to you?” The Prophet ﷺ said, “Allâh has mentioned your name to me.” On that Ubayy started weeping. (The subnarrator) Qatâda added: I have been informed that the Prophet ﷺ recited:

“Those who disbelieve from among the people of the Scripture (Jews and Christians)...”

(3) CHAPTER.

4961. Narrated Anas bin Mâlik رضي الله عنه : Allâh’s Prophet ﷺ said to Ubayy bin Ka'b, “Allâh has ordered me to recite Qur’ân to you.” Ubayy said, “Did Allâh mention me by name to you?” The Prophet ﷺ said, “Yes.” Ubayy said, “Have I been mentioned by the Lord of *Al-Âlamîn* (the mankind, jinn and all that exists)?” The Prophet ﷺ said, “Yes”. Then Ubayy burst into tears.

٤٩٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَاتَدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ التَّبِيُّ لِأُبَيِّ: إِنَّ اللَّهَ أَمْرَنِي أَنْ أُفْرِأَ عَلَيْكَ لَئِنْ يَكُنْ الَّذِينَ كَفَرُوا هُوَ قَالَ: وَسَمَانِي؟ قَالَ: نَعَمْ، فَبَكَى. [راجع: ٣٨٠٩]

(2) بَابُ :

٤٩٦٠ - حَدَّثَنَا حَسَانُ بْنُ حَسَانَ: حَدَّثَنَا هَمَامٌ، عَنْ قَاتَدَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ التَّبِيُّ لِأُبَيِّ: إِنَّ اللَّهَ أَمْرَنِي أَنْ أُفْرِأَ عَلَيْكَ الْقُرْآنَ، قَالَ أُبَيُّ: اللَّهُ سَمَانِي لَكَ؟ قَالَ: أَنَّ اللَّهَ سَمَاكَ، فَجَعَلَ أُبَيُّ يَبْكِي. قَالَ قَاتَدَةُ: فَأَنْتُ أَنَّهُ قَرَأَ عَلَيْهِ لَئِنْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَبِ. [راجع: ٣٨٠٩]

(3) بَابُ :

٤٩٦١ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي دَاوُدَ أَبُو جَعْفَرِ الْمُنَادِيِّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ، عَنْ قَاتَدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ لِأُبَيِّ قَالَ لِأُبَيِّ بْنِ كَعْبٍ: إِنَّ اللَّهَ أَمْرَنِي أَنْ أُفْرِكَ الْقُرْآنَ، قَالَ: اللَّهُ سَمَانِي لَكَ؟ قَالَ: نَعَمْ، قَالَ: وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ الْعَالَمِينَ؟ قَالَ: نَعَمْ، فَذَرَرْتُ عَيْنَاهُ. [راجع: ٣٨٠٩]

(1) (H. 4959) *Al-Mushrikûn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ.

(99) *SŪRAT AZ-ZALZALAH*
(The Earthquake)

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

(1) CHAPTER . The Statement of Allāh : سال :
“So whosoever does good equal to the weight
of an atom (or a small ant), shall see it.”
(V.99:7)

4962. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ :

Allāh's Messenger ﷺ said, "Horses are kept for one of three purposes : A man may keep them (for Allāh's Cause to receive a reward in the Hereafter); another may keep them (as a means of his livelihood) protection (from begging others) and a third may keep them (out of pride and to show off) to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties (keeps) it for Allāh's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks of its water, though its owner had no intention to water it from that river, even then he will have good deeds written for him. So, that horse will be (a source of) reward for such a man."

"If a man ties (keeps) a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allāh's right, i.e., pays its *Zakāt* and gives it to be used in Allāh's Cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to

(٩٩) سورة (إذا رأيتك)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) **بَابُ قَوْلِهِ:** «فَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ خَيْرًا بَرَّهُ» [٧] 
 يُقَالُ: «أَوْحَى إِلَيْهَا، أَوْحَى إِلَيْهَا، وَوَحْيٌ لَهَا، وَوَحْيٌ إِلَيْهَا وَاحِدٌ.

٤٩٦٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللهِ: حَدَّثَنَا مَالِكُ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ
اللهِ ﷺ قَالَ: «الْجَيْلُ لِعَلَاتِهِ»: لِرَجُلٍ
أَجْرٌ، وَلِرَجُلٍ سِتُّرٌ، وَعَلَى رَجُلٍ
وَزْرٌ. فَإِنَّمَا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا
فِي سَبِيلِ اللهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ
رَوْضَةٍ فَمَا أَصَابَتْ فِي طَلِيلِهَا ذَلِكُ فِي
الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٍ،
وَلَوْ أَنَّهَا قَطَعَتْ طَلِيلِهَا فَاسْتَثْ شَرَفاً
أَوْ شَرَفَيْنِ كَانَتْ آثارُهَا وَأَرْوَاثُهَا
حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَثَ بَنَهُ
فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ كَانَ
ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ الرَّجُلِ
أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغْيِيَةً وَتَعْقِيَةً وَلَمْ
يَنْسِ حَقَّ اللَّهِ فِي رِيقَابِهَا وَلَا ظُهُورِهَا
فَهِيَ لَهُ سِتُّرٌ. وَرَجُلٌ رَبَطَهَا فَخْرًا
وَرَبِيعًا وَنَوَاءً فَهِيَ عَلَى ذَلِكَ وِزْرٌ».
فَسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْحُمْرِ،

excite others, then that horse will be burden (of sins) for him.” Then Allāh’s Messenger ﷺ was asked regarding donkeys. He replied, “Nothing has been revealed to me except this comprehensive Verse which includes everything:

‘So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.’” (V.99:7,8)

(2) CHAPTER. “And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:8)

4963. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ was asked about donkeys and he replied, “Nothing has been revealed to me regarding donkeys except this comprehensive Verse, which includes everything:

‘So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.’” (V.99:7,8)

قال: «ما أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا إِلَّا هُنْدٌ
الْأَيْةُ الْفَادِعَةُ الْجَامِعَةُ ۝فَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝وَمَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا
يَرَهُ ۝». [راجع: ٢٣٧١]

(٢) باب 『وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
شَرًّا يَرَهُ ۝』 [٨]،

٤٩٦٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ
قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي
مَالِكُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي
صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ: سُلَيْلُ التَّبَّاعِ ۝عَنِ الْحُمَرِ
فَقَالَ: «إِنَّمَا يُنْزَلُ عَلَيَّ فِيهَا شَيْءٌ إِلَّا
هُنْدٌ الْأَيْةُ الْجَامِعَةُ الْفَادِعَةُ ۝فَمَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝وَمَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا
يَرَهُ ۝». [راجع: ٢٣٧١]

(100) SŪRAT AL-ĀDIYĀT (Those that run)

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

(١٠٠) سورة (والمنذية)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدُ الْكُنُودُ: الْكُفُورُ،
يُقَالُ: «فَاتَّرَنَ يِهِ نَعَمًا ۝»: رَأَغَنَ يِهِ
عَبَارًا. «لِحَثِّ الْخَيْرِ»: مِنْ أَجْلِ

حُبُّ الْخَيْرِ، ﴿لَتَسْدِيدُ﴾: لَبَخِيلٌ،
وَيَقُولُ لِلْبَخِيلِ: شَدِيدٌ. ﴿وَمُحِصلٌ﴾:
مُؤْزِّعٌ.

(101) *SŪRAT AL-QĀRI'AH*
(The Striking Hour)

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

١٠١) سورة القارعة

بسم الله الرحمن الرحيم

﴿كَالْفَرَاثِ الْمُبَثُوث﴾: كَعُوَّاغَاءُ
الجَرَادَ يَرْكُبُ بَعْضُهُ بَعْضاً، كَذَلِكَ
النَّاسُ يَجُولُ بَعْضُهُمْ فِي بَعْضِهِ.
﴿كَالْعَهِين﴾: كَأَلْوَانِ الْعَهِينِ، وَقَرَا
عَبْدُ اللَّهِ: (الصُّوفِ).

(102) *SŪRAT AT-TAKĀTHUR*
(The Piling up. "The Emulous Desire")

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

١٠٢) سورة (التكاثر)

بسم الله الرحمن الرحيم

وَقَالَ ابْنُ عَبَّاسٍ: التَّكَاثُرُ مِنَ
الْأَمْوَالِ وَالْأُولَادِ.

(103) *SŪRAT AL-'AŚR*
(The Time)

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

١٠٣) سورة (والنصر)

بسم الله الرحمن الرحيم

وَقَالَ يَحْيَى: الْعَضْرُ: الدَّهْرُ،
أَفْسَمُ يَوْمٍ.

(104) *SŪRAT AL-HUMAZAH*
(The Slanderer)

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

Al-Hutamah is the name of the (Hell)
Fire, similar to *Saqar* and *Laza*.

(١٠٤) سورة (وَنَذِلْ لَكُلُّ هُرَزٌ)

بسم الله الرحمن الرحيم

﴿الْحُطَمَةُ﴾: اسْمُ النَّارِ، وَمُثْلُ سَقَرَ
وَلَظِيٍّ.

(105) *SŪRAT AL-FĪL*
(The Elephant)

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

(١٠٥) سورة (أَلَمْ تَرَ)

بسم الله الرحمن الرحيم

قالَ مُجَاهِدٌ: «أَلَمْ تَرَ» أَلْمَ
تَعْلَمْ. قَالَ مُجَاهِدٌ: «أَبَا يَلِي»:
مُتَابِعَةً، مُجَمِّعَةً. وَقَالَ ابْنُ عَبَّاسٍ:
﴿وَمِنْ سِجِيلٍ﴾: هِيَ سُنْكٌ وَكِيلٌ.

(106) *SŪRAT QURAISH*
(Quraish)

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

(١٠٦) سورة (لَا يَلِفُ ثُرَيْشٌ)

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ: «لَا يَلِفُ»: أَلْفُوا
ذَلِكَ فَلَا يَشْقَى عَلَيْهِمْ فِي الشَّتَاءِ
وَالصَّيفِ. وَآمَنُوكُمْ مِنْ كُلِّ عَدُوٍّ هُمْ فِي
حَرَمَتِهِمْ.

(107) *SŪRAT AL-MĀ'ŪN*
(The Small Kindnesses)

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

١٠٧ سورة (أَرْبَيْتَ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قالَ ابْنُ عَيْنَةَ: ﴿لِإِلَيْفِ﴾:
لِنَعْمَتِي عَلَى قُرَيْشٍ.
وَقَالَ مُجَاهِدٌ: ﴿يَدْعُ﴾: يَدْعُ عَنْ
حَقِّهِ، يُقْالُ: هُوَ مِنْ دَعَمْتُ. ﴿يَدْعُونَ﴾:
[الطور: ١٣]: يُدْفَعُونَ. ﴿سَاهُونَ﴾:
لَا هُوَ. وَ﴿الْمَاعُونَ﴾: الْمَعْرُوفَ كُلُّهُ.
وَقَالَ بَعْضُ الْعَرَبِ: الْمَاعُونُ: الْمَاءُ.
وَقَالَ عَكْرِمَةُ: أَعْلَامُ الرَّكَابِ
الْمَفْرُوضَةُ، وَأَذْنَاهَا عَارِيَةُ الْمَتَاعِ.

(108) *SŪRAT AL-KAUTHAR*
(A River in Paradise)

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

١٠٨ سورة (إِنَّا أَعْطَيْنَاكَ)
الْكَوْثَرَ (١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسَ: ﴿شَانِكَ﴾:
عَدُوكَ.
(١) بَابٌ:

٤٩٦٤ - حَدَّثَنَا آدُمُ: حَدَّثَنَا
شَيْبَانُ: حَدَّثَنَا قَنَادَةُ، عَنْ أَنَّ رَضِيَ
اللَّهُ عَنْهُ قَالَ: لِمَا عَرَجَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى
السَّمَاءِ قَالَ: أَتَيْتُ عَلَى نَهْرٍ حَافَّةً
بِقَبَبِ الْلُّؤْلُؤِ مُجَوَّفٍ، فَقُلْتُ: مَا هَذَا
يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ.

[راجع: ٣٥٧٠]

(1) CHAPTER.

4964. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ When the Prophet ﷺ was made to ascend to the heavens, he ﷺ said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibril (Gabriel), 'What is this (river)?'" He replied, 'This is Al-Kauthar'."

4965. Narrated Abū ‘Ubaida: I asked ‘Āishah رَضِيَ اللَّهُ عَنْهَا regarding the Verse: “Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar*.”

She replied, “*Al-Kauthar* is a river which has been given to your Prophet ﷺ, on the banks of which there are (tents of) hollow pearls; and its utensils are as numberless as the stars.”

4966. Narrated Abū Bishr: Sa‘id bin Jubair said that Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا said about *Al-Kauthar*, “That is the good which Allāh has bestowed upon His Messenger (Muhammad ﷺ).” I said to Sa‘id bin Jubair, “But the people claim that it is a river in Paradise.” Sa‘id said, “The river in Paradise is part of the good which Allāh has bestowed on His Messenger ﷺ.”

٤٩٦٥ - حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْكَاهِلِيُّ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْيَدَةَ، عَنْ عَاشِرَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ: سَأَلْتُهَا عَنْ فَوْلِهِ تَعَالَى: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ (١١) قَالَتْ: هُوَ نَهْرٌ أُعْطِيَهُ لَنَا مِنْ شَاطِئِهِ عَلَيْهِ دُرُّ مُجَوَّفٌ، آنِيهِ كَعَدَ النُّجُومَ. رَوَاهُ رَجَبٌ وَأَبُو الْأَخْوَصِ وَمُطْرِفٌ، عَنْ أَبِي إِسْحَاقَ.

٤٩٦٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو يُشْرِيْرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ فِي الْكَوْثَرِ: هُوَ الْخَيْرُ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ.

قال أبُو يُشْرِيْرٍ: قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: إِنَّ النَّاسَ يَرْجِعُونَ أَنَّهُ نَهْرٌ فِي الْجَنَّةِ؟ فَقَالَ سَعِيدٌ: النَّهْرُ الَّذِي فِي الْجَنَّةِ مِنَ الْخَيْرِ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ.

[انظر: ٦٥٧٨]

(109) SŪRAT AL-KĀFIRŪN (The Disbelievers)

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

(١٠٩) سورة (فَلَمْ يَأْتِهَا) الْكَافِرُونَ (١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ: ﴿لَكُوْدُ وَيَكُوْمُ﴾: الْكُفُرُ
﴿وَلَئِنْ دِينُ﴾: الإِسْلَامُ. وَلَمْ يَقُلْ:
دِينِي، لَأَنَّ الْآيَاتِ بِالْتُّونِ فَحُذِفَتِ

البيهقي كما قال: «يَهْدِيَنَ»
و«يَشْفِيَنَ» [الشعراء: ٧٨ - ٨٠].
وقال غيره: «لَا أَعْبُدُ مَا
تَعْبُدُونَ» (١) الآن ولا أجيئكم فيما
يَقِي من عمرِي «لَا أَسْأَدُ عَنِيدُونَ مَا
أَعْبُدُ» (٢) وَهُمُ الظِّينَ قال:
«وَلِرَبِّكَ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنْ
رَبِّكَ طَغَيْنَا وَكُفَّرُ» [المائدة: ٦٤].

(110) SŪRAT AN-NASR (The Help)

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

"When there comes the Help of Allāh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)." (V.110:1)
(1) CHAPTER.

4967. Narrated ‘Āishah رضي الله عنها : When the *Sūrat An-Nasr*, "When there comes the Help of Allāh and the Conquest," had been revealed to the Prophet ﷺ, he did not offer any *Salāt* (prayer) except that he said therein, "Subhānaka Rabbanā wa bihamdika; Allāhumma ighfirli (I testify the Uniqueness of our Lord, and all the praises are for Him ; O Allāh, forgive me!)".

(2) CHAPTER.

4968. Narrated ‘Āishah رضي الله عنها : Allāh's Messenger ﷺ used to say very often in bowing and prostration [during his *Salāt*

(١١٠) سورة (إِذَا جَاءَهُ نَصْرٌ) (الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) بَابٌ :

٤٩٦٧ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ : حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَيْدِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : مَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً بَعْدَ أَنْ تَرَكَتْ عَلَيْهِ «إِذَا جَاءَهُ نَصْرٌ اللَّهُ وَالْفَتْحُ» (١) إِلَّا يَقُولُ فِيهَا: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي». [راجع : ٧٩٤]

(٢) بَابٌ :

٤٩٦٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ

(prayers)], “*Subhānaka Allāhumma Rabbanā wa biḥamdika; Allāhumma iqhīrli*,” according to the order of the Qur’ān. (See H. 4967)

أبِي الضَّحْيَ، عَنْ مَسْرُوقَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»، يَتَأَوَّلُ الْقُرْآنَ. [راجع: ٧٩٤]

(٣) بَابُ قَوْلِهِ: «وَرَأَيْتَ أَنَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا» [٢] ٤٩٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ حَمِّيلِ بْنِ أَبِي ثَاِيتِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسِ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ سَأَلَهُمْ عَنْ قَوْلِهِ تَعَالَى: «إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ» [١] قَالُوا: فَتْحُ الْمَدَائِنِ وَالْفُصُورِ. قَالَ: مَا تَقُولُ يَا ابْنَ عَبَّاسٍ؟ قَالَ: أَجَلُّ أَوْ مَثْلُ صُرِبَ لِمُحَمَّدٍ ﷺ، تُعَيَّنْتَ لَهُ نَفْسُهُ. [راجع: ٣٦٢٧]

(٤) CHAPTER. The Statement of Allāh: تَعَالَى “And you see that the people enter Allāh’s religion (Islām) in crowds.” (V.110:2)

4969. Narrated Ibn ‘Abbās: ‘Umar asked the people regarding Allāh’s Statement :

“When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah).” (V.110:1)

They replied, “It indicates the future conquest of towns and palaces (by Muslims).” ‘Umar said, “What do you say about it, O Ibn ‘Abbās?” I replied, “(This Sūrah) indicates the termination of the life of Muḥammad ﷺ. Through it he was informed of the nearness of his death.”

(٤) بَابُ قَوْلِهِ: «فَسَيَّئَتْ حَمْدُ رَبِّكَ وَأَسْتَعِفْهُ إِلَّهُمَّ كَانَ تَوَابًا» [٣] تَوَابٌ عَلَى الْعِبَادِ. وَالتَّوَابُ مِنَ النَّاسِ: التَّائِبُ مِنَ الذَّنْبِ.

٤٩٧٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاطِ بَنْدِرٍ فَكَانَ بَعْضَهُمْ وَجَدَ فِي

(٤) CHAPTER. The Statement of Allāh: تَعَالَى “So, glorify the praises of your Lord, and ask His forgiveness. Verily! He is the One Who accepts the repentance and forgives.” (V.110:3)

4970. Narrated Ibn ‘Abbās: ‘Umar used to make me sit with the elderly men who had fought in the battle of Badr. Some of them felt it (did not like that) and said to ‘Umar, “Why do you bring in this boy to sit with us while we have sons like him?” ‘Umar replied, “Because of what you know of his position (i.e., his religious

knowledge)." One day 'Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them (my religious knowledge). 'Umar then asked them (in my presence), "What do you say about the interpretation of the Statement of Allāh :-"

'When there comes the Help of Allāh (to you O Muhammad ﷺ against your enemies) and the Conquest (of Makkah).' (V.110:1)

Some of them said, "We are ordered to praise Allāh and ask His forgiveness when Allāh's Help and the Conquest (of Makkah) comes to us." Some others kept quiet and did not say anything. On that, 'Umar asked me, "Do you say the same, O Ibn 'Abbās?" I replied, "No." He said, "What do you say then?" I replied, "That is the sign of the death of Allāh's Messenger ﷺ which Allāh informed him of. Allāh said :

'When there comes the Help of Allāh (to you O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). So, glorify the praises of your Lord and ask His forgiveness. He is the One Who accepts the repentance and forgives.' " (V.110:3)

On that 'Umar said, "I do not know anything about it other than what you have said."

(111) SŪRAT TABBAT YADĀ ABI LAHAB or AL-MASAD (Perish the Two Hands of Abū Lahab or The Palm Fibre

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

(1) CHAPTER.

تَفْسِيْرُهُ قَوْلًا : لَمْ تُدْخِلْ هَذَا مَعَنَا وَلَنَا أَبْنَاءٌ مِثْلُهُ ؟ قَوْلًا عُمَرُ : إِنَّهُ مِنْ حَيْثُ عَلِمْتُمْ، فَدَعَا ذَاتَ يَوْمٍ فَأَذْخَلَهُ مَعَهُمْ فَمَا رُتِبْتُ أَنَّهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيهِمْ، قَالَ : مَا تَقُولُونَ فِي قَوْلِ اللَّهِ عَالَىٰ : «إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ» ① ؟ قَوْلًا بَعْضُهُمْ : أَمْرَنَا نَحْمَدُ اللَّهَ وَنَسْتَغْفِرُهُ إِذَا نُصِرْنَا وَفُتَحْ عَلَيْنَا . وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا . قَوْلًا لِي : أَكَذَّاكَ تَقُولُ يَا ابْنَ عَبَّاسٍ ؟ فَقُلْتُ : لَا ، قَالَ : فَمَا تَقُولُ ؟ قُلْتُ : هُوَ أَجْلُ رَسُولِ اللَّهِ ﷺ أَعْلَمُ لَهُ ، قَالَ : «إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ» ② وَذَلِكَ عَلَامَةُ أَجْلِكَ فَسَيَّغَ يَحْمَدَ رَبِّكَ وَنَسْتَغْفِرُهُ إِلَيْهِ كَيْانَ تَوَابًا ③ ؟ قَوْلًا عُمَرُ : مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَقُولُ . [راجع : ٣٦٢٧]

(111) سورة (تَبَّتْ يَدَّا لِي لَهِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿بَابٌ﴾ [غافر: ٣٧] : خسرانٌ،
﴿تَنِيبٌ﴾ [هود: ١٠١] : تَدْمِيرٌ .
(١) بَابٌ :

4971. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا : When the Verse :

“And warn your tribe (O Muhammad ﷺ) of near kindred (and your chosen group from among them).” (V.26:214) was revealed, Allāh’s Messenger ﷺ went out, and when he had ascended Aṣ-Ṣafā mountain, he shouted, “Yā Ṣabāḥāh!”⁽¹⁾ The people said, “Who is that?” Then they gathered around him, whereupon he said, “Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?” They said, “We have never heard you telling a lie.” Then he said, “I am a plain warner to you of a coming severe punishment.” Abū Lahab said, “May you perish! You gathered us only for this reason?” Then Abū Lahab went away. So the *Sūrat Al-Masad* :

“Perish the two hands of Abū Lahab!” was revealed. (V.111:1)

(2) CHAPTER. The Statement of Allāh : تَعَالَى : “... and perish he! His wealth and his children will not benefit him!” (V.111:1-2)

4972. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ went out towards Al-Baṭḥā’ and ascended the mountain and shouted, “Yā Ṣabāḥāh!” So the Quraishiṣ people gathered around him. He said, “Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?” They replied, “Yes.” He said, “Then I am a plain warner to you of a coming severe punishment.” Abū Lahab

مُوسَى : حَدَّثَنَا حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنَا الأَعْمَشُ : حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمَّا نَزَّلَتْ 《وَأَنْذِرْ عَشِيرَكَ الْأَفْرِيزِكَ》 《١١٧١》 وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَعَدَ الصَّفَا فَهَتَّفَ : «يَا صَبَاحَاهُ»، فَقَالُوا : مَنْ هَذَا؟ فَاجْتَمَعُوا إِلَيْهِ فَقَالَ : «أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ مِنْ سَفْحِ هَذَا الْجَبَلِ أَكْتُمْ مُصَدِّقَيَّةَ؟» قَالُوا : مَا جَرَّبَنَا عَلَيْكَ كَذِبَاً . قَالَ : «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيِّي عَذَابٌ شَدِيدٌ» . قَالَ أَبُو لَهَبٍ : تَبَّا لَكَ، مَا جَمِعْنَا إِلَّا لَهَذَا؟ ثُمَّ قَامَ فَنَزَّلَتْ 《تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ١١٧٢》 وَقَدْ تَبَّ؛ هَكَذَا قَرَأَهَا الأَعْمَشُ يَوْمَئِذٍ . [راجع] [١٣٩٤]

(2) بَابُ قَوْلِهِ : 《وَتَبَّ، مَا أَعْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ ١١٧٣》

٤٩٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ : أَخْبَرَنَا أَبُو مُعاوِيَةَ : حَدَّثَنَا الأَعْمَشُ ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى الْبَطْحَاءِ فَصَعَدَ إِلَى الْجَبَلِ فَنَادَى : «يَا صَبَاحَاهُ»، فَاجْتَمَعَتْ إِلَيْهِ فُرِيشَ، فَقَالَ : «أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ

(1) (H. 4971) “Yā Ṣabāḥāh!” This is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

said, "Is it for this reason that you have gathered us? May you perish!" Then Allāh عز وجل revealed :

"Perish the two hands of Abū Lahab!" till the end of the Sūrah.

(3) CHAPTER. The Statement of Allāh : "He (Abū Lahab) will be burnt in a Fire of blazing flames!" (V.111:3)

4973. Narrated Ibn 'Abbās رضي الله عنهما : Abū Lahab said, "May you perish! Is it for this that you have gathered us?" So there was revealed :

"Perish the two hands of Abū Lahab!" (V.111:1)

(4) CHAPTER. "And his wife too, who carries wood." (V.111:4)

Mujāhid said, "Carries the wood' means that she used to slander (the Prophet ﷺ) and goes about with calumnies."

"In her neck is a twisted rope of *Masad* (palm fibre)." (V.111:5) i.e., the iron chain which is in the Fire (of Hell).

(112) SŪRAT QUL HUWALLĀHU AHAD or AL-IKHLĀS

(Say : He is Allāh, the One or The Purity)

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

(It is said that 'Ahad' in Arabic in the Verse, cannot be pronounced as 'Ahadun', i.e., 'Wāhidur.')

العَدُو مُصْبِحُكُمْ أَوْ مُمَسِّيْكُمْ، أَكُنْتُمْ تُحَسَّدُونِي؟» قالُوا : نَعَمْ، قَالَ : «فَإِنَّي أَذِيرُ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ». فَقَالَ أَبُو لَهَبٍ : أَلِهَا جَمَعْتَنَا؟ تَبَأَّ لَكَ ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ «تَبَأَّ بَدَآ إِلَى لَهَبٍ» إِلَى آخِرِهَا . [راجع : ١٣٩٤]

(٣) بَابُ قَوْلِهِ : «سَيَقْصِلَ تَارًا ذَاتَ هَبٍ» ③

٤٩٧٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا عَمْرُو بْنُ مَرَّةَ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنْ أَبْنِ عَتَّابٍ رَضِيَ اللَّهُ عَنْهُمَا : قَالَ أَبُو لَهَبٍ : تَبَأَّ لَكَ ، أَلِهَا جَمَعْتَنَا؟ فَنَزَّلَتْ «تَبَأَّ بَدَآ أَبِي لَهَبٍ» . [راجع : ١٣٩٤]

(٤) بَابُ «وَمَرْأَتُهُ حَمَالَةُ الْحَطَبِ» ④

وَقَالَ مُجَاهِدٌ : حَمَالَةُ الْحَطَبِ : تَمْشِي بِالثَّمَمَةِ . «فِي جِيدِهَا حَبَلٌ مِنْ مَسَدٍ» ⑤ يُتَالُ : مِنْ مَسَدٍ : لِيفِ الْمُقْلِ وَهِيَ الدَّلِيلَةُ الْأَئِمَّةُ فِي النَّارِ .

١١٢) سورة (قُلْ هُوَ اللَّهُ

أَحَدٌ) ⑥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ : لَا يَتَوَمَّنْ (أَحَدٌ) : أَيْ وَاحِدٌ .

(١) بَابُ:

(1) CHAPTER.

4974. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said: The Prophet ﷺ said, "Allāh said: 'The son of Ādam tells a lie against Me, though he hasn't the right to do so. He abuses Me, though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, to repeat or to recreate a thing is easier for the one who has created it for the first time. (So, it is easier for Me to repeat or recreate a creation which I created first). As for his abusing Me, it is his saying that Allāh has begotten a son (or children), while I am the One *As-Samad* (the Self-Sufficient Master Whom all creatures need, neither I eat nor I drink) I beget not, nor was I begotten, and there is none like or co-equal or comparable unto Me.'"

(2) CHAPTER. The Statement of Allāh: تَعَالَى "Allāh-uṣ-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks)." (V.112:2)

4975. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said: Allāh's Messenger ﷺ said, "Allāh said:

"The son of Adam tells a lie against Me, and he hasn't the right to do so; and he abuses Me, and he hasn't the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allāh has begotten a son (or children), while I am *As-Samad* (Self-Sufficient Master, Whom all creatures need, neither I eat nor I drink) Who begets not, nor was He begotten, and there is none like or co-equal or comparable unto Me.'"

٤٩٧٤ - حَدَّثَنَا أَبُو الْيَمَانُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو الزَّنَادَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَّمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ فَأَمَا تَكْذِيبُهُ إِيَّاهُ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأْنِي، وَلَيَسْ أَوَّلُ الْخَلْقِ بِأَهْوَانَ عَلَيَّ مِنْ إِعَادَتِهِ. وَأَمَا شَتْمُهُ إِيَّاهُ فَقَوْلُهُ: أَنَّهُذَّلَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفُواً أَحَدٌ». [راجع: ١٣٩٣]

(٢) بَابُ قَوْلِهِ: «الصَّمَدُ»،
والعرَبُ تُسَمَّى أَشْرَافُهَا الصَّمَدُ.
قال أَبُو وَاثِيلٍ: هُوَ السَّيِّدُ الَّذِي انتَهَى
سُؤَدَّدَهُ.

٤٩٧٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مُنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَّمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ . أَمَا تَكْذِيبُهُ إِيَّاهُ أَنْ يَقُولَ إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتُهُ، وَأَمَا شَتْمُهُ إِيَّاهُ أَنْ يَقُولَ: أَنَّهُذَّلَ اللَّهُ وَلَدًا . وَأَنَا الصَّمَدُ الَّذِي لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفُواً أَحَدٌ».

CHAPTER. “He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.” (V.112:3, 4)

باب ﴿لَمْ يَكُنْ وَلَمْ يُولَدْ﴾
 وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ
 [٤-٣] كُفُواً وَكَفِيْنَا وَكِفَاءَ وَاحِدٌ.

[راجع: ٣١٩٣]

(113) *SŪRAT AL-FALAQ*
 (The Daybreak)

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

(١١٣) سورة (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿الْفَلَق﴾: الصبح
 وَ﴿غَاسِق﴾: الليل. ﴿إِذَا وَقَبَ﴾:
 غُرُوبُ الشَّمْسِ، يُقَالُ: أَبَيْنَ مِنْ فَرَقِ
 وَقْلَقِ الصُّبْحِ، ﴿وَقَبَ﴾: إِذَا دَخَلَ
 فِي كُلِّ شَيْءٍ وَأَظْلَمَ.

٤٩٧٦ - حَدَّثَنَا فَتِيْهُ بْنُ سَعِيدٍ:
 حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ وَعَبْدَةَ،
 عَنْ زَرِّ بْنِ حُبَيْشٍ قَالَ: سَأَلَتْ أُبَيْ
 بْنَ كَعْبٍ عَنِ الْمُعَوَّذَتَيْنِ فَقَالَ: سَأَلَتْ
 الْتَّبَيَّنَ قَالَ: «قِيلَ لِي فَقَلْتُ
 فَنَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ اللهِ ﷺ».

[انظر: ٤٩٧٧]

(114) *SŪRAT AN-NĀS*
 (The Mankind)

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

(١١٤) سورة (قُلْ أَعُوذُ بِرَبِّ الْأَنْسَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْأَسْوَارِ﴾:
 إِذَا وُلَدَ حَنَسَهُ الشَّيْطَانُ فَإِذَا ذُكِرَ اللَّهُ

عَزَّ وَجَلَّ ذَهَبَ . وَإِذَا لَمْ يُذْكَرِ اللَّهُ
نَسَّتْ عَلَى قَلْبِهِ .

4977. Narrated Zirr bin Hubaish: I asked Ubayy bin Ka'b, "O Abū Al-Mundhir! Your brother, Ibn Mas'ud said so-and-so (i.e., the two *Mu'awwidhāt* do not belong to the Qur'ān)." Ubayy said, "I asked Allāh's Messenger ﷺ about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qur'ān).' " So Ubayy added, 'So we say as Allāh's Messenger ﷺ has said.'

٤٩٧٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ، عَنْ زِيدَ بْنِ حُبَيْشَ . وَحَدَّثَنَا عَاصِمٌ، عَزْرُ زَدَ قَالَ: سَأَلْتُ أَبِي بْنَ كَعْبٍ فُلْتُ: أَبَا الْمُنْذِرِ، إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ كَذَا وَكَذَا، فَقَالَ أَبِي: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ لِي: «قِيلَ لِي فَقُلْتُ»، قَالَ: فَتَحْنُّ نَقُولُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ .

[رَاجِعٌ . ٤٩٧٦]

66 - THE BOOK OF THE VIRTUES OF THE QUR'ĀN

(1) CHAPTER. How the Divine Revelation used to be revealed and what was the first thing revealed (to the Messenger ﷺ).

4978, 4979. Narrated 'Āishah and Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمْ The Prophet ﷺ remained in Makkah for ten years, during which the Qur'ān used to be revealed to him; and he stayed in Al-Madīna for ten years.

4980. Narrated Abū 'Uthmān: I was informed that Jibril (Gabriel) came to the Prophet ﷺ while Umm Salama was with him. Jibril started talking (to the Prophet ﷺ). Then the Prophet ﷺ asked Umm Salama, "Who is this?" She replied, "He is Dihya (Al-Kalabī)." When Jibril had left, Umm Salama said, "By Allāh, I did not take him for anybody other than him (i.e., Dihya) till I heard in the *Khutba* (religious talk) of the Prophet ﷺ wherein he informed about the news of Jibril." The subnarrator asked Abū 'Uthmān, "From whom have you heard that?" Abū 'Uthmān said, "From Usāma bin Zaid."

4981. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ He said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the

٦٦ - كتاب فضائل القرآن

(١) بَابُ كَيْفَ نَزَلَ الْوَحْيُ وَأَوَّلُ مَا نَزَلَ؟

قَالَ أَبْنُ عَبَّاسٍ: الْمُهَمَّمُونَ الْأَمِينُ، الْقُرْآنُ أَمِينٌ عَلَى كُلِّ كِتَابٍ قَبْلَهُ.

٤٩٧٨ - حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: أَخْبَرَنِي عَاشَةُ وَابْنُ عَبَّاسٍ قَالَا: لَيْثُ التَّنِيُّ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ الْقُرْآنُ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ. [راجع: ٤٤٦]

٤٩٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي، عَنْ أَبِي عُثْمَانَ قَالَ: أُبَيْتُ أَنَّ جِبْرِيلَ أَتَى النَّبِيِّ ﷺ وَعَنْهُ أُمْ سَلَمَةَ فَجَعَلَ يَتَحَدَّثُ فَقَالَ لِأُمِّ سَلَمَةَ: «مَنْ هَذَا؟» أَوْ كَمَا قَالَ، قَالَتْ: هَذَا دِحْيَةُ، فَلَمَّا قَامَ قَالَتْ: وَاللهِ مَا حَسِبْتُهُ إِلَّا إِيَّاهُ حَتَّى سَمِعْتُ خُطْبَةَ النَّبِيِّ ﷺ يُخْبِرُ خَبَرَ جِبْرِيلَ أَوْ كَمَا قَالَ، قَالَ أَبِي: قُلْتُ لِأَبِي عُثْمَانَ: مَمْنَ سَمِعْتَ هَذَا؟ قَالَ: مِنْ أَسَامَةَ بْنِ زَيْدٍ. [راجع: ٣٦٣٣]

٤٩٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْيَثْرُ: حَدَّثَنَا سَعِيدُ الْمَقْبَرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ

Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection."

رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ :
 «مَا مِنَ الْأَنْبِيَاءِ نَبَيٌ إِلَّا أُعْطِيَ مِنَ
 الْآيَاتِ مَا مِثْلُهُ أَمَّا عَلَيْهِ الْبَشَرُ،
 وَإِنَّمَا كَانَ الدِّيْنُ أُوْتِيهِ وَحْيًا أُوْحَاهُ
 اللَّهُ إِلَيْهِ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ
 تَابِعًا يَوْمَ الْقِيَامَةِ». [انظر: ٧٢٧٤]

4982. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : Allāh sent down His Divine Revelation to His Messenger ﷺ continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allāh's Messenger ﷺ died after that.

٤٩٨٢ - حَدَّثَنَا عَمْرُو بْنُ
 مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ:
 حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ،
 عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَنَّ
 بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ اللَّهَ
 تَعَالَى تَابَعَ عَلَى رَسُولِهِ ﷺ قَبْلَ وَفَاتِهِ
 حَتَّى تَوَفَّاهُ أَكْثَرَ مَا كَانَ الْوَحْيُ، ثُمَّ
 تُوْفَّيَ رَسُولُ اللَّهِ ﷺ بَعْدُ.

4983. Narrated Jundub : Once, the Prophet ﷺ fell ill and could not offer the night prayer (*Tahajjud* prayer) for a night or two. A woman (the wife of Abū Lahab) came to him and said, "O Muhammad! I do not see but that your Satan has left you." Then Allāh revealed (*Sūrat Ad-Duhā*) :

"By the forenoon (after sunrise); and by the night when it (darkens and stands still); Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you." (V.93:1-3)

٤٩٨٣ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا
 سُعْيَانُ، عَنِ الْأَسْوَدِ بْنِ قَيْمٍ قَالَ:
 سَمِعْتُ جُنْدُبًا يَقُولُ: أَشْتَكِي النَّيْ
 ﷺ فَلَمْ يَقُمْ إِلَيْهِ أَوْ لَيَأْتِنِي فَاتَّهَ امْرَأَةٌ
 فَقَالَتْ: يَا مُحَمَّدُ، مَا أُرَى شَيْطَانَكَ
 إِلَّا قَدْ تَرَكَكَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ
 ﴿وَالصَّحْنَ﴾ (١)، وَالْأَلْيَلَ إِذَا سَعَى (٢)، مَا
 وَدَعَكَ رَبِّكَ وَمَا قَلَ (٣) [الصحي: ١-٣].

[راجع: ١١٢٤]

(2) CHAPTER. The Qur'ān was revealed in the language of Quraish and the Arabs.
 "... An Arabic Qur'ān..." (V.12:2)
 "In the plain Arabic language." (V.26:195)

(٢) بَابُ نَزَلَ الْقُرْآنُ بِلِسَانِ قُرَيْشٍ
 وَالْعَرَبِ،
 ﴿قُرُونًا عَرَبِيًّا﴾ [يوسف: ٢] ﴿بِلِسَانِ
 عَرَبِيٍّ ثَيْرٍ﴾ (١٥) [الشعراء: ١٩٥].

4984. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : The Caliph 'Uthmān ordered Zaid bin

٤٩٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ:

Thābit, Sa‘id bin Al-‘Āṣ, ‘Abdullāh bin Az-Zubair and ‘Abdur-Rahmān bin Al-Hārith bin Hishām to write the Qur’ān in the form of a book (*Muṣḥaf*) and said to them. “In case you disagree with Zaid bin Thābit (Al-Anṣārī) regarding any dialectic Arabic utterance of the Qur’ān, then write it in the dialect of Quraish, for the Qur’ān was revealed in their (*Quraish*) dialect.” So they did it.

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ،
وَأَخْبَرَنِي أَنَّسُ بْنُ مَالِكٍ قَالَ: فَأَمَرَ
عُثْمَانَ رَيْدَ بْنَ ثَابِتٍ، وَسَعِيدَ بْنَ
الْعَاصِ، وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ بْنِ هِشَامٍ
أَنْ يَسْخُوهَا فِي الْمَصَاحِفِ وَقَالَ
لَهُمْ: إِذَا اخْتَلَقْتُمْ أَتُنْهِمْ وَرَيْدَ بْنَ ثَابِتٍ
فِي عَرَبِيَّةِ الْقُرْآنِ، فَاكْتُبُوهَا
بِلِسَانِ قُرَيْشٍ، فَإِنَّ الْقُرْآنَ أُنزِلَ
بِلِسَانِهِمْ، فَفَعَلُوا. [راجع: ٣٥٠٦]

٤٩٨٥ - حَدَّثَنَا أَبُو نَعِيمٌ: حَدَّثَنَا
هَمَّامٌ: حَدَّثَنَا عَطَاءُ، وَقَالَ مُسَدَّدٌ:
حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ قَالَ:
أَخْبَرَنِي عَطَاءُ قَالَ: أَخْبَرَنِي صَفَوَانٌ
بْنُ يَعْلَى بْنِ أُمَّةَ: أَنَّ يَعْلَى كَانَ
يَقُولُ: لَيَتَنِي أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ
يُنْزَلُ عَلَيْهِ الْوَحْيُ. فَلَمَّا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِالْجُرْعَانَةِ وَعَلَيْهِ ثُوبٌ قَدْ أَظْلَلَ
عَلَيْهِ وَمَعْهُ النَّاسُ مِنْ أَصْحَابِهِ إِذْ
جَاءَهُ رَجُلٌ مُّصَمَّخٌ بِطِيبٍ فَقَالَ: يَا
رَسُولَ اللَّهِ، كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ
فِي جُبَيْهِ بَعْدَمَا تَصَمَّخَ بِطِيبٍ؟ فَفَرَّ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاعَةً فَجَاءَهُ الْوَحْيُ. فَأَسَارَ
عُمَرُ إِلَيْهِ - أَيْ: تَعَالَ - فَجَاءَ
يَعْلَى فَادْخَلَ رَأْسَهُ فَإِذَا هُوَ مُحْمَرٌ
الْوَجْهُ يَعْيَطُ كَذَلِكَ سَاعَةً ثُمَّ سُرِّيَ عَنْهُ
فَقَالَ: أَنَّى الَّذِي يَسْأَلُنِي عَنِ الْعُمْرَةِ
آيَفَا؟ فَالْتُّمِسَ الرَّجُلُ فُجِيَّهُ يَهُ إِلَى

4985. Narrated Ṣafwān bin Ya‘lā bin Umaiyya. Ya‘lā used to say, “I wish I could see Allāh’s Messenger ﷺ at the time he is being inspired Divinely.” When the Prophet ﷺ was at Al-Jīrāna and was shaded by a garment hanging over him and some of his Companions were with him, a man perfumed with scent came and said, “O Allāh’s Messenger! What is your opinion regarding a man who assumes *Iḥrām* and puts on a cloak after perfuming his body with scent?” The Prophet ﷺ waited for a while, and then the Divine Revelation came to him. ‘Umar pointed out to Ya‘lā, telling him to come. Ya‘lā came and pushed his head (underneath the screen which was covering the Prophet ﷺ) and behold! The Prophet’s face was red and he was breathing heavily for a while and then he was relieved. Thereupon he said, “Where is the questioner who asked me about ‘Umra a while ago?” The man was sought and then was brought before the Prophet ﷺ who said (to him), “As regards the scent which you perfumed your body with, you must wash it off thrice, and as for your cloak, you must take it off; and then perform in your ‘Umra all those things which

you perform in *Hajj*.”

الْتَّيْمَةَ فَقَالَ: «أَمَا الطَّيِّبُ الَّذِي
بَنَكَ فَاغْسِلْهُ ثَلَاثَ مَرَّاتٍ. وَأَمَا الْجُبَّةُ
ثَانِتُّهَا، ثُمَّ اصْبَحَ فِي عُمُرِكَ كَمَا
تَصْبَحُ فِي حَجَّكَ». [راجع: ١٥٣٦]

(٣) بَابُ جَمْعِ الْقُرْآنِ

4986. Narrated Zaid bin Thābit رَضِيَ اللَّهُ عَنْهُ : Abū Bakr Aṣ-Ṣiddīq sent for me when the people of Yamāma had been killed (i.e., a number of the Prophet's Companions who fought against Mūsailima). (I went to him) and found ‘Umar bin Al-Khaṭṭāb sitting with him. Abū Bakr then said (to me), ‘‘Umar has come to me and said: ‘Casualties were heavy among the *Qurrā'* of the Qur’ān (i.e., those who knew the Qur’ān by heart) on the day of the battle of Yamāma, and I am afraid that more heavy casualties may take place among the *Qurrā'* on other battlefields, whereby a large part of the Qur’ān may be lost. Therefore I suggest you (Abū Bakr) order that the Qur’ān be collected.’’ I said to ‘Umar, ‘‘How can you do something which Allāh’s Messenger ﷺ did not do?’’ ‘Umar said, ‘‘By Allāh, that is a good thing to be done.’’ ‘Umar kept on urging me to accept his proposal till Allāh opened my chest for it and I began to realise the good in the idea which ‘Umar had realised.’’ Then Abū Bakr said (to me), ‘‘You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Revelation for Allāh’s Messenger ﷺ. So you should search for (the fragmentary scripts of) the Qur’ān and collect it (in one book).’’ By Allāh! If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur’ān. Then I said to Abū Bakr, ‘‘How will you do something which Allāh’s Messenger ﷺ did not do?’’ Abū Bakr replied, ‘‘By

٤٩٨٦ - حَدَّثَنَا مُوسَى بْنُ أَسْمَاعِيلَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ:
حَدَّثَنَا ابْنُ شَهَابٍ، عَنْ عُبَيْدِ بْنِ لَسْبَاقِ: أَنَّ رَبِيعَةَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَرْسَلَ إِلَيَّ أَبُو بَكْرَ الصَّدِيقَ
مَفْتَلَ أَهْلَ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ
الْخَطَّابِ عِنْهُ. قَالَ أَبُو بَكْرٍ رَضِيَ
اللَّهُ عَنْهُ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ
الْقَتْلَ قَدْ اسْتَحْرَرَ يَوْمَ الْيَمَامَةِ بِقُرَاءَ
الْقُرْآنِ، وَإِنِّي أَخْشَى إِنْ اسْتَحْرَرَ الْقَتْلُ
بِالْقُرَاءِ بِالْمَوَاطِنِ فِيَدْهَبُ كَثِيرٌ مِنَ
الْقُرْآنِ. وَإِنِّي أَرَى أَنْ تَأْمِرَ بِجَمْعِ
الْقُرْآنِ فَلْتُلْعَمْ: كَيْفَ تَفْعَلُ شَيْئًا
لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ عُمَرُ:
هَذَا وَاللَّهِ خَيْرٌ، فَلَمْ يَرَأْ عُمَرُ
يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي
لِذَلِكَ، وَرَأَيْتُ بِذَلِكَ الَّذِي رَأَى
عُمَرُ. قَالَ رَبِيعَةَ: قَالَ أَبُو بَكْرٍ: إِنَّكَ
رَجُلٌ شَابٌ عَاقِلٌ لَا تَنْهِمُكَ وَقَدْ كُنْتَ
تَكْتُبُ التَّوْحِيدَ لِرَسُولِ اللَّهِ ﷺ فَتَسْبِعَ
الْقُرْآنَ فَاجْمَعْهُ. فَوَاللَّهِ لَوْ كَلَّمُونِي نَقْلَ
جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَقْلَلَ عَلَيَّ
مَا أَمْرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ.

Allāh, it is a good thing to be done." Abū Bakr kept on urging me to accept his idea until Allāh opened my chest for what He had opened the chests of Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا. So I started looking for the Qur'ān and collecting it from (what was written on) palm-leaf stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of *Sūrat At-Tauba* (Repentance) with Abī Khuzaīma Al-Anṣārī, and I did not find it with anybody other than him. The Verse is:

"Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty..." (till the end of "*Sūrat Barā'a* (*At-Tauba*) (V.9:128,129)). Then the complete manuscript of the Qur'ān remained with Abū Bakr till he died, then with 'Umar till the end of his life, and then with Hafṣa, the daughter of 'Umar رَضِيَ اللَّهُ عَنْهُ.

4987. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Hudhaifa bin Al-Yamān came to 'Uthmān at the time when the people of Shām and the people of Irāq were waging war to conquer Arminiya and Adharbijān. Hudhaifa was afraid of their (the people of Shām and Irāq) differences in the recitation of the Qur'ān. So he said to 'Uthmān, "O chief of the believers! Save this nation before they differ about the Book (the Qur'ān) as Jews and the Christians did before them." So 'Uthmān sent a message to Hafṣa saying, "Send us the manuscript of the Qur'ān so that we may compile the Qur'ānic materials in perfect copies and return the manuscript to you." Hafṣa sent it to 'Uthmān. 'Uthmān then ordered Zaid bin Thābit, 'Abdullāh bin Az-Zubair, Sa'īd bin Al-'Āṣ and 'Abdur-Rahmān bin Ḥārith bin Hishām to copy the (original) manuscript perfectly. 'Uthmān

فُلُتْ: كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَقْعُلْهُ
رَسُولُ اللهِ ؟ قالَ: هُوَ وَاللهُ خَيْرٌ.
فَلَمْ يَزُلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ
اللهُ صَدْرِي لِلذِّي شَرَحَ لَهُ صَدْرَ أَبِي
بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَتَبَعَّتْ
الْقُرْآنَ أَجْمَعَةً مِنَ الْعُسْبِ وَاللَّخَافِ
وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخَرَ
سُورَةَ التَّوْبَةَ مَعَ أَبِي حُزَيْمَةَ الْأَنْصَارِيِّ
لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ «لَقَدْ
جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّهُ» [التوبه: ١٢٨-١٢٩]
حَتَّى خاتَمَةَ بَرَاءَةَ. فَكَانَ الصُّصُفُ
عِنْدَ أَبِي بَكْرٍ حَتَّى تَوْفَاهُ اللَّهُ، ثُمَّ عِنْدَ
عُمَرَ حَيَاةَهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُ. [راجع: ٢٨٠٧]

٤٩٨٧ - حدثنا موسى: حدثنا
إبراهيم: حدثنا ابن شهاب: أنَّ أنسَ
بن مالك حدثه: أنَّ حدائقَ بن اليمان
قدِمَ على عثمانَ، وكان يغازي أهلَ
الشام في فتح إرميَّة وأدربيجان معَ
أهلِ العراق. فأفزعَ حدائقَ لعثمانَ: يا
أمير المؤمنين، أدركَ هذه الأمةَ قبلَ
أنْ يختلفوا في الكتاب اختلافَ
اليهود والنَّصارَى. فأرسلَ عثمانَ إلى
حَفْصَةَ أنَّ أرسليَ إلينا بالصُّصُفِ
تَسخُّنها في المَصَاحِفِ ثُمَّ نَرَدَهَا
إليكَ. فأرسَلتَ بِها حَفْصَةُ إلى

said to the three Quraishī men, “In case you disagree with Zāid bin Thābit on any point in the Qur’ān, then write it in the dialect of Quraish as the Qur’ān was revealed in their tongue.” They did so, and when they had written many copies, ‘Uthmān returned the original manuscripts to Ḥafṣa. ‘Uthmān sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur’ānic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

عُثْمَانَ، فَأَمَرَ رَبِيعَةَ بْنَ ثَابِتٍ، وَعَبْدَ اللَّهِ
بْنَ الرَّبِيعِ، وَسَعِيدَ بْنَ الْعَاصِ، وَعَبْدَ
الرَّحْمَنِ بْنَ الْحَارِثِ بْنَ هِشَامَ
فَنَسَخُوهَا فِي الْمَصَاحِفِ. وَقَالَ
عُثْمَانُ لِرَهْطِ الْفَرْشَيْنِ الْثَلَاثَةِ: إِذَا
اخْتَلَقْتُمْ أَنْتُمْ وَرَبِيعَةُ ابْنِ ثَابِتٍ فِي شَيْءٍ
مِنَ الْقُرْآنِ فَاكْتُبُوهُ بِلِسَانِ قُرْيَشٍ فَإِنَّمَا
نَزَّلَ بِلِسَانِهِمْ، فَفَعَلُوا حَتَّى إِذَا نَسَخُوا
الصُّحْفَ فِي الْمَصَاحِفِ رَدَ عُثْمَانُ
الصُّحْفَ إِلَى حَفْصَةَ فَأَرْسَلَ إِلَى كُلِّ
أُقْبَلٍ بِمُضَحْفٍ مِمَّا نَسَخُوا. وَأَمَرَ بِمَا
سَوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ صَحِيقَةٍ أَوْ
مُضَحِيفٍ أَنْ يُحْرَقَ. [راجع: ٣٥٦]

٤٩٨٨ - قال ابن شهاب: وأخبرني خارجة بن زيد بن ثابت سمع زيد بن ثابت قال: فقدت آية من الأحزاب حين نسخنا المصحف قد كُنت أسمع رسول الله ﷺ يقرأ بها فالتمسناها فوجدناها مع خزيمة بن ثابت الأنصاري (من المؤمنين رجال صدقوا ما عهدوا الله عليه) فالحقناها في سورتها في الصحف. [٢٨٠٥]

(٤) باب كاتب النبي ﷺ

٤٩٨٩ - حدثنا يحيى بن بكر: حدثنا الليث، عن يونس، عن ابن شهاب: أنَّ ابن السباق قال: إنَّ ربيعاً بن ثابت قال: أرسَلَ إِلَيَّ أبُو بكر رضي الله عنه قال: إنك كُنت تكتب

(4) CHAPTER. The scribe of the Prophet ﷺ.

4989. Narrated Zāid bin Thābit: Abū Bakr sent for me and said, “You used to write the Divine Revelations for Allāh’s Messenger ﷺ. So you should search for (the Qur’ān and collect) it.” I started searching for the Qur’ān till I found the last two Verses of *Sūrat At-Tauba* with Abī Khuzaima Al-Anṣārī and I could not find

these Verses with anybody other than him.
(They were):

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. (i.e., whom you know well.) It grieves him that you should receive any injury or difficulty...” (V.9:128,129)

الوَحْيِ لِرَسُولِ اللَّهِ ﷺ فَاتَّبَعَ الْقُرْآنَ،
فَتَسْبَغَتْ حَتَّى وَجَدْتُ آخِرَ سُورَةَ التَّوْبَةِ
آيَتَيْنِ مَعَ أَبِي حُرَيْمَةَ الْأَنْصَارِيِّ لِمَ
أَجْذَهُمَا مَعَ أَخِدِ غَيْرِهِ لِقَدْ
جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ إِلَى آخِرِهَا. [راجع:

[٢٨٠٧]

4990. Narrated Al-Barā': There was revealed:

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

The Prophet ﷺ said, “Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the inkpot).” Then he said, “Write: ‘Not equal are those believers who sit...’”, and at that time ‘Amr bin Umm Maktūm, the blind man, was sitting behind the Prophet ﷺ. He said, “O Allāh’s Messenger! What is your order for me (as regards the above Verse) as I am a blind man?” So, instead of the above Verse, the following Verse was revealed:

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

(5) CHAPTER. The Qur’ān was revealed to be recited in seven different ways⁽¹⁾.

4991. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما said, “Jibril (Gabriel) recited the Qur’ān to me in one

٤٩٩٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ، قَالَ: لَمَّا نَزَّلَتْ
﴿لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُقْمِنِينَ غَيْرُ أُولَئِي
الصَّرَرِ وَالْمُجْهَدُونَ فِي سَبِيلِ اللَّهِ﴾ [السَّاءَ:
٩٥] قَالَ النَّبِيُّ ﷺ: «ادْعُ لِي رَيْدًا
وَلِيُحِيِّنَ بِاللَّفْحِ الدَّوَاهَ وَالْكَيْفَ، أَوِ
الْكَيْفَ وَالدَّوَاهَ». ثُمَّ قَالَ: «اَكْتُبْ
﴿لَا يَسْتَوِي الْقَعْدُونَ﴾» وَخَلَفَ ظَهِيرَ
النَّبِيِّ ﷺ عُمَرُ بْنُ أَمْ مَكْتُومُ الْأَعْمَى
فَقَالَ: يَا رَسُولَ اللَّهِ، فَمَا تَأْمُرُنِي؟
فَإِنِّي رَجُلٌ ضَرِيرُ الْبَصَرِ، فَنَزَّلَتْ
مَكَانَهَا ﴿لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُقْمِنِينَ
غَيْرُ أُولَئِي الصَّرَرِ وَالْمُجْهَدُونَ فِي سَبِيلِ اللَّهِ﴾.

[راجع: ٢٨٣١]

**(٥) بَابُ أَنْزَلَ الْقُرْآنَ عَلَى سَبْعةِ
أَخْرُفِ**

٤٩٩١ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ:
حَدَّثَنِي الْلَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ،

(1) (Ch. 5) This does not mean that everything in it can be recited in seven different ways, but it means that some of its words can be read in seven different ways which is the maximum number of variations.

way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways.”

عَنْ أَبْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ أَبْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَفْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ فَرَاجَعْتُهُ فَلَمْ أَرْلُ أَسْتَرِيدُهُ وَتَزَدَّدُنِي حَتَّى انتَهَى إِلَى سَبْعَةِ أَحْرُفٍ». [راجع: ٣٢١٩]

4992. Narrated ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ: I heard Hishām bin Hakim reciting *Sūrat Al-Furqān* during the lifetime of Allāh’s Messenger ﷺ and I listened to his recitation and noticed that he recited it in several different ways which Allāh’s Messenger ﷺ had not taught me. I was about to jump over him during his *Salāt* (prayer), but I controlled my temper, and when he had completed his *Salāt* (prayer), I put his upper garment around his neck and seized him by it and said, “Who taught you this *Sūrah* which I heard you reciting?” He replied, “Allāh’s Messenger ﷺ taught it to me.” I said, “You have told a lie, for Allāh’s Messenger ﷺ has taught it to me in a different way from yours.” So, I dragged him to Allāh’s Messenger and said (to Allāh’s Messenger ﷺ), “I heard this person reciting *Sūrat Al-Furqān* in a way which you haven’t taught me!” On that Allāh’s Messenger ﷺ said, “Release him, (O ‘Umar!) Recite, O Hishām!” Then he recited in the same way as I heard him reciting. Then Allāh’s Messenger ﷺ said, “It was revealed in this way,” and added, “Recite, O ‘Umar!” I recited it as he had taught me. Allāh’s Messenger ﷺ then said, “It was revealed in this way. This Qur’ān has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).”

٤٩٩٢ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرَ: حَدَّثَنِي الْيَتْمَ: حَدَّثَنِي عَقْيَلٌ، عَنْ أَبْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الرَّبِيعِ: أَنَّ الْمَسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ حَدَّثَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَابَ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانَ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَمِعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئُنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَدِنْتُ أَسَاوِرَهُ فِي الصَّلَاةِ. فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَلَبِّيَتْهُ بِرِدَائِهِ فَقَلْتُ: مَنْ أَفْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَفْرَأَيْتَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَلْتُ: كَذَبْتَ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَفْرَأَيْتَهَا عَلَى غَيْرِ مَا قَرَأْتَ، فَانْظَلَقْتُ بِهِ أَفْوَهِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئُنِيهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرْسِلْهُ، اقْرَأْهُ يَا هِشَامُ». فَقَرَأَ عَنِ الْقِرَاءَةِ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ

الله ﷺ: «كَذَلِكَ أُنْزَلَتْ». ثُمَّ قَالَ: «أَفْرَا يَا عُمَرُ»، فَقَرَأَتِ الْقِرَاءَةُ التِي أَفْرَأَنِي، فَقَالَ رَسُولُ الله ﷺ: «كَذَلِكَ أُنْزَلَتْ، إِنَّ هَذَا الْقُرْآنَ أُنْزَلَ عَلَى سَبْعَةِ أَخْرُوفِ فَاقْرُؤُوا مَا تَيَسَّرَ مِنْهُ». [راجع: ٢٤١٩]

(٦) بَابُ تَأْلِيفِ الْقُرْآنِ

(6) CHAPTER. The compilation of the Qur'an (i.e., the arrangement of its Sūrah).

4993. Narrated Yūsuf bin Māhak: While I was with ‘Āishah، رضي الله عنها the Mother of the believers, a person from ‘Irāq came and asked, “What type of shroud is the best?” ‘Āishah said, “May Allāh be Merciful to you! What does it matter?” He said, “O Mother of the believers! Show me (the copy of) your Qur'an.” She said, “Why?” He said, “In order to compile and arrange the Qur'an according to it, for people recite it with its Sūrah not in proper order.” ‘Āishah said, “What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Sūrah from *Al-Muṣaṣṣal*, and in it was mentioned Paradise and the (Hell) Fire. When the people embraced Islām, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: ‘Do not drink alcoholic drinks,’ people would have said: ‘We will never leave alcoholic drinks’; and if there had been revealed: ‘Do not commit illegal sexual intercourse’, they would have said, ‘We will never give up illegal sexual intercourse.’ While I was a young girl of playing age, the following Verse was revealed in Makkah to Muhammad ﷺ:

‘Nay, but the Hour is their appointed time (for their full recompense), and the Hour will

٤٩٩٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجَ أَخْبَرَهُمْ قَالَ: وَأَخْبَرَنِي يُوسُفُ بْنُ مَاهِكٍ قَالَ: إِنِّي عِنْدَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا إِذْ جَاءَهَا عِرَاقِيٌّ فَقَالَ: أَيُّ الْكَفِنِ خَيْرٌ؟ قَالَتْ: وَيُحَلَّ، وَمَا يَصْرُكُ؟ قَالَ: يَا أُمَّ الْمُؤْمِنِينَ أَرِينِي مُصَحَّفَكِ، قَالَتْ: لَمْ؟ قَالَ: لَعَلَّنِي أَوْلَفُ الْقُرْآنَ عَلَيْهِ، فَإِنَّهُ يَقُرُّ عَيْرَ مُؤَلِّفٍ. قَالَتْ: وَمَا يَصْرُكُ أَيْهَا قَرَأْتَ قَبْلُ؟ إِنَّمَا نَزَّلَ أَوَّلَ مَا نَزَّلَ مِنْهُ سُورَةً مِنَ الْمُفَصَّلِ فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ، حَتَّى إِذَا ثَابَ النَّاسُ إِلَى الإِسْلَامِ نَزَّلَ الْحَلَالُ وَالْحَرَامُ. وَلَوْ نَزَّلَ أَوَّلَ شَيْءًا: لَا تَشْرِبُوا الْحَمْرَ لَقَالُوا: لَا نَدْعُ الْحَمْرَ أَبَدًا. وَلَوْ نَزَّلَ: لَا تَرْتَبُوا، لَقَالُوا: لَا نَدْعُ الزَّنَادِيَّ أَبَدًا، لَقَدْ نَزَّلَ بِمَكَّةَ عَلَى مُحَمَّدٍ ﷺ وَإِنِّي لَحَارِيَةُ الْعَبْ (بَلْ الْسَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْفَنَ وَأَمْرَتْ) (١)

be more grievous and more bitter.’
(V.54:46)

“*Sūrat Al-Baqarah* (The Cow) and *Sūrat An-Nisā'* (The Women) were revealed while I was with him.” Then ‘Aishah took out the copy of the Qur’ān for the man and dictated to him the Verses of the *Sūrah* (in their proper order).

4994. Narrated ‘Abdullāh bin Mas‘ūd: *Sūrat Banī Isrāel*, *Al-Kahf* (The Cave), *Maryam*, *Tāhā*, *Al-Anbiyā* (The Prophets) are amongst my first earnings and (in fact) they are my old property. (Meaning that they were the earliest *Sūrah* to be revealed).

4995. Narrated Al-Barā': I learnt, ‘Glorify the Name of your Lord the Most High’ (*Sūrat Al-A'lu* No.87), before the Prophet ﷺ came (to Al-Madīnah).

4996. Narrated Shaqīq: ‘Abdullāh said, “I learnt *An-Naẓā'ir*⁽¹⁾ which the Prophet ﷺ used to recite in pairs in each *Rak'a*.” Then ‘Abdullāh got up and ‘Alqama accompanied him to his house, and when ‘Alqama came out, we asked him (about those *Sūrah*). He said, “They are twenty *Sūrah* that start from the beginning of *Al-Muṣaṣṣal*, according to the arrangement done by Ibn Mas‘ūd, and end with the *Sūrah* starting with *Hā Mim*.

وَمَا نَزَّلْتُ سُورَةً الْقَرَاءَةِ وَالنَّسَاءِ إِلَّا
وَأَنَا عِنْدُهُ. قَالَ: فَأَخْرَجْتُ لَهُ
الْمُضَحَّفَ فَأَمْلَأْتُ عَلَيْهِ آيَ السُّورَ.

[راجع: ٤٨٧٦]

٤٩٩٤ - حَدَّثَنَا آدُمُ: حَدَّثَنَا
شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ
عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ: قَالَ سَمِعْتُ
ابْنَ مَسْعُودٍ يَقُولُ فِي بَنِي إِسْرَائِيلَ
وَالْكَهْفِ وَمَرْيَمَ وَطَهَ وَالْأَنْبِيَاءَ: إِنَّهُنَّ
مِنَ الْعَتَاقِ الْأَوَّلِ وَهُنَّ مِنْ تَلَادِي.

[راجع: ٤٧٠٨]

٤٩٩٥ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعْبَةُ: أَبْنَا أَبُو إِسْحَاقَ:
سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
تَعْلَمْتُ «سَيَّجَ أَنْسَ رَبِّكَ الْأَغْلَى» ① فَبَلَّ
أَنْ يَقْدَمَ النَّبِيُّ ﷺ .

٤٩٩٦ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي
حَمْزَةَ، عَنْ الْأَعْمَشِ، عَنْ شَفِيقِ
قَالَ: قَالَ عَبْدُ اللَّهِ: لَقَدْ تَعْلَمْتُ
النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ ﷺ يَقْرُئُهُنَّ
اثْتَيْنِ اثْتَيْنِ فِي كُلِّ رَكْعَةِ، فَقَامَ عَبْدُ
اللَّهِ وَدَخَلَ مَعَهُ عَلْقَمَةً وَخَرَجَ عَلْقَمَةً
فَسَأَلَنَاهُ فَقَالَ: عِشْرُونَ سُورَةً مِنْ أَوَّلِ
الْمُفَصَّلِ عَلَى تَالِيفِ ابْنِ مَسْعُودٍ،
آخِرُهُنَّ مِنَ الْحَوَامِيمِ. [راجع: ٧٧٥]

(1) (H. 4996) *An-Naẓā'ir* are the *Sūrah* that deal with the same topic or that are equal in length.

(7) CHAPTER. Jibril (Gabriel) used to present (recite) the Qur'ān to the Prophet ﷺ.

Narrated Fātīma : عَلَيْهَا السَّلَامُ : The Prophet ﷺ told me secretly, "Jibril (Gabriel) used to recite to me and I to him the (whole) Qur'ān once in a year, but this year he recited (the whole Qur'ān) with me twice. I do not think but that my death is approaching."

(٧) بَابُ كَانَ جِبْرِيلُ يَعْرِضُ الْقُرْآنَ عَلَى النَّبِيِّ ﷺ،

وَقَالَ مَسْرُوقٌ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنْ فَاطِمَةَ عَلَيْهَا السَّلَامُ: أَسْرَ إِلَيَّ النَّبِيِّ ﷺ «أَنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي بِالْقُرْآنِ كُلَّ سَنَةٍ، وَإِنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ، وَلَا أَرَاهُ إِلَّا حَضَرَ أَجْلِي».

4997. Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ was the most generous person, and he used to become more so (generous) particularly in the month of Ramaḍān because Jibril (Gabriel) used to meet him every night of the month of Ramaḍān till it elapsed. Allāh's Messenger ﷺ used to recite the Qur'ān for him. When Jibril met him, he used to become more generous than the fair winds sent (by Allāh) with glad tidings (of rain) (in doing good).

٤٩٩٧ - حَدَّثَنَا يَحْيَى بْنُ قَرَاعَةَ :
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ أَخْوَدَ النَّاسَ بِالْخَيْرِ، وَأَجْوَدُ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ؛ لَانَّ جِبْرِيلَ كَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ فِي شَهْرِ رَمَضَانَ حَتَّى يَسْلِغَ، يَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ إِذَا لَقِيَهُ جِبْرِيلُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٦]

4998. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : Jibril (Gabriel) used to repeat the recitation of the Qur'ān with the Prophet ﷺ once a year, but he repeated it twice with him in the year he died. The Prophet ﷺ used to stay in *I'tikāf* for ten days every year (in the month of Ramaḍān), but in the year of his death, he stayed in *I'tikāf* for twenty days.

٤٩٩٨ - حَدَّثَنَا خَالِدُ بْنُ بَرِيدَ :
حَدَّثَنَا أُبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ ذَكْرَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ يَعْرِضُ عَلَى النَّبِيِّ ﷺ الْقُرْآنَ كُلَّ عَامٍ مَرَّةً، فَعَرَضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ، وَكَانَ يَعْتَكِفُ فِي كُلِّ عَامٍ عَشْرًا، فَاعْتَكَفَ عِشْرِينَ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ. [راجع: ٢٠٤٤]

(٨) بَابُ الْقَرَاءَ من أَصْحَابِ

(8) CHAPTER. (What is said regarding) the *Qurrā'* (the reciters of the Qur'ān by heart)

رسُولُ اللهِ ﷺ

from among the Companions of the Prophet ﷺ.

4999. Narrated Masrūq: ‘Abdullāh bin ‘Amr mentioned ‘Abdullāh bin Mas‘ūd and said, “I shall ever love that man, for I heard the Prophet ﷺ saying, ‘Take (learn) the Qur’ān from four: ‘Abdullāh bin Mas‘ūd, Sālim, Mu‘ādh and Ubayy bin Ka'b’.”

٤٩٩٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ: ذَكَرَ عَبْدُ اللَّهِ بْنُ عَمْرِو عَبْدُ اللَّهِ بْنَ مَسْعُودَ قَالَ: لَا أَزَالُ أُحِبُّهُ، سَوْغَتُ التَّبَيَّنَ يَقُولُ: «خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةِ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَسَالِمٍ، وَمُعاذِ، وَأَبِي بْنِ كَعْبٍ». [راجع: ٣٧٥٨]

5000. Narrated Shaqiq bin Salama: Once, ‘Abdullāh bin Mas‘ūd delivered a *Khuṭba* (religious talk) before us and said, “By Allāh, I learnt over seventy *Sīrah* direct from the mouth of Allāh's Messenger ﷺ. By Allāh, the Companions of the Prophet ﷺ came to know that I am one of those who know Allāh's Book best of all of them, yet I am not the best of them.” Shaqiq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech).

٥٠٠٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ، قَالَ: خَطَّبَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودَ قَالَ: وَاللَّهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللهِ ﷺ بِضَعًا وَسَبْعِينَ سُورَةً، وَاللَّهِ لَقَدْ عَلِمَ أَصْحَابُ رَسُولِ اللهِ ﷺ أَنِّي مِنْ أَعْلَمِهِمْ بِكِتَابِ اللهِ وَمَا أَنَا بِخَيْرِهِمْ. قَالَ شَقِيقُ: فَجَلَسْتُ فِي الْحَلَقِ أَسْمَعُ مَا يَقُولُونَ، فَمَا سَمِعْتُ رَادًا يَقُولُ غَيْرَ ذَلِكَ.

5001. Narrated ‘Alqama: While we were in city of Ḥimṣ (in Syria), Ibn Mas‘ūd recited *Sūrat Yūsuf*. A man said (to him), “It was not revealed in this way.” Then Ibn Mas‘ūd said, “I recited it in this way before Allāh's Messenger ﷺ and he confirmed my recitation by saying, ‘Well done!’” Ibn Mas‘ūd detected the smell of wine from the man's mouth, so he said to him, “Aren't you ashamed of telling a lie about Allāh's Book and (along with this) you drink alcoholic liquors too?” Then he lashed him

٥٠٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُقْيَانُ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنَّا بِحَمْصَ فَقَرَأَ ابْنُ مَسْعُودٍ سُورَةَ يُوسُفَ قَالَ رَجُلٌ: مَا هَكَذَا أَنْزَلْتَ، قَالَ: قَرَأْتُ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: «أَحْسَنْتَ»، وَوَجَدَ مِنْهُ رِبْعَ الْحَمْرِ فَقَالَ: أَتَجْمَعُ أَنْ تُكَذِّبَ

according to the Islāmic law.

بِكِتَابِ اللَّهِ وَشَرَبَ الْخَمْرَ؟ فَضَرَبَهُ
الْحَدَّ.

5002. Narrated 'Abdullāh (bin Mas'ūd) : By Allāh, other than Whom none has the right to be worshipped! There is no *Sūrah* revealed in Allāh's Book but I know at what place it was revealed ; and there is no Verse revealed in Allāh's Book but I know about whom it was revealed. And if I know that there is somebody who knows Allāh's Book better than I, and he is at a place that camels can reach, I would go to him.

5003. Narrated Qatāda : I asked Anas bin Mālik , "Who collected the Qur'ān at the time of the Prophet ﷺ?" He replied, "Four, all of whom were from the *Anṣār* : Ubayy bin Ka'b, Mu'ādh bin Jabal, Zaid bin Thābit and Abū Zaid."

5004. Narrated Anas (bin Mālik) : When the Prophet ﷺ died, none had collected the Qur'ān but four persons : Abū Ad-Dardā', Mu'ādh bin Jabal, Zaid bin Thābit and Abū Zaid. We were the inheritors (of Abū Zaid) as he had no offspring.

5005. Narrated Ibn 'Abbās : 'Umar said, "Ubayy was the best of

٥٠٠٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ :
حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا
مُسْلِمٌ، عَنْ مَسْرُوقٍ قَالَ : قَالَ عَبْدُ
اللَّهِ رَضِيَ اللَّهُ عَنْهُ : وَاللَّهُ الَّذِي لَا إِلَهَ
غَيْرُهُ مَا أَنْزَلَتْ سُورَةً مِنْ كِتَابِ اللَّهِ
إِلَّا أَنَا أَعْلَمُ أَيْنَ أُنْزِلَتْ، وَلَا أَنْزَلَتْ
آيَةً مِنْ كِتَابِ اللَّهِ إِلَّا أَنَا أَعْلَمُ فِيمَنْ
أُنْزِلَتْ، وَلَوْ أَعْلَمُ أَحَدًا أَعْلَمُ مِنِّي
بِكِتَابِ اللَّهِ تَبَلَّغُهُ الْإِبْلُ لِرَكْبِتِ إِلَيْهِ.

٥٠٠٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ :
حَدَّثَنَا هَمَامٌ : حَدَّثَنَا قَنَادِهُ قَالَ :
سَأَلْتُ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ :
مَنْ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ؟
قَالَ : أَرْبَعَةُ كُلُّهُمْ مِنَ الْأَنْصَارِ : أَبُو
بْنِ كَعْبٍ، وَمَعَاذُ بْنِ جَبَلٍ، وَرَبِيعُ بْنِ
ثَابِتٍ، وَأَبُو زَيْدٍ». تَابَعَهُ الْفَضْلُ، عَنْ
حُسَيْنِ بْنِ وَاقِدٍ، عَنْ ثُمَامَةَ، عَنْ
أَنَّسٍ . [رَاجِعٌ : ٣٨١٠]

٤٥٠٤ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ :
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُشْتَى : حَدَّثَنِي
ثَابِتُ الْبَنَانِيُّ وَثُمَامَةُ، عَنْ أَنَّسٍ قَالَ :
مَا تَرَبَّى النَّبِيُّ ﷺ وَلَمْ يَجْمِعَ الْقُرْآنَ غَيْرُ
أَرْبَعَةَ : أَبُو الدَّرْدَاءِ، وَمَعَاذُ بْنُ جَبَلٍ،
وَرَبِيعُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ. قَالَ :
وَنَحْنُ وَرِثَانَاهُ . [رَاجِعٌ : ٣٨١٠]

٤٥٠٥ - حَدَّثَنَا صَدَقَةُ بْنُ

us in the recitation (of the Qur'ān), yet we leave some of what he recites." Ubayy says, "I have taken it from the mouth of Allāh's Messenger ﷺ and will not leave for anything whatever." But Allāh said:

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

الفَضْلُ: أَخْبَرَنَا يَحْيَى، عَنْ سُفِيَّانَ
عَنْ حَيْبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ
بْنِ جُبَيرٍ، عَنْ أَبْنَاءِ عَبَّاسٍ قَالَ: قَالَ
عُمَرُ: أَبْنَى أَقْرَئُونَا وَإِنَّا لَنَدْعُ مِنْ لَهْنِ
أُبَيِّ، وَأُبَيِّ يَقُولُ: أَخَذْنَاهُ مِنْ فِي
رَسُولِ اللَّهِ ﷺ فَلَا أَتَرْكُهُ لِشَيْءٍ، قَالَ
اللَّهُ تَعَالَى: «مَا نَسَخَ مِنْ مَا آتَيْتَ أَوْ
ثَسَّهَا كُلُّ مُخْتَرٍ مِنْهَا أَوْ مِثْلَهَا»
[البقرة: ١٠٦]. [راجع: ٤٤٨١]

(٩) بَابُ فَضْلٍ فاتحةِ الْكِتَابِ

(9) CHAPTER. The superiority of *Fatiha-til-Kitab* (The Opening Sūrah of the Book).

5006. Narrated Abū Sa'īd Al-Mu'allā: While I was offering *Ṣalāt* (prayer), the Prophet ﷺ called me but I did not respond to his call. Later I said, "O Allāh's Messenger! I was offering *Ṣalāt* (prayer)." He said, "Didn't Allāh say:

'Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you?'" (V.8:24)

He then said, "Shall I not teach you the greatest Sūrah in the Qur'ān?" He said, "(It is), 'All the praises and thanks be to Allāh, the Lord of 'Ālamīn (mankind, jinn and all that exists).' (i.e., *Sūrat Al-Fatiha*) *As-Saba'* *Al-Mathāni* (the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me."

٥٠٠٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا
شَعْبَةُ قَالَ: حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ
الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ
أَبِي سَعِيدِ بْنِ المُعَلَّى قَالَ: كُنْتُ أَصْلِيَ
أَصْلِي فَدَعَانِي الرَّبِيعُ ﷺ فَلَمْ أُجِنْهُ،
قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَصْلِي،
قَالَ: «أَلَمْ يَقُلِ اللَّهُ: «أَسْتَجِبُوا لِي
وَلِرَسُولِي إِذَا دَعَاكُمْ»؟» ثُمَّ قَالَ: «أَلَا
أَعْلَمُكَ أَغْظَمَ سُورَةً فِي الْقُرْآنِ قَبْلَ
أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟» فَأَخَذَ
يَدِي، فَلَمَّا أَرَدْنَا أَنْ تَخْرُجَ قُلْتُ: يَا
رَسُولَ اللَّهِ، إِنَّكَ قُلْتَ: «أَلَا أَعْلَمُكَ
أَغْظَمَ سُورَةً فِي الْقُرْآنِ». قَالَ:
«الْحَكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ ﷺ» هِيَ
السَّبْعُ الْمَتَّسِّيَّ، وَالْقُرْآنُ الْعَظِيمُ الَّذِي
أُوتِيْتُهُ». [راجع: ٤٤٧٤]

5007. Narrated Abū Sa‘īd Al-Khudrī: While we were on one of our journeys, we dismounted at a place where a slave-girl came and said, “The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him by reciting something (*Rāq*)?” Then one of our men went along with her, though we did not think that he knew any such treatment. But he treated the chief by *Rugyah* (reciting something from the Verses of the Qur’ān), and the sick man was cured whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, “Did you know how to treat with *Rugyah*?” He said, “No, but I treated him only with the recitation of the “*Umm-ul-Kitāb* (i.e., *Surat Al-Fatiha*).” We said, “Do not say anything (about it) till we reach or ask the Prophet ﷺ.” So when we reached Al-Madīna, we mentioned that to the Prophet ﷺ (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet ﷺ said, “How did he come to know that it (*Surat Al-Fatiha*) could be used for treatment? Distribute your reward and assign for me one share thereof as well.”

(10) CHAPTER. The superiority of *Surat Al-Baqarah* (The Cow) [No.2].

5008. Narrated Abu Mas‘ud: The Prophet ﷺ said, “Whosoever recited the (last) two verses (of *Surat Al-Baqarah* at night, that will be sufficient for him.” (See H.4008)

٥٠٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الشُّعْبِيٍّ : حَدَّثَنَا هِشَامٌ ، عَنْ مُحَمَّدٍ ، عَنْ مَعْبُدٍ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ : كُتُبًا فِي مَسِيرِ لَنَا فَتَرَلَنَا ، فَجَاءَتْ جَارِيَةٌ فَقَاتَلَتْ : إِنَّ سَيِّدَ الْحَيَّ سَلِيمٌ ، وَإِنَّ نَفَرَنَا غَيْبٌ فَهَلْ مِنْكُمْ رَاقِيٌّ فَقَامَ مَعَهَا رَجُلٌ مَا كُنَّا نَأْتِنَّهُ بِرُوْقِيَّةٍ فَرَقَاهُ فَبَرَا . فَأَمَرَ لَنَا بِثَلَاثَيْنِ شَاةً وَسَقَانَا لَبَنًا . فَلَمَّا رَجَعَ قُلْنَا لَهُ : أَكُنْتَ تُخْسِنُ رُوْقِيَّةً أَوْ كُنْتَ تَرْقِيَّةً ؟ قَالَ : لَا ، مَا رَقِيَتْ إِلَّا بِأُمْ الْكِتَابِ ، قُلْنَا : لَا تُحَدِّثُوا شَيْئًا حَتَّى نَأْتِيَ أَوْ نَسْأَلَ النَّبِيَّ ﷺ . فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَكَرْنَاهُ لِلنَّبِيِّ ﷺ فَقَالَ : « وَمَا كَانَ يُذْرِيهِ أَنَّهَا رُوْقِيَّةٌ ، افْسِمُوا وَاضْرِبُوْا لِي بَسْهَمٍ ». .

وَقَالَ أَبُو مَغْمِرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا هِشَامٌ : حَدَّثَنَا مُحَمَّدُ بْنُ سَيِّدِنَا أَبِي سَعِيدِ الْخُدْرِيِّ بِهَذَا . [رَاجِعٌ : ٢٢٧٦] (١٠) بَابُ فَضْلِ سُورَةِ الْبَقَرَةِ

٥٠٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا شُعْبَةُ ، عَنْ سُلَيْمَانَ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ ﷺ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ : « مَنْ قَرَأَ بِالْأَيْتَمِينَ . . . ». [رَاجِعٌ : ٤٠٠٨]

5009. Narrated Abū Mas'ud: The Prophet ﷺ said, "Whosoever recited the last two Verses of *Sūrat Al-Baqarah* at night, that will be sufficient for him."

٥٠٠٩ - وَحَدَّثَنَا أَبُو نُعَيْمٌ
حَدَّثَنَا سُفِيَّاً، عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ،
عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ النَّبِيُّ ﷺ: «مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ
آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَاهُ».

[راجع: ٤٠٠٨]

5010. Narrated Abū Hurairah: Rَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ ordered me to guard the *Zakāt* revenue of Ramadān. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allāh's Messenger ﷺ!" Then Abū Hurairah described the whole narration and said: That person said (to me), "(Please don't take me to Allāh's Messenger ﷺ and I will tell you a few words by which Allāh will benefit you.) When you go to your bed, recite *Ayāt Al-Kursī* (V.2:255), for then there will be a guard appointed from Allāh who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet ﷺ heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan."

(11) CHAPTER. The superiority of *Sūrat Al-Kahf* (The Cave) [No.18].

5011. Narrated Al-Barā': A man was reciting *Sūrat Al-Kahf* and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet ﷺ and told him of that experience. The Prophet ﷺ said, "That was

٥٠١٠ - وَقَالَ عُشْمَانُ بْنُ
الْهَيْمِمٍ: حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدٍ بْنِ
سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: وَكَانَنِي رَسُولُ اللَّهِ ﷺ يُحْفَظُ
زَكَاةَ رَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو
مِنَ الطَّعَامِ، فَأَخْذَتُهُ فَقُلْتُ: لَا رَفِعْتَكَ
إِلَى رَسُولِ اللَّهِ ﷺ، فَقَصَّ الْحَدِيثَ
فَقَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرُأْ آيَةَ
الْكُرْسِيِّ، لَمْ يَزُلْ مَعَكَ مِنَ اللَّهِ
حَافِظٌ، وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى
تُضِيقَ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَكَ
وَهُوَ كَذُوبٌ، ذَاكَ شَيْطَانٌ».

[راجع: ٢٣١١]

(11) بَابُ نَضْلِ الْكَهْفِ

٥٠١١ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ
الْبَرَاءِ قَالَ: كَانَ رَجُلٌ يَقْرَأُ سُورَةَ
الْكَهْفَ وَإِلَى جَانِيهِ حَصَانٌ مَرْبُوطٌ
بِشَطَّائِينَ، فَتَعَشَّثَتْ سَحَابَةٌ فَجَعَلَتْ تَدْنُو
وَتَدْنُو، وَجَعَلَ فَرْسَهُ يَنْفُرُ، فَلَمَّا

As-Sakīnah (tranquillity or peace and reassurance along with angels) which descended because of (the recitation of) the Qur’ān.”

أَصْبَحَ أَنَّى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ،
فَقَالَ: «إِنَّكَ السَّكِينَةَ تَنَزَّلُتْ بِالْقُرْآنِ».

[راجع: ٣٦١٤]

(12) CHAPTER. The superiority of *Sūrat Al-Fath* (The Victory) [No.48].

5012. Narrated Aslam : Allāh’s Messenger ﷺ was travelling on one of his journeys, and ‘Umar bin Al-Khaṭṭāb was travelling along with him at night. ‘Umar asked him about something, but Allāh’s Messenger ﷺ did not answer him. He asked again, but he did not answer. He asked for the third time, but he did not answer. On that, ‘Umar said to himself, “May your mother lose you! You have asked Allāh’s Messenger ﷺ three times, but he did not answer at all!” ‘Umar said, “So I made my camel go fast till I was ahead of the people, and I was afraid that something might be revealed about me. After a little while I heard a call-maker calling me, I said, ‘I was afraid that some Qur’ānic Verse might be revealed about me.’ So I went to Allāh’s Messenger ﷺ and greeted him.” He said, “Tonight there has been revealed to me a *Sūrah* which is dearer to me than that on which the sun shines (i.e., the world).” Then he recited :

‘Verily! We have given you (O Muhammad ﷺ) a manifest Victory.’” (*Sūrat Al-Fath*) (V.48:1)

٥٠١٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكُ، عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسِيرُ
فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَابِ
يَسِيرُ مَعَهُ لَيْلًا، فَسَأَلَهُ عُمَرُ عَنْ شَيْءٍ
فَلَمْ يُجِّهْ رَسُولُ اللَّهِ ﷺ. ثُمَّ سَأَلَهُ
فَلَمْ يُجِّهْ، ثُمَّ سَأَلَهُ فَلَمْ يُجِّهْ. فَقَالَ
عُمَرُ: تَكِلْنَكَ أَمْكَ. نَزَّرْتَ رَسُولَ اللَّهِ
ﷺ ثَلَاثَ مَرَّاتٍ، كُلُّ ذَلِكَ لَا
يُحِبِّيكَ. قَالَ عُمَرُ: فَحَرَّكْتَ بَعْرِي
حَتَّى كُنْتَ أَمَامَ التَّابِسِ وَخَشِيتُ أَنْ
يَثْرَلَ فِي قُرْآنٍ، فَمَا نَشِبْتُ أَنْ سَمِعْتُ
صَارِخًا يَصْرُخُ، قَالَ: فَقُلْتُ: لَقَدْ
خَشِيتُ أَنْ يَكُونَ نَزَلَ فِي قُرْآنٍ،
قَالَ: فَجَئْتُ رَسُولَ اللَّهِ ﷺ فَسَلَّمْتُ
عَلَيْهِ فَقَالَ: «لَقَدْ أَنْزَلَ عَلَيَّ اللَّيْلَةَ
سُورَةً لِّي أَحْبَبَ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ
الشَّمْسُ»، ثُمَّ قَرَأَ ﴿إِنَّا فَتَحْنَا لَكَ فَتَحًا
مُبِينًا﴾. [راجع: ٤١٧٧]

(١٣) **بَابُ فَضْلِ ﴿فَلْ هُوَ اللَّهُ أَحَدٌ﴾**
فِيهِ عَمَرَةُ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ

(13) CHAPTER. The superiority of *Qul-Huwa Allāhu Ahad*. [“Say (O Muhammad ﷺ) : He is Allāh, (the) One.’’] (i.e., *Sūrat Al-Ikhlas*) [No. 112].

5013. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ : A man heard another man reciting (*Sūrat Al-Ikhlāṣ*) :

“Say (O Muhammad ﷺ) : He is Allāh, (the) One” (V.112:1) repeatedly. The next morning he came to Allāh’s Messenger ﷺ and informed him about it as if he thought that it was not enough to recite. On that Allah’s Messenger ﷺ said, “By Him in Whose Hand my soul is, this *Sūrah* is equal to one-third of the Qur’ān!”

٥٠١٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ «قُلْ هُوَ اللَّهُ أَحَدٌ» يُرَدِّدُهَا. فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ، وَكَانَ الرَّجُلُ يَتَقَالَّهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ». [انظر: ٦٦٤٣، ٧٣٧٤]

5014. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ : My brother, Qatāda bin An-Nu‘mān said, “A man performed the night *Salāt* (prayer) late at night in the lifetime of the Prophet ﷺ and he read: ‘Say: (O Muhammad ﷺ) He is Allāh, (the) One’ (V.112:1), and read nothing besides that.” The next morning a man went to the Prophet ﷺ and told him about that. (The Prophet ﷺ replied the same as above in *Hadīth* 5013).

٥٠١٤ - وَرَأَدَ أَبُو مَعْمِرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مَالِكِ بْنِ أَتَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَخْبَرَنِي أَخِي قَتَادَةُ ابْنُ النَّعْمَانَ: أَنَّ رَجُلًا قَامَ فِي زَمْنِ التَّبَّيِّنَ يَقْرَأُ مِنَ السَّحْرِ «قُلْ هُوَ اللَّهُ أَحَدٌ» لَا يَزِيدُ عَلَيْهَا، فَلَمَّا أَصْبَحَنَا أَتَى الرَّجُلُ التَّبَّيِّنَ، ... نَحْوَهُ.

5015. Narrated Abū Sa‘īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said to his Companions, “Is it difficult for any of you to recite one-third of the Qur’ān in one night?” This suggestion was difficult for them so they said, “Who among us has the power to do so, O Allāh’s Messenger?” Allāh’s Messenger ﷺ replied, “‘Allāh (the) One, the Self-Sufficient Master, Whom all creatures need.’ [*Sūrat Al-Ikhlāṣ* (V.112:1-4)] is equal to one-third of the Qur’ān.”

٥٠١٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصَيْنَ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا إِبْرَاهِيمُ وَالضَّحَاكُ الْمَشْرِقِيُّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ التَّبَّيِّنَ لِأَصْحَابِهِ: «أَيُعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟» فَشَقَّ ذَلِكَ عَلَيْهِمْ وَقَالُوا: أَيْنَا يُطِيقُ

ذلك يا رسول الله؟ فقال: «الله الواحد الصمد، ثالث القرآن».

قال الفربيري: سمعت أبا جعفر محمد بن أبي حاتم ورافق أبي عبد الله يقول: قال أبو عبد الله: عن إبراهيم: مُرْسَلٌ، وَعَنِ الْضَّحَاكِ الْمَشْرِقِيِّ: مُسْنَدٌ.

(١٤) باب فضل المعاوذات

(14) CHAPTER. The superiority of *Al-Mu'awwidhāt* (*Sūrat Al-Falaq* and *Sūrat An-Nās*) [No. 113 & 114].

5016. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا Whenever Allah's Messenger ﷺ became sick, he would recite *Al-Mu'awwidhāt* (*Sūrat Al-Falaq* and *Sūrat An-Nās*) and then blow his breath over his body. When he became seriously ill, I used to recite (these two *Sūrah*) and rub his hands over his body, hoping for its blessings.

٥٠١٦ - حدثنا عبد الله بن يوسف: أخبرنا مالك، عن ابن شهاب، عن عروة، عن عائشة رضي الله عنها: أنَّ رَسُولَ اللَّهِ كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوْذَاتِ وَيَنْفُثُ. فَلَمَّا اشْتَدَ وَجْهُهُ كَثُرَ أَفْرَا عَلَيْهِ وَأَمْسَخَ بِيَدِهِ رَجَاءً بِرَبِّهَا.

[راجع: ٤٤٣٩]

5017. Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over it after reciting *Sūrat Al-Ikhlass*, *Sūrat Al-Falaq* and *Sūrat An-Nās*, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. (See H. 5748)

٥٠١٧ - حدثنا قتيبة بن سعيد: حدثنا المفضل بن فضالة، عن عقيل، عن ابن شهاب، عن عروة، عن عائشة: أنَّ النَّبِيَّ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَنَهُ ثُمَّ نَفَثَ فِيهِما، فَقَرَأَ فِيهِما ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ و﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ و﴿قُلْ أَعُوْذُ بِرَبِّ الْنَّاسِ﴾ ثُمَّ يَمْسَخُ بِهِما مَا اسْطَاعَ مِنْ جَسَدِهِ، يَيْدًا بِهِما عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ،

يَفْعُلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ. [انظر:

[٦٣١٩، ٥٧٤٨]

(١٥) بَابُ نُزُولِ السَّكِينَةِ وَالْمَلَائِكَةِ
عِنْدَ قِرَاءَةِ الْقُرْآنِ

(15) CHAPTER. The descent of *As-Sakinah* (peace, reassurance and tranquillity) and angels at the time of the recitation of the Qur'an.

5018. Narrated Usaid bin Hudair that while he was reciting *Surat Al-Baqarah* (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled, and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet, too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yâhiyâ was beside the horse. He was afraid that the horse might trample him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet ﷺ who said, "Recite, O Ibn Huðair! Recite, O Ibn Huðair!" Ibn Huðair replied, "O Allâh's Messenger! My son, Yâhiyâ was near the horse and I was afraid that it might trample him, so I raised my head, and went to him. When I looked up towards the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet ﷺ said, "Do you know what that was?" Ibn Huðair replied, "No." The Prophet ﷺ said "Those were angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when, people would have seen it as it would not have disappeared."

٥٠١٨ - وَقَالَ النَّبِيُّ: حَدَّثَنِي
يَرِيدُ ابْنُ الْهَادِ، عَنْ مُحَمَّدِ بْنِ
إِبْرَاهِيمَ، عَنْ أَسِيدِ ابْنِ حُصَيْرٍ قَالَ:
يَبِينُمَا هُوَ يَغْرِيُ مِنَ اللَّيْلِ سُورَةَ الْبَرَّةِ
وَفَرَسُهُ مَرْبُوطٌ عِنْدَهُ، إِذْ جَالَتِ
الْفَرَسُ فَسَكَتَ فَسَكَنَتْ، فَقَرَأَ فَجَالَتِ
الْفَرَسُ، فَسَكَتَ وَسَكَنَتِ الْفَرَسُ، ثُمَّ
قَرَأَ فَجَالَتِ الْفَرَسُ، فَانْصَرَفَ وَكَانَ
ابْنُهُ يَحْيَى قَرِيبًا مِنْهَا فَأَشْفَقَ أَنْ
تُصِيبَهُ، فَلَمَّا اجْتَرَهُ رَفَعَ رَأْسَهُ إِلَى
السَّمَاءِ حَتَّىٰ مَا يَرَاهَا، فَلَمَّا أَضْبَحَ
حَدَّثَ النَّبِيُّ ﷺ قَالَ لَهُ: «أَفْرَا يَا
ابْنَ حُصَيْرٍ، أَقْرَا يَا ابْنَ حُصَيْرٍ»،
قَالَ: فَأَشْفَقْتُ يَا رَسُولَ اللَّهِ أَنْ تَطَأَ
يَحْيَى وَكَانَ مِنْهَا قَرِيبًا. فَرَفَعْتُ رَأْسِي
فَانْصَرَفْتُ إِلَيْهِ، فَرَفَعْتُ رَأْسِي إِلَى
السَّمَاءِ، فَإِذَا مِثْلُ الْظُّلَّةِ فِيهَا أَمْتَالُ
الْمَصَابِيحِ فَخَرَجْتُ حَتَّىٰ لَا أَرَاهَا.
قَالَ: «وَتَدَرِّي مَا ذَاكَ؟» قَالَ: لَا،
قَالَ: «إِنَّكَ الْمَلَائِكَةَ دَنَّتْ لِصُوتِكَ،
وَلَوْ قَرَأْتَ لَا أَضْبَحَتْ يَنْظُرُ النَّاسُ
إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ». قَالَ ابْنُ
الْهَادِ: وَحَدَّثَنِي هَذَا الْحَدِيثُ عَبْدُ اللَّهِ

بْنُ خَبَابَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ،
عَنْ أَسِيدِ بْنِ حُضَيرٍ.

(١٦) بَابُ مَنْ قَالَ: لَمْ يَتَرَكْ النَّبِيُّ
إِلَّا مَا بَيْنَ الدَّفَتَيْنِ

(16) CHAPTER. Whoever said that the Prophet ﷺ did not leave anything after his death, except what is between the two binders (of the Qur'ān).

5019. Narrated 'Abdul-'Azīz bin Rufai': Shaddad bin Ma'quil and I entered upon Ibn Abbas. Shaddād bin Ma'quil asked him, "Did the Prophet ﷺ leave anything (besides the Qur'ān)?" He replied, "He did not leave anything except what is between the two bindings (of the Qur'ān)." Then we visited Muhammad bin Al-Hanafiyya and asked him (the same question). He replied, "The Prophet did not leave except what is between the two bindings (of the Qur'ān)."

٥٠١٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْدِ الرَّزِيزِ بْنِ رُؤْبَيْعٍ قَالَ: دَخَلْتُ أَنَا وَشَدَادُ بْنُ مَعْقِلٍ عَلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ لَهُ شَدَادُ بْنُ مَعْقِلٍ: أَتَرَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ شَيْءٍ؟ قَالَ: مَا تَرَكَ إِلَّا مَا بَيْنَ الدَّفَتَيْنِ، قَالَ: وَدَخَلْنَا عَلَى مُحَمَّدٍ بْنِ الْحَنْفِيَّةَ فَسَأَلْنَاهُ فَقَالَ: مَا تَرَكَ إِلَّا مَا بَيْنَ الدَّفَتَيْنِ.

(١٧) بَابُ فَضْلِ الْقُرْآنِ عَلَى سَائِرِ
الْكَلَامِ

(17) CHAPTER. The superiority of the Qur'ān above other kinds of speech.

5020. Narrated Abū Mūsa Al-Ash'arī: The Prophet ﷺ said, "The example of him (a believer) who recites the Qur'ān (and acts on its orders) is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'ān (but acts on its orders) is like a date-fruit which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'ān (and does not act on its orders) is like the *Raihāna* (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'ān (not acts on its orders) is like the colocynth which tastes bitter and has no smell." (See *Fath Al-Bari*, for details)

٥٠٢٠ - حَدَّثَنَا هُدَيْبَةُ بْنُ خَالِدٍ
أَبُو خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا
قَنَادُهُ: حَدَّثَنَا أَسْنُ بْنُ مَالِكٍ عَنْ أَبِي
مُوسَى الْأَشْعَرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ كَالْأَثْرُجَةَ
طَعْمُهَا طَيْبٌ، وَرِيحُهَا طَيْبٌ، وَالَّذِي
لَا يَقْرَأُ الْقُرْآنَ كَالْتَمْرَةَ طَعْمُهَا طَيْبٌ
وَلَا رِيحَ فِيهَا. وَمَثَلُ الْفَاجِرِ الَّذِي
يَقْرَأُ الْقُرْآنَ كَمَلَ الرَّيْحَانَةِ رِيحُهَا
طَيْبٌ وَطَعْمُهَا مُرّ، وَمَثَلُ الْفَاجِرِ
الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَلَ الْحَنْظَلَةِ،

طعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا». [انظر:

[٧٥٦٠، ٥٤٢٧، ٥٠٩]

٥٠٢١ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ دِينَارٍ قَالَ: سَعَيْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا أَجْلَكُمْ فِي أَجْلٍ مَنْ خَلَ مِنَ الْأَمْمَ كَمَا بَيْنَ صَلَوةِ الْعَصْرِ وَمَغْرِبِ الشَّمْسِ. وَمَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عَمَالًا، فَقَالَ: مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ، فَقَالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى الْعَصْرِ؟ فَعَمِلَتِ النَّصَارَى. ثُمَّ أَتَتْهُمْ تَعْمَلُونَ مِنَ الْعَصْرِ إِلَى الْمَغْرِبِ بِقِيرَاطَيْنِ قِيرَاطَيْنِ، قَالُوا: نَحْنُ أَكْثَرُ عَمَلاً وَأَقْلَعُ عَطَاءً. قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ؟ قَالُوا: لَا، قَالَ: فَذَاكَ فَضْلِي أُوْتِيهِ مِنْ شَيْءٍ». [راجع: ٥٥٧]

(١٨) بَابُ الْوَصَّاةِ بِكِتَابِ اللهِ عَزَّ وَجَلَّ

٥٠٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا مَالِكُ بْنُ مَغْوِلٍ: حَدَّثَنَا طَلْحَةُ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِي أُوفَى: أَوْصَى النَّبِيُّ ﷺ فَقَالَ: لَا، فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ، أُمِرُوا بِهَا وَلَمْ

5021. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا ‘Umar said, “Your life in comparison to the lifetime of the past nations is like the period between the time of ‘Asr prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed labourers and said to them, “Who will work for me till the middle of the day for one *Qirāt* (a special weight)?” The Jews did. He then said, “Who will work for me from the middle of the day till the ‘Asr prayer for one *Qirāt* each?” The Christians worked accordingly. Then you (Muslims) are working from the ‘Asr prayer till the *Maghrib* prayer for two *Qirāt* each. They (the Jews and the Christians) said, ‘We did more labour but took less wages.’ He (Allāh) said, ‘Have I wronged you in your rights?’ They replied, ‘No.’ Then He said, ‘This is My Blessing which I give to whom I wish.’”

(18) CHAPTER. To recommend the Book of Allāh (the Qur’ān):

5022. Narrated Ṭalḥa: I asked ‘Abdullāh bin Abī Aufa, “Did the Prophet ﷺ make a will (to appoint his successor or bequeath wealth)?” He replied, “No.” I said, “How is it prescribed then for the people to make wills, and they are ordered to do so while the Prophet ﷺ did not make any will?” He said, “He made a will wherein he recommended Allāh’s Book (the Qur’ān).”

يُوصِّي؟ قال: أوصَى بكتابِ اللهِ.

[رَاجِع: ٢٧٤٠]

(19) CHAPTER. Whoever does not recite the Qur'ān in a pleasant tone. And the Statement of Allāh : تَعَالَى :

"Is it not sufficient for them that We have sent down to you the Book (the Qur'ān) which is recited to them..." (V.29:51)

5023. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "Allāh does not listen to anything as He listens to the Prophet reciting the Qur'ān in a nice, loud and pleasant tone." The companion of the subnarrator (Abū Salama) said, "It means, reciting it aloud."

(See H. 7482 and 7544, Vol. 9)

(١٩) بَابُ مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ، وَقَوْلُهُ تَعَالَى: ﴿أَوَلَمْ يَكْفِهِ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَبَ يُتَسَّلَّمُ عَلَيْهِمْ﴾

٥٠٢٣ - حَدَّثَنَا يَحْيَى بْنُ مُكْبِرٍ قال: حَدَّثَنِي الْيَثْرَى، عَنْ عُقَيْلٍ، عَنْ أَبْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَمْ يَأْذِنِ اللَّهُ لِنَبِيٍّ مَا أَذَنَ لَنَبِيٍّ أَنْ يَتَغَنَّ بِالْقُرْآنِ». وَقَالَ صَاحِبُ لَهُ: يُرِيدُ يَجْهَرُ بِهِ. [انظر: ٥٠٢٤، ٧٤٨٢]

[٧٥٤٤]

5024. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, "Allāh does not alisten to anything as He listens to the Prophet reciting the Qur'ān in a nice, loud and, pleasant tone." Sufyān said: This means, the Prophet ﷺ who regards the Qur'ān as something that makes him dispense with much worldly pleasures, etc.

(See H. 7482 and 7544, Vol. 9)

٥٠٢٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا أَذَنَ اللَّهُ لِنَبِيٍّ مَا أَذَنَ لَنَبِيٍّ أَنْ يَتَغَنَّ بِالْقُرْآنِ»، قَالَ سُفْيَانُ: تَفْسِيرُهُ يَسْتَغْنِي بِهِ.

[رَاجِع: ٥٠٢٣]

(٢٠) بَابُ اغْتِيَاطِ صَاحِبِ الْقُرْآنِ

(20) CHAPTER. Wish to be the like of the one who recites the Qur'ān.

5025. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُما said, "Not to wish to be the like except of two men: A man whom Allāh has given the knowledge of the Book (the Qur'ān) and he stands up [in Salāt (prayer) and] recites it during the hours of

٥٠٢٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

the night, and a man whom Allāh has given wealth, and he spends it in charity during the hours of the night and the hours of the day.”

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا حَسَدَ إِلَّا عَلَى اثْتَنِينَ، رَجُلٌ آتَاهُ اللَّهُ الْكِتَابَ وَقَامَ بِهِ آتَاءَ اللَّيْلِ، وَرَجُلٌ أَعْطَاهُ اللَّهُ مَا لَا فَهُوَ يَصْدِقُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ». [انظر: ٧٥٢٩]

5026. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, “Not to wish to be the like of except the like of two men : A man whom Allāh has taught the Qur'ān and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says, ‘I wish I had been given what has been given to so-and-so, so that I might do what he does’; and a man whom Allāh has given wealth and he spends it on what is just and right, whereupon another person may say, ‘I wish I had been given what so-and-so has been given, for then I would do what he does.’” (See H. 7528)

٥٠٢٦ - حَدَّثَنَا عَلَيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعبَةُ، عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْتَنِينَ: رَجُلٌ عَلِمَ اللَّهُ الْقُرْآنَ فَهُوَ يَتَلَوُهُ آتَاهُ اللَّيْلِ وَآتَاهُ النَّهَارِ، فَسَمِعَهُ جَارُ لَهُ فَقَالَ: لَيَتَنِي أُوتَيْتُ مِثْلَ مَا أُوتَيْتَ فُلَانٌ فَعَوْلَتُ مِثْلَ مَا يَعْمَلُ. وَرَجُلٌ آتَاهُ اللَّهُ مَا لَا فَهُوَ يَهْلِكُهُ فِي الْحَقِّ، فَقَالَ رَجُلٌ: لَيَتَنِي أُوتَيْتُ مِثْلَ مَا أُوتَيْتَ فُلَانٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ». [انظر: ٧٥٢٨، ٧٢٣٢]

(٢١) بَابُ حَيْرُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلَمَهُ

٥٠٢٧ - حَدَّثَنَا حَاجَاجُ بْنُ مَنْهَالٍ: حَدَّثَنَا شُعبَةُ قَالَ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْتَدٍ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَى، عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «حَيْرُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلَمَهُ». قَالَ: وَأَفْرَاً أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ

(21) CHAPTER. The best among you (Muslims) are those who learn the Qur'ān and teach it (to others).

5027. Narrated 'Uthmān رضي الله عنه: The Prophet ﷺ said, “The best among you (Muslims) are those who learn the Qur'ān and teach it (to others).”

الْحَجَاجُ، قَالَ: وَذَاكَ الَّذِي أَعْدَنِي
مَقْعَدِي هَذَا. [انظر: ٥٠٢٨]

5028. Narrated 'Uthmān bin 'Affān رضي الله عنه عن النبي ﷺ: The Prophet ﷺ said, "The most superior among you (Muslims) are those who learn the Qur'ān and teach it (to others)."

٥٠٢٨ - حَدَّثَنَا أَبُو ثُعَيْمٍ: حَدَّثَنَا
سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْيَدٍ، عَنْ أَبِي
عَبْدِ الرَّحْمَنِ السُّلَيْمَىِّ عَنْ عُثْمَانَ بْنِ
عَمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَفْصَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ
وَعَلِمَهُ». [راجع: ٥٠٢٧]

5029. Narrated Sahl bin Sa'd: A lady came to the Prophet ﷺ and declared that she had decided to offer herself to Allāh and His Messenger ﷺ. The Prophet ﷺ said, "I am not in need of women." A man said (to the Prophet ﷺ), "Please marry her to me." The Prophet ﷺ said (to him), "Give her a garment (as *Mahr*).". The man said, "I cannot afford it." The Prophet ﷺ said, "Give her anything, even if it were an iron ring." The man apologised again. The Prophet ﷺ then asked him, "What do you know by heart of the Qur'ān?" He replied, "I know such and such portion of the Qur'ān (by heart)." The Prophet ﷺ said, "Then I marry her to you for that much of the Qur'ān which you know by heart."

٥٠٢٩ - حَدَّثَنَا عَمْرُو بْنُ عَوْنِي:
حَدَّثَنَا حَمَادٌ، عَنْ أَبِي حَازِمٍ، عَنْ
سَهْلِ ابْنِ سَعْدٍ قَالَ: أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْرَأً فَقَالَتْ إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لِلَّهِ
وَلِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا لَيْ فِي النِّسَاءِ
مِنْ حَاجَةٍ»، فَقَالَ رَجُلٌ: زَوْجِنِيهَا،
قَالَ: «أَعْطِهَا ثُوبًا»، قَالَ: لَا أَجِدُ،
قَالَ: «أَعْطِهَا وَلْوَ خَاتَمًا مِنْ حَدِيدٍ»،
فَاعْتَلَ لَهُ فَقَالَ: «مَا مَعَكَ مِنَ
الْقُرْآنِ؟» قَالَ: كَذَا وَكَذَا، قَالَ: «فَقَدْ
زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ».

[راجع: ٢٣١٠]

(٢٢) بَابُ الْقِرَاءَةِ عَنْ ظَهَرِ الْقَلْبِ

(22) CHAPTER. The recitation of the Qur'ān by heart.

5030. Narrated Sahl bin Sa'd: A lady came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his Companions got up and said, "O Allāh's Messenger! If you are not in need of this

٥٠٣٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ
امْرَأَ جَاءَتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ:
يَا رَسُولَ اللَّهِ، إِنِّي لِأَهَبَ لَكَ
نَفْسِي، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

woman, then marry her to me." Allāh's Messenger ﷺ said, "Do you have anything to offer her (as *Mahr*)?" He replied, "No, by Allāh, O Allāh's Messenger!" The Prophet ﷺ said to him, "Go to your family and see if you can find something." The man went and returned, saying, "No, by Allāh, O Allāh's Messenger! I have not found anything." The Prophet ﷺ said, "Try to find something, even if it is an iron ring." He went again and returned, saying, "No, by Allāh, O Allāh's Messenger, not even an iron ring, but I have this waist-sheet of mine." The man had no upper garment, so he intended to give her half his waist-sheet. So, Allāh's Messenger ﷺ said, "What would she do with your waist-sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allāh's Messenger ﷺ saw him going away, so he ordered somebody to call him. When he came, the Prophet ﷺ asked him, "How much of the Qur'ān do you know?" He replied, "I know such *Sūrah* and such *Sūrah* and such *Sūrah*," and went on counting them. The Prophet ﷺ asked him, "Can you recite them by heart?" He replied, "Yes." The Prophet ﷺ said "Go, I have married this lady to you for the part of the Qur'ān which you know by heart."

فَصَعَدَ التَّظَرُّفُ إِلَيْهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ، فَقَامَ رَجُلٌ مِّنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوْجِنِيهَا، فَقَالَ لَهُ: هَلْ عِنْدَكَ مِنْ شَيْءٍ؟ فَقَالَ: لَا وَاللَّهُ يَا رَسُولَ اللَّهِ، قَالَ: أَدْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللَّهُ يَا رَسُولَ اللَّهِ، مَا وَجَدْتُ شَيْئًا. قَالَ: انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللَّهُ يَا رَسُولَ اللَّهِ، وَلَا خَاتَمًا مِنْ حَدِيدٍ وَلَكُنْ هَذَا إِرَارِي - قَالَ سَهْلٌ: مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَضَعُ بِإِذْارِكِ؟ إِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ»، فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ، ثُمَّ قَامَ فَرَأَهُ رَسُولُ اللَّهِ ﷺ مُوْلَيَا فَأَمَرَ بِهِ قُدْعَيِّ، فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِي سُورَةً كَذَا وَسُورَةً كَذَا وَسُورَةً كَذَا عَدَّهَا، قَالَ: «أَتَقْرَؤُهُنَّ عَنْ ظَهِيرَ قَلْبِكِ؟» قَالَ: نَعَمْ، قَالَ: أَدْهَبْ فَقَدْ مَلَكتُكُها بِمَا مَعَكَ مِنَ الْقُرْآنِ.

[راجع: ٢٣١٠]

(23) CHAPTER. The learning of the Qur'ān by heart and the reciting of it repeatedly.

5031. Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا

(٢٣) بَابُ اسْتِدْكَارِ الْقُرْآنِ وَتَعَاهِدِهِ ٥٠٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

Allâh's Messenger ﷺ said, "The example of the person who knows the Qur'ân by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away."

يُوْسُفَ : أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ
صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِلَيْلِ
الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا،
وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

5032. Narrated 'Abdullâh: The Prophet ﷺ said, "It is a bad thing that some of you say, 'I have forgotten such and such Verse of the Qur'ân,' for indeed, he has been caused (by Allâh) to forget it.⁽¹⁾ So you must keep on reciting the Qur'ân because it escapes from the hearts of men faster than camels do when they are released from their tying ropes."

٥٠٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ،
عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ:
قَالَ النَّبِيُّ ﷺ: «يُشَّسْ مَا لَأَحْدَهُمْ أَنْ
يَقُولُوا: نَسِيْتُ آيَةً كَيْتَ وَكَيْتَ، بَلْ
نُسِيْ. وَاسْتَذِكِرُوا الْقُرْآنَ فَإِنَّهُ أَشَدُ
تَنَصِّيْاً مِنْ صُدُورِ الرِّجَالِ مِنَ التَّعْمِ».
[انظر: ٥٠٣٩]

حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ
مَنْصُورٍ مِثْلُهُ. تَابِعُهُ يُشْرُرُ، عَنْ ابْنِ
الْمُبَارِكِ، عَنْ شُعْبَةَ. وَتَابِعُهُ ابْنُ
جُرَيْجٍ، عَنْ عَبْدَةَ، عَنْ شَفِيقِ:
سَعِيْغَتْ عَبْدَ اللَّهِ: سَعِيْغُ النَّبِيِّ ﷺ.

٥٠٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرْيَدٍ،
عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنْ
النَّبِيِّ ﷺ قَالَ: «تَعَااهَدُوا الْقُرْآنَ
فَوَالذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُ تَنَصِّيْاً
مِنَ الْإِلَيْلِ فِي عُقْلِهَا».

(٢٤) بَابُ الْقِرَاءَةِ عَلَى الدَّابَّةِ
٥٠٣٤ - حَدَّثَنَا حَاجَاجُ بْنُ

5033. Narrated Abû Mûsa: The Prophet ﷺ said, "Keep on reciting the Qur'ân, for, by Him in Whose Hand my soul is, the Qur'ân runs away (is forgotten) faster than camels that are released from their tying ropes."

(24) CHAPTER. The recitation of the Qur'ân on an animal.

5034. Narrated 'Abdullâh bin Mughaffal:

(1) (H. 5032) Because of neglecting the Qur'ân and not reciting it frequently.

I saw Allāh's Messenger ﷺ reciting *Sūrat Al-Fatḥ* on his she-camel on the day of the conquest of Makkah.

مِنْهَايَٰ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو إِيَّاسٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُعَافِي قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ، وَهُوَ يَقْرَأُ عَلَى رَاحْلَتِهِ سُورَةَ الْفَتْحِ. [رَاجِعٌ: ٤٢٨١]

(25) CHAPTER. Teaching the Qur'ān to the children.

5035. Narrated Sa'īd bin Jubair: Those *Sūrah* which you people call the *Mufassal*,⁽¹⁾ are the *Muhkam*.⁽²⁾ And Ibn 'Abbās said, "Allāh's Messenger ﷺ died when I was a boy of ten years, and I had learnt the *Muhkam* (of the Qur'ān)."

(٢٥) بَابُ تَعْلِيمِ الصِّبِّيَانِ الْقُرْآنِ

٥٠٣٥ - حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي يُشْرِي، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِنَّ الَّذِي تَدْعُونَهُ الْمُفَصَّلُ هُوَ الْمُحْكَمُ، قَالَ: وَقَالَ أَبُنْ عَبَّاسٍ: ثُوُقِيَ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْنُ عَشْرِ سِنِينَ وَقَدْ رَأَيْتُ الْمُحْكَمَ. [انظر: ٥٠٣٦]

٥٠٣٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو يُشْرِي، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: جَمِيعُ الْمُحْكَمِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ لَهُ: وَمَا الْمُحْكَمُ؟ قَالَ: الْمُفَصَّلُ. [رَاجِعٌ: ٥٠٣٥]

(٢٦) بَابُ نِسْيَانِ الْقُرْآنِ، وَهُلْ يَقُولُ: نَسِيْتُ آيَةً كَذَا وَكَذَا؟ وَقَوْلُ اللَّهِ تَعَالَى: «سُقْرِئُكَ فَلَا تَسْئِي»، إِلَّا مَا شَاءَ اللَّهُ ﷺ [الإعلى: ٦].

(26) CHAPTER. Forgetting the Qur'ān. And can one say: "I forgot such and such a Verse?"

And the Statement of Allāh تَعَالَى:

"We shall make you to recite (the Qur'ān), so you (O Muḥammad ﷺ) shall not forget (it), except what Allāh may will..." (V.87:6,7)

(1) (H. 5035) *Al-Mufassal* are the *Sūrah* which start from the *Sūrat Al-Hujurāt* to the end of the Qur'ān.

(2) (H. 5035) *Al-Muhkam* are those *Sūrah* which contain no abrogated decrees or orders.

5037. Narrated 'Āishah : The Prophet ﷺ heard a man reciting the Qur'ān in the mosque and said, "May Allāh bestow His Mercy on him, as he has reminded me of such and such Verses of such a Sūrah."

Narrated Hishām : (The same *Hadīth*, adding) : which I missed from such and such Sūrah.

٥٠٣٧ - حَدَّثَنَا رَبِيعُ بْنُ يَحْيَى : حَدَّثَنَا زَائِدٌ : حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَقْرأُ فِي الْمَسْجِدِ فَقَالَ : «يَرْحَمُهُ اللَّهُ لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً مِنْ سُورَةِ كَذَا» .

[راجع: ٢٦٥٥]

٥٠٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْيَدِ بْنِ مَيْمُونٍ : حَدَّثَنَا عِيسَى، عَنْ هِشَامٍ وَقَالَ : «أَسْقَطْتُهُنَّ مِنْ سُورَةِ كَذَا» . تَابَعَهُ عَلَيُّ ابْنُ مُسْهِرٍ، وَعَبْدَهُ، عَنْ هِشَامٍ .

5038. Narrated 'Āishah : Allāh's Messenger ﷺ heard a man reciting the Qur'ān at night, and said, "May Allāh bestow His Mercy on him, as he has reminded me of such and such Verses of such and such Sūrah, which I was caused to forget."

٥٠٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ : حَدَّثَنَا أُبُو أَسَامَةَ، عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَقْرأُ فِي سُورَةِ الْبَلَلِ فَقَالَ : «يَرْحَمُهُ اللَّهُ لَقَدْ أَذْكَرَنِي آيَةً كَذَا وَكَذَا كُنْتُ أُسِيَّتُهَا مِنْ سُورَةِ كَذَا وَكَذَا» .

[راجع: ٢٦٥٥]

5039. Narrated 'Abdullāh : The Prophet ﷺ said, "Why does anyone of the people say, 'I have forgotten such and such Verses (of the Qur'ān)?'" He, in fact, is caused (by Allāh) to forget."

٥٠٣٩ - حَدَّثَنَا أُبُو نُعَيْمٍ : حَدَّثَنَا سُفِيَّانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ : قَالَ النَّبِيُّ ﷺ : «إِنَّمَا مَا لَأَحَدِهِمْ يَقُولُ : تَسْبِيْتُ آيَةَ كَيْتَ وَكَيْتَ؟ بَلْ هُوَ نُسْيَى» . [راجع:

٥٠٤٢]

(27) CHAPTER. Whoever thinks that there is no harm in saying: *Sūrat Al-Baqarah* (The Cow) or *Sūrat so-and-so*.

5040. Narrated Abū Mas'ud Al-Anṣārī : The Prophet ﷺ said, "Whosoever recited the

(٢٧) بَابُ مَنْ لَمْ يَرَ بَاسًا أَنْ يَقُولَ : سُورَةُ الْبَقَرَةِ، وَسُورَةُ كَذَا وَكَذَا

٥٠٤٠ - حَدَّثَنَا عَمَرُ بْنُ حَفْصٍ :

last two Verses of *Sūrat Al-Baqarah* at night, that will be sufficient for him (for that night)."

5041. Narrated 'Umar bin Al-Khaṭṭāb : I heard Hishām bin Hakim bin Hizām reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger ﷺ, and I listened to his recitation and noticed that he recited it in several different ways which Allāh's Messenger ﷺ had not taught me. So I was on the point of attacking him in the *Salāt* (prayer), but I waited till he finished his *Salāt* (prayer), and then I seized him by the collar and said, "Who taught you this *Sūrah* which I have heard you reciting?" He replied, "Allāh's Messenger ﷺ taught it to me." I said, "You have told a lie; By Allāh! Allāh's Messenger ﷺ taught me (in a different way) this very *Sūrah* which I have heard you reciting." So I took him, leading him to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I heard this person reciting *Sūrat Al-Furqān* in a way which you have't taught me, and you have taught me *Sūrat Al-Furqān*." The Prophet ﷺ said, "O Hishām, recite!" So he recited in the same way as I heard him recite it before. On that Allāh's Messenger ﷺ said, "It was revealed to be recited in this way." Then Allāh's Messenger ﷺ said, "Recite, O 'Umar!" So I recited it as he had taught me. Allāh's Messenger ﷺ then said, "It was revealed to be recited in this way." Allāh's Messenger ﷺ added, "The Qur'ān has been revealed to be recited in seven different ways, so recite of it that which is easier for you."

حدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، وَعَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: الْآيَاتِيْنِ مِنْ آخِرِ سُورَةِ الْبَقْرَةِ مَنْ قَرَأَ بِهِمَا فِي لَيْلَةِ كَفَّتَاهُ». [راجع: ٤٠٠٨]

٥٠٤١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزَّبِيرِ عَنْ حَدِيثِ الْمُسْوَرِ بْنِ مَحْرَمَةَ، وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّهُمَا سَمِعَا عُمَرَ ابْنَ الْخَطَابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمَ بْنَ حَزَامَ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَاسْتَمِعْتُ لِقْرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ هَا عَلَى حُرُوفٍ كَثِيرَةٍ، لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ ﷺ فَكَيْدُتُ أُسَاوَرَهُ فِي الصَّلَاةِ، فَانْتَظَرْتُهُ حَتَّى سَلَّمَ فَلَبِّيَهُ، فَقُلْتُ: مَنْ أَفْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَفْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ، فَقُلْتُ لَهُ: كَذَبْتَ فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ لَهُ أَفْرَأَنِي هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ قَائِمًا فَانْطَلَقْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ أَقُوْدُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، وَإِنَّكَ أَفْرَأَنِي سُورَةَ الْفُرْقَانِ، فَقَالَ: «يَا هِشَامُ اقْرَأْهَا»،

فَقَرَأَهَا الْقِرَاءَةُ الَّتِي سَمِعْتُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنْزِلَتْ»، ثُمَّ قَالَ: «أَفْرُأْ يَا عُمَرُ، فَقَرَأْتَهَا الَّتِي أَفْرَأَيْهَا». فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنْزِلَتْ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْقُرْآنَ أُنْزَلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرُؤُوا مَا تَيَسَّرَ مِنْهُ».

[راجع: ٢٤١٩]

5042. Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ heard a reciter reciting the Qur'ān in the mosque at night. The Prophet ﷺ said, "May Allāh bestow His Mercy on him, as he has reminded me of such and such Verses of such and such Sūrah, which I missed!"

٥٠٤٢ - حَدَّثَنَا بِشْرٌ بْنُ آدَمَ أَخْبَرَنَا عَلَيْهِ بْنُ مُسْهِرٍ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعَ النَّبِيُّ ﷺ قَارِئًا يَقْرَأُ مِنَ اللَّيْلِ فِي الْمَسْجِدِ فَقَالَ: «بِرَحْمَةِ اللَّهِ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً أَسْقَطْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا».

[راجع: ٢٦٥٥]

(28) CHAPTER. The recitation of Qur'ān in 'Tartīl' (clearly and in slow style).

And the Statement of Allāh : تعالى :

"And recite the Qur'ān (aloud) in a slow (pleasant tone and) style." (V.73:4)

And also His Statement :

"And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to mankind at intervals..." (V.17:106)

And it is hated to recite Qur'ān very quickly as one recites poetry.

5043. Narrated Abū Wā'il : We went to 'Abdullāh in the morning and a man said, "Yesterday I recited all the *Mufassal Sūrah*." On that 'Abdullāh said, "That is very quick, and we have the (Prophet's) recitation, and I remember very well the recitation of those

(٢٨) بَابُ التَّرْتِيلِ فِي الْقِرَاءَةِ، وَقَوْلُهُ تَعَالَى: «وَرَقِيلُ الْقُرْءَانِ تَرْتِيلًا» [المزمول: ٤] وَقَوْلُهُ تَعَالَى: «وَقُرْئَةً فَرَقَةً لِقَرَاءَةٍ عَلَى آتَائِينَ عَلَى مُكْثٍ» [الإسراء: ١٠٦] وَمَا يُكَرِّهُ أَنْ يُهَدَّ كَهَدَ الشَّغْرِ. «يُفَرَّقُ»: يَفْصِلُ، قَالَ ابْنُ عَبَّاسٍ: «فَرَقَةً»: فَصَلَنَاهُ.

٥٠٤٣ - حَدَّثَنَا أَبُو الْعُثْمَانَ حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: عَدَوْنَا عَلَى عَبْدِ اللَّهِ فَقَالَ

Sūrah which the Prophet ﷺ used to recite, and they were eighteen *Sūrah* from the *Mufassal*, and two *Sūrah* from the *Sūrah* that start with *Hā Mīm*.¹

رَجُلٌ : قَرَأْتُ الْمُفَصَّلَ الْبَارِحَةَ قَالَ : هَذَا كَهَدْ الشِّعْرِ ؟ إِنَّا قَدْ سَمِعْنَا الْقِرَاءَةَ وَإِنِّي لَأَحْفَظُ الْقُرْنَاءَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ النِّيَّ بِهِنَّ ثَانِي عَشْرَةَ سُورَةً مِنَ الْمُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حَامِمِ .

[راجع : ٧٧٥]

5044. Narrated Ibn 'Abbās رضي الله عنهما regarding His (Allāh's) Statement :

"Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16)

And whenever Jibril (Gabriel) descended to Allāh's Messenger ﷺ with the Divine Revelation, Allāh's Messenger ﷺ used to move his tongue and lips, and that used to be hard for him, and one could easily recognise that he was being inspired Divinely. So Allāh revealed the Verse which occurs in the *Sūrah* starting with :

"I swear by the Day of Resurrection." (V.75:1) i.e., "Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad ﷺ) the ability to recite it (the Qur'ān)." (V.75:16,17) which means : It is for Us to collect it (in your mind) and give you the ability to recite it by heart.

"And when We have recited it to you [(O Muḥammad ﷺ) through Jibril (Gabriel)], then follow you its (the Qur'ān's) recital." (V.75:18) means : When We reveal it (the Qur'ān) to you, listen to it, for then :

"It is for Us (Allāh) to make it clear to you" (V.75:19) i.e., it is up to Us to explain it through your tongue.

So, when Jibril came to him, Allāh's Messenger ﷺ would listen to him attentively, and as soon as Jibril left, he

٤٠٤ - حَدَثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَثَنَا جَرِيرٌ ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ : (لَا تُخَرِّكُ يَهُ ، لِسَانَكَ لَتَعْجَلَ بِهِ) قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَّلَ عَلَيْهِ جِبْرِيلُ بِالْوَحْيِ ، وَكَانَ مِمَّا يُخَرِّكُ يَهُ لِسَانُهُ وَشَفَتُهُ فَيَسْتَدِّ عَلَيْهِ ، وَكَانَ يُعْرَفُ مِنْهُ ، فَأَنْزَلَ اللَّهُ الْآيَةَ الَّتِي فِي : (لَا أَقِيمُ يَوْمَ الْقِسْمَةَ) (لَا تُخَرِّكُ يَهُ ، لِسَانَكَ لَتَعْجَلَ بِهِ) ، إِنَّ عَلَيْنَا جَمِيعَ وَقْتَهُنَا) (فَإِنَّ عَلَيْنَا أَنْ نَجْمِعَهُ فِي صَدْرِكَ (وَقْتَهُنَا ، فَإِذَا قَرَأْتَهُ فَأَنْتَ قُرَءَانُهُ) (فَإِذَا أَنْزَلْنَا فَاسْتَمْعْ) (لَمْ إِنَّ عَلَيْنَا بِسَائِنَكَ) قَالَ : إِنَّ عَلَيْنَا أَنْ بُشِّرَنَّ بِلِسَانِكَ ، قَالَ : وَكَانَ إِذَا أَنَاهُ جِبْرِيلُ أَطْرَقَ ، فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ . [راجع : ٥]

would recite the Revelations, as Allāh had promised him.

(29) CHAPTER. Prolonging certain sounds while reciting the Qur'ān.

5045. Narrated Qatāda : I asked Anas bin Mālik about the recitation of the Prophet ﷺ. He said, “He used to prolong (certain sounds) very much.”

5046. Narrated Qatāda : Anas was asked, “How was the recitation (of the Qur'ān) of the Prophet ﷺ?” He replied, “It was characterised by the prolongation of certain sounds.” He then recited :

“In the Name of Allāh, the Most Gracious, the Most Merciful,” prolonging the pronunciation of “In the Name of Allāh,’ ‘the Most Gracious,’ and ‘the Most Merciful’.

(30) CHAPTER. *At-Tarjī'* (to recite the Qur'ān in a sort of attractive vibrating tone).

5047. Narrated 'Abdullāh bin Mughaffal : I saw the Prophet ﷺ reciting (the Qur'ān) while he was riding on his she-camel, or camel which was moving, carrying him. He was reciting *Sūrat Al-Fath*, or part of *Sūrat Al-Fath* very softly and in an attractive vibrating tone.

(31) CHAPTER. To recite the Qur'ān in a charming voice.

5048. Narrated Abū Mūsa رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said to him, “O Abū Mūsa!

٢٩) بَابُ مَدِ القراءة

٥٠٤٥ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ
الْأَزْدِيُّ : حَدَّثَنَا قَتَادَةً قَالَ: سَأَلْتُ أَنَّسَ بْنَ مَالِكٍ عَنْ قِرَاءَةِ النَّبِيِّ ﷺ
فَقَالَ : كَانَ يَمْدُدُ مَدًا . [انظر : ٥٠٤٦]

٥٠٤٦ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ : حَدَّثَنَا هَمَامٌ، عَنْ قَتَادَةَ قَالَ:
سُئِلَ أَنَّسُ : كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَتْ مَدًا، ثُمَّ قَرَأَ
﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ يَمْدُدُ بِسْمِ اللَّهِ وَيَمْدُدُ بِالرَّحْمَنِ، وَيَمْدُدُ
بِالرَّحِيمِ . [راجع : ٥٠٤٥]

(٣٠) بَابُ التَّرْجِيعِ

٥٠٤٧ - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَّاسٍ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا أُبُو إِيَّاسٍ
قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُعْقَلٍ قَالَ:
رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ وَهُوَ عَلَى نَاقَتِهِ
أَوْ جَمَلِهِ وَهِيَ تَسِيرُ بِهِ وَهُوَ يَقْرَأُ
سُورَةَ الْفَتْحِ أَوْ مِنْ سُورَةِ الْفَتْحِ قِرَاءَةً
لِيَتَهُ، يَقْرَأُ وَهُوَ يُرْجَعُ . [راجع : ٤٢٨١]

(٣١) بَابُ خُسْنِ الصَّوْتِ بِالْقِرَاءَةِ لِلْقُرْآنِ

٥٠٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حَلَفِ

You have been given one of the musical wind instruments of the family of Dāwūd (David).”⁽¹⁾

أَبُو بَكْرٍ: حَدَّثَنَا أَبُو يَحْيَى الْجَمَانِيُّ: حَدَّثَنِي بُرِيدُ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا أَبَا مُوسَى، لَقَدْ أُوتِيتَ إِزْمَارًا مِنْ مَرَامِيرِ آلِ دَاؤْدَ».

(٣٢) بَابُ مَنْ أَحَبَ أَنْ يَسْتَمِعَ إِلَيْهِ الْقُرْآنَ مِنْ غَيْرِهِ

٥٠٤٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنِ غَيَاثٍ: حَدَّثَنَا أَبِي، عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «أَفْرَا عَلَيَّ الْقُرْآنَ». قُلْتُ: أَفْرَا عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي».

[راجع: ٤٥٨٢]

(٣٣) بَابُ قَوْلِ الْمُقْرِئِ لِلْقَارِئِ: حَسْبُكَ

٥٠٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «أَفْرَا عَلَيَّ». قُلْتُ: يَا رَسُولَ اللَّهِ، أَفْرَا عَنِّي وَعَلَيَّ أُنْزِلَ؟ قَالَ: «عَمْ»، فَقَرأتُ سُورَةَ النِّسَاءِ حَتَّى أَتَيْتُ عَلَى هَذِهِ الآيَةِ «فَكَيْفَ إِذَا جَعَلْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا وَجَنَّتَا

(32) CHAPTER. Whoever likes to hear the Qur'ān from another person.

5049. Narrated 'Abdullāh that the Prophet ﷺ said to him, “Recite the Qur'ān to me.” 'Abdullāh said, “Shall I recite (the Qur'ān) to you while it has been revealed to you?” He said, “I like to hear it from others.”

(33) CHAPTER. The saying of the listener (to the recitation of the Qur'ān) to the reciter: “Enough!”

5050. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ said to me, “Recite (the Qur'ān) to me.” I said, “O Allāh's Messenger! Shall I recite (the Qur'ān) to you while it has been revealed to you?” He said, “Yes.” So I recited Sūrat An-Nisā’ (The Women), till I reached the Verse:

“How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?” (V.4:41)

He said, “Enough for the present.” I looked at him and behold! His eyes were overflowing with tears.

(1) (H. 5048) The musical instruments stand here for the nice voice.

إِنَّكَ عَلَىٰ هُوَلَاءِ شَهِيدًا ﴿١﴾ قَالَ: «حَسْبُكَ الْآنَ»، فَأَلْتَقَثُ إِلَيْهِ فَإِذَا عَيْنَاهُ تَدْرِفَانِ. [راجع: ٤٥٨٢] (٣٤) بَابٌ: فِي كُمْ يُقْرَأُ الْقُرْآنُ؟ وَقَوْلُ اللَّهِ تَعَالَىٰ: ﴿فَاقْرُأْ مَا يَسِّرَ مِنْهُ﴾. [المزمول: ٢٠]

(34) CHAPTER. What is the proper period for reciting the whole Qur'ān.

And the Statement of Allāh: تعالى :

“...So, recite you of the Qur'ān as much as may be easy for you...” (V.73:20)

5051. Narrated Sufyān: Ibn Shubrūma said, “I wanted to see how much of the Qur'ān can be enough [to recite in *Salāt* (prayer)] and I could not find a *Sūrah* containing less than three Verses, therefore I said (to myself), “One ought not to recite less than three (Qur'ānic) Verses (in *Salāt*).”

Narrated Abū Mas'ūd: The Prophet ﷺ said, “If somebody recites the last two Verses of *Sūrat Al-Baqarah* at night, it will be sufficient for him.”

5052. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ: My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, “What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me.” When this state continued for a long period, my father told the story to the Prophet ﷺ who said to my father, “Let me meet him.” Then I met him and he asked me, “How do you observe *Saum* (fast)?” I replied, “I observe *Saum* daily.” He asked, “How long does it take you to finish the recitation of the whole Qur'ān?” I replied, “I

٥٠٥١ - حَدَّثَنَا عَلَيْهِ حَدَّثَنَا سُفِيَّانُ: قَالَ لِي ابْنُ شُبْرَمَةَ: نَظَرْتُ كُمْ يَكْفِي الرَّجُلُ مِنَ الْقُرْآنِ، فَلَمْ أَجِدْ سُورَةً أَقْلَى مِنْ ثَلَاثَ آيَاتٍ. فَقُلْتُ: لَا يَتَبَغِي لِأَحَدٍ أَنْ يَقْرَأْ أَقْلَى مِنْ ثَلَاثَ آيَاتٍ. قَالَ عَلَيْهِ حَدَّثَنَا سُفِيَّانُ: أَخْبَرَنَا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيزِيدٍ: أَخْبَرَهُ عَلَفَمَةُ، عَنْ أَبِي مَسْعُودٍ، وَلَقِيَتْهُ وَهُوَ يَطْرُفُ بِالْبَيْتِ، فَذَكَرَ قَوْلَ النَّبِيِّ ﷺ: «إِنَّمَا مَنْ قَرَأَ بِالآيَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةِ كَفَنَةٍ». [راجع: ٤٠٠٨]

٥٠٥٢ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرِو قَالَ: أَنْكَحْنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ، فَكَانَ يَتَعَاهَدُ كَتَتْهُ فَيَسْأَلُهَا عَنْ يَغْلِها، فَتَقُولُ: نَعَمْ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطِلْ لَنَا فَرَاشًا، وَلَمْ يَقْتَشِنْ لَنَا كَنَفًا مُنْدُ أَئِنَّاهُ. فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ ذَكَرَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَلْقَنِي بِهِ»، فَلَقِيَهُ بَعْدُ فَقَالَ: «كَيْفَ

finish it every night.” On that he said, “Observe *Saum* for three days every month and recite the Qur’ān (and finish it) in one month.” I said, “But I have strength to do more than that.” He said, “Then observe *Saum* for three days per week.” I said, “I have the power to do more than that.” He said, “Then observe *Saum* for one day and leave for two days. I said, I have the strength to do more than that. He said, then, fast the most superior type of fasting, (that is), the fasting of (Prophet) Dāwūd (David) عليه السلام, who used to observe *Saum* every alternate day; and finish the recitation of the whole Qur’ān in seven days.” I wish I had accepted the permission of Allāh’s Messenger ﷺ as I have become a weak old man. It is said that ‘Abdullāh used to recite one-seventh of the Qur’ān during the daytime to some of his family members for he used to check his memorization of what he would recite at night, so that it would be easier for him to recite at night. And whenever he wanted to gain some strength, he used to give up observing *Saum* (for some days and count those days to observe *Saum*) for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet ﷺ.

5053. Narrated ‘Abdullāh bin ‘Amr: The Prophet ﷺ asked me, “How long does it take you to finish the recitation of the whole Qur’ān?”

تَصُومُ؟” قَالَ: قُلْتُ: أَصُومُ كُلَّ يَوْمٍ، قَالَ: «وَكَيْفَ تَعْنِمُ؟» قَالَ: كُلَّ لَيْلَةً، قَالَ: «صُمْ فِي كُلِّ شَهْرٍ ثَلَاثَةَ، وَأَفْرَأَ الْقُرْآنَ فِي كُلِّ شَهْرٍ». قَالَ: قُلْتُ: أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ، قَالَ: قُلْتُ: «صُمْ ثَلَاثَةَ أَيَّامٍ فِي الْجُمُعَةِ». قَالَ قُلْتُ: أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ: «أَفْطِرْ يَوْمَيْنَ وَصُمْ يَوْمًا». قَالَ: قُلْتُ: أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ: «صُمْ أَفْضَلَ الصَّوْمَ، صَوْمٌ دَاوِدٌ، صِبَامٌ يَوْمٌ وَإِفْطَارٌ يَوْمٌ. وَأَفْرَأَ فِي كُلِّ سَبْعَ لَيَالٍ مَرَّةً». فَلَيَتَنِي قَبِيلُتُ رُخْصَةً رَسُولُ اللهِ ﷺ، وَذَاكَ أَنِّي كَبِرْتُ وَضَعُفتُ. فَكَانَ يَقْرَأُ عَلَى بَعْضِ أَهْلِهِ السَّبْعَ مِنَ الْقُرْآنِ بِالنَّهَارِ، وَالَّذِي يَقْرُؤُهُ يَعْرِضُهُ مِنَ النَّهَارِ لِيُكُونَ أَحْفَ عَلَيْهِ بِاللَّيْلِ. وَإِذَا أَرَادَ أَنْ يَتَقَوَّى أَفْطَرَ أَيَّامًا وَأَحْصَى وَصَامَ مُثْلَهُنَّ كَرَاهِيَّةً أَنْ يَتَرُكَ شَيْئًا فَارَقَ النَّيَّابَةَ عَلَيْهِ. قَالَ أَبُو عَبْدِ اللهِ: وَقَالَ بَعْضُهُمْ: فِي ثَلَاثَةِ أَوْ فِي سَبْعَ، وَأَكْثَرُهُمْ عَلَى سَبْعَ. [راجع: ١١٣١]

٥٥٣ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو قَالَ: قَالَ لِي التَّبَيِّنَ ﷺ: «فِي كُمْ تَقْرَأُ الْقُرْآنَ؟».

[راجع: ١١٣١]

5054. Narrated 'Abdullāh bin 'Amr: Allāh's Messenger ﷺ said to me, "Recite the whole Qur'ān in one month's time." I said, "But I have strength (to do more than that)." Allāh's Messenger ﷺ said, "Then finish the recitation of the Qur'ān in seven days, and do not finish it in less than this period."

٥٠٥٤ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْعَانَ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بْنِي زُهْرَةَ، عَنْ أَبِي سَلَمَةَ قَالَ: وَأَحْسِبْنِي قَالَ: سَمِعْتُ أَنَا مِنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَقْرِأُ الْقُرْآنَ فِي شَهْرٍ». قُلْتُ: إِنِّي أَجِدُ قُوَّةً، قَالَ: «فَاقْرُأْهُ فِي سَبْعٍ وَلَا تَرِدْ عَلَى ذَلِكَ». [راجع: ١١٣١]

(35) CHAPTER. To weep while reciting the Qur'ān.

(٣٥) بَابُ البُكَاءِ عِنْ قِرَاءَةِ الْقُرْآنِ

5055. Narrated 'Abdullāh (bin Mas'ūd): Allāh's Messenger ﷺ said (to me), "Recite the Qur'ān to me." I said, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person." So I recited *Sūrat An-Nisā'* (The Women) till I reached the Verse:

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

Then he said to me, "Stop!" or said, "Enough!" Thereupon I saw his eyes overflowing with tears.

٥٠٥٥ - حَدَّثَنَا صَدَقَةً: أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ يَحْيَى: بَعْضُ الْحَدِيثِ عَنْ عُمَرِ بْنِ مُرَّةَ قَالَ لِي النَّبِيُّ ﷺ.

حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ الْأَعْمَشُ: وَبَعْضُ الْحَدِيثِ حَدَّثَنِي عُمَرُ بْنُ مُرَّةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ أَبِيهِ، عَنْ أَبِي الصَّحْفَى، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْرِأْ عَلَيَّ»، قَالَ: قُلْتُ: أَقْرِأْ عَلَيْكَ وَعَلَيْكَ أُنْزَلَ؟ قَالَ: «إِنِّي أَشْهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي»، قَالَ: فَقَرَأَتِ النِّسَاءُ حَتَّى إِذَا بَأْتُ **فَكَيْفَ إِذَا**

جَهَنَّمَ مِنْ كُلِّ أُمَّةٍ يُشَهِّدُ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾ [النساء: ٤١]
فَالَّذِي قَالَ لِي: «كُفَّأْ أَوْ أَمْسِكْ»، فَرَأَيْتُ عَيْنِيَةً تَدْرِفَانِ. [راجع: ٤٥٨٢]

5056. Narrated 'Abdullāh bin Mas'ūd: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said to me, "Recite the Qur'ān to me." I said to him, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person."

٥٠٥٦ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا عَبْدُ الْواحِدِ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْنِيَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «أَفْرَا عَلَيَّ»، قُلْتُ: أَفْرَا عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ عَيْرِي». [راجع: ٤٥٨٢]

(36) CHAPTER. The sin of the person who recites the Qur'ān to show off or to gain some worldly benefit, or to feel proud etc.

5057. Narrated Ali: رَضِيَ اللَّهُ عَنْهُ I heard the Prophet ﷺ saying, "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islām as an arrow goes out through the game, their faith will not exceed their throats (i.e., they will not have Faith). So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

٥٠٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُعْيَانُ: حَدَّثَنَا الأَعْمَشُ، عَنْ خَيْشَمَةَ، عَنْ سُوَيْدِ بْنِ عَفَلَةَ قَالَ: قَالَ عَلَيْهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَأْتِي فِي أَخِيرِ الرَّمَانِ قَوْمٌ حَدَّثَنَاهُ الْأَسْنَانُ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِّيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يُجَاوِرُ إِيمَانَهُمْ حَنَاجِرَهُمْ، فَإِنَّمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [راجع: ٣٦١١]

5058. Narrated Abū Sa'īd Al-Khudrī: رَضِيَ اللَّهُ عَنْهُ I heard Allāh's Messenger ﷺ saying, "There will appear some people among you whose Salāt (prayer) will make you look down upon yours, and whose Saum (fasting)

٥٠٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُوسْفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ

will make you look down upon yours, and whose (good) deeds will make you look down upon yours, but they will recite the Qur'ān which will not exceed their throats (they will not act on it) and they will go out of Islām (i.e. discard Islām) as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered part of arrow but see nothing, and look at its feathers but see nothing, and finally he suspects to find something in its lower part."

الحارث التميمي، عن أبي سلامة بن عبد الرحمن، عن أبي سعيد الخدري رضي الله عنه أنه قال: سمعت رسول الله عليهما السلام يقول: «يخرج فيكم قومٌ تحيرونَ صلاتُكُمْ مَعَ صلاتِهِمْ، وَصِيامُكُمْ مَعَ صِيامِهِمْ، وَعَمَلُكُمْ مَعَ عَمَلِهِمْ، وَيَقْرُؤُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرُهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيمَةِ، يَنْتَرُّ فِي النَّصْلِ فَلَا يَرَى شَيْئًا، وَيَنْتَرُّ فِي الْقَدْحِ فَلَا يَرَى شَيْئًا، وَيَنْتَرُّ فِي الرِّيشِ فَلَا يَرَى شَيْئًا، وَيَتَمَارَى فِي الْفُوقِ». [راجع: ٣٤٤]

٥٠٥٩ - حدثنا مسدد: حدثنا يحيى، عن شعبة، عن قتادة، عن أنس ابن مالك، عن أبي موسى عن النبي عليهما السلام قال: «المؤمن الذي يقرأ القرآن ويعمل به كالأترجة، طعمها طيب وريحها طيب. والمؤمن الذي لا يقرأ القرآن ويعمل به كالتمراء طعمها طيب، ولا ريح لها. ومثل المنافق الذي يقرأ القرآن كالريحانة ريحها طيب، وطعمها مر. ومثل المنافق الذي لا يقرأ القرآن كالحنطة، طعمها مر أو حب، وريحها مر». [راجع: ٥٢٠]

(٣٧) باب: افرووا القرآن ما اختلفت عليه تلوككم

٥٠٦٠ - حدثنا أبو النعمن:

5059. Narrated Abū Mūsa: The Prophet ﷺ said, "The example of a believer who recites the Qur'ān and acts on it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'ān but acts on it, is like a date-fruit which tastes good but has no smell. And the example of a hypocrite who recites the Qur'ān is like a *Raihāna* (sweet basil) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'ān is like a colocynth which tastes bitter or bad and has a bitter bad smell."

(37) CHAPTER. Recite (and study) the Qur'ān together as long as you agree about its interpretation.

5060. Narrated 'Abdullāh: The Prophet ﷺ said, "Recite (and study) the Qur'ān as

long as you agree about its interpretation, but if you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being).”

حَدَّثَنَا حَمَادٌ، عَنْ أَبِي عُمَرَانَ الْجَوْنِيِّ، عَنْ جُنْدِبِ ابْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفَرَأُوا الْقُرْآنَ مَا اتَّلَقْتُ قُلُوبُكُمْ، فَإِذَا اخْتَلَقْتُمْ فَقُومُوا عَنْهُ». [انظر: ٥٠٦١، ٧٣٦٤، ٧٣٦٥]

5061. Narrated Jundub (bin Abdullāh): The Prophet ﷺ said, “Recite (and study) the Qur’ān as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being).”

٥٠٦١ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سَلَامُ بْنُ أَبِي مُطِيعٍ، عَنْ أَبِي عُمَرَانَ الْجَوْنِيِّ، عَنْ جُنْدِبٍ: قَالَ النَّبِيُّ ﷺ: «أَفَرَأُوا الْقُرْآنَ مَا اتَّلَقْتُ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَقْتُمْ فَقُومُوا عَنْهُ».

[راجع: ٥٠٦٠]

تَابَعُهُ الْحَارِثُ بْنُ عُيَيْدٍ وَسَعِيدُ بْنُ رَيْدٍ، عَنْ أَبِي عُمَرَانَ، وَلَمْ يَرْفَعْهُ حَمَادٌ ابْنُ سَلَمَةَ وَأَبْنَاهُ. وَقَالَ غُنْدَرٌ، عَنْ شَعْبَةَ، عَنْ أَبِي عُمَرَانَ: سَمِعْتُ جُنْدِبًا قَوْلَهُ. وَقَالَ ابْنُ عَوْنَى، عَنْ أَبِي عُمَرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ عُمَرَ قَوْلَهُ. وَجُنْدَبٌ أَصْحَحُ وَأَكْثَرُ.

٥٠٦٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسِرَةَ، عَنِ النَّزَالِ بْنِ سَبِّرَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَجُلًا يَقْرَأُ آيَةً سَمِعَ النَّبِيُّ ﷺ قَرًا خَلْفَهَا فَأَحَدَثَ بِيَدِهِ فَانْطَلَقْتُ يَهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «إِلَّا كُمَا مُحْسِنُ فَاقْرُأْ». أَكْبَرُ عِلْمِي قَالَ: «إِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَأَهْلَكَهُمْ». [راجع: ٢٤١٠]