صحيح البخاري

Sahih
Bukhari
Vol.VI

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The Translation of the Meanings

of

Sahih Al-Bukhari

Arabic–English

Vol. VI

By

Dr. Muhammad Muhsin Khan

ISLAMIC UNIVERSITY -- AL-MEDINA AL-MUNAWWARA

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Ṣaḥīḥ Al-Bukhārī

Arabic—English

Vol. VI

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In the name of Allāh, the most Beneficent, the most Merciful

Praise be to Allāh, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhārī" achieved by Dr. Muḥammad Muhsin Khan and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

We thank Allāh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it--Allāh's Pleasure being our aim, and it is He who guides us on the right path.

Shākir Naṣīf Al-Ubaydī :
M.A. English, Vanderbilt Univ., U.S.A. ;
Teacher of English :
Baghdād Univ., & College of Education, Mecca.

Dr. Maḥmūd Ḥamad Naṣr :
Graduate of Khartūm Univ.
Physician,
King Hospital,
Medina.

Dr. Muḥammad Taqiy-ad-Din Al-Hilālī :
Ph. D. Berlin Univ., Germany ; Professor :
Muḥammad V Univ., Morocco ; Islamic Univ., Medina.

I have perused a little portion of this translation and found that the translator has succeeded in rendering the meanings of "Al-Jāmi' Aṣ-Ṣaḥīḥ" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Hadiths that are interpreted differently by different scholars.

Dr. Maḥmūd Ḥamad Naṣr As-Sūdānī did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣīf Al-Ubaydī. Finally, Dr. Muḥammad Taqiy-ad-Din Al-Hilali checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allāh bountifully reward whoever has participated in this benevolent work ; and may He make people benefit by it.

I am perfectly sure that the translation, with Allāh's help and after all the great efforts exerted in its production, has neared perfection.

In Allāh's Hands are all means of success. And Praise be to Allāh, the Lord of the Worlds.

MUḤAMMAD AMĪN AL-MIṢRĪ
Ph.D. Cambridge Univ.,
Adviser & Head of Shari'a Department
College of Shari'a and Islamic Studies,
Mecca Al-Mukarrama.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين و على آله و أصحابه الغر الميامين و بعد : فاننا نحن الموقعين ادناه قد عملنا على قراءة هذه الترجمة التى قام بها الدكتور محمد محسن خان لمعانى كتاب صحيح البخارى ولقد بذلنا الوسع فى مراجعتها و تصحيحها بدقة تامة من البداية الى النهاية حتى اصبحت الترجمة اقرب ما يمكن الى الصواب فى حدود طاقتنا و جهدنا -

و اننا نحمد الله على ما وفق من انجاز هذا المشروع الطيب و نسأله ان يجزل المثوبة للذين قاموا به و اسهموا فيه جميعا والله من وراء القصد و هوالهادى الى سواء السبيل -

الاستاذ شاكر نصيف العبيدى ماجستير فى اللغة الانكليزية من جامعة فاند زيلت الامريكية واستاذ اللغة الانكليزية فى جامعة بغداد ثم استاذ اللغة الانكليزية فى كلية التربية بمكة المكرمة

الدكتور محمود حمد نصر خريج جامعة الخرطوم و طبيب مستشفى الملك بالمدينة المنورة

الدكتور محمد تقى الدين الهلالى دكتوراه من جامعة برلين المانيا استاذ فى جامعة بغداد سابقا و حاليا استاذ فى جامعة محمد الخامس بالمغرب و استاذ منتدب فى الجامعة الاسلامية بالمدينة المنورة

لقد اطلعت على جزء يسير من هذه الترجمة و قد وجدت القائم على الترجمة قد وفق الى نقل معانى الجامع الصحيح الى اللغة الانكليزية با سلوب سهل ميسر قريب خال من التعقيد كما انى وجدته قد وفق الى احسن الاقوال و ارجحها فى تفسير معانى بعض الاحاديث المختلف فيها و قد تسلم العمل بتمامه الدكتور محمود حمد نصر السودانى فبذل فيه غاية وسعه و راجعه مراجعة اولى من اوله الى آخره ثم قام بمراجعته مراجعة ثانية الاستاذ شاكر نصيف العبيدى ، ثم راجعه الدكتور محمد تقى الدين الهلالى مع مؤلفه الدكتور محمد محسن خان مراجعة فحص و تدقيق و بذل جهده فى اصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة فى غاية التحقيق -

و نسأل الله ان يجزل ثواب كل من شارك فى هذا العمل المبرور و ان ينفع به ، و انى واثق تمام الثقة ان الترجمة بعون الله بعد كل ما بذل لها من جهد اصبحت اقرب الى الصواب -

والله ولى التوفيق والحمد لله رب العالمين -

محمد امين المصرى

دكتوراه من جامعة كمبرج . المستشار و رئيس قسم الشريعة فى كلية الشريعة والدراسات الاسلامية فى مكة المكرمة

Appendix

The Miracles of the Holy Prophet Muḥammad (صلى الله عليه وسلم).

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allāh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Holy Qur'ān is the living miracle bestowed by Allāh upon the Holy Prophet ﷺ and this, Allāh's Book was revealed to him through the holy spirit (Gabrīel) and to-day 1400 years have passed and nobody has been able to change a single letter or produce its imitation as it is said in the Qur'ān (See Sūra Hijr, 15 : 9), and the statement of the Prophet ﷺ " Before me, every prophet was given a miracle and they practised it during their life-time : i.e., Jesus used to cure the sick and make the dead alive, etc; Moses was given the stick etc, and I have been given the permanent miracle of the Qur'ān till The Hour is established, so I hope that my followers will be more in number than all the other apostles' as my miracle will last till the Day of Resurrection, and it is a Glorious Book ; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.,) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc."

2. The splitting of the moon : Narrated Anas رضي الله عنه that the Meccans requested Allāh's Apostle ﷺ to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV : 831).

3. The crying of the stem of the date palm tree in the Prophet's Mosque : Narrated Ibn 'Umar رضي الله عنهما that the Prophet ﷺ used to deliver his Khutba (religious talk) while leaning against a trunk of a date palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). See (Vol. IV : 783).

4. The flowing of the water from among the fingers of Allāh's Apostle ﷺ . (See Ḥadīth Vol. IV : 779).

5. The Prophet's meals used to glorify Allāh while he ate, and this glorification was heard by the companions of the Prophet ﷺ . (See Ḥadīth Vol. IV : 779).

6. The stones used to greet the Prophet ﷺ whenever he passed by through the pathways of Mecca.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islām and read Sūrat-al-Baqara and Al-ʿImrān and he used to write the revelation for the Prophet ﷺ. Later on he reverted to Christianity and used to say, "Muḥammad knows nothing but what I have written for him." Then Allāh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body." They said, "This is the deed of Muḥammad (ﷺ) and his companions. They have opened the grave of our companion and took his body out because he ran away from them, so they again dug the grave deeply for him, but in the morning again found that the earth had thrown the body out." They said, "This is a deed of Muḥammad (ﷺ) and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See Vol. IV: 814).

8. The screening (shading) by the trees for the Prophet ﷺ to answer the call of nature.

9. The rising of water in the well at Ḥudaibīya after it had dried. (See Ḥadīth Vol. IV: 777).

10. The increase in the amount of dates in the garden of Jābir bin ʿAbdullāh after the Prophet ﷺ went round the heap of dates and invoked Allāh for His Blessings. (See Ḥadīth Vol. IV: 780).

11. **Speaking of a wolf:**

It has been written that a wolf also spoke to one of the companions of the Prophet ﷺ near Medīna, as narrated in Fatah-ul-Bārī (Vol. VIII, p., 23).

Narrated Unais bin ʿAmr: Aḥbān bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i. e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allāh has provided me?'" Aḥbān added, "I clapped my hands and said, 'By Allāh, I have never seen something more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allāh's Apostle ﷺ in those palms, inviting people to Allah (i.e. Islam).'" Unais bin ʿAmr further said, "Then Aḥbān went to Allāh's Apostle ﷺ and informed him what happened and embraced Islam."

12. The Miʿrāj: The Ascent of the Prophet ﷺ to the heavens. See Volume I, Ḥadīth No. 345.

I. ACKNOWLEDGEMENTS.

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagueswho checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Ḥasan Nāṣir, ʿAṭā-l-lah Mirza, Akbar Walī, Ramaḍān ʿAlī Korānī, Shamīl ʿAṭiyya, ʿAbdul-Qaiyūm and Nizām Addīn.

I am grateful to Dr. Mahmud Naṣr As-Sūdānī who devoted every hour of his leisure time to check the English manuscript comparing it with the Arabic text word for word.

My gratitude and acknowledgements are due to Dr. Muḥammad Taqīyad Din Al-Hilālī Ph.D. Berlin University and Mr. Shākir Nasīf Al-ʿUbaidī, M. A. in English ; both took theresponsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.

I also wish thank to Mr. Muḥammad ʿAbdul ʿAlēēm an Australian Muslim who has very kindly read the English Text thoroughly to improve its coherence where ever possible.

I am grateful to Dr. M. Amīn Al-Miṣrī, Ph.D. in Ḥadīth Literature, for his advice concerning the translation of certain Ḥadīths and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Mecca Al-Mukarrama I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Medīna who, when consulted, gave willingly their opinions concerning the interpretation of certain Hadiths.

My thanks are also due to Mr. Ḥasan Ṣubḥī and to the typists Mr. Amīn Ash-Shamīm and Mrs. Sharrifa Ādam Makda who typed and retyped the manuscript patiently.

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II. REMARKS

1. The Text of Ṣaḥīḥ Al-Bukhāri used for this translation is taken from "Fatḥ Al-Bāri" published by the Egyptian Press of Muṣtafā Al-Bābī Al-Ḥalabī, 1959 (1378 A. H.)

2. Due to the non-existence of appropriate and equivalent English words for many Arabic words, those words have been transliterated and an explanation has been given after each word immediately when it occurs for the first time and a glossary of such words has been compiled at the beginning of each volume. Certain ritual formulas and invocations are also transliterated.

3. The Arabic script is kept as it is for such expressions as ﷻ (The Most High) ﷺ, (Peace be upon him), and رضي الله عنه (Allāh be pleased with him) etc.

4. Some materials concerned with Arabic grammar and etymology have been excluded from the English Text.

5. Most of the sub-narrators are often omitted when possible and sometimes only first narrator in each string is kept.

6. Al-Bukhāri in his Ṣaḥīḥ has classified and arranged the Ḥadīths according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the Ḥadīths that are relevant. This procedure has resulted in the occurrance of the same Ḥadīth under various headings, because one Ḥadīth might deal with a great number of aspects of Islamic Jurisprudence. Al-Bukhāri used each Ḥadīth so that every point that can be inferred from it is referred to.

7. The chapters and the Ḥadīths are numbered. The Ḥadīths of each volume have their own system of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Ḥadīths of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried accurately to translate the work, taking into consideration the statement of the Prophet (Peace be upon him) : "Whoever told a lie on me intentionally shall seek his place in Hell."

9. Suggestions and comments for the improvement of this translation shall be most welcomed.

III. TRANSLITERATION.

In transliterating Arabic words the following system of symbols has been used :

1. Consonants.

Arabic script	English symbol	English words having Similar sounds
ء* أ	ʾ ʾ***	—
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح**	ḥ	—
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	ṣ	—
ض	ḍ	—
ط**	t	—
ظ**	ẓ	—
ع	ʿ***	—
غ**	gh	—
ف	f	free
ق**	q	—
ك	k	care
ل	l	light
م	m	moon
ن	n	nice
ه	h	health
و	w	wealth
ى	y	youth

*This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

**These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner :

ḥ	h
ṣ	s
ḍ	d
ẓ	z
ṭ	t
q	k

***The Arabic sounds represented by the symbols (' &) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels :

There are only six vowels in Arabic ; three of them are short and the other three are long. They are symbolised in the following way :

a	approximately as in 'bad'
i	as in 'bid'
u	as in 'pull'
ā	as in 'father'
ī	as in 'bead'
ū	as in 'pool'

Transliteration of certain formulas and their meanings

1. Allāhumma aslamtu wajhī ilaika, wa fauwaḍtu amrī ilaika, wa ʿaha tu zahrī ilaika raghbatan wa rahbatan ilaika. Lā malj'ā minka illā ilaika. Allāhumma āmantu bikitābika-l-ladhī anzalta wa binabīyika-l-ladhī arsalta.

   (O Allāh ! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allāh ! I believe in the Book You have revealed and in the Prophet whom You have sent).

2. Wa ash-hadu anna Muḥammadan Rasūlul-lāh.

   (and I testify that Muḥammad is Allāh's Apostle).

3. Ḥaiya ʿalaṣ-ṣalā (t).

   (Come for the prayer).

4. Lā ḥawla walā quwata illā billāh.

   (There is neither might nor any power except with Allāh).

5. Allāhumma Rabba hādhihi-l-daʿ watit-tāmmati waṣ-ṣalātil-qā'imati, āti Muḥammadan al-wasīlata wal-faḍīlata, wabʿathhu maqāman Maḥmūdan-il-ladhī wa adtahu.

   (O Allāh ! Lord of this perfect call and of the regular prayer which is going to be established ! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him).

6. Samiʿa-l-lahu liman ḥamidah.
   (Allāh heard those who sent praises to Him).

7. Rabbanā wa laka-l-ḥamd.
   (O our Lord ! All the praises are for You).

8. Allāhumma, bāʿid bainī wa baina khaṭāyayā kamā bāʿadta baina-l-mashriqi wal-maghrib. Allāhumma, naqqinī min khaṭāyayā kamā yunaqqa-ththawbu l-abyaḍu mina-d-danas. Allāhumma, ighsil khaṭāyāya bil-mā'i wa-th-thalji wal-barad.

(O Allāh ! Set me apart from the sins (faults) as East and West are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh ! Wash off my sins with water, snow and hail).

9. Al-ḥamdu lil-lāhi Rabil-ʿālamīn.

(All praises are for Allāh the Lord of the Worlds).

10. At-taḥīyātu lil-lāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. As-salāmu ʿalaika aiyuha-n-Nabīyu wa raḥmatu-l-lāhi wa barakātuhū. As-salāmu ʿalainā waʿalaʿibādil-lāh iṣ-ṣālihīn.

(All the compliments, prayers and good things are due to Allāh ; peace be on you, O Prophet, and Allāh's mercy and blessings be on you. Peace be on us and on the true pious devotees of Allāh).

11. Allāhumma innī aʿūdhu bika minʿadhābil-qabri, wa aʿūdhu bika min fitnatil-masīḥid-dajjāl, wa aʿūdhu bika min fitnatil-maḥyā wa fitnatil-mamāti Allāhumma innī aʿūdhu bika minal-mā thami wal-maghrami.

(O Allāh, I seek Your Protection against the punishment of the grave and against the afflictions of Pseudo Christ 'Dajjal' and the afflictions of life and death. O Allāh, I seek Your protection against sins and debts).

12. Allāhumma innī ẓalamtu nafsī ẓulman kathīran. Walā yaghfirudh-dhunūba illā anta, faghfirlī maghfiratan minʿindika, war-ḥamnī innaka antal-ghafūrur-raḥīm.

(O Allāh ! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. Lā-ilāha illāl-lāh waḥdahū lā sharīka lahū, lahul-mulk wa lahul- ḥamd, wahuwa ʿalā kulli shaiʾin qadīr. Allāhumma lā māniʿa limā aʿtait, wa lā muʿṭiya limā manaʿt, wa lā yanfaʿu dhal-jaddi minka-l-jadd

(None has the right to be worshipped but Allāh and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allāh ! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).

In the name of Allāh, the most Beneficent, the most Merciful

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Ḥadīths of Allāh's Apostle ﷺ and since Ṣaḥīḥ-Al-Bukhārī is regarded as the most reliable book of the Prophet's Ḥadīths, I have undertaken the project of translating the meanings of the Ḥadīths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allāh, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions ; as Allāh's Apostle ﷺ says, "He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it)." (Narrated by Muslim in his Ṣaḥīḥ.)

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In the name of Allah the Most Beneficent the Most Merciful

INTRODUCTION-I

REGARDING IMĀM BUKHĀRĪ AND HIS BOOK (ṢAḤĪḤ-AL-BUKHĀRĪ)

It has been unanimously agreed that Imām Bukhāri's work is the most authentic of all the other works in Ḥadīth literature put together. The authenticity of Al-Bukhāri's work is such that the religious learned scholars of Islām said concerning him : " The most authentic book after the Book of Allāh (i. e. Al-Qur'ān) is 'Ṣaḥīḥ-Al-Bukhāri,. "

Imām Bukhāri was born on 13th Shawwāl in the year 194 A. H. in Bukhārā in the territory of Khurāsān (South Russia). His real name is Muḥammad bin Ismā'īl bin Al-Mughīrah Al-Bukhāri.

His father died when he was still a young child and was looked after by his mother. At the age of ten he started learning the knowledge of Hadith. He travelled to Mecca when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imām Bukhāri loved Mecca and its learned religious scholars for he remained in Mecca after bidding farewell to his mother and brother. He spent two years in Mecca and then went to Medīna. After spending a total of six years in Al-Ḥijāz which comprises Mecca and Medīna, he left for Baṣra, Kūfa and Baghdād and visited many other places including Egypt and Syria. He came to Baghdad at many occasions. He met many religious learned scholars including Imām Aḥmad bin Ḥanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imām Bukhāri in his struggles in collecting Ḥadīth literature. He travelled to many different places gathering the precious

gems that fell from the lips of the noble Prophet Muḥammad ﷺ. It is said that Imām Bukhārī collected over 3,00,000 Ḥadīths and he himself memorised 2,00,000 of which some were unreliable. He was born at a time when Hadith was being forged either to please rulers or Kings or to corrupt the religion of Islam.

It was a great task for him to sift the forged Ḥadīths from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7275 of which there is no doubt about their authenticity.

Before he recorded each Ḥadīth, he would make ablution and offer a two Rak'at prayer and supplicate his Lord (Allāh). Many religious scholars of Islām tried to find fault in the great remarkable collection of 'Ṣaḥīḥ-Al-Bukhārī' but without success. It's for this reason they unanimously agreed that the most authentic book after the Book of Allāh is Ṣaḥīḥ-Al-Bukhārī.

Imām Bukhārī died on First Shawwāl in the year 256 A. H., and was buried in Khartank, a village near Samarkand (Southern Russia). May Allāh have Mercy on his soul.

Dr. Muḥammad Muḥsin Khān.

INTRODUCTION—II

In the name of Allāh, the most Beneficent, the most Merciful

WHY ALLĀH SENT PROPHETS AND APOSTLES (عليهم السّلام)

Eversince people innovated the dogma of Shirk, (i.e. joining others in worship along with Allāh) (1) Allāh had been sending prophets and apostles to His Devotees in order to invite them to the Worship of Allāh and Allāh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of monotheism. All the prophets عليهم السّلام preached Tauhid (i.e. monotheism, the belief in the Oneness of Allāh, the Glorious, the Elevated). The following Verses from Sūrat-al-A'rāf illustrate this fact : " Indeed We sent Noah to his people, and he said : O my people ! Worship Allāh. You have no other god except Him. Verily ! I fear for you the Punishment of a Great Day. (59) And unto (the tribe of) Ad (We sent) their brother Hud. He said : O my people ! Worship Allah. You have no other god save Him. Will you not ward off (evil) ? (65) And unto Midian (We sent) their brother, Shu aib. He said : O my people ! Worship Allāh. You have no other god save Him. (85) And to (the tribe of) Thamūd (We sent) their brother Salih. He said : O my people ! Worship Allāh. You have no other god save Him." (73) Verily We have raised in every nation an apostle (proclaiming) : Worship Allāh and shun false gods. (An Nahl, 36).

Every prophet was sent unto his own nation for their guidance, but the message of the Prophet Muhammad ﷺ was general for all mankind and Jinns. In Sūrat-al-A'rāf,

(1) See "Glossary" for the meaning of the words Shirk and Tauheed.

Verse 158 Allāh addresses His Apostle ﷺ : "Say: O mankind ! Verily ! I am Apostle of Allāh to you all. "

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allāh, the Glorious, the Elevated, you will find that the people had left the Worship of Allāh and had forgotten their Creator and were in complete darkness of Kufr (i.e. disbelief in Allāh). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allāh, the Supreme, the Glorified sent Muḥammad bin ʿAbdullāh ﷺ to all mankind and revealed to him the Glorious Qurʾān and the Second Inspiration, i. e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allāh Alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so that people might say : None has the right to be worshipped but Allāh. He ordered them to worship Allāh Alone, who has no partners, and to give up the worship of other deities and false gods, for Allāh, the Elevated says, "And verily We have raised in every nation an apostle proclaiming : Worship Allah and shun false gods and deities." (An-Naḥl, 36) "Say (O Muḥammad !) : I am only a mortal like you. My Lord has revealed to me that your god is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the Worship of his Lord, admit no partners." (Sūrat-al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muḥammad ﷺ , as is explicitly expressed in his Ḥadīth reported by ʿAisha رضي الله عنها in Ṣaḥiḥ Muslim : Whatever of (good) deeds) done by anybody) is not in agreement with our traditions then it will be rejected (by Allāh).

The Jews claimed that Ezra was the son of Allāh and the Christians claimed that Messiah was the Son of Allāh. These claims are referred to in Sūrat-at-Tauba, Verse 30 : "And the Jews said : Ezra is the Son of Allāh, and the Christians said : The Messiah is the Son of Allāh. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allāh's Curse be on them. How they are deluded away from the truth !" So they worshipped Ezra and Messiah, but Allāh, the Supreme, refuted their false statements in the Glorious Qurʾān.

Dear reader, now-a-days some people believe in Allāh, but at the same time take as partners of Allāh, creatures cuch as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allāh through this dogma. They slaughter animals in their names and vow to them ; and all that means nothing but Evident Polytheism, as Allāh says in Sūrat-az-Zumar, Verse 3 : "Surely Pure Religion is for Allāh only. And those who choose protectors other than Allāh (say) : We only serve them in order that they may bring us nearer to Allāh." And in Verse 43 : "What ! Do they take for intercessors others besides Allāh ? Say : Even though they have nothing whatever and have no intelligence ?" And in Verse 44 : "Say : Unto Allāh belongs all intercessions. His is the Sovereignty of the Heavens and the Earth. And afterwards unto Him you will be brought back."

Further Allāh addresses his Beloved Apostle Muḥammad ﷺ in Surat-al-Jinn, Verse 21 : "Say (O Muḥammad !) : It is not in my power to cause you harm or to bring you to right conduct." This indicates that the Prophet ﷺ has no power of harming or benefiting anyone, for all that is in the Hands of Allāh, the Elevated Who says in Sūrat-Saba, Verse 22 : "Say : (O Muhammad !) : Call upon those whom you set up beside Allāh. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He any helper among them."

The above Holy Verse indicates that Allāh, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the Heavens and the Earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help ?

Dear reader, worshipping others alongwith Allāh is the Greatest Sin, (1) a sin which will never be forgiven by Allāh, the Elevated, if one dies insisting on such a sin. Such a sinner will be cast in Hell with the losers, as Allāh says : "Verily! Allāh forgives

(1) In order to avoid this Great Sin see Introduction No 4 : Salvation of mankind from the greatest sin.

not that a partner should be ascribed unto Him. He forgives all other sins to whom He wishes, and whoever ascribes partners to Allāh has indeed invented a tremendous sin." (Sūrat-an-Nisā, Verse 48) "If you ascribe partners to Allāh, all your deeds will be in vain, and definitely you will be one of the losers." (Sūrat-az-Zumar, 65) "But if they set up (for worship) aught (partners besides Him) all they did would be in vain." (Sūrat-al-An'ām, 88).

Dear reader, ascription of partners to Allāh may appear in various shapes. The Muslim religious scholars have written many exhaustive lengthy books on the subject, but I would like to show to you briefly some observations about what is prevalent among the Muslims of the present era.

Some people worship saints and pious men besides Allāh though they know that worshipping should be for Allāh only, but they think that those saints and pious men will bring them nearer to Allāh and will intercede for them with Him. That is one type of Shirk (i. e. polytheism) and the proof is the Statement of Allāh, the Elevated : "They (i.e. Jews and Christians) have taken as lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh) their rabbis and their monks and the Messiah, Mary's Son, when they were bidden to worship only One God. None has the right to be worshipped except Him. Be He glorified from all they ascribe as partners unto Him." (Sūrat-at-Tauba,31).

Once while Allāh's Apostle ﷺ was reciting the above Verse, ʿAdī bin Ḥātim said, "O Allāh's Apostle ! They do not worship them (i.e. rabbis and monks)." Allāh's Apostle ﷺ said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them ; and by doing so they really worshipped them." (Narrated by Ahmad, At-Tirmidhī, and Ibn Jarīr).

In Sūrat-Yunus, Verse 18, Allāh says, " They worship besides Allāh that which neither hurts them nor profits them and they say : These are our intercessors with Allāh. Say : Would you inform Allāh of (something) that He does not know in the Heavens or in the Earth ? Praised be He and High Exalted above all that you ascribe (unto Him)."

Dear reader, in the same way, the worship of the graves of saints and pious men, is a type of Shirk. What is meant by worshipping them is to invoke them, or make offerings to them, or vow to them, and the like. They believe that if one does not do so, one will not achieve one's goal.

Dear reader, belief in Allāh means to believe that only Allāh has the possession of everything and can dispose of everything and if any person thinks that a pious man or a saint or a prophet besides Allāh can do anything for him, he is really associating partners unto Allāh.

Dear reader, if one swears by anything other than Allāh, e. g. by "your" life, by the Prophet, one is actually associating partners unto Allāh and turns into an unbeliever. It is reported that ʿUmar bin Al-Khaṭṭāb رضي الله عنه, while talking to some of his Muslim brethren, said, "No, I swear by my father." The Prophet ﷺ heard him and said, "Don't swear by your fathers. Whoever takes an oath should swear by Allāh or keep quiet." ʿUmar further said, "Since I heard its forbiddance from Allāh's Apostle ﷺ, I have never uttered it." This is Minor Shirk, but it may be regarded as Major Shirk. Sometimes if one reveres and magnifies the thing one swears by as one reveres and magnifies Allāh.

Dear reader, offering sacrifices to any other than Allāh, is Shirk. It does not befit a Muslim to practise any such thing except for Allāh's Sake, as He says in Sūrat-al-Kauthar : "Lo ! We have given you Abundance, so pray unto your Lord and sacrifice."

Dear reader, look at the companions of the Prophet ﷺ and the Early Believers ; when they heeded and believed This Prophet's teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supermacy over the nations of the East and the West in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims ; and after the Crusades, they awoke and the new role of all Europe started to stand against Islam and to build up modern technology and industries.

In the meantime the Muslims began to desert Allāh's Book and the traditions of their Prophet ﷺ gradaully. They abandoned the Jihad in Allāh's Cause and started fighting each other. They turned into liars and treacherious and deserted Allāh's Orders and the traditions of their Prophet ﷺ. They, with the exception of a few whom Allāh

has chosen, no longer observe justice and has become like the people described by Allāh, the Elevated, in Surat-al-Hashr, Verse 19 : " And don't be like those who forgot Allāh ; and He made them forget their own souls ! Such are the rebellious transgressors ! " This has been Allāh's Law amongst His Creatures since He created them, as Allah says in the Qudsī Hadīth : " He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an armlength, and he who comes to me walking, I come to him running."

It is incumbent on all the Muslims to love Allāh very much. Allāh says: "Those who believe are stauncher in their love for Allāh they i.e.they love Him more than anything else (Sūrat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle ﷺ more than himself. Such love is beneficial only if one acts upon what the Apostle ﷺ has enjoined, and avoids what he has prohibited, as Allah, the Glorious says: "Say: If you do love Allāh, follow me, Allāh will love you and forgive you your sins; for Allāh is Oft-forgiving, Most Merciful. (Al-'Imrān, 31)." The Prophet ﷺ says: "None of you has Real Faith unless he loves me more than his son, father and all the people. " He said to 'Umar, "You will not have Belief unless and until you love me more than your soul which is between your two-sides."

The Jihād (i.e. striving) for Allāh's Cause with one's wealth and one's soul is a sign of loving Allāh and His Apostle. The Jihad may be in the shape of fighting in Allāh's Cause or conveying His Message to make His Word glorious. Sometimes, the Jihād may take the form of controlling oneself and one's desire, so that one avoids what is prohibited by Allāh. The honest striving to earn one's own and one's dependents' living is Jihād in Allāh's Cause.

Dear reader, now-a-days all the world is in need of the true religious teachings which Muhammad ﷺ has brought, i.e. the Holy Qur'ān and his Traditions and there is no guidance except by following them both. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muhammad ﷺ has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Allāh's Apostle adopted and to avoid polytheism and heresy in all its shapes and to take the Holy Qur'ān and the Prophet's Traditions as torches in front of us to guide us. We have to teach our brethren and convey the Message to non-Muslims all over the world as much as possible. We have to

prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allāh, the Elevated says in Sūrat-al-Anfāl, 60 : "Against them make ready your strength to utmost of your power, including steeds of war, (tanks, planes, missiles and other weapons etc.) to strike terror into (the hearts of) the Enemy of Allāh and your enemy, and others besides, whom you may not know, but whom Allāh does know. Whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly." The Prophet ﷺ said, "A strong believer is better and more beloved to Allāh than a weak one ; yet in both there is good. So seek what benefits you and depend on Allāh, but don't be lazy." (Narrated by Muslim.)

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the Message, for Allāh Himself guides whomever He likes to the Straight Path.

And I beg Allāh تعالى to give us the ability to learn and understand Allāh's True Religion (i.e. Islām) and to apply it practically on ourselves and on our dependents and then preach it to others. We beg Allah to forgive us our sins and anything we may have done that transgressed our duty, and make our hearts firm on His Religion and make end to our lives with the True Faith. And may Allāh send His Blessing and Greeting upon our Prophet Muḥammad ﷺ and upon his family totally.

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INTRODUCTION—III

لا اله الاّ اللهُ مُحَمَّدٌ رَسُولَ اللهِ

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

We have noticed that most of the Europeans and others, who embrace Islam do not understand the reality of the meaning of the first fundamental basic principle of Islam i. e. " None has the right to be worshipped but Allāh and Muḥammad ﷺ is Apostle of Allāh." So I consider it very necessary to explain something of the meaning of this Great Sentence (i. e. Principle) in some detail.

So, you O man ! Who have surrendered to Allāh's Will (as Muslim), when you have testified and have truely believed that : "None has the right to be worshipped but Allāh... .....and Muḥammad ﷺ is Apostle of Allāh لا اله الاّ اللهُ محمد رسول الله."

A. It is as if you have pledged a covenant with (Allāh) the Creator of the Heavens and Earth, the Ruler of all the worlds, the Lord of Majesty and Highness, on four points (or conditions) :

Point I. A confession with your heart that the Creator (of every thing) is Allāh, it is as if you are saying: "I testify that the Creator of all the universe including the stars, the planets, the suns, the moons, the heavens, the earth with all its known and unknown forms of life, is Allāh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i. e. Allāh Alone) is the Sustainer, and the Giver of Security." And this is called (your confession for the) "Unity of Lordship."

Point. II A confession with your heart as if you are saying: "I testify that None has the right to be worshipped but You (i. e. Allāh) Alone. You have no partners besides You. The word "Worship" (i. e. Aebadah) carries a great number of meanings in Arabic Language, it conveys that all kinds of worships are meant for Allāh (and none else, whether it be an angel, apostle, prophet, Jesus, the Son of Mary, Ezra and Muḥammad علیهم السلام, saint, idol, the sun, the moon and all other kinds of false things and deities). So pray to none but Allāh, invoke none but Allah, ask for help from none (unseen) but Allāh, swear by none but Allāh, slaughter a sacrifice for none but Allāh...etc. In other words all what Allāh and His Apostle ﷺ orders you to do (in His Book " the Qur'ān") you must do and all what He and His Apostle ﷺ forbids you,

you must not do, is called " Worship ". And this called (your confession for the) "Unity of Worship." And that is you, (mankind), worship None but Allāh.

Point III. A confession with your heart as if you are saying : "O Allāh ! I testify that all the best of names and the most perfect qualities with which You have qualified Yourself in Your Beok (i. e. the Qur'ān) or as Your Prophet (Muḥammad ﷺ) has qualified You, with his statement, 'I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.' " As Allāh said : "There is nothing like unto Him, and He is the Hearer, the Seer." (42:11) This Holy Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others, and similarly He said: "That which I have created with Both My Hands,' (38:75) and He also said: 'The Hand of Allāh is over their hands.' (48 : 10) This confirms the Hand, for Allāh, but there is no similarity for it. Also another example, Allāh said: "The Beneficent (i.e. Allāh) arose over the (Mighty) Throne." (20 : 5) So He arose over the Throne really in a manner that suits His Majesty. And Allāh is over the Heavens as the slave-girl pointed towards the Heavens, when Allāh's Apostle (Muḥammad ﷺ) asked her as to where is Allāh ? It is not like that, as some people say that Allāh is present in the creatures (i. e. human beings etc.). This is strongly contradicted by Allāh and His Apostle (Muḥammad ﷺ).Almighty Allāh is not present in any of His creatures, even Christ, the son of Mary, Gabriel, or any of the angels, they are only souls etc., created by Allāh. And this is called (your confession for the) " Unity the of Names and Qualities of Allāh", and this is the Right Faith, and faith which was followed by the apostles of Allāh (from Noah, Abraham, Moses, David, Solomon, Christ, Muḥammad عليهم السلام and all the others) and the companions of the Prophet Muḥammad ﷺ and the righteous followers of those apostles.

Point IV. A confession with your heart as if you are saying : " O Allah ! I testify that Muḥammad ﷺ is Apostle of Allah," that means that none has the right to be followed after Allāh, but the Prophet Muḥammad ﷺ . As Allāh said : " And whatever Apostle (i. e. Muḥammad ﷺ) gives you, take it and whatever he forbids you, abstain (from it), " (59 : 7) and also Allāh said : " So, say(O Muḥammad !) : " If you mankind love Allāh then follow me." (3 : 31)

As for others than Muḥammad ﷺ their statements either to be taken or rejected, if it is in accordance with Allāh's Book (i. e. the Qur'ān) or with the Tradition of

the Prophet ﷺ i. e. "Sunna." As the Divine Inspiration has stopped after the death of the Prophet (Muḥammad ﷺ) and it will not resume except at the time of the Descent of Jesus, son of Mary عليه السلام and he (i.e. Jesus) will rule with justice according to the Islamic Laws, during the last days of the world as it has been mentioned in the true Ḥadīth (i. e. Narration) of the Prophet Muḥammad ﷺ .

B. It is essential to utter, " None has the right to be worshipped but Allāh, and Muḥammad ﷺ is His Apostle." As it has come in the statement of the Prophet Muḥammad ﷺ to his uncle Abu Talib at the time of the latter's death : " O uncle, if you utter it ('None has the right to be worshipped but Allāh, and Muḥammad(ﷺ) is His Apostle'), then I shall be able to argue on your behalf in front of Allah, on the Day of Resurrection." Similarly, when Abū Dhar Al-Ghiffari, embraced Islām, he went to the Mosque of Mecca (i. e. Kaʿba), and he proclaimed it loudly in front of the Quraish infidels until he was severely beaten.

C. It is essential that one's body parts testify to it, and this is very important as regards its meaning (i. e. the meaning of " None has the right to be worshipped but Allāh, and Muḥammad ﷺ is His Apostle"). So whoever has confessed this (with his Lord), he shall not commit sins like stealing, illegal sexual intercourse, eating pig's meat, drinking alcoholic drinks, taking advantage of orphan's property, cheating in trade, bribery and to earn money through illegal means, etc. or otherwise his body parts will testify that he was a liar in his words which he pledged to Allāh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and ask His Forgiveness, as (his) the body parts (i.e. skin, private parts, hands, tongue, ears, all) testify the above crimes (i.e. actions) against the very soul of the one who did them on the Day of Resurrection.

And with the confession of this Great Sentence (i. e. Principle) a person enters (i. e. embraces) the Islamic Religion accordingly, it is essential for him to believe in all the apostles and not to differentiate between them. As it is mentioned in Allah's Book (18 : 102 to 110). Allāh said:—

(102) ' Do the disbelievers think that they can take My Slaves (i. e. the angels, Jesus, son of Mary etc.,) as protectors besides Me ? Verily, We have prepared Hell, as an entertainment for the disbelievers.

(103) Say (O Muḥammad !) : Shall We tell you of those who will loose most in

respect of their deeds ?

(104) Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works ?

(105) They are those who deny the (Signs) of their Lord and in the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection We shall not give them any weight.

(106) That is their reward, Hell, because they disbelieved and took My Signs and My Apostles by way of jest and mockery.

(107) Verily ! As to those who believe, and do righteous deeds, they shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(108) Wherein they shall dwell (forever). No desire will they have to be removed from there.

(109) Say (O Muḥammad !) : If the ocean were ink (with which to write) the Words of my Lord, sooner would the ocean be exhausted, than would the Words of My Lord, even if we added (another ocean) like it for its aid.

(110) Say (O Muḥammad !), I am only a man like you, I have been inspired that your god is One God (i.e. Allāh), so whoever hopes for the meeting with his Lord, let him work righteousness and associate None as a partner in the worship of his Lord.'

This introduction is necessary for every body who wishes to embrace Islām. After this confession he (or she) should take a bath (i.e. shower, Ghusl) and then offer a two-Rak at prayer, and act on the Five Principles of Islām.

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (i. e. Muhammad ﷺ), his family and companions.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

INTRODUCTION-IV

شرک و کفر باللہ

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLĀH

I consider it essential to mention in this Volume some details of the greatest sin which will not be forgiven by Allāh. This impardonable sin is " SHIRK ".

" SHIRK " implies ascribing partners to Allāh or ascribing divine attributes to others besides Allāh and believing that the source of power, harm and blessings comes from another besides Allāh.

Allāh Almighty says :—

> " Verily, Allāh forgives not that rivals should be set up in worship with Him but He forgives save that (anything else) to whom He pleases, and whoever sets up rivals in worship with Allāh, he has indeed invented a tremendous sin. "
>
> Holy Qur'ān 4 : 48

Allāh Almighty says :—

> "Then when the trumpet is blown there will be no kinship among them that Day, nor will they ask of one another; Then those whose scales (of good deeds) are heavy, they are the successful.
> And those whose scales are light are those who lose their souls ; in Hell will they abide.

The fire burns their faces and they will look grin with displaced lips therein.

(It will be said) Were not My Verses (the Qur'ān) recited to you and then you used to deny them.

They will say: Our Lord, our misfortune overwhelmed us and we were erring people;

Our Lord, bring us out of this; if ever we return (to evil) then indeed we shall be wrongdoers.

He will say: Remain you in it with ignominy and speak you not to Me!"

Holy Qur'ān 23: 101-108

"SHIRK" AND ITS VARIOUS MANIFESTATIONS

Definition: "Shirk" basically is Polytheism, i. e., the worship of others along with Allāh. It also implies attributing divine attributes to any other besides Allāh. It particularly implies associating partners in worship with Allāh or to set up rivals in worship with Allāh or to believe that the source of power, harm or blessings is from others besides Allāh.

Types. There are three types of "Shirk" namely,

1. "Ash-Shirk-al-Akbar", i. e., Major "Shirk"
2. "Ash-Shirk-al-Asgar", i. e., Minor "Shirk"
3. "Ash-Shirk-al-Khafy", i. e., Inconspicuous "Shirk".

(1) **Manifestations. "Ash-Shirk-al-Akbar"** (the Major "Shirk"):—

The Major and serious polytheistic form has four aspects:—

(a) **"Ash-Shirk-ad-Duā'a"**, i. e. Innovation. This aspect implies to invoke, supplicate or pray to other deities besides Allāh.

Allāh says:—

"And when they embark on the ships they invoke Allāh, making their faith pure for Him only but when He brings them safe to land, behold, they give a share of their worship to others."

Holy Qur'ān 29: 65

(b) "Ash-Shirk-al-Niah wal-Irādah wal Qasd". This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allāh but directed towards other deities.

Allāh Almighty says :—

"Whoever desires the life of the world and its glitter, to them We shall pay (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; vain are the deeds they did therein, and of no effect is that which they used to do."

Holy Qurʾān 11 : 15-16

(c) **"Aṣh-Shirk-at-Taʿa"**. This aspect implies rendering obedience to any authority against the order of Allāh.

Allāh Almighty says :—

"They (Jews and Christians) took their Rabbies and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires and not according to the orders of Allāh) besides Allāh and they also took as their lord, Jesus son of Mary while they (Jews and Christians were ordered in the Torah and the Gospel) to worship none but One God (Allāh) : There is none to be worshipped but He, praise and glory be to Him (far above is He) from having the partners they associate (with Him)."

Holy Qurʾān 9 : 31

(d) **"Aṣh-Shirk-al-Muḥabah"**. This implies showing the love which is due to Allāh alone, to others than Him.

Allāh Almighty says :—

"Yet of mankind are some who take (for worship others besides Allah) as rivals (to Allāh). They love them as they love Allāh but those who believe, love Allāh more (than anything else). If only those who do wrong could see when they will see the torment that all power belongs to Allāh and that Allāh is severe in punishment."

Holy Qurʾān 2 : 165

(2) **"Aṣh-Shirk-al-Asgar" al-Riā** (The Minor" Shirk", i. e., acts performed to show off. Any act of worship or religious deed done in order to gain praise, fame or for worldly purposes falls under this minor form.

Allāh Almighty says :—

"Say (O Muḥammad) : I am only a man like you. I have been inspired that your God is One God (Allāh). So whoever hopes for the meeting with his

Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

Holy Qur'ān 18 : 110

(3) **"Ash-Shirk-al-Khafy"** (The Inconspicuous "Shirk"). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad ﷺ said :—

"Shirk in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night." And this inconspicious 'Shirk' is expiated by saying thrice the following sentences within a day and a night (i. e. "O Allāh, I take Your refuge from : that I should ascribe anything as partner in Your worship and I am conscious of that, and I beg your pardon for that sin which I am not aware of."

"AL-KUFR"

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

"Kufr" is basically disbelief in any of the Articles of Faith in Islām.

The Articles of Faith. To believe in (1) Allāh, (2) His Angels, (3) His Apostles, (4) His Revealed Books, (5) the Day of Resurrection, and (6) Fate (i. e., whatever Allāh has ordained must come to pass).

There are two aspects of Disbelief :—

1. The Major Disbelief. This aspect excludes one completely from the fold of Islam. There are five types :—

(a) **"Al-Kufr-al-Takdhieb".** This implies disbelieving the Divine Truth or denial of any of the Articles of Faith.

Allāh Almighty says :—

"Then who does more wrong than one who utters a lie against Allāh and

denies the Truth (the Qur'ān) when it comes to him. Is there not in Hell an abode for the disbelievers ? "

Holy Qur'ān 39 : 32

(b) **" Al-Kufr-al-Abā was-Stakbara ma at-Taṣdeeq ".** This implies rejection and pride to bow to Allāh's Commandments after conviction of its truth.

Allāh Almighty says :—

" And (remember) when We said to the angels : Prostrate yourself before Adam, and they prostrated save Iblīs ; he refused and was proud and was one of the disbelievers (disobedient to Allāh)."

Holy Qur'ān 2 : 34

(c) **" Al-Kufr-as-Shak wa Az-Ẓan".** This implies doubting or lacking of conviction in the six Articles of Faith.

Allāh Almighty says :—

" And he went into his garden while in a state, unjust to himself. He said : I think not that this will ever perish and I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than these two (gardens) when I return to Him. His companion said to him during the dispute with him : Do you disbelieve Him Who created you out of dust (i. e., your father Ādam), then out of semen drops, then fashioned you into a man ? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partners with my Lord."

Holy Qur'ān 18 : 35-38

(d) **"Al-Kufr-al-'Irāad".** This implies turning away from the Truth knowingly or deviating from the obvious Signs which Allāh has revealed.

Allāh Almighty says :—

"We created not the heavens and the earth and all that is between them except with Truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned. "

Holy Qur'ān 46 : 3

(e) **"Al-Kufr-an-Nifaāq".** This implies hypocritical disbelief.

Allāh Almighty says :—

"They have made their oaths a screen (for their hypocrisy) thus they hinder

(men) from the Path of Allāh. Verily, evil is what they used to do. That is because they believed then disbelieved, so a seal was set on their hearts, therefore they understand not."

Holy Qur'ān 63 : 2-3

(2) **The Minor Disbelief (Al-Kufr-Al-Asgar)**: This aspect of disbelief does not exclude one from the fold of Islām. It is also termed "Al-Kufr-an-Ni 'mah". This implies disbelief manifesting itself in ungratefulness for Allāh's blessings or favours.

Allāh Almighty says :—

"And Allāh sets forth a parable, a township (Mecca) that dwelt secure and well-content, its provision coming to it in abundance from every place, but it treated the favour of Allāh with ungratefulness so Allāh made it taste the pangs of hunger and terror because of (the evil) which (its people) used to do."

Holy Qur'ān (16 : 112)

THE JEWS AND THE CHRISTIANS

As for the Jews and the Christians, they are particularly warned because they are followers of chosen Apostles of. Allah (i. e., Prophets Moses and Jesus Christ - may peace and blessings be upon them).

Allāh Almighty says :—

"And whoever desires a religion other than Islām (the religion of Prophet Muḥammad - peace and blessings be upon him), it will never be accepted of him and in the Hereafter he will be one of the losers."

Holy Qur'ān 3 : 85

Prophet Muḥammad - Peace be upon him said (the meaning of which is) : "Any jew or Christian who heard about me and did not believe in me and what was revealed to me of the Holy Qur'ān and my traditions, his ultimate destination is the (Hell) Fire."

the Holy Qur'ān is in itself a miracle. Anyone, whatever his nationality, reading this Divinely Revealed Book will be convinced that it is such a Book that could not be produced by a human being,

Allāh Almighty says :—

"And this Qur'ān is not such as could ever be produced by other than Allāh, but

(on the contrary) it is a confirmation of (revelation) that was before it (i. e., the Torah and the Gospel etc.) and a full explanation of the Book (i. e., laws and orders etc. decreed for mankind) wherein there is no doubt from the Lord of the Worlds.

Or do they say : He (Muḥammad-may peace be upon him) forged it ? Say: Bring then a chapter (of the Qur'ān) like unto it and call (to your aid) anyone who can, besides Allāh, if it be you speak the truth." Holy Qur'ān 10 : 37-38

Jesus Christ (Peace be upon him) is a Prophet in whom every Muslim must believe, as belief in all the Prophets and Apostles of Allāh is part of the Islamic Faith. The Bible itself proves categorically that he was the servant of God (Allāh) as a Prophet and preached monotheism.

For the benefit of all the readers I wish to include a thought-provoking article which was originally written in Arabic by a learned religious scholar, Dr. Muḥammad Taquadīn Al-Hilālī, a professor at this Islamic University, Medīna, and rendered into English by Brother Ādam Moosa Makda entitled " Biblical Evidence of Jesus being a Servant of God (Allāh) and having no Share in Divinity."

BIBLICAL EVIDENCE ON JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

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Rendered into English
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INTRODUCTION.

All praise be to the ONE to Whom all Dignity, Honour and Glory are due ; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Apostles and Prophets to guide humanity towards monotheism; **to worship Him Alone**, the only ONE worthy of worship, and to warn them of the eternal dire consequences of polytheism : associating partners with one God and the worship of creatures.

Peace and blessings of God be upon all the prophets and apostles, especially on Muḥammad, the last of the prophets, and on all who follow them in righteousness until the Day of Recompense.

A student of mine who studied at a university in the United States of America had written to me how the Christians argued with him on religion while he was unable to reply to their claims or defend himself. I compiled this article for him and entitled it "Biblical Evidence on Jesus being a servant of God and having no share in Divinity" (i. e., Jesus was not an incarnation of God), giving him the exact quotations from the Bible so that he may quote from the English version to them after understanding what I had explained in Arabic. He later informed me how he mastered its contents and then challenged them to a debate in which he dumbfounded and defeated them convincingly.

CHRISTIANITY: MEN WITHOUT RELIGION; ISLĀM: RELIGION WITHOUT MEN.

A Muslim never lacks proofs about the purity and truthfulness of his religion, but what he lacks are those truthful brothers who stand for Allāh and His Prophet (peace be upon him) testifying to the Truth. **Indeed, in this age, Islām is a religion without men (custodians and propagators)** whereas Christianity is men without a religion; yet; by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true. In this materialistic age most of humanity have become slaves to wealth, fashions and mansions.

There is none worthy of worship but Him and in Him do I put my trust, and towards Him am I destined.

JESUS AND THE DEVIL IN THE BIBLE.

In the New Testament of the Bible, in the fourth chapter of S. Matthew the sixth and seventh Verses clearly indicate that Jesus is an obedient one and God is the Master and Lord according to his saying in the seventh verse :—

"It is written again, Thou shalt not tempt the **Lord thy God.**"

In this chapter we read that the Devil actually carried the Messiah (Christ) and took him from place to place. How can the Devil carry God? Glory be to God; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books) :—

"Thou shalt not prostrate before any but the Lord, your God ;
And HIM alone should you worship." S. Matthew 4 : 10

CHILDREN OF GOD.

Jesus never called himself - 'Son of God' as for as I know - but he **used to call himself the 'Son of Man'** (ref. S. Mark 2 : 10) although he heard himself being called by that name but did not object - as assumed in the Bible - and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In S. Matthew 5 : 9 we read :—

"Blessed are the peace-makers, for they shall be called the children of God."

S. Matthew 5 : 45 :—

"That ye may be children of your Father which is in heaven....."

GOD THE FATHER.

S. Matthew 5 : 48 :—

"Be ye therefore perfect, even as your Father which is in heaven is perfect"

S. Matthew 6 : 1 :—

".....otherwise ye have no reward of your Father which is in heaven."

S. Matthew 7 21 :—

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

N. B. The word 'Lord' here was translated as 'Rab' in the Arabic version of the Bible so that people may be convinced that Christ is God ! But if one studies the rest of the Verse, one will note that **the Verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus).** Therefore the correct translation should be:—

"Not everyone that sayetn to me, O my master, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven"

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for the Messiah (Jesus).

S. Matthew 11 : 25 :—

" At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes."

JESUS THE WORSHIPPER.

S. Matthew 14 : 23 :—

" And when he had sent the multitude away, he went up into a mountain apart to pray....."

I say : If he (Jesus) is God or a part of God then **why did he pray ?** In fact **prayer is always from a submitting, needy and dependent one for the Mercy of God Almighty** as mentioned in the Holy Qur'ān. 35 : 15 :—

" O men, it is you that have need of Allāh and Allāh is the Self-Sufficient, the Praised One."

And in 19 : 93 :

" There is none in the heavens and the earth but comes to the Beneficent as a servant."

A BIBLICAL STORY :—

S. Matthew 15 : 22 : 28 :—

" And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with the devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not me to take the children's bread and to cast it to dogs.

And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

In this story about a woman from Canaan there are notworthy points :—

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

(2) Degraded discrimination in regard to the upliftment of his tribe and not for the others.

(3) Tribal pride of decendance and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF GOD

S. Matthew 19 : 16-17 :—

"And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life ? And he said unto him, **Why callest thou me good ? (There is) none good but one, (i. e.,) God,** but if thou wilt enter into life, keep the commandments."

In the above verses we note his acknowledgement of his submissiveness (to God's will).

S. Matthew 21 : 45-46:—

"And when the chief priests and pharisees had heard his parable, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude **because they took him for a prophet.**"

Here it is proved that all those who believed in Jesus during his life-time **did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only.** This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (the Incarnation of God) if only they pondered.

JESUS: A SERVANT OF GOD

S. Matthew 23 : 8 :—

"But be not ye **called Rabbi: for one is your master,** even **Christ; and we yet are bretheren.**"

Here **it is clearly proved that Jesus was a servant of God,** and that there is only **one master and He is God.** In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

S. Matthew 23 : 9 :—

"And call no man your father upon the earth : for one is your Father which is in heaven."

From this you will note that **fatherhood and sonship is meant to be the relationship between the Lord and His servants : it is meant in a general sense and not specifically for Jesus Christ.**

S. Matthew 24 : 36 :—

"But of that day and hour knoweth no man, no, not the angels of heavan, but my Father only."

This is a definite proof that the Final Hour is unknown to any but God, thus Jesus' knowledge is imperfect like all other men; **God alone is all-Knowing,** Omniscient.

S. Matthew 26 : 39 :—

" And he (Jesus) went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt. "

We note here that that the person speaking is unaware of God's Will and realises the fact that **he is servant of God.** He (God) alone can cause the change,

THE COMPILATION OF THE BIBLE

S. Matthew 27 : 7-8 :—

"And they took counsel and brought with them the potter's field to bury strangers in.

Wherefore that field was called The Field of Blood, unto this day."

From these Verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurance of the events described, having been retained in the memory of the people.

S. Matthew 27 : 46 :—

" And about the ninth hour Jesus cried with a loud voice, saying,
Eli, Eli, lama sabachthani ? **(My God, My God, why hast thou forsaken me ?)**"

This is **according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such**

words could only come from unbelievers in God. Further, it is incredible that such words should come from a Prophet of God because God never breaks His promise, and His Prophets never complained against His promise.

JESUS: PREACHER OF MONOTHEISM ('TAUHĪD')

In S. John 17 : 3 :—

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent."

S. Mark 12 : 28-30 :—

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him: The first of all the commandments is, Hear, O Israel, **the Lord thy God is one Lord :** And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; This is the first commandment."

In S. Mark 12 : 32 :—

"And the scribe said unto him, Well, Master, thou hast said the truth : for **there is one God;** and there is none other than He."

In S. Mark 12 : 34 :—

".....he (Jesus) said unto him, Thou art not far from the kingdom of God ....."

In these verses **Jesus (Peace be upon him) himself had testified that God is the one God,** there is none other than Him, and that whoever **belives in His oneness, he is near the kingdom of God.** Therefor, **whoever associates partners with God or believes in the Trinity is far away from the kingdom of God,** and whoever is far away from the kingdom of God he is the enemy of God.

In S. Mark 24 : 36 :—

"But of that day and hour knoweth no man, not the angels of the heaven, but my Father only."

I say : A similar text was quoted from S. Mathew which is exactly as proclaimed by the Holy Qur an in that **none knows when the Hour will come except Allāh.** This establishes the fact that **Jesus was subservient to God and that he had no share in Divinity; that he was an incarnation of God, was an innovation by the people of Canaān.**

S. John 20 : 16 :—

"Jesus said unto her, Mary. She turned herself, and saith unto him, Rabbāni; which is to say, Master. Jesus saith unto her, Touch me not : for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father and your Father; **and to my God and your God.** Mary Magdlene came and told the Disciples that she had seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testifies **that God is his God and their God,** making no difference between him and them in the worship of the one God. Whoever believes that Jesus Christ is God has indeed blasphamed against God and betrayed the Messiah (Jesus) and all the Prophets and Apostles of God.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD

(Peace be upon him)

S. John 14 : 15-16 :—

"If you love me, keep my commandments. And I will pray to the Father and He shall give you another **comforter** that he may abide with you forever."

Muslim theologians have said that **"another comforter"** is Muhammad, the Apostle of God; and him to "abide forever" means the perpetuity of his **Laws and way of life (Sharia') and the Book which was revealed to him.**

S. John 15 : 26 - 27 :—

"But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me : And he also shall bear witness, because ye have been with me from the beginning."

S. John 16 : 5-8 :—

"But now I go my way to him that sent me ; and none of you asketh me Whither goest thou ? But because I have said these things unto you, sorrow had filled your heart. Nevertheless I tell you the truth; for if I go not away, **the comforter will not come unto you ;** but if I depart, I will send him unto you. And **when he is come, he will reprove the world of sin, and of righteousness and of judgement-"**

S. John 16 : 12-14 :—

"I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come. He shall glorify me : for he shall receive of mine, and he shall shew it unto you."

S. John 16 : 16 :—

"A little while and you shall not see me : and again a little while, you shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him - in the above verses - does not comply with any other person but Muḥammad (Peace be upon him), the Apostle of God. This 'person' whom Jesus prophecied will come after him, is called in the Bible 'Parqaleeta'. This word was deleted by later interpreters and translators and changed at times to ' Spirit of Truth ', and at other times, to ' comforter ' and sometimes to ' Holy Spirit '. The original word is Greek and its meaning is ' one whom people praise exceedingly.' The sense of the word is applicable to the word ' Muḥammad ' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews ; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was, therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in S. Matthew.

(2) It is related that one of the twelve Disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their and act then committed suicide. All this took place within twenty-four-hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the Governor, Pontius Pilate.

ς Matthew 27 : 11 - 14 :—

"And Jesus stood before the Governor : The Governor asked him, saying, Art thou the king of the Jews ? And Jesus said unto him, Thou saith : And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him never a word....."

The Christians will interpret the above Verse to mean that Jesus wanted to die on the cross for the redemption of mankind and for the forgivenness of their sins ; If so, then why did he ask to turn away that cup from him (i. e. Death) ? Why did he cry out while on the cross (as they assume) : "O Lord, why hast Thou forseken me ?" How could he have remained silent when the Truth was being challenged ? He was known for his soul-inspiring sermons challenging the Jewish learned Rabbis. No sane person can believe in this. If the story of the cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Christ was not crucified by the Jews as revealed in the Holy Qurʾān by Allāh in a crystal clear manner :— Chapter 4 : 157 : 158

"And their boasting : We killed Jesus, Christ the son of Mary, the Apostle of Allāh ; but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty of) knowledge, but only follow conjectures. For of surety they killed him not (i. e., Jesus, the son of Mary). But Allāh raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise."

The Jews themselves together with the entire Christian world believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of S. Matthew in the New Testament of Bible :- Chapters 26 and 27 :—

(1) Did those who captured Jesus (according to their assumption) know him in person ? Or did they not know him ?

S. Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured ?

S. Matthew says it was during the night.

(3) Who was the one that directed them to him ?

S. Matthew says : He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of any charge or for a fixed reward which they specified for him ?

S. Matthew says he directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night ?

S. Matthew says he was fearful and prostrated in prayer saying :—

" O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples ?

S. Matthew says : sleep overcame them that night together with their Teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition ?

S. Matthew says (Verses 40-46) : he was not satisfied. He used to come to them to wake them up saying : " Watch and pray, that ye enter not into temptation : the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus Christ.

(8) Did they help him when those ruffians captured him ?

S. Matthew says : they forsook him and fled.

(9) Did Jesus have confidence in his Disciples during that night ?

S. Matthew says : Jesus informed them that they will all forsake him. Then Jesus said unto them : " Verily I say unto thee. That this night before the cock crows; thou shalt deny me.....thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples." And so it happened.

(10) How did those ruffians capture him?

S. Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57.:—

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders w re assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat in his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him : You are the king of Israel according to your claim. They severely degraded him.

(11) Who finally decided on the death sentence against him ?

S. Matthew says : he was Pontius Pilate, a Greek Roman, who was at that time the governor in Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation ?

S. Matthew says : he did not believe them but asked that man : Is it true what they have said ? He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth ; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife was sent to the governor and she said to him : "Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day ? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption ?

S. Matthew says : they crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(I4) This was a great calamity. What did he say while on the cross according to their assumption ?

S. Matthew says (27 : 46) :—

"Jesus cried with a loud voice, saying, Elī, Elī, lamā sabachthani ? That is to say, **My God, My God, why hast Thou forsaken me ?"**

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a Disbeliever according to the Revealed Religions.

GOD ALMIGHTY, in the Holy Qur'ān, warns, the Jews and the Christians against their blasphemy - that Jesus Christ is an incarnation of God or the Son of God or in rejecting him totally - and that they must believe in him as an Apostle of God only.

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (i. e., Jesus as an Apostle of Allāh only) before his (Jew or Christian) death (i. e., when the Angel of Death will appear) and on the Day of Resurrection he (Jesus) will be a witness against them."

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PROPHET JESUS CHRIST IN THE HOLY QUR'ĀN.

The Holy Qur'ān narrates in some detail the importance of the advent of Jesus Christ, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations on Jesus (peace be upon him) are indeed a living witness and a proof against Christianity.

Allāh Almighty says :—

" When the angels said : O Mary, Allāh gives you glad tidings of a Word from Him : His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter, and of those who are near Allāh." Holy Qur an 3 : 45

" The likeness of Jesus before Allāh is that of Ādam. He created him from dust then said to Him : Be, and he was. (This is) the Truth from your Lord, so be not of those who doubt." Holy Qur'ān 3 : 59-60

" And of their (Jews) rejecting Faith and uttering against Mary a grave false charge ;

And their boasting : We killed Christ Jesus, the son of Mary, the Apostle of Allah ; but they killed him not nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty) of knowledge, but only

conjecture to follow. For of a surety they killed him not (i.e., Jesus, son of Mary). (4 : 157)

But Allah raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise. (4 : 158)

"And there is none of the people of Scripture, (Jews and Christians) but must believe in him (he, Jesus son of Mary as only an Apostle of Allāh before his (Jew's and Christian's) death at the time of the appearance of the Angel of Death). And on the day of Resurrection he (Jesus) will be a witness against them (Jews and Christians) ;; Holy Qurān (4 : 156-159)

"O people of the Scripture! Commit no excesses in your religion (i . e., do not exceed its limits) nor say of Allāh aught but the truth: Jesus Christ, the son of Mary was (no more than)an Apostle of Allāh and His Word which He bestowed on Mary and a spirit created by him, so believe in Allāh and his Apostles. Say not: Three (Trinity)! cease; (it is) better for you, for Allāh is one God, Glory be to Him (far exalted is He) above having a son. To Him belongs whatever is in the heaven and on earth and sufficient is Allāh as a Disposer of affairs.

Christ will never be proud as not to be a slave to Allāh (i. e., he is Allāh's slave and not a God) nor even the angels who are near (to Allāh) (i. e., angels too are Allāh's slaves). And whoever refuses His worship and is proud, He will gather them all together on to Himself Holy Qurān 4; 171-172

" Surely in disbelief are they who say that Allah is Christ, the son of Mary. Say (O Muḥammad) who then has the least power against Allāh if he willed to destroy Christ, the son of Mary, his mother, and all that is on the earth together ? And to Allāh belongs the dominion of the heavens and the earth and all that is between them. He creates what He likes, and Allāh has power to do all things.

And (both) the Jews and the Christians say : We are sons of Allāh and His loved ones ; Say (O Muḥammad) : Why then does He punish you for your sins ? Nay, you are but human being of that what he had created, He forgives whom He will and He punishes whom He will. And to Allāh belongs the dominion of the heavens and the earth and all that is between them and to Him is the final return (of all)." Holy Qurān 5 : 17-19

" Surely they are disbelievers those who said : Allāh is Messiah (Jesus) son of Mary But Messiah (Jesus) said : O children of Israel, worship Allāh, my Lord and your Lord .

Whoever sets up rivals in worship with Allāh, then verily Allāh has forbidden Paradise for him and the Fire will be his abode. For Wrongdoers there are no helpers." Holy Qur'ān 5 : 72

Messiah (Jesus) son of Mary was no more than an Apostle. Many were the Apostles that passed away before him. His mother (Mary) was a Saddiqah (i.e. she believed in the Words of Allāh and His Books See 66 : 12). They both used to eat food (as other human beings but Allāh does not). Look how We make the Signs clear to them, yet, look how they are deluded away from the Truth." Holy Qur'ān 5 : 75

"(Remember) When Allāh will say (on the Day of Resurrection) : O Jesus, son of Mary Remember My favour to you and to your mother when I strengthened you with the Holy Spirit (Gabriel) so that you spoke to the people in the cradle and in maturity and when I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay as it were, the figure of a bird by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission, and when you brought forth the dead by My permission. And when I restrained the Children of Israel from (violence to) you when you came unto them with clear signs, the disbelievers among them said : This is nothing but evident magic.

"And when I (Allah) put in the hearts of the Disciples to believe in Me and Mine Apostle, they said : We believe and you bear witness that we surrender to Allāh. When the Disciples said : O Jesus, son of Mary, can your Lord send down to us a table spread with food from Heaven ? Jesus said : Fear Allāh if you have faith.

They said : We wish to eat thereof and to be stronger in Faith and to know that you have indeed told us the Truth and that we ourselves may be witnesses (to the miracle) .

Jesus, son of Mary said : O Allāh, our Lord, send us from Heaven a table spread with food that there may be for us, for the first and the last of us, a festival and a sign from you, and provide for our sustenance, for you are the Best of Sustainers.

Allāh said : I will send it down unto you, but if any of you after that disbelieves, I will punish him with a torment such as I have not inflicted on anyone among all the people.

And when Allāh will (on the Day of Resurrection) say : O Jesus, son of Mary! did you say unto men : Worship me and my mother as two gods besides Allāh, he will say : Glory be to You ; it was not mine to say what I had no right (to say). Had I said such a thing you would surely had known it. You know what is in my mind though I know not what is in Yours. Truly, You know in full all that is hidden."

Holy Qur'ān 5 ; 110-110

"And (remember) when Jesus, son of Mary said : O children of Israel ! I am the Apostle of Allāh (sent) to you confirming the Torah (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Aḥmed (i. e., the second name of Prophet Muḥammad and literally it means the one who praises Allāh more than others). But when he (Jesus) came to them with clear signs they said : This is mere magic. "

Holy Qur'ān (61 : 6)

CHRIST'S DESCENT :

I wish to remind the reader here that Jesus Christ, son of Mary (peace be upon him) will be returning to this world before the Day of Resurrection. He will return to become a leader of the Muslim nation as has been revealed in the Holy Qur'ān :—

"And he (Jesus, son of Mary) shall be a knowing sign for the coming of the Hour (Day of Resurrection) (i. e., Jesus' descent on earth). Therefore, have no doubt about it. And follow Me (Allāh) (i. e., be obedient to Allāh and do what He orders you to do, O mankind). This is the Straight Path.

And let not Satan hinder you (from the Right Religion). Verily he (Satan) is to you a plain enemy.

And when Jesus came with clear signs he said : I have come to you with wisdom and in order to make clear to you some of the (points) in which you differ, therefore, fear Allāh and obey me :

Verily. Allāh is my Lord and your Lord. So worship Him (alone). This is a Straight Path. "

Holy Qur'ān 43 : 61-64

The Last of all the Prophets, (Muḥammad) - (peace be upon him) said (as narrated by Abu Huraira and quoted in Ṣaḥīh-al-Bukhārī :

Narrated Abū Huraira : Allāh's Apostle said : "By Him in Whose Hand my soul is, (Jesus) son of Mary will shortly descend amongst you (Muslims) as a just ruler (not as an Apostle) and will break The Cross and kill the pig and abolish the Jizya (a tax levied from the Jews and Christians who are under the protection of a Muslim government). Then there will be abundance of money and nobody will accept charitable gifts."

Ṣaḥīḥ-al-Bukhāri, Vol. III, No. 427

I conclude with gratitude, praise and glory to Almighty Allāh, the Lord of the worlds, and the salutation : Blessings be to the master of all Apostles, Muḥammad (peace be upon him).

Dr. Muḥammad Muḥsin Khān

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GLOSSARY

Ammā ba'du	:	An expression used for separating an introductory from the main topics in a speech; the introductory being sually concerned with Allāh's praises and glorification. Literally it means "Whatever comes after".
An-Najwa	:	The private talk between Allāh and each of His slaves on the Day of Resurrection.
Fadak	:	A town near Medina (See 8th volume, Ḥadīth 271).
Ghīra	:	This word covers a wide meaning; jealousy as regards women, and also, it is a feeling of great anger and fury when one's honour and prestige is injured or challenged.
Ghazwa	:	(plural : Ghazawat); A holy battle in the cause of Allāh, consisting of a large army unit with the Prophet ﷺ himself leading the army.
Iqāmat-aṣ-Ṣalāt	:	(i.e., the offering of prayers perfectly). This is not understood by many Muslims. It means that :— (A) All the members of a family or a group etc., of a town or a village etc., must offer the prayers; all males in the mosque for the five congregational prayers, and all the females in the r houses, both young and old fro n seven years of age upwards (and no member of the family is to be excused) at the five fixed stated hours for the five compulsory prayers. If any member intentionally did not offer the prayer, then even if the others prayed, they did not establish the prayers. Each chief (of the family or a town or a village etc.) is responsible for it before Allāh.
	:	(B) To offer the prayers in a way just as the Prophet ﷺ offered it with all its rules and rites. (Please see Ḥadīth No. 785, 786, 788 of the First volume in order to know the Prophet's ways of praying.)

Khalīl : The one whose love is mixed with one's soul, and it is superior than a friend or a beloved. The Prophet ﷺ had only one Khalīl, i.e., Allāh, but he had many friends.

Liʿān : An oath which is taken by both wife and husband when the latter accuses his wife of illegal sexual intercourse. (See Qurʾān, Sūrat-an-Nūr 24 ; 6—9).

Maqām-al-Maḥmūd : The most highest place in Paradise which will be granted to the Prophet Muḥammad ﷺ and none else.

(See 6th Vol., Ḥadīth 242.)

Moḥkam : Quranic Verses which are not abrogated.

Mulaʾāna : The act of performing Liʿān.

Mutashābihāt : Quranic Verses which are difficult to understand.

Muʿwwidhāt ; i.e., the Sūrat-al-Falaq (113) and Sūrat-an-Nās (114).

Qasāma : The oath taken by some people (50 men) of a tribe of a person who is being accused of killing somebody.

Qiṣās : The law of equality in punishment.

Ribāʾ : Usury which is of two major kinds ; (A) Ribāʾ Nasi a, i.e., interest on lent money ;

(B) Ribāʾ Faḍl, i.e., taking a superior thing of the same kind of goods and giving more af the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality of greater amount.

Rouḥ-ul-Lāh : According to the early religious scholars from among the companions of the Prophet ﷺ and their students and the Mujtahadīn, there is a rule to distinguish between the two nouns composed as genitives :— (A) One of that is Allāh, and the other is a person or a thing, e.g., (i) Allāh's House (Bait-ul-Lāh بيت الله) ; (ii) Allāh's Apostle (Rasul-lullāh رَسُولُ الله) ; (iii) Allāh's slave (ʿAbdullāh عبد الله) ; (iv) Allāh's Soul (Rouh-ul-Lah روح الله) ; etc. The rule for the above words is that the second noun, e.g., house, apostle, slave. soul, etc., is created by Allāh and is honourable in His Sight, and similarly Allāh's Soul or Spirit may be understood as the Spirit or Soul of Allāh, i.e., Jesus. And it was His Word : Be! And it "was" (i.e., Jesus was created like Adam.) (B) But when one of the two is Allāh

and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge ('Ilmullāh علم الله) ; (ii) Allāh's Life (Hayatullāh حيات الله) ; (iii) Allāh's Statement (Kalamullāh كلام الله) ; (iv) Allāh's Self (Dhātullāh ذات الله) etc.

Sab'ā -Al-Mathānī : The seven repeatedly recited Verses, i.e., Sūrat-al-Fātiha.

Sakīna : Tranquillity, calmness, etc.

Sariya : An army which is not led by a commander-in-chief. The army which was sent by the Prophet ﷺ without his participating in it, was called Sariya.

Sawik : A meal made of powdered roasted wheat or barley (also with sugar and dates).

Tashahud : " I testify that none has the right to be worshipped but Allāh, and that Muhammad ﷺ is His Apostle."

Tauhīd : is of four aspects (a) Unity of Lordship, " Tauhīd-al-Rabubiya: to believe that there is only one Lord for the whole universe and whatever is in it, its Creator, its Maintainer and that is Allāh.

(b) Unity of Worship ; " Tauhīd-al-uluhiya", to believe that none has the right to be worshipped but Allāh. e.g., praying, fasting, slaughtering and giving Zakāt (i.e. all kinds of worship).

(c) Unity of Names and the Qualities of Allāh " Tauhīd-al-Asma-Was-sifāt." To believe that ;

(i) we must not name or qualify Allāh except with what He and His Apostle ﷺ have named or qualified Him.

(ii) none can be named or qualified with the names and qualifications of Allāh. e.g., Al-Karīm

(iii) we must confirm all Allāh's qualifications which Allāh has stated in His Book (Qurān) or mentioned through his Apostle (ﷺ) without twisting the meaning and giving resemblance to any of the created thing.

(a) (b) (c) : These three aspects of Tauhid are included in the meaning, " None has the right to be worshipped but Allāh."

(d) Unity of following Allāh's Apostle (Muhammad ﷺ)

" Tauhīd-al-Itiba" and this is included in the meaning of, I testify that (Muḥammad ﷺ) is Allāh's Apostle and that means : None has the right to be followed after Allāh's Book (Qurʾān) but the Allāh's Apostle (Muḥammad ﷺ).

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

(NOTICE)

Whoever finds any mistake in my translation of the meanings of (Ḥadīṯ) Ṣaḥīḥ Al-Bukhārī into English, I request him to write to the Chancellor of the Islamic University at MEDINA indicating the mistake and its place along with the correct translation.

I thank all those who will point out these mistakes with the intention of seeking Allāh's Pleasures, and of correcting the translation of the meanings of Ḥadīṯ of Allāh's Apostle ﷺ .

And Allāh is Surety over what I say.

TRANSLATOR

Dr. Muḥammad Muhsin Khan

* (بسم الله الرحمن الرحيم) *

* (اعـــلان) *

كل من يعثر على خطاء فى ترجمتى لصحيح البخارى الى الانجليزية فاننى أرجوا منه أن يكتب لسماحة رئيس الجامعة الاسلامية بالمدينة المنورة عن ذلك، موضحا الخطأ و موضعه مع بيان الصواب .

و أشكر كل من نبه على شىء من ذلك قاصداً وجه الله وتضحيح ترجمة حديث رسول الله صلى اللهُ عليه وسلم ، والله على ما نقول وكيل .

المترجم / الدكتور :

محمد محسن خان

In the name of Allāh, the Most Beneficent, the Most Merciful.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

LX. BOOK OF COMMENTARY: (Interpretation of the Holy Qur'ān):—

كتاب التفسير

The words 'Ar-Raḥmān', 'Ar-Raḥīm' (i.e. The Most Beneficent, the Most Merciful) are two words derived from 'Ar-Raḥma' (i. e. Mercy), and the words 'Ar-Rāḥīm' and 'Ar-Raḥīm' have one meaning as the words 'Al-Alīm' and 'Al-Alīm' have one and the same meaning (i. e. the Cognizant One).

الرَّحْمٰنُ الرَّحِيمُ : اسمَانِ مِنَ الرَّحْمَةِ . الرَّحِيْمُ والرَّاحِمُ بِمَعْنًى وَاحِدٍ ، كالعَلِيمِ والعالِمِ .

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

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

SŪRAT AL-FĀTIḤA (1)

سورة الفاتحه

(1) CHAPTER. What has been said about Fātiḥa-tul-Kitāb (1) (i.e. The Opening of the Book). It is also called Um-ul-Kitāb (i.e. The Mother of the Book), i. e. because it is the first Sūra that has been written in the copies of the Qur'ān, and it is also the first Sūra to be recited in prayer.

بابُ ما جاءَ فى فاتحةِ الكتابِ . وسُمِّيَتْ أُمَّ الكِتابِ ، أنَّهُ يُبْدأُ بكتابَتِها فى المَصاحِفِ . وَيُبْدأُ بقِراءَتِها فى الصَّلاةِ . الدِّينُ : الجَزَاءُ فى الخَيْرِ والشَّرِّ ، كما تَدِينُ تُدَانُ . وقالَ مُجاهِدٌ : بالدِّينِ : بالحِسابِ . مَدِينِينَ : مُحَاسَبِينَ .

1. Narrated Abū Sa'īd bin Al-Mu'ālī: While I was praying in the Mosque, Allāh's Apostle ﷺ called me but I did not respond to him. Later I said, "O Allāh's Apostle! I was

١ - حدَّثَنَا مُسَدَّدٌ : حدَّثَنَا يَحيَى ، عَنْ شُعْبَةَ ، قالَ : حدَّثَنِى خُبَيْبُ بنُ عَبْدِ الرَّحْمٰنِ ، عَنْ حَفْصِ ابنِ عاصِمٍ ، عَنْ أبِى سَعِيدِ بنِ المُعَلَّى

(1) First Sūra in the Holy Qur'ān.

praying." He said, "Didn't Allāh say :—

'Give your response to Allāh (by obeying Him) and to His Apostle when he calls you.'" (8 : 24)

He then said to me, "I will teach you a Sūra which is the greatest Sūra 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 Sūra which is the greatest Sūra in the Qur'ān?'" He said, "Al-Ḥamdu-Lillāhi Rabbi-l-'Ālamīn (i. e. Praise be to Allāh, the Lord of the worlds) which is Al-Sab'a Al-Mathāni (i. e. seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me."

قالَ : كُنْتُ أُصَلِّى فى المَسْجِدِ فَدَعانى رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَلَمْ أُجِبْهُ : فَقُلْتُ : يا رَسُولَ اللهِ ، إنِّى كُنْتُ أُصَلِّى فَقالَ : أَلَمْ يَقُلِ اللهُ - اسْتَجِيبُوا لِلهِ وَلِلرَّسُولِ إذا دَعاكُمْ - ثُمَّ قالَ لى : لأُعَلِّمَنَّكَ سُورَةً هِىَ أَعْظَمُ السُّوَرِ فى القُرآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ المَسْجِدِ. ثُمَّ أَخَذَ بِيَدِى فَلَمَّا أَرادَ أَنْ يَخْرُجَ قُلْتُ لَهُ : أَلَمْ تَقُلْ لأُعَلِّمَنَّكَ سُورَةً هِىَ أَعْظَمُ سُورَةٍ فى القُرآنِ ؟ قالَ - الحَمْدُ لِلهِ رَبِّ العالَمِينَ - هِىَ السَّبْعُ المَثانى والقُرآنُ العَظِيمُ الَّذى أُوتِيتُهُ .

(2) CHAPTER. 'Not the path of those who earn Your Anger (such as the Jews and all those who act according to their ways), nor the path of those who went astray (such as the Christians and all those who act according to their ways).' (1 : 7)

بابُ غَيرِ المَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ .

2. Narrated Abū Huraira رضى الله عنه : Allāh's Apostle ﷺ said, "When the Imām says : 'Ghair-il-Maghḍūbi 'Alaihim Walaḍ-Ḍāllīn [i. e. not the path of those who earn Your Anger, nor the path of those who went astray (1 : 7)], then

٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخبرَنا مالكٌ ، عَنْ سُمَىٍّ ، عَنْ أَبى صالِحٍ ، عَنْ أَبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : إذا قالَ الإمامُ - غَيرِ المَغْضُوبِ عَلَيْهِمْ وَلا

you must say, 'Amīn', for if one's utterance of 'Amīn' coincides with that of the angels, then his past sins will be forgiven."

الضَّالِّيْنَ ـ فَقُولُوا ـ آمِينَ ـ فَمَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ .

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

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ ،

SŪRAT-AL-BAQARA (i.e. The cow). (2)

سورة البقرة

(3) CHAPTER. The Statement of Allāh ﷻ :—

'And He (i.e. Allāh) taught Adam the names (of all things)'
(2 : 31)

بَابُ قَوْلِ اللهِ تَعَالَى ـ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ـ .

3. Narrated Anas رضي الله عنه : 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

٣ ـ حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا هِشَامٌ : حَدَّثَنَا قَتَادَةُ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلم . وَقَالَ لِي خَلِيفَةُ : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ : حَدَّثَنَا سَعِيدٌ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ تَعَالَى عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلم قَالَ : يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو النَّاسِ ، خَلَقَكَ اللهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا

Noah, for he was the first Apostle, Allāh sent to the inhabitants of the earth.' They will go to him and Noah will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do what he had no knowledge of, then he will feel ashamed thereof and will say, 'Go to Khalīl (1) of Ar-Raḥmān (i. e. Abraham).' They will go to him and he will say, 'I am not fit for this undertaking. Go to Moses, the slave whom Allāh spoke to (directly) and gave the 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, and he will say, 'Go to Jesus, Allāh's Slave, His Apostle and Allāh's Word and a Spirit coming from Him. (2) Jesus 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 see my Lord, I will fall down in

مِنْ مَكَانِنَا هَذَا، فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحِي، ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللهُ إِلَى أَهْلِ الأَرْضِ فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحِي، فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمَنِ. فَيَأْتُونَهُ فَيَقُولُ لَسْتُ: هُنَاكُمْ، ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللهُ وَأَعْطَاهُ التَّوْرَاةَ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عِيسَى عَبْدَ اللهِ وَرَسُولَهُ وَكَلِمَةَ اللهِ وَرُوحَهُ، فَيَقُولُ لَسْتُ: هُنَاكُمْ، ائْتُوا مُحَمَّدًا صلى اللهُ عليه وسلَّم عَبْدًا غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. فَيَأْتُونِي فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدَعُنِي مَاشَاءَ اللهُ ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَهْ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يُعَلِّمُنِيهِ. ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ إِلَيْهِ فَإِذَا

(1) See the Glossary.

(2) This may be understood as the Spirit or Soul of Allāh, in fact, it is a soul created by Allāh, i. e. Jesus. It was His Word: 'Be,' and it was created like the creation of Adam. Please see the word 'Roūh-ullāh' in the glossary for further details.

prostration and He will let me remain in that state as long as He wishes and then I will be addressed, ' (O 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 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 let 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 ʿAbdullāh said : ' But those whom the Qur'ān has imprisoned in Hell,' refers to the Statement of Allāh ﷻ :—

'They will dwell therein forever.'
(16: 29)

رَأيْتُ رَبِّي مِثْلَهُ ثُمَّ أشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الجَنَّةَ . ثُمَّ أعُودُ الثَّالِثَةَ ، ثُمَّ أعُودُ الرَّابِعَةَ فَأقُولُ مَا بَقِيَ فِي النَّارِ إلاَّ مَنْ حَبَسَهُ القُرآنُ وَوَجَبَ عَلَيْهِ الخُلُودُ . قَالَ أبوعَبْدِ اللهِ : إلاَّ مَنْ حَبَسَهُ القُرآنُ : يَعْنِي قَوْلَ اللهِ تَعالَى ـ خالِدِينَ فِيهَا ـ

(4) CHAPTER. Mujāhid said, '' 'With their devils,' (2 : 14) means their companions, the hypocrites and the pagans.'' (Qur'ānic vocabulary not translated.)

بابٌ ـ قالَ مُجَاهِدٌ ـ إلَى شَيَاطِينِهِمْ ـ أصْحَابِهِمْ مِنَ المُنَافِقِينَ والمُشْرِكِينَ ـ مُحِيطٌ بالكَافِرِينَ ـ اللهُ جَامِعُهُمْ ـ صِبْغَةَ ـ دِينٌ ـ عَلَى الخَاشِعِينَ ـ عَلَى المُؤْمِنِينَ حَقًّا ، قالَ مُجَاهِدٌ : بِقُوَّةٍ يَعْمَلُ بِهِما

فيه . وَقالَ أبو العالِيَة ـ مَرَضٌ ـ شَكٌّ وَما خَلَفَها عِبْرَةٌ لِمَنْ بَقِيَ ـ لاشِيَةَ ـ لا بَياضَ وَقالَ غَيرُهُ ـ يَسُومُونَكُمْ ـ يُؤلُونَكُمْ . الوَلايَةُ : مَفْتُوحَةٌ مَصْدَرُ الوَلاءِ وهِيَ الرُّبوبِيَّةُ ، وَإذا كُسِرَتِ الوَاوُ فَهِيَ الإمارَةُ . وَقالَ بَعْضُهُمْ : الحُبُوبُ التي تُؤْكَلُ كُلُّها فُومٌ ، وَقالَ قَتادَةُ ـ فَباءُوا ـ فانْقَلَبُوا . وَقالَ غَيرُهُ ـ يَسْتَفْتِحُونَ ـ يَسْتَنْصِرُونَ ـ شَرَوْا ـ باعُوا ـ رَاعِنا ـ مِنَ الرُّعُونَةِ إذا أرادُوا أنْ يُحَمَّقُوا إنْسانا قالُوا رَاعِنا ـ لا تَجْزِي ـ لا تُغْنِي ـ خُطُواتِ ـ مِنَ الخَطْوِ والمعنى آثارُهُ . ـ ابْتَلى ـ اخْتُبِرَ .

باب قَوْلِهِ تَعالى ـ فَلا تَجْعَلُوا لِلّهِ أنْدادًا وأنْتُمْ تَعْلَمُونَ ـ .

(5) CHAPTER. The Statement of Allāh ﷻ :—

'Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped).' (2 : 22)

٤ ـ حدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ : حدَّثَنا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ أبي وَائِلٍ ، عَنْ عَمْرِو بنِ شُرَحْبِيلٍ ، عَنْ عَبْدِ اللهِ قالَ : سألْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم : أيُّ الذَّنْبِ أعْظَمُ عِنْدَ اللهِ ؟ قالَ : أنْ تَجْعَلَ لِلّهِ نِدًّا وَهُوَ خَلَقَكَ ، قُلْتُ : إنَّ ذَلِكَ لَعَظِيمٌ ، قُلْتُ :

4. Narrated ʿAbdullāh رضي الله عنه : I asked the Prophet ﷺ , "What is the greatest sin in the Sight of 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 should share your food with you." I asked, "What is next ?" He said, "To commit

illegal sexual intercourse with the wife of your neighbour.''

ثُمَّ أيٌّ ؟ قالَ : وأنْ تَقْتُلَ وَلَدَكَ تَخافُ أنْ يَطْعَمَ مَعَكَ ، قُلْتُ : ثُمَّ أيٌّ ؟ قالَ : أنْ تُزانِيَ حَلِيلَةَ جارِكَ .

(6) CHAPTER. ' And We caused the clouds to overshadow you and sent down to you Manna and Salwā (i.e. Quails)..... ....but they harmed their own souls.' (2 : 57)

Mujāhid said, '' Manna is a kind of sweet gum, and Salwā, a kind of bird (i. e. Quail)

باب ـ وظَلَّلْنا عَلَيْكُمُ الغَمامَ وأنْزَلْنا عَلَيْكُمُ المَنَّ والسَّلْوَى ـ إلى ـ يَظْلِمُونَ ـ . وقالَ مُجاهِدٌ : المَنُّ : صَمْغَةٌ . والسَّلْوَى : الطَّيْرُ .

5. Narrated Saʿīd bin Zaid ﷺ : Allāh's Apostle ﷺ said, '' The Kam'a (i.e. a kind of edible fungus) is like the Manna (in that it is obtained without effort) and its water is used as a medicine for eye trouble.''

٥ ـ حدَّثَنا أبو نُعَيْمٍ : حدَّثَنا سُفْيانُ : عَنْ عَبْدِ المَلِكِ ، عَنْ عَمْرِو ابنِ حُرَيْثٍ ، عَنْ سَعِيدِ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : الكَمْأةُ مِنَ المَنِّ وَماؤُها شِفاءٌ لِلْعَيْنِ .

(7) CHAPTER. ' And (remember) when We said : Enter this town, and eat bountifully therein wherever you wish.' (2 : 58)

باب ـ وإذْ قُلْنا ادْخُلُوا هٰذِهِ القَرْيَةَ فَكُلُوا مِنْها حَيْثُ شِئْتُمْ ـ الآيَةَ ـ رَغَدًا ـ واسِعًا كَثِيرًا .

6. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, '' It was to the children of Israel, ' Enter the gate (of the town), prostrate (in humility) and say :

٦ ـ حدَّثَنا مُحَمَّدٌ : حدَّثَنِي عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ ، عَنِ ابنِ المُبارَكِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامِ بنِ

Hittatun (i.e. repentance) i. e. O Allāh ! Forgive our sins.' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, ' Hittatun,' but added, ' A grain in a hair.' " (1)

مُنَبِّهٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ فَبَدَّلُوا وَقَالَ حِطَّةٌ : حَبَّةٌ فِي شَعْرَةٍ .

(8) CHAPTER. ' Whoever is an enemy to Gabriel...' (2 : 97)

ʿIkrima said, " (Each of the words) Jabrā and Mīka and Sarāf means ' slave ', and (the word) ʾĪl means Allāh ." (2)

بَابٌ - مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ - وَقَالَ عِكْرِمَةُ : جَبْرَ ، وَمِيكَ ، وَسَرَافَ : عَبْدٌ ، إِيلُ : اللهُ .

7. Narrated Anas ﷺ : ʿAbdullāh bin Salam heard the news of the arrival of Allāh's Apostle ﷺ (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet ﷺ and said, " I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portend of the Hour ? What is the first meal of the people of Paradise ? And what makes a baby looks like its father or mother ? " The Prophet ﷺ

٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُنِيرٍ : سَمِعَ عَبْدَ اللهِ بْنَ بَكْرٍ ، حَدَّثَنَا حُمَيْدٌ ، عَنْ أَنَسٍ قَالَ : سَمِعَ عَبْدُ اللهِ بْنُ سَلَامٍ بِقُدُومِ رَسُولِ اللهِ صلى الله عليه وسلم وَهُوَ فِي أَرْضٍ يَخْتَرِفُ ، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ : إِنِّي سَائِلُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ ، فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ ؟ وَمَا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ ؟ وَمَا يَنْزِعُ الْوَلَدَ

(1) They said so just to ridicule Allāh's Order as they were disobedient to Him.

(2) Thus Jibrāīl (i.e. Gabriel), Mikāʾīl (i.e. Michael) and Esrafīl (i.e. Sarāfīl) each means Allāh's Slave.

said, " Just now Gabriel had informed me about that." ʿAbdullāh said, " Gabriel?" The Prophet ﷺ said, "Yes." ʿAbdullāh said, " He, among the angels is the enemy of the Jews." On that the Prophet ﷺ recited this Holy Verse :—

' Whoever is an enemy to Gabriel (let him die in his fury !) for he has brought it (i.e. Qurʾān) down to your heart by Allāh's Will.' (2 : 97)

Then he added, " As for the first portend of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the caudite (i.e. extra) lobe of the fish liver. And if a man's discharge preceeded that of the woman, then the child resembles the father, and if the woman's discharge preceeded that of the man, then the child resembles the mother." On hearing that, ʿAbdullāh said, "I testify that None has the right to be worshipped but Allāh, and that you are Apostle of Allāh. O, Allāh's Apostle ; the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet ﷺ) and he asked them, " What is ʿAbdullāh's status amongst you ? " They replied, " He is the best amongst us and the son of the best amongst us, and he is our chief and the son of our chief." The Prophet ﷺ said, " What would you

إلى أبيه أو إلى أمه ؟ قال : أخبرني بهن جبريل آنفا ، قال : جبريل ؟ قال : نعم ، قال : ذاك عدو اليهود من الملائكة . فقرأ هذه الآية - من كان عدوا لجبريل فإنه نزله على قلبك - أما أول أشراط الساعة فنار تحشر الناس من المشرق إلى المغرب ، وأما أول طعام أهل الجنة فزيادة كبد الحوت ، وإذا سبق ماء الرجل ماء المرأة نزع الولد ، وإذا سبق ماء المرأة نزعت . قال : أشهد أن لا إله إلا الله ، وأشهد أنك رسول الله . يا رسول الله ، إن اليهود قوم بهت ، وإنهم إن يعلموا بإسلامي قبل أن تسألهم يبهتوني . فجاءت اليهود ، فقال النبي صلى الله عليه وسلم : أي رجل عبد الله فيكم ؟ قالوا : خيرنا وابن خيرنا ، وسيدنا وابن سيدنا . قال : أرأيتم إن أسلم عبد الله بن سلام ؟ فقالوا : أعاذه الله من ذلك . فخرج عبد الله فقال : أشهد أن لا إله إلا الله ، وأن محمدا رسول الله . فقالوا : شرنا وابن شرنا ، وانتقصوه . قال : فهذا الذي كنت أخاف يا رسول الله .

think if ʿAbdullāh bin Salām embraced Islam?" They replied, "May Allāh protect him for this!" Then ʿAbdullāh came out and said, "I testify that None has the right to be worshipped but Allāh and that Muḥammad ﷺ is Apostle of Allāh." The Jews then said, "ʿAbdullāh is the worst of us and the son of the worst of us," and disparaged him. On that ʿAbdullāh said, "O Allāh's Apostle! This is what I was afraid of!"

(9) CHAPTER. 'None of Our Revelations do We abrogate or cause to be forgotten but We substitute something better or similar.' (2 : 106)

بابُ قَوْلِهِ ـ ما نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا ـ .

8. Narrated Ibn ʿAbbās: ʿUmar رضي الله عنه said, "Our best Qurʾān reciter is Ubai and our best judge is ʿAlī; and in spite of this, we leave some of the statements of Ubai because Ubai says, 'I do not leave anything that I have heard from Allāh's Apostle ﷺ while Allāh تعالى said :—

'None of Our Revelations do We abrogate or cause to be forgotten but We substitute something better or similar.'" (2 : 106)

٨ ـ حدَّثَنا عَمْرُو بنُ عليٍّ : حدَّثَنا يَحْيَى : حدَّثَنا سُفْيانُ ، عَنْ حَبِيبٍ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ قالَ : قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ : أَقْرَؤُنا أُبَيٌّ ، وأَقْضَانا عَلِيٌّ . وإنَّا لَنَدَعُ مِنْ قَوْلِ أُبَيٍّ وذَاكَ أنَّ أُبَيًّا يَقُولُ : لا أَدَعُ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وقَدْ قالَ اللهُ تَعالى ـ ما نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِها ـ

(10) CHAPTER. 'They say: Allāh has begotten offspring.

Glory be to him...Nay,' (2 : 116)

بابٌ ـ وقالُوا اتَّخَذَ اللهُ وَلَدًا سُبْحانَهُ ـ .

9. Narrated Ibn ʿAbbās ﷺ : The Prophet ﷺ said, "Allāh said, 'The son of Adam disbelieves Me though he has no right to do so, and he abuses Me though he has no right to do so. As for disbelieving 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 offspring. No! Glorified be Me! I am far from taking a wife or offspring.'"

٩ ـ حدَّثنا أبو اليَمان : أخبرَنا شُعَيْبٌ ، عَنْ عَبْدِ اللهِ بنِ أبي حُسَيْنٍ : حدَّثَنا نافِعُ بنُ جُبَيْرٍ ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : قالَ اللهُ : كَذَّبَنِي ابنُ آدَمَ ولَمْ يَكُنْ لَهُ ذَلكَ ، وَشَتَمَنِي ولَمْ يَكُنْ لَهُ ذَلكَ . فأمّا تَكْذِيبُهُ إيّايَ فَزَعَمَ أنِّي لا أقْدِرُ أنْ أُعِيدَهُ كما كانَ . وأمّا شَتْمُهُ إيّايَ فَقَوْلُهُ لي وَلَدٌ فَسُبْحانِي أنْ أتَّخِذَ صاحِبَةً أوْ وَلَدًا .

(11) CHAPTER. 'Take you (people) the station of Abraham as a place of prayer.' (2 : 125)

باب ـ واتَّخِذُوا مِنْ مَقامِ إبْرَاهِيمَ مُصَلًّى ـ مَثابَةً : يَثُوبُونَ . يَرْجِعُونَ .

10. Narrated Anas: ʿUmar ﷺ said, "I agreed with Allāh in three things," or said, "My Lord agreed with me in three things. I said, 'O Allāh's Apostle! Would that you took the station of Abraham as a place of prayer.' I also said, 'O Allāh's Apostle! 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-Ḥijāb (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

١٠ ـ حدَّثَنا مُسَدَّدٌ : عَنْ يَحْيَى ابنِ سَعِيدٍ ، عَنْ حُمَيْدٍ ، عَنْ أنَسٍ قالَ : قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ : وَافَقْتُ اللهَ في ثَلاثٍ ، أوْ وَافَقَنِي رَبِّي في ثَلاثٍ . قُلْتُ : يا رَسُولَ اللهِ لَوِ اتَّخَذْتَ مِنْ مَقامِ إبْرَاهِيمَ مُصَلًّى ، وَقُلْتُ : يا رَسُولَ اللهِ يَدْخُلُ عَلَيْكَ البَرُّ والفاجِرُ فَلَوْ أمَرْتَ أُمَّهاتِ المُؤْمِنِينَ بالحِجابِ ، فأنْزَلَ اللهُ آيَةَ الحِجابِ . قالَ : وَبَلَغَنِي مُعاتَبَةُ النَّبِيِّ صلى اللهُ عليه وسلَّم بَعْضَ نِسائِهِ فَدَخَلْتُ عَلَيْهِنَّ قُلْتُ إنْ انْتَهَيْتُنَّ أوْ لَيُبَدِّلَنَّ

either stop (troubling the Prophet ﷺ) or else Allāh will give His Apostle ﷺ better wives than you.' When I came to one of his wives, she said to me, 'O ʿUmar! Does Allāh's Apostle 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) his Lord will give him instead of you, wives better than you who submit (to Allāh).....' (66:5)

اللهُ رَسُولَـهُ صلى اللهُ عليه وسلَّم خَيرًا مِنْكُنَّ حتَّى أتَيْتُ إحْدَى نِسائِه قالتْ : يا عُمَرُ ، أما فى رَسُول الله صلى اللهُ عليه وسلَّم مـا يَعِـظُ نِساءَهُ حتَّى تَعِظَهُنَّ أنْتَ ؟ فأنْزَلَ اللهُ - عَسَى رَبُّـهُ إنْ طَلَّقَكُنَّ أنْ يُبْدِلَـهُ أزْوَاجا خَيرًا مِنْكُنَّ مُسْلِمات - الآيَة . وَقالَ ابنُ أبي مَرْيَمَ : أخْبَرَنا يَحْيى بنُ أيُّوبَ : حدَّثَنِي حُمَيْدٌ : سَمِعْتُ أنَسا ، عَنْ عُمَرَ .

(12) CHAPTER. And (remember) when Abraham and Ishmael were raising the foundations of the House (saying):— Our Lord! Accept (this service) from us, verily! You are the All-Hearer, the All-Knower.' (2 : 127)

باب - وَإذْ يَرْفَعُ إبْرَاهِيمُ القَوَاعِدَ مِنَ البَيْتِ وَإسْماعِيلُ رَبَّنا تَقَبَّلْ مِنَّا إنَّكَ أنْتَ السَّمِيعُ العَلِيمُ - القَوَاعِدُ : أساسُهُ ، وَاحِدَتُها قاعِدَةٌ . والقَوَاعِدُ مِنَ النِّساءِ : وَاحِدُها قاعِدٌ .

11. Narrated ʿĀisha رضي الله عنها , the wife of the Prophet ﷺ : Allāh's Apostle ﷺ said, "Don't you see that when your people built the Kaʿba, they did not build it on all Abraham's foundations?" I said, "O Allāh's Apostle! Why don't you rebuild it on Abraham's foundations?" He said, "Were your people not so close to (the period of Heathenism, i.e. the period between their being Muslims

١١ - حدَّثَنا إسْماعِيلُ قالَ : حدَّثَنِي مالِكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ سالِمِ بنِ عَبْدِ اللهِ : أنَّ عَبْدَ اللهِ بنَ مُحَمَّدِ بنِ أبي بَكْرٍ أخْبَرَ عَبْدَ اللهِ بنَ عُمَرَ ، عَنْ عائِشَةَ رَضِيَ اللهُ تَعالى عَنْها زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّم أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ : ألَمْ تَرَيْ أنَّ قَوْمَكِ بَنَوُا الكَعْبَةَ

and being infidels), I would do so." The sub-narrator, ʿAbdullāh bin ʿUmar said, "ʿĀisha had surely heard Allāh's Apostle ﷺ saying that, for I do not think that Allāh's Apostle ﷺ left touching the two corners of the Kaʿba facing Al-Hijr except because the Kaʿba was not built on all Abraham's foundations."

وَاقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ ؟ فَقُلْتُ : يَا رَسُولَ اللهِ ، أَلاَ تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ ؟ قَالَ : لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ . فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ : لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللهِ صلى الله عليه وسلم مَا أُرَى رَسُولَ اللهِ صلى الله عليه وسلم تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلاَّ أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ .

(13) CHAPTER. 'Say (O Muslims): We believe in Allāh and what is revealed to us.....' (2:136)

بَاب ـ قُولُوا آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا ـ

12. Narrated Abū Huraira رضي الله عنه : The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allāh's Apostle ﷺ said, " Do not believe the people of the Scripture or disbelieve them, but say :—

'We believe in Allāh and what is revealed to us.' " (2:136)

١٢ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ : أَخْبَرَنَا عَلِيُّ ابْنُ الْمُبَارَكِ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : كَانَ أَهْلُ الْكِتَابِ يَقْرَءُونَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لأَهْلِ الإِسْلاَمِ . فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم : لاَ تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلاَ تُكَذِّبُوهُمْ ـ وَقُولُوا آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا ـ الآيَةَ .

(14) CHAPTER, The Statement of

بَاب قوله تعالى ـ سَيَقُولُ السُّفَهَاءُ

Allāh ﷻ :—

'The fools among the people will say :

What has turned them (i.e.Muslims) from their Qibla (i.e.Prayer Direction).' (2 : 142)

مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمْ - الآيَةَ .

13. Narrated Al-Barā' ﷺ : The Prophet ﷺ prayed facing Bait-ul-Maqdis (i.e.Jerusalem) for sixteen or seventeen months but he wished that his Qibla would be the Ka'ba. Once he offered 'Aṣr prayer (in his Mosque) and some people prayed with him. A man from among those who had prayed with him, went out and passed by some people offering prayer in another mosque, and they were in the state of bowing. He said, "I, swearing by Allāh, testify that I have prayed with the Prophet ﷺ facing Mecca." Hearing that, they turned their faces to the Ka'ba while they were still bowing. Some men had died before the Qibla was changed towards the Ka'ba. They had been killed and we did not know what to say about them (i. e. whether their prayers towards Jerusalem were accepted or not). So Allāh revealed:—

'And Allāh would never make your faith (i.e. prayer) to be lost (i. e. your prayers offered (towatds Jerusalem). Truly Allāh is Full of Pity, Most Merciful towards mankind.' (2:143)

١٣ - حدَّثَنَا أبو نُعَيْمٍ : سَمِعَ زُهَيْرًا ، عَنْ أبي إسحَاقَ ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم صَلَّى إلى بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أوْ سَبْعَةَ عَشَرَ شَهْرًا . وكانَ يُعْجِبُهُ أنْ تَكُونَ قِبْلَتُهُ قِبَلَ البَيْتِ ، وَإنَّهُ صَلَّى أوَّلَ صَلاةٍ صَلَّاهَا صَلاةَ العَصْرِ وَصَلَّى مَعَهُ قَوْمٌ فَخَرَجَ رَجُلٌ مِمَّنْ كانَ صَلَّى مَعَهُ فَمَرَّ عَلَى أهْلِ المَسْجِدِ وهُمْ رَاكِعُونَ ، قالَ : أشْهَدُ باللهِ لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم قِبَلَ مَكَّةَ فَدَارُوا كَمَا هُمْ قِبَلَ البَيْتِ وكانَ الَّذي ماتَ عَلَى القِبْلَةِ قَبْلَ أنْ تُحَوَّلَ قِبَلَ البَيْتِ رِجَالٌ قُتِلُوا لَمْ نَدْرِ مَا نَقُولُ فِيهِمْ . فَأنْزَلَ اللهُ - وَمَا كانَ اللهُ لِيُضِيعَ إيمَانَكُمْ إنَّ اللهَ بالنَّاسِ لَرَءُوفٌ رَحِيمٌ - .

(15) CHAPTER. The Statement of Allāh تعالى :—

'Thus We have made of you a just and the best nation that you may be witnesses over mankind, and the Apostle a witness over you.....' (2 : 143)

باب قوله تعالى - وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا -

14. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : Allāh's Apostle ﷺ said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, O my Lord!' Allāh will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allāh will say (to Noah), 'Who will bear witness in your favour?' He will say, 'Muḥammad and his followers. So they (i. e. Muslims) will certify that he conveyed the Message and the Apostle will be a witness over yourselves, and that is what is meant by the Statement of Allāh عز وجل :—

'Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle a witness over yourselves.' (2 : 143)

'Wasaṭ' means 'just'.

١٤ - حدثنا يوسف بن راشد : حدثنا جرير وأبو أسامة واللفظ لجرير، عن الأعمش، عن أبي صالح. وقال أبو أسامة : حدثنا أبو صالح، عن أبي سعيد الخدري قال : قال رسول الله صلى الله عليه وسلم : يدعى نوح يوم القيامة فيقول : لبيك وسعديك يا رب. فيقول : هل بلغت؟ فيقول : نعم، فيقال لأمته : هل بلغكم؟ فيقولون : ما أتانا من نذير، فيقول : من يشهد لك؟ فيقول : محمد وأمته، فتشهدون أنه قد بلغ - ويكون الرسول عليكم شهيدا - فذلك قوله عز وجل - وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا - والوسط : العدل.

(16) CHAPTER. The Statement of

باب قول الله تعالى - وما جعلنا

Allāh ﷻ : ' And We made the Prayer Direction towards Jerusalem which you used to face, only to test, those who followed the Apostle, from those who would turn on their heels.... ' (2 : 143)

القِبْلَةَ الَّتِى كُنْتَ عَلَيْهَا إِلاَّ لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ - الآيَةَ .

15. Narrated Ibn ᶜUmar ﷺ : While some people were offering Fajr prayer in the Quba mosque, some-one came and said, " Allāh has revealed to the Prophet ﷺ Qurānic instructions that you should face the Kaᶜba (while praying) so you too, should face it." Those people then turned towards the Kaᶜba.

١٥ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ سُفْيَانَ ، عَنْ عَبْدِ اللهِ بنِ دِينَارٍ ، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ تَعَالَى عَنْهُمَا : بَيْنَا النَّاسُ يُصَلُّونَ الصُّبْحَ فِى مَسْجِدِ قُبَاءٍ إِذْ جَاءَ جَاءٍ فَقَالَ : أُنْزِلَ اللهُ عَلَى النَّبِىِّ صلى اللهُ عليه وسلَّم قُرْآنًا أَنْ يَسْتَقْبِلَ الكَعْبَةَ فَاسْتَقْبِلُوهَا ، فَتَوَجَّهُوا إِلَى الكَعْبَةِ .

(17) CHAPTER. The Statement of Allāh ﷻ :—

' We see the turning of your face towards the Heaven.' (2 : 144)

بَابٌ - قَوْلُهُ تَعَالَى - قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِى السَّمَاءِ - الآيَةَ .

16. Narrated Anas ﷺ : None remains of those who prayed facing both Qiblas (that is, Jerusalem and Mecca) except myself.

١٦ - حَدَّثَنَا عَلِىُّ بنُ عَبْدِ اللهِ : حَدَّثَنَا مُعْتَمِرٌ ، عَنْ أَبِيهِ ، عَنْ أَنَسٍ رَضِىَ اللهُ تَعَالَى عَنْهُ قَالَ : لَمْ يَبْقَ مِمَّنْ صَلَّى القِبْلَتَيْنِ غَيْرِى .

(18) CHAPTER. ' And even if you

بَابٌ - وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا

were to bring to the people of the Scripture, all the signs (together) they would not follow your Qibla (i. e. Prayer-Direction).' (2 : 145)

الكِتابَ بكُلِّ آيَةٍ ما تَبِعُوا قِبْلَتَكَ - الآيَة .

17. Narrated Ibn ᶜUmar رضي الله عنهما : While some people were offering morning prayer at Quba, a man came to them and said, " A Qurʾānic Order has been revealed to Allāh's Apostle ﷺ tonight that he should face the Kaᶜba (in prayer), so you too should turn your faces towards it." At that moment their faces were towards Shaᵓm (i.e. Jerusalem) (and on hearing that) they turned towards the Kaᶜba.

١٧ - حدَّثَنا خالِدُ بنُ مَخْلَدٍ : حدَّثَنا سُفْيانُ قالَ : حدَّثَنِي عَبْدُ اللهِ ابنُ دِينارٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : بَيْنَما النّاسُ فِي الصُّبْحِ بِقُباءٍ جاءَهُمْ رَجُلٌ فَقالَ : إنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرآنٌ وَقَدْ أُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ ، ألا فاسْتَقْبِلُوها وكانَ وَجْهُ النّاسِ إلى الشّامِ فاسْتَدارُوا بِوُجُوهِهِمْ إلى الكَعْبَةِ .

(19) CHAPTER. ' Those to whom We gave the Scripture (i.e. Jews and Christians) recognise him (i.e. Muḥammad ﷺ) as they recognise their own sons.' (2 : 146)

بابٌ - الّذِينَ آتَيْناهُمُ الكِتابَ يَعْرِفونَهُ كَما يَعْرِفونَ أبْناءَهُمْ .

18. Narrated Ibn ᶜUmar رضي الله عنهما : While some people were offering Fajr prayer at Quba (mosque), some-one came to them and said, " Tonight some Qurʾānic Verses have been revealed to the Prophet ﷺ and he has been ordered to face the Kaᶜba (during prayers),

١٨ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ : حدَّثَنا مالِكٌ ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ ، عَنِ ابنِ عُمَرَ قالَ : بَيْنَا النّاسُ بِقُباءٍ فِي صَلاةِ الصُّبْحِ إذْ جاءَهُمْ آتٍ فَقالَ : إنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرآنٌ ، وَقَدْ أُمِرَ أنْ

so you too should turn your faces towards it." At that time their faces were towards Sha'm, so they turned towards the Ka'ba.

يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلُوها، وكانَتْ وُجُوهُهُمْ إلى الشّامِ فاسْتَدارُوا إلى الكَعْبَةِ .

(20) CHAPTER. 'For every nation (i.e. Jews and Christians etc.) there is a direction to which they face (in their prayers).....' (2:148)

بابٌ - ولِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيها - الآيَةَ .

19. Narrated Al-Barā' رضي الله عنه : We prayed along with the Prophet ﷺ facing Jerusalem for sixteen or seventeen months. Then Allāh ordered him to turn his face towards the Qibla (in Mecca) :—

'And from whence-so-ever you start forth (for prayers) turn your face in the direction of (the Sacred Mosque of Mecca) Al-Masjid-ul-Harām.....' (2:149)

١٩ - حدَّثَنا مُحَمَّدُ بنُ المُثَنّى قالَ : حدَّثَنا يَحْيى ، عَنْ سُفْيانَ : حدَّثَنِي أبُو إسحاقَ قالَ : سَمِعْتُ البَرَاءَ رَضِيَ اللهُ تَعالى عَنْهُ قالَ : صَلَّيْنا مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ أوْ سَبْعَةَ عَشَرَ شَهْرًا ، ثُمَّ صَرَفَهُ نَحْوَ القِبْلَةِ - وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ المَسْجِدِ الحَرامِ - الآيَةَ . شَطْرُهُ : تِلْقاؤُهُ .

20. Narrated Ibn 'Umar رضي الله عنهما : While some people were at Quba (offering) morning (prayer), a man came to them and said, "Last night Qurānic Verses have been revealed whereby the Prophet ﷺ has been ordered to face the Ka'ba, so you too should face it." So they, keeping their postures, turned

٢٠ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ : حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ قالَ : سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما يَقُولُ : بَيْنَما النّاسُ فِي الصُّبْحِ بِقُباءٍ إذْ جاءَهُمْ رَجُلٌ فَقالَ : أُنْزِلَ اللَّيْلَةَ قُرْآنٌ فأُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلُوها

towards the Kaʿba. Formerly the people were facing Shaʾm. (Allāh said) :—

'And from whence-so-ever you start forth (for prayers), turn your face in the direction of Al-Masjid-ul-Harām, and whence-so-ever you are, turn your face towards it.' (2 : 150)

فاسْتَدَارُوا كهَيْئَتِهِمْ فتَوَجَّهوا إلى الكَعْبَةِ وكانَ وَجْهُ النّاسِ إلى الشأمِ - وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ المَسْجِدِ الحَرَامِ وَحَيْثُما كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ..

21. Narrated Ibn ʿUmar ﷺ : While some people were offering Fajr prayer at Quba mosque, someone came to them and said, " Quranic literature has been revealed to Allāh's Apostle ﷺ tonight, and he has been ordered to face the Kaʿba, so you too, should turn your faces towards it. Their faces were then towards Shaʾm, so they turned towards the Qibla (i.e. Kaʿba).

٢١ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : عَنْ مالكٍ عَنْ عَبْدِ اللهِ بنِ دِينارٍ ، عَنِ ابنِ عُمَرَ قالَ : بَيْنَما النّاسُ فى صَلاةِ الصُّبْحِ بقُباءٍ إذْ جاءَهُمْ آتٍ فَقالَ : إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ وَقَدْ أُمِرَ أنْ يَسْتَقْبِلَ الكَعْبَةَ فاسْتَقْبِلوها وكانَتْ وُجُوهُهُمْ إلى الشّامِ ، فاسْتَدارُوا إلى القِبْلَةِ .

(21) CHAPTER. The Statement of Allāh ﷻ :—

'Verily, Ṣafā and Marwa (i. e. two mountains at Mecca) are among the Symbols of Allāh.' (2 : 158)

بابُ قَوْلِهِ تَعالى - إنَّ الصَّفا والمَرْوَةَ مِنْ شَعائِرِ اللهِ - شَعائِرُ : عَلاماتٌ ، وَاحِدَتُها شَعِيرَةٌ . وَقالَ ابنُ عَبّاسٍ : الصَّفْوانُ : الحَجَرُ ، وَيُقالُ الحِجارَةُ المُلْسُ التى لا تُنْبِتُ شَيْئًا والوَاحِدَةُ صَفْوانَةٌ بِمَعْنَى الصَّفا . والصَّفا لِلْجَمِيعِ .

22. Narrated Urwa : I said to

٢٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ :

ʿĀisha, 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, Ṣafā and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allāh.'

It is therefore, no sin for the one who performs the Ḥajj to the House (of Allāh) or performs the Umra, to ambulate (Tawaf) between them. In my opinion it is not sinful for one not to ambulate (Twaf) between them."

ʿĀisha said, "Your interpretation is wrong, for as you say, the Verse should have been: 'It is therefore no sin for the one (performing the Ḥajj or Umra) not to ambulate (Tawaf) between them.' This Verse was revealed in connection with the Anṣār who (during the Pre-Islamic Period) used to visit Manāt (i. e. an idol) after assuming their Iḥrām, and it was situated near Qudaid (i.e. a place at Mecca), and they used to regard it sinful to ambulate Ṣafā and Marwa (1) after embracing Islam. When Islam came, they asked Allāh's Apostle ﷺ about it, whereupon Allāh revealed :—

'Verily, Ṣafā and Marwa (i. e. two mountains at Mecca) are among the Symbols of Allāh. It

أخبرنا مالك، عن هشام بن عروة، عن أبيه أنه قال: قلت لعائشة زوج النبي صلى الله عليه وسلم وأنا يومئذ حديث السن: أرأيت قول الله تبارك وتعالى - إن الصفا والمروة من شعائر الله فمن حج البيت أو اعتمر فلا جناح عليه أن يطوف بهما - فما أرى على أحد شيئا أن لا يطوف بهما، فقالت عائشة: كلا لو كانت كما تقول كانت فلا جناح عليه أن لا يطوف بهما، إنما أنزلت هذه الآية في الأنصار كانوا يهلون لمناة وكانت مناة حذو قديد، وكانوا يتحرجون أن يطوفوا بين الصفا والمروة. فلما جاء الإسلام سألوا رسول الله صلى الله عليه وسلم عن ذلك فأنزل الله - إن الصفا والمروة من شعائر الله فمن حج البيت أو اعتمر فلا جناح عليه أن يطوف بهما -.

(1) Because on Ṣafā and Marwa there were placed two idols belonging to other nations.

is therefore no sin for the one who performs the Ḥajj of the House (of Allāh) or performs the Umra, to ambulate (Tawaf) between them.' "

23. Narrated ʿĀṣim bin Sulaimān: I asked Anas bin Malīk about Ṣafā and Marwa. Anas replied, "We used to consider (i.e. going around) them a custom of the Pre-Islamic Ignorant Period, so when Islam came, we gave up going around them. Then Allāh revealed :—

'Verily, Ṣafā and Marwa (i. e. two mountains at Mecca) are among the Symbols of Allāh. It is therefore no sin for the one who performs the Ḥajj of the House (of Allāh) or performs the Umra to ambulate (Tawaf) between them.' "
(2 : 158)

٢٣ ـ حدَّثنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثنا سُفْيانُ ، عَنْ عاصِمِ بنِ سُلَيْمانَ قالَ : سألْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ الصَّفا والمَرْوَةِ ، فَقالَ : كُنَّا نَرَى أنَّهُما مِنْ أمْرِ الجاهِلِيَّةِ فَلَمَّا كانَ الإسْلامُ أمْسَكْنا عَنْهُما فأنْزَلَ اللهُ تَعالى ـ إنَّ الصَّفا والمَرْوَةَ مِنْ شَعائِرِ اللهِ فَمَنْ حَجَّ البَيْتَ أوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ ـ .

(22) CHAPTER. The Statement of Allāh ﷻ :—

'Yet of mankind are some who take (for worship), others besides Allāh as rivals (to Allāh); they love them as they love Allāh.' (2 : 165)

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

بابُ قَوْلِهِ تَعالى ـ وَمِنَ النّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللهِ أنْدادًا يُحِبُّونَهُمْ كَحُبِّ اللهِ ـ يَعْنِي أضْدادًا ، واحِدُها نِدٌّ .

24. Narrated ʿAbdullāh رضي الله عنه : The Prophet ﷺ said one statement and

٢٤ ـ حدَّثنا عَبْدانُ : عَنْ أبي حَمْزَةَ ، عَنِ الأعْمَشِ ، عَنْ شَقِيقٍ ،

I said another. The Prophet ﷺ said, "Whoever dies while still worshipping anything besides Allāh as equal with Allāh, will enter Hell (Fire)." And I said, "Whoever dies without worshipping anything (set) as a rival to Allāh, will enter Paradise."

عَنْ عَبْدِ اللهِ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ كَلِمَةً وَقُلْتُ أُخْرَى ، قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : مَنْ ماتَ وَهُوَ يَدْعُو مِنْ دُونِ اللهِ نِدًّا دَخَلَ النَّارَ ، وَقُلْتُ أنا : مَنْ ماتَ وَهُوَ لا يَدْعُو للهِ نِدًّا دَخَلَ الجَنَّةَ .

(23) CHAPTER. 'O you who believe! The law of Al-Qiṣās (i.e. equality in punishment) is prescribed to you ..' (2 : 178)

بابٌ - يا أيُّها الَّذينَ آمَنُوا كُتِبَ عَلَيْكُمُ القِصاصُ - الآيَةَ . عُفِيَ : تُرِكَ .

25. Narrated Ibn ʿAbbās رضي الله عنهما : The law of Qiṣās (i.e. equality in punishment) was prescribed for the children of Israel, but the Diya [i.e. blood money (was not)]. So Allāh said to this Nation (i.e. Muslims) :—

'O you who believe! The law of Al-Qiṣās (i.e. 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 relatives (or one of them) of the killed (person) forgave their brother (i.e. the killer) something of Qiṣās (i.e. the acceptance of blood-money in the case of intentional murder)—— then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay

٢٥ - حدَّثَنا الحُمَيْدِيُّ : حدَّثَنا سُفْيانُ : حدَّثَنا عَمْرٌو قالَ : سَمِعْتُ مُجاهِدًا قالَ : سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنهما يَقُولُ : كانَ فى بَنِى إسْرائيلَ القِصاصُ وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ فَقالَ اللهُ تَعالى لِهٰذِهِ الأُمَّةِ - كُتِبَ عَلَيْكُمُ القِصاصُ فى القَتْلَى الحُرُّ بالحُرِّ والعَبْدُ بالعَبْدِ والأُنْثَى بالأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أخِيهِ شَيْءٌ - فالعَفْوُ أنْ يَقْبَلَ الدِّيَةَ فى العَمْدِ - فاتِّباعٌ بالمَعْرُوفِ وأداءٌ إلَيْهِ بإحْسانٍ - يَتَّبِعُ بالمَعْرُوفِ وَيُؤَدِّى بإحْسانٍ - ذٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ - مِمَّا كُتِبَ عَلَى مَنْ كانَ قَبْلَكُمْ - فَمَنِ اعْتَدَى بَعْدَ ذٰلِكَ فَلَهُ عَذابٌ أليمٌ - قَتَلَ بَعْدَ قَبُولِ الدِّيَةِ .

with handsome gratitude. This is a Concession and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you) .

' After this, whoever exceed the limits of this (i.e. whoever commits murder after accepting the blood money) shall receive the painful torment.' (2 : 178)

26. Narrated Anas ﷺ : The Prophet ﷺ said, "The prescribed Law of Allāh is the equality in punishment (i.e. Al-Qiṣās)." (In cases of murders, etc.)

٢٦ ـ حدَّثنا مُحمَّد بن عبد الله الأنصاريُّ : حدَّثنا حُمَيْدٌ أنَّ أنسا حدَّثهُمْ عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : كِتابُ اللهِ : القِصاصُ .

27. Narrated Anas that his aunt, Ar-Rubaiᶜ broke an incisor 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 Apostle ﷺ and refused everything except Al-Qiṣās (i.e. equality in punishment). So Allāh's Apostle ﷺ passed the judgement of Al-Qiṣās (i. e. equality of punishment). Anas bin Al-Naḍr said, " O Allāh's Apostle ! Will the incisor of Ar-Rubaiᶜ be broken ? No, by Him Who sent you with the Truth, her incisor will not be broken." Allāh's Apostle ﷺ said, " O Anas ! The prescribed law of Allāh is equality in

٢٧ ـ حدَّثني عبدُ اللهِ بنُ مُنيرٍ : سَمِعَ عبدَ اللهِ بنَ بَكْرٍ السَّهْمِيَّ : حدَّثنا حُمَيْدٌ ، عَنْ أنسٍ : أنَّ الرُّبَيِّعَ عَمَّتَهُ كَسَرَتْ ثَنِيَّةَ جارِيَةٍ فطَلَبُوا إليْها العَفْوَ فأبَوْا ، فعَرَضوا الأرْشَ فأبَوْا ، فأتَوْا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ و أبَوْا إلاَّ القِصاصَ ، فأمَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بالقِصاصِ ، فقالَ أنَسُ بن النَّضْرِ : يا رَسُولَ اللهِ ، أتُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ ؟ لا وَالَّذي بَعَثَكَ بالحَقِّ لا تُكْسَرُ ثَنِيَّتُها ، فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يا أنَسُ ، كِتابُ اللهِ القِصاصُ ، فرَضِيَ القَوْمُ فعَفَوْا ،

فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلّمَ ، إنَّ مِنْ عِبادِ اللهِ مَنْ لَوْ أقْسَمَ عَلَى اللهِ لأبَرَّهُ .

punishment (i.e. Al-Qiṣās).'' Thereupon those people became satisfied and forgave her. Then Allāh's Apostle ﷺ said, ''Among Allāh's Worshippers there are some who, if they took Allāh's Oath (for something), Allāh fulfils their oaths.''

باب ـ يا أيُّهاالَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لعلَّكُمْ تَتَّقُونَ ـ .

(24) CHAPTER. 'O you who believe! Fasting is prescribed for you as it was prescribed for those before you that you may be righteous.' (2 : 183)

٢٨ ـ حدَّثَنَا مُسَدَّدٌ : حدَّثَنَا يَحْيَى ، عَنْ عُبَيْدِ اللهِ قالَ : أخْبَرَنِي نافِعٌ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : كانَ عاشُورَاءُ يَصُومُهُ أهْلُ الجاهِلِيَّةِ ، فَلَمَّا نَزَلَ رَمَضَانُ قالَ : مَنْ شاءَ صَامَهُ وَمَنْ لَمْ يَشَأْ لَمْ يَصُمْهُ .

28. Narrated Ibn ʿUmar رضي الله عنهما : Fasting was observed on the day of ʿĀshūrā' (i.e. 10th of Muḥarram) by the people of the Pre-Islamic Period. But when (the order of compulsory fasting in) the month of Ramaḍān was revealed, the Prophet ﷺ said, '' It is up to one to fast on it (i. e. day of ʿĀshūrā') or not.''

٢٩ ـ حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنَا ابنُ عُيَيْنَةَ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عائشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ : كانَ عاشُورَاءُ يُصَامُ قَبْلَ رَمَضَانَ فَلَمَّا نَزَلَ رَمَضانُ مَنْ شاءَ صَامَ وَمَنْ شاءَ أفْطَرَ .

29. Narrated ʿĀisha رضي الله عنها : The people used to fast on the day of ʿĀshūrā' before fasting in Ramaḍān was prescribed, but when (the order of compulsory fasting in) Ramaḍān was revealed, it was up to one to fast on it (i. e. ʿĀshūrā') or not.

٣٠ ـ حدَّثَنِي مَحْمُودٌ : أخْبَرَنَا

30. Narrated ʿAbdullāh 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, fasting (on 'Āshūrā') was given up, so come and eat."

عُبَيْدُ اللهِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللهِ قَالَ: دَخَلَ عَلَيْهِ الأَشْعَثُ وَهُوَ يَطْعَمُ فَقَالَ: اليَوْمُ عَاشُورَاءُ، فَقَالَ: كَانَ يُصَامُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ تُرِكَ فَادْنُ فَكُلْ.

31. Narrated 'Āisha رضي الله عنها: During the Pre-Islamic Ignorant Period, the Quraish used to observe fasting on the day of 'Āshūrā', and the Prophet ﷺ himself used to observe fasting on it too. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it. When (the order of 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 fast on it, did not fast.

٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ يَوْمُ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الجَاهِلِيَّةِ وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَصُومُهُ فَلَمَّا قَدِمَ المَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا نَزَلَ رَمَضَانُ كَانَ رَمَضَانُ الفَرِيضَةَ وَتُرِكَ عَاشُورَاءُ فَكَانَ مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ لَمْ يَصُمْهُ.

(25) CHAPTER. The Statement of Allāh تعالى :—

'(Fasting) for a fixed number of days;
But if any of you is ill, or on a journey,
the prescribed number (should be made up)
from other days. And as for those

بَابُ قَوْلِهِ تَعَالَى - أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ، وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ - وَقَالَ عَطَاءٌ: يُفْطِرُ مِنَ المَرَضِ كُلِّهِ

who can fast they had a choice, either fast or feed a poor 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 you only knew.' (2 : 184)

(Note : The order of this Verse has been abrogated by the next Verse (i. e. 2 : 185).

ʿAṭāʾ said, "One may stop fasting if one is suffering from any kind of disease, as Allāh ﷻ says."

Concerning nursing or pregnant women, Al-Ḥasan and Ibrāhīm said, "If they are afraid of harming themselves or their babies, they can give up fasting for the time being and make up for the missed fasts later on. If an old man has no strength to 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."

كَمَا قَالَ اللهُ تَعَالَى . وَقَالَ الْحَسَنُ وَإِبْرَاهِيمُ فِى الْمُرْضِعِ وَالْحَامِلِ : إِذَا خَافَتَا عَلَى أَنْفُسِهِمَا أَوْ وَلَدِهِمَا تُفْطِرَانِ ثُمَّ تَقْضِيَانِ . وَأَمَّا الشَّيْخُ الْكَبِيرُ إِذَا لَمْ يُطِقِ الصِّيَامَ فَقَدْ أَطْعَمَ أَنَسُ بْنُ مَالِكٍ بَعْدَ مَا كَبِرَ عَامًا أَوْ عَامَيْنِ ، كُلَّ يَوْمٍ مِسْكِينًا خُبْزًا وَلَحْمًا وَأَفْطَرَ ، قِرَاءَةُ الْعَامَّةِ : يُطِيقُونَهُ وَهُوَ أَكْثَرُ .

32. Narrated ʿAṭāʾ that he heard Ibn ʿAbbās ﷺ reciting the Divine Verse :—

'And for those who can do it and did not fast, is a ransom, the feeding of a poor person.'

Ibn ʿAbbās ﷺ said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength

٣٢ - حَدَّثَنِى إِسْحَاقُ : أَخْبَرَنَا رَوْحٌ : حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ : حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ ، عَنْ عَطَاءٍ : سَمِعَ ابْنَ عَبَّاسٍ يَقْرَأُ - وَعَلَى الَّذِينَ يُطَوَّقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ - قَالَ ابْنُ عَبَّاسٍ : لَيْسَتْ بِمَنْسُوخَةٍ ، هُوَ

to fast, so they should feed one poor person for each day of fasting (instead of fasting).''

الشَّيْخُ الكَبيرُ و المَرأةُ الكَبيرَةُ لا يَسْتَطيعانِ أنْ يَصُوما فَلْيُطْعِمانِ مَكانَ كُلِّ يَوْمٍ مِسْكينا .

(26) CHAPTER. 'So whoever of you is present (at his home), then he should fast the month.' (2 : 185)

بابٌ ـ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ـ

33. Narrated Nāfiʿ: Ibn ʿUmar recited :—

'A ransom, the feeding of a poor person,'

and added. "This Verse is abrogated."

٣٣ ـ حدَّثَنا عَيّاشُ بنُ الوَليدِ : حدَّثَنا عَبْدُ الأعْلَى : حدَّثَنا عُبَيْدُ اللهِ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أنَّهُ قَرأ ـ فِدْيَةٌ طَعامُ مَساكينَ ـ قالَ : هِيَ مَنْسوخَةٌ .

34. Narrated Salama : When the Divine Revelation :—

'For those who can do it and did not fast, is a ransom, the feeding of a poor person,'

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.

٣٤ـ حدَّثَنا قُتَيْبَةُ : حدَّثَنا بَكْرُ ابنُ مُضَرَ ، عَنْ عَمْرِو بنِ الحارِثِ ، عَنْ بُكَيْرِ بنِ عَبْدِ اللهِ ، عَنْ يَزيدَ مَوْلَى سَلَمَةَ بنِ الأكْوَعِ ، عَنْ سَلَمَةَ قالَ : لَمّا نَزَلَتْ ـ وَعَلَى الَّذينَ يُطيقُونَهُ فِدْيَةٌ طَعامُ مِسْكينٍ ـ كانَ مَنْ أرادَ أنْ يُفْطِرَ وَيَفْتَدِي حَتَّى نَزَلَتِ الآيَةُ الَّتي بَعْدَها فَنَسَخَتْها . قالَ أبُو عَبْدِ اللهِ : ماتَ بُكَيْرٌ قَبْلَ يَزيدَ .

(27) CHAPTER. 'The approach to your wives is permitted to you at the night of the fasts.....and seek that which

بابٌ ـ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيامِ الرَّفَثُ إلى نِسائِكُمْ ـ إلى قَوْلِهِ ـ وَابْتَغُوا ما كَتَبَ اللهُ لَكُمْ ـ .

Allah has ordained for you (i. e. offspring).' (2 : 187)

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

'Allāh is aware that you were deceiving yourselves but He accepted your repentance and forgave you .....' (2 : 187)

٣٥ ـ حدَّثنا عُبَيْدُ اللهِ ، عَنْ إسْرَائِيلَ ، عَنْ أبي إسحَاقَ ، عَنِ البَرَاءِ. وَحدَّثنا أحمَدُ بنُ عُثمانَ : حدَّثنا شُرَيْحُ بنُ مَسْلَمَةَ قالَ : حدَّثنا إبْرَاهِيمُ ابنُ يُوسُفَ ، عَنْ أبيهِ ، عَنْ أبي إسحَاقَ قالَ : سَمِعْتُ البَرَاءَ رَضِيَ اللهُ تَعالى عَنْهُ : لَمَّا نَزَلَ صَوْمُ رَمَضَانَ كانُوا لا يَقْرَبُونَ النِّساءَ رَمَضَانَ كُلَّهُ وكانَ رِجالٌ يَخُونُونَ أنْفُسَهُمْ ، فأنْزَلَ اللهُ تَعالى ـ عَلِمَ اللهُ أنَّكمْ كُنْتُمْ تَخْتانُونَ أنْفُسَكُمْ فتابَ عَلَيْكمْ ـ الآيَةَ .

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

بابٌ ـ وكُلُوا وَاشْرَبُوا حتَّى يَتَبَيَّنَ لَكمُ الخَيْطُ الأبْيَضُ مِنَ الخَيْطِ الأسْوَدِ مِنَ الفَجْرِ ـ الآيَةَ .
العاكِفُ : المُقِيمُ .

36. 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 Apostle! I put (a white thread and a black thread) underneath my pillow." The Prophet ﷺ

٣٦ ـ حدَّثنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا أبو عَوَانَةَ ، عَنْ حُصَيْنٍ ، عَنِ الشَّعْبِيِّ ، عَنْ عَدِيٍّ قالَ : أخَذَ عَدِيٌّ عِقالاً أبْيَضَ وَعِقالاً أسْوَدَ ، حتَّى كانَ بَعْضُ اللَّيْلِ نَظَرَ فَلَمْ يَسْتَبِينا فَلَمَّا أصْبَحَ قالَ : يا رَسُولَ اللهِ ، جَعَلْتُ

said, " Then your pillow is too wide if the white thread (of dawn) and the black thread (of the night) are underneath your pillow ! " (1)

تَحْتَ وِسادِي، قالَ إنَّ وِسادَكَ إذًا لَعَرِيضٌ أن كانَ الخَيْطُ الأبْيَضُ والأسْوَدُ تَحْتَ وِسادَتِكَ .

37. Narrated 'Adī bin Ḥātim رضي الله عنه : I said, "O Allāh's Apostle ! What is the meaning of the white thread distinct from the black thread ? Are these two threads?" He said, " You are not intelligent if you watch the two threads." He then added, " No, it is the darkness of the night and the whiteness of the day."

٣٧ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ : قُلْتُ : يا رَسُولَ اللهِ ، ما الخَيْطُ الأبْيَضُ مِنَ الخَيْطِ الأسْوَدِ ؟ أهُما الخَيْطانِ ؟ قالَ : إنَّكَ لَعَرِيضُ القَفا إنْ أبْصَرْتَ الخَيْطَيْنِ . ثُمَّ قال : لا ، بَلْ هُوَ سَوادُ اللَّيْلِ وَبَياضُ النَّهارِ .

38. 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 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

٣٨ ـ حدَّثَنا ابنُ أبي مَرْيَمَ : حدَّثَنا أبو غَسّانَ مُحَمَّدُ بنُ مُطَرِّفٍ : حدَّثَنا أبو حازِمٍ ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ : أُنْزِلَتْ ـ وكُلُوا وَاشْرَبُوا حتَّى يَتَبَيَّنَ لَكُمُ الخَيْطُ الأبْيَضُ مِنَ الخَيْطِ الأسْوَدِ ـ ولَمْ يُنْزَلْ ـ مِنَ الفَجْرِ ـ وكانَ رِجالٌ إذا أرادُوا الصَّوْمَ رَبَطَ أحَدُهُمْ رِجْلَيْهِ الخَيْطَ الأبْيَضَ والخَيْطَ الأسْوَدَ وَلا يَزالُ يأكُلُ حتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُما . فأنْزَلَ اللهُ بَعْدُ ـ

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

that that meant the night and the day.

مِنَ الفَجْرِ ـ فَعَلِمُوا أنَّما يَعْنِي اللَّيْلَ مِنَ النَّهارِ .

(29) CHAPTER. 'And it is not righteousness that you enter the houses from the back, but the righteous man is he who obeys Allāh's Orders, so enter houses through their doors.' (2 : 189)

باب ـ ولَيْسَ البِرُّ بأنْ تَأتُوا البُيُوتَ مِنْ ظُهُورِها ولَكِنَّ البِرَّ مَنِ اتَّقَى ـ الآيَةَ .

39. Narrated Al-Barā' ﷺ : In the Pre-Islamic Period, when the people assumed Iḥrām, they would enter their houses from the back. So Allāh revealed :—

'And it is not righteousness that you enter houses from the back, but the righteous man is he who obeys Allāh's Orders, so enter houses through their doors.' (2 : 189)

٣٩ ـ حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى : عَنْ إسْرَائِيلَ ، عَنْ أبِي إسحَاقَ ، عَنِ البَرَاءِ قَالَ : كانُوا إذَا أحْرَمُوا فِي الجاهِلِيَّةِ أتَوُا البَيْتَ مِنْ ظَهْرِهِ ، فأنْزَلَ اللهُ ـ وَلَيْسَ البِرُّ بأنْ تَأتُوا البُيُوتَ مِنْ ظُهُورِها ولَكِنَّ البِرَّ مَنِ اتَّقَى وأتُوا البُيُوتَ مِنْ أبْوَابِها ـ

(30) CHAPTER. Allāh's Statement:— 'And fight them until there is no more affliction (i. e. no more worshipping of others along with Allāh) and (all and every kind of) the worship is for Allāh (Alone), but if they cease, then let there be no transgression except against wrong-doers.' (2 : 193)

باب قَوْلِهِ ـ وَقاتِلُوهُمْ حتَّى لا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلهِ فإنِ انْتَهَوْا فَلا عُدْوَانَ إلاَّ عَلَى الظَّالِمِينَ ـ .

40. Narrated Nāfiᶜ: During the affliction of Ibn Az-Zubair, two men came to Ibn ᶜUmar and said, " The

٤٠ ـ حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا عَبْدُ الوَهَّابِ : حدَّثَنا عُبَيْدُ اللهِ ،

people are lost, and you are the son of ᶜUmar, 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 affliction?'" He said, "We fought until there was no affliction and the worship is for Allāh (Alone) while you want to fight until there is affliction and until the worship becomes for other than Allāh."

Narrated Nāfiᶜ (through another group of sub-narrators): A man came to Ibn ᶜUmar and said, "O Abū Abdur-Raḥmān! What made you perform Ḥajj 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 ᶜUmar replied, "O the son of my brother! Islam is founded on five principles, i. e. belief in Allāh and His Apostle ﷺ, the five compulsory prayers, the fasting of the month of Ramaḍān, the payment of Zakāt, and the Ḥajj to the House (of Allāh)." The man said, "O Abū Abdur-Raḥmān! Won't you listen to what Allāh has mentioned in His Book :—

'If two groups of believers fight each other, then make peace between them, but if one of them transgresses beyond bounds against the other, then you all fight

عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أتاهُ رَجُلانِ فى فِتْنَةِ ابنِ الزُّبَيرِ فَقالا : إنَّ النّاسَ قَدْ ضُيِّعُوا و أنْتَ ابنُ عُمَرَ وَصاحِبُ النَّبِيِّ صلى اللهُ عليه وسلَّم فَمَا يَمْنَعُكَ أنْ تَخْرُجَ ؟ فَقالَ : يَمْنَعُنِى أنَّ اللهَ حَرَّمَ دَمَ أخى ، قالا : ألَمْ يَقُلِ اللهُ ـ وَقاتِلوهُمْ حتّى لا تَكُونَ فِتْنَةٌ ـ فَقالَ : قاتَلْنا حتّى لَمْ تَكُنْ فِتْنَةٌ وكانَ الدِّينُ لِلهِ ، وأنْتُمْ تُرِيدُونَ أنْ تُقاتِلوا حتّى تَكونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِغَيرِ اللهِ . وَزادَ عُثمانُ بنُ صالِحٍ ، عَنِ ابنِ وَهْبٍ قالَ : أخْبَرَنِى فُلانٌ وَحَيْوَةُ بنُ شُرَيْحٍ ، عَنْ بَكْرِ ابنِ عَمْرٍو المَعافِرِىِّ : أنَّ بُكَيرَ بنَ عَبْدِ اللهِ حَدَّثَهُ عَنْ نافِعٍ : أنَّ رَجُلاً أتَى ابنَ عُمَرَ فَقالَ : يا أبا عَبْدِ الرَّحْمَنِ ، ما حَمَلَكَ عَلَى أنْ تَحُجَّ عاما وَتَعْتَمِرَ عاما وَتَترُكَ الجِهادَ فى سَبِيلِ اللهِ عزَّ وجَلَّ وَقَدْ عَلِمْتَ ما رَغَّبَ اللهُ فيهِ ؟ قالَ : يا ابنَ أخى ، بُنِىَ الإسْلامُ عَلَى خَمْسٍ : إيمانٍ باللهِ ورَسُولِهِ ، والصَّلاةِ الخَمْسِ ، وَصِيامِ رَمَضانَ ، وأداءِ الزَّكاةِ ، وَحَجِّ البَيْتِ . قالَ : يا أبا عَبْدِ الرَّحْمَنِ ، ألا تَسْمَعُ ما ذَكَرَ اللهُ فى كِتابِهِ ـ وَإنْ طائِفَتانِ مِنَ المُؤْمِنِينَ اقْتَتَلُوا فأصْلِحُوا بَيْنَهُما فَإنْ بَغَتْ إحْدَاهُما عَلَى الأُخْرَى فَقاتِلوا التى تَبْغِى حتّى تَفِىءَ

against the one that transgresses,' (49 : 9)

and :—

' And fight them till there is no more affliction (i. e. no more worshipping of others along with Allāh).' '' Ibn ʿUmar said, '' We did it during the lifetime of Allāh's Apostle ﷺ when Islam 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 afflictions or oppressions.'' The man said, '' What is your opinion about ʿUthmān and ʿAlī ? '' Ibn ʿUmar said, '' As for ʿUthmān, it seems that Allāh has forgiven him, but you people dislike that he should be forgiven. And as for ʿAlī, he is the cousin of Allāh's Apostle ﷺ and his son-in-law.'' Then he pointed with his hand and said, '' That is his house which you see.'' (1)

إلى أمْرِ اللهِ ـ قاتِلُوهُمْ حتّى لا تَكُونَ فِتْنَةٌ ـ قالَ : فَعَمِلْنا عَلى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلّم وكانَ الإسْلامُ قَلِيلا ، فَكانَ الرَّجُلُ يُفْتَنُ فى دينِهِ إمّا قَتَلُوه وإمّا يُعَذِّبوهُ حتّى كَثُرَ الإسْلامُ فَلَمْ تَكُنْ فِتْنَةٌ ، قالَ : فَمَا قَوْلُكَ فى عَلِىٍّ وعُثْمانَ ؟ قالَ : أمّا عُثْمانُ فَكانَ اللهُ عَفَا عَنْهُ ، وأمّا أنْتُمْ فَكَرِهْتُمْ أنْ يَعْفُوَ عَنْه . وأمّا عَلِىٌّ فابنُ عَمِّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلّم وَخَتَنُهُ ، وأشارَ بيَدِهِ فَقال: هٰذَا بَيْتُهُ حَيْثُ تَرَوْنَ .

(31) CHAPTER. Allāh's Statement:— ' And spend of your wealth in the Cause of Allāh, and do not throw yourselves in destruction (by not spending for Jihād), but do good, for Allāh loves the good-doers.' (2 : 195)

بابُ قَولِهِ ـ وأنْفِقُوا فى سَبِيلِ اللهِ وَلا تُلْقُوا بأيْدِيكُمْ إلى التَّهْلُكَةِ وأحْسِنُوا إنَّ اللهَ يُحِبُّ المُحْسِنِينَ - التَّهْلُكَةُ وَالهَلاكُ وَاحِدٌ .

41. Narrated Abū Wāʾil : Hudhaifa

٤١ ـ حدّثَنِى إسحَاقُ : حدّثَنا

(1) i. e. Among the houses of the Prophet ﷺ .

said, " The Verse :—

' And spend of your wealth in the Cause of Allāh and do not throw yourselves in destruction,' (2 : 195) was revealed concerning spending in Allāh's Cause (i.e. Jihād)." (1)

النَّضْرُ : حدَّثَنا شُعْبَةُ ، عَنْ سُلَيْمانَ قالَ : سَمِعْتُ أبا وَائِلٍ عَنْ حُذَيْفَةَ ـ وأنْفِقُوا فى سَبِيلِ اللهِ وَلا تُلْقُوا بأيْدِيكُمْ إلى التَّهْلُكَةِ ـ قالَ : نَزَلَتْ فى النَّفَقَةِ .

(32) CHAPTER. The Statement of Allāh ﷻ :—

' And if any of you is ill, or has an ailment in his scalp...' (2 : 196)

باب قَولِه تَعالى ـ فمَنْ كانَ مِنْكُمْ مَرِيضًا أوْ بِهِ أذًى مِنْ رَأسِهِ ـ .

42. Narrated ᶜAbdullāh bin Maᶜqal : I sat with Kaᶜb bin ᶜUjra in this mosque, i. e. Kufa Mosque, and asked him about the meaning of :—

'The payment of ransom (i.e. Fidyā) of fasting.' (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 fast for three days, or feed six poor persons by giving half a Sāᶜ of food for each and shave your head.' So the above Verse was revealed especially for me and generally for all of you."

٤٢ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ الأصْبَهانِىِّ قالَ : سَمِعْتُ عَبْدَ اللهِ بنَ مَعْقِلٍ قالَ : قَعَدْتُ إلى كَعْبِ بنِ عُجْرَةَ فى هَذَا المَسْجِدِ ، يَعْنِى مَسْجِدَ الكُوفَةِ ، فَسألْتُهُ عَنْ ـ فِدْيَةٌ مِنْ صِيامٍ ـ فَقالَ : حُمِلْتُ إلى النَّبِىِّ صلى اللهُ عليهِ وسلَّم والقَمْلُ يَتَناثَرُ عَلى وَجْهِى فَقالَ : ما كُنْتُ أُرَى أنَّ الجَهْدَ قَدْ بَلَغَ بِكَ هَذَا ، أما تَجِدُ شاةً ، قُلْتُ : لا ، قالَ : صُمْ ثَلاثَةَ أيّامٍ ، أوْ أطْعِمْ سِتَّةَ مَساكِينَ لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعامٍ ، وَاحْلِقْ رَأسَكَ . فَنَزَلَتْ فِىَّ خاصَّةً وَهِىَ لَكُمْ عامَّةً .

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

(33) CHAPTER. 'If anyone of you (enjoyed the period between Umra and Ḥajj) wishes to perform the Ḥajj after finishing the Iḥrām assumed for Umra.' (2 : 196)

باب ـ فَمَنْ تَمَتَّعَ بِالعُمْرَةِ إلى الحَجِّ ـ .

43. Narrated ʿImrān bin Ḥuṣain ﷺ : The Verse of Ḥajj-at-Tamatuʿ was revealed in Allāh's Book, so we performed it with Allāh's Apostle ﷺ and nothing was revealed in Qurʾān 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.

٤٣ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا يَحْيى ، عَنْ عِمْرَانَ بنِ أبي بَكْرٍ : حدَّثَنا أبو رَجاءٍ ، عَن عِمْرَانَ بنِ حُصَينٍ رَضِيَ اللهُ تَعالى عَنْهُ قالَ : نَزَلَتْ آيَةُ المُتْعَةِ في كِتابِ اللهِ فَفَعَلْناها مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ولَمْ يُنزَلْ قُرآنٌ يُحَرِّمُهُ ولَمْ يَنْهَ عَنْها حتَّى ماتَ ، قالَ رَجُلٌ برأيِهِ ما شاءَ .

(34) CHAPTER. 'There is no harm for you if you seek of the Bounty of your Lord (during Ḥajj).' (2 : 198)

باب ـ لَيْسَ عَلَيْكُمْ جُناحٌ أنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ ـ

44. Narrated Ibn ʿAbbās ﷺ : ʿUkāẓ, Mijanna and Dhul-Majāz were markets during the Pre-Islamic Period. They (i. e. Muslims) considered it a sin to trade there during the Ḥajj time (i.e. season), so this Verse was revealed:—

'There is no harm for you if you seek of the Bounty of your Lord during the Hajj season.' (2 : 198)

٤٤ ـ حدَّثَنِي مُحَمَّدٌ قالَ : أخْبَرَنا ابنُ عُيَيْنَةَ ، عَنْ عَمْرٍو ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما قالَ : كانَتْ عُكاظُ ومِجَنَّةُ وَذُو المَجازِ أسْواقاً في الجاهِلِيَّةِ فَتَأثَّموا أنْ يَتَّجِرُوا في المَواسِمِ فَنَزَلَتْ ـ لَيْسَ عَلَيْكُمْ جُناحٌ أنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ في مَواسِمِ الحَجِّ ـ .

(35) CHAPTER. 'Then depart from the place whence all the people depart and ask for Allāh's Forgiveness.'... (2 : 199)

بابٌ ـ ثُمَّ أفِيضُوا مِنْ حَيْثُ أفاضَ النّاسُ ـ

45. Narrated ʿĀisha ﵂ : The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves Al-Ḥums, while the rest of the Arabs used to stay at ʿArafāt. When Islam came, Allāh ordered His Prophet ﷺ to go to ʿArafāt and stay at it, and then pass on from there, and that is what is meant by the Statement of Allāh ﷻ :—

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

٤٥ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا مُحَمَّدُ بنُ حازِمٍ : حدَّثَنا هِشامٌ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ تَعالى عَنْها قالَتْ : كانَتْ قُرَيْشٌ وَمَنْ دانَ دِينَها يَقِفونَ بالمُزْدَلِفَةِ وكانُوا يُسَمَّوْنَ الحُمْسَ ، وكانَ سائِرُ العَرَبِ يَقِفونَ بعَرَفاتٍ ، فَلَمّا جاءَ الإسْلامُ أمَرَ اللهُ نَبِيَّهُ صلى اللهُ عليه وسلَّم أنْ يأتِيَ عَرَفاتٍ ثُمَّ يَقِفَ بِها ثُمَّ يُفِيضَ مِنْها ، كَذلِكَ قَوْلُهُ تَعالى ـ ثُمَّ أفِيضُوا مِنْ حَيْثُ أفاضَ النّاسُ ـ .

46. Narrated Ibn ʿAbbās ﵄ : A man who wants to perform the Ḥajj (from Mecca) can perform the Tawaf around the Kaʿba as long as he is not in the state of Iḥrām till he assumes the Iḥrām for Ḥajj. Then, if he rides and proceeds to ʿArafāt, he should take a Hadī (i.e. animal for sacrifice), either a camel or a cow or a sheep, whatever he can afford ; but if he cannot afford it, he should fast for three days during the Ḥajj before the day of ʿArafāt, but if the third day of his fasting happens to be the day of ʿArafāt (i.e. 9th of

٤٦ ـ حدَّثَنِي مُحَمَّدُ بنُ أبِي بَكْرٍ : حدَّثَنا فُضَيْلُ بنُ سُلَيْمانَ : حدَّثَنا مُوسَى بنُ عُقْبَةَ : أخْبَرَنِي كُرَيْبٌ ، عَنِ ابنِ عَبّاسٍ قالَ : يَطُوفُ الرَّجُلُ بالبَيْتِ ما كانَ حَلالاً حتّى يُهِلَّ بالحَجِّ ، فإذا رَكِبَ إلى عَرَفَةَ فَمَنْ تَيَسَّرَ لَهُ هَدِيَّةٌ مِنَ الإبِلِ أوِ البَقَرِ أوِ الغَنَمِ ما تَيَسَّرَ لَهُ مِنْ ذَلِكَ أيْ ذَلِكَ شاءَ غَيْرَ إنْ لَمْ يَتَيَسَّرْ لَهُ فَعَلَيْهِ ثَلاثَةُ أيّامٍ فِي الحَجِّ وَذَلِكَ قَبْلَ يَوْمِ عَرَفَةَ ،

Dhul-Hijja) then it is no sin for him (to fast on it). Then he should proceed to ʿArafāt and stay there from the time of the ʿAṣr prayer till darkness falls. Then the pilgrims should proceed from ʿArafāt, 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 greatly or say Takbīr (i. e. Allāh is Greater) and Tahlīl (i. e. None has the right to be worshipped but Allāh) repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should pass on (to Mina) for the people used to do so and Allāh ﷻ said :—

'Then depart from the place whence all the people depart. And ask for Allāh's Forgiveness. Truly! Allāh is Oft-Forgiving, Most Merciful.' (2 : 199)

Then you should go on doing so till you throw pebbles over the Jamra.

فإنْ كانَ آخرُ يَوْمٍ مِنَ الأيّامِ الثّلاثةِ يَوْمَ عَرَفةَ فلا جُناحَ عَلَيْهِ ، ثُمَّ لِيَنْطَلِقْ حتّى يَقِفَ بعَرَفاتٍ مِنْ صَلاةِ العَصْرِ إلى أنْ يَكونَ الظّلامُ ثُمَّ لِيَدْفَعُوا مِنْ عَرَفاتٍ فإذَا أفاضُوا مِنْها حتّى يَبْلُغُوا جَمْعًا الّذى يَتَبَرَّرُ فيهِ ، ثُمَّ لِيَذْكُرُوا اللهَ كَثِيرًا أوْ أكْثِرُوا التّكْبيرَ والتّهْليلَ قَبلَ أنْ تُصْبِحُوا ثُمَّ أفيضُوا فإنَّ النّاسَ كانُوا يُفيضُونَ . وَقالَ اللهُ تَعالى ـ ثُمَّ أفيضُوا مِنْ حَيْثُ أفاضَ النّاسُ ، وَاسْتَغْفِرُوا اللهَ إنَّ اللهَ غَفُورٌ رَحِيمٌ ـ حتّى تَرْمُوا الجَمْرَةَ .

(36) CHAPTER. 'And of them there are those who say : Our Lord ! Give us in this world that, which is good and in the Hereafter that, which is good...' (2 : 201)

باب ـ ومِنْهُمْ مَنْ يَقُولُ رَبّنا آتِنا فى الدُّنْيا حَسَنَةً وفى الآخِرَةِ حَسَنَةً ـ الآيَةَ .

47. Narrated Anas رضي الله عنه : The Prophet ﷺ used to say, " O Allāh ! Our Lord ! Give us in this world that,

٤٧ ـ حدّثنا أبو مَعْمَرٍ : حدّثنا عَبْدُ الوَارِثِ ، عَنْ عَبْدِ العَزِيزِ ، عَنْ أنَسٍ قالَ : كانَ النَّبِىُّ صلى الله عليه وسلم

which is good and in the Hereafter that, which is good and save us from the torment of the Fire." (2 : 201)

يَقُولُ : اللّٰهُمَّ رَبَّنا آتِنا فى الدُّنْيا حَسَنَةً وَفى الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ـ .

(37) CHAPTER. ' Yet he is the most quarrelsome.' (2 : 204)

بابٌ ـ وَهُوَ أَلَدُّ الخِصَامِ ـ وقالَ عَطاءٌ : النَّسْلُ : الحَيَوَانُ .

48. Narrated ʿĀishaʾ ﷺ : The Prophet ﷺ said, " The most hated man in the Sight of Allāh is the one who is the most quarrelsome ."

Narrated ʿĀishaʾ ﷺ : The Prophet ﷺ said, " Or do you think that you shall enter Paradise without such (trials) as came to those who passed away before you? " (2 : 214)

٤٨ ـ حدَّثَنا قَبِيصَةُ : حدَّثَنا سُفْيانُ ، عَنِ ابنِ جُرَيْجٍ ، عَنِ ابنِ أَبِى مُلَيْكَةَ ، عَنْ عائشَةَ تَرْفَعُهُ : أَبْغَضُ الرِّجالِ إلى اللهِ الأَلَدُّ الخَصِيمُ . وَقالَ عَبْدُ اللهِ : حدَّثَنا سُفْيانُ : حدَّثَنِى ابنُ جُرَيْجٍ ، عَنِ ابنِ أَبِى مُلَيْكَةَ ، عَنْ عائِشَةَ رَضِىَ اللهُ تَعالى عَنْها ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم ـ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ـ الآيَةَ .

49. Narrated Ibn Abū Mulaika : Ibn ʿAbbās ﷺ recited : '(Respite will be granted) until when the Apostles give up hope (of their people) and (come to) think that they were treated as liars (by their people). There reaches them Our Help.....,' (2 : 110) reading ' Kudhibu ' without doubling the sound ' dh ', and that was what he understood of the Verse. Then he went

٤٩ ـ حدَّثَنِى إبْرَاهِيمُ بنُ مُوسَى : أَخْبَرَنا هِشامٌ ، عَنِ ابنِ جُرَيْجٍ قالَ : سَمِعْتُ ابنَ أَبِى مُلَيْكَةَ يَقُولُ : قالَ ابنُ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما ـ حَتَّى إذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا ـ خَفِيفَةً ذَهَبَ بِها هُنالِكَ . وَتَلا ـ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ

on reciting,

'.. even the Apostle and those believers who were with him said: When (will come) Allāh's Help? Yes, verily, Allāh's Help is near.' (2 : 214)

Then I met ʿUrwa bin Az-Zubair and I mentioned that to him. He said, 'ʿĀishā said, 'Allāh forbid! By Allāh, Allāh never promised His Apostle ﷺ anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite :—

'Till they (come to) think that they were treated as liars,'

reading 'Kudh-dhību' with double 'dh.'

متى نصر الله ألا إن نصر الله قريب - فلقيت عروة بن الزبير فذكرت له ذلك فقال : قالت عائشة : معاذ الله ، والله ما وعد الله رسوله من شيء قط إلا علم أنه كائن قبل أن يموت ، ولكن لم يزل البلاء بالرسل حتى خافوا أن يكون من معهم يكذبونهم فكانت تقرؤها : وظنوا أنهم قد كذبوا مثقلة .

(38) CHAPTER. 'Your wives are a tilth unto you; so go to your tilth when or how you will.' (2 : 223)

باب نساؤكم حرث لكم فأتوا حرثكم أنى شئتم -

50. Narrated Nāfiʿ: Whenever Ibn ʿUmar 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-Baqara 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." Ibn ʿUmar then resumed his recitation.

٥٠ - حدثني إسحاق : أخبرنا النضر بن شميل : أخبرنا ابن عون ، عن نافع قال : كان ابن عمر رضي الله عنهما إذا قرأ القرآن لم يتكلم حتى يفرغ منه . فأخذت عليه يوما فقرأ سورة البقرة حتى انتهى إلى مكان قال : تدري فيم أنزلت ؟ قلت : لا ، قال : أنزلت في كذا وكذا

ثُمَّ مَضَى . وَعَنْ عَبْدِ الصَّمَدِ : حدَّثَنِي أَبِي : حدَّثَنِي أَيُّوبُ ، عَنْ نَافِعٍ ، عَنِ ابنِ عُمَرَ - فأتُوا حَرْثَكُمْ أنَّى شِئْتُمْ - قالَ : يأتِيها فِي ، رَوَاهُ مُحَمَّدُ بنُ يَحْيَى ابنِ سَعِيدٍ عَنْ أبِيهِ ، عَنْ عُبَيْدِ اللهِ ، عَنْ نَافِعٍ ، عَنِ ابنِ عُمَرَ .

Nāfiᶜ added regarding the Verse :—

'So go to your tilth when or how you will,'

Ibn ᶜUmar said, "It means one should approach his wife in....." (1)

٥١ - حدَّثَنَا أبو نُعَيْمٍ : حدَّثَنَا سُفْيَانُ ، عَنِ ابنِ المُنْكَدِرِ : سَمِعْتُ جابِرًا رَضِيَ اللهُ عَنْهُ قالَ : كانَتِ اليَهُودُ تَقُولُ : إذَا جامَعَها مِنْ وَرَائِها جاءَ الوَلَدُ أحْوَلَ ، فَنَزَلَتْ - نِساؤُكُمْ حَرْثٌ لَكُمْ فأتُوا حَرْثَكُمْ أنَّى شِئْتُمْ - .

51. Narrated Jābir ﷺ : 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 unto you; so go to your tilth when or how you will.' (2 : 223)

باب - وَإذَا طَلَّقْتُمُ النِّساءَ فَبَلَغْنَ أجَلَهُنَّ فَلا تَعْضُلُوهُنَّ أنْ يَنْكِحْنَ أزْوَاجَهُنَّ -

(39) CHAPTER. 'And when you have divorced women and they have fulfilled the term of their prescribed period (ᶜIddat, i. e. three months), do not prevent them from marrying their (former) husbands.' (2 : 232)

٥٢ - حدَّثَنَا عُبَيْدُ اللهِ بنُ سَعِيدٍ : حدَّثَنَا أبو عامِرٍ العَقَدِيُّ : حدَّثَنَا عَبَّادُ ابنُ رَاشِدٍ : حدَّثَنَا الحَسَنُ قالَ :

52. Narrated Al-Ḥasan : The sister of Maᶜqal bin Yasār was divorced by her husband who left her till she had fulfilled her term of ᶜIddat (i.e. the period which

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

should elapse before she can-remarry) and then he wanted to remarry her but Ma'qal refused, so this Verse was revealed :—

' Do not prevent them from marrying their (former) husbands.'

(2 : 232)

حدَّثَنِى مَعْقِلُ بنُ يَسارٍ قالَ : كانَتْ لى أُخْتٌ تُخْطَبُ إلىَّ . وَقالَ إبْرَاهِيمُ ، عَنْ يُونُسَ ، عَنِ الحَسَنِ : حدَّثَنِى مَعْقِلُ بنُ يَسارٍ : حدَّثَنا أبو مَعْمَرٍ : حدَّثَنا عَبْدُ الوَارِثِ : حدَّثَنا يُونُسُ ، عَنِ الحَسَنِ : أنَّ أُخْتَ مَعْقَلِ بنِ يَسارٍ طَلَّقَها زَوْجُها فتَرَكَها حتَّى انْقَضَتْ عِدَّتُها فخَطَبَها فأبَى مَعْقِلٌ فَنَزَلَتْ ـ فَلا تَعْضُلُوهُنَّ أنْ يَنْكِحْنَ أزْوَاجَهُنَّ ـ .

(40) CHAPTER. ' Those of you who die and leave widows behind, they (i. e. widows) shall wait (as regards their marriage) for four months and ten days. When they have fulfilled their term, there is no blame on you if they (i. e. widows) dispose of themselves (i.e. to be married) in a just and...reasonable manner. And Allāh is Well-acquainted with what you do.' (2 : 234)

باب ـ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أزْوَاجا يَتَرَبَّصْنَ بأنْفُسِهِنَّ أرْبَعَةَ أشْهُرٍ وَعَشْرًا ـ فَإذَا بَلَغْنَ أجَلَهُنَّ فَلا جُنَاحَ عَلَيْكُمْ فِيما فَعَلْنَ فى أنْفُسِهِنَّ بالمَعْرُوفِ وَاللهُ بِما تَعْمَلُونَ خَبِيرٌ ـ يَعْفُونَ : يَهَبْنَ .

53. Narrated Ibn Az-Zubair : I said to ʿUthmān bin ʿAffān (while he was collecting the Qurʾān) regarding the Verse :—

' Those of you who die and leave widows...' (2 : 240)

" This Verse was abrogated by an other Verse. So why should you write it ? (Or leave it in the Qurʾān) ? " ʿUthmān said. " O the son of my brother ! I will not

٥٣ ـ حدَّثَنِى أُمَيَّةُ بنُ بِسْطامٍ : حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ ، عَنْ حَبِيبٍ ، عَنِ ابنِ أبى مُلَيْكَةَ : قالَ ابنُ الزُّبَيرِ : قُلْتُ لعُثْمانَ بنِ عَفَّانَ ـ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أزْوَاجا ـ قالَ : قَدْ نَسَخَتْها الآيَةُ الأُخْرَى فَلِمَ تَكْتُبُها أوْ تَدَعُها ؟ قالَ : يا ابنَ أخِى ،

shift anything of it from its place."

لا أُغَيِّرُ شَيْئًا مِنْهُ مِنْ مَكَانِهِ .

54. Narrated Mujāhid (regarding the Verse):—

'Those of you who die and leave widows, (they——their wives——shall wait, keeping themselves apart for four months and ten days).' (2:234)

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

'Those of you who die and leave wives (i.e. widows) should bequeath to their widows, a year's maintenance without turning them out, but if they leave (their residence), there is no blame on you for what they do with themselves provided it is reasonable.' (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 to the will, and she could leave it if she wished, as Allāh says:—

'...without turning them out, but if they leave (the residence), there is no blame on you.'

So the ʿIdda (i.e. four months and ten days as it) is obligatory for her.

Ata said: Ibn ʿAbbās said, "This Verse,

٥٤ ـ حدَّثَنِي إسحَاقُ: حدَّثَنَا رَوْحٌ: حدَّثَنَا شِبْلٌ، عَنِ ابنِ أبِي نَجِيحٍ، عَنْ مُجَاهِدٍ ـ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أزْوَاجًا ـ قَالَ: كَانَتْ هَذِهِ العِدَّةُ تَعْتَدُّ عِنْدَ زَوْجِهَا وَاجِبٌ، فَأنْزَلَ اللهُ ـ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أزْوَاجًا وَصِيَّةً لأزْوَاجِهِمْ مَتَاعًا إلى الحَوْلِ غَيْرَ إخْرَاجٍ فَإنْ خَرَجْنَ فَلا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أنْفُسِهِنَّ مِنْ مَعْرُوفٍ ـ قَالَ: جَعَلَ اللهُ لَهَا تَمَامَ السَّنَةِ بِسَبْعَةِ أشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّةً، إنْ شَاءَتْ سَكَنَتْ فِي وَصِيَّتِهَا، وَإنْ شَاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللهِ تَعَالَى ـ غَيْرَ إخْرَاجٍ فَإنْ خَرَجْنَ فَلا جُنَاحَ عَلَيْكُمْ ـ فَالعِدَّةُ كَمَا هِيَ وَاجِبٌ عَلَيْهَا، زَعَمَ ذَلِكَ عَنْ مُجَاهِدٍ. وَقَالَ عَطَاءٌ، قَالَ ابنُ عَبَّاسٍ: نَسَخَتْ هَذِهِ الآيَةُ عِدَّتَهَا عِنْدَ أهْلِهَا فَتَعْتَدُّ حَيْثُ شَاءَتْ وَهُوَ قَوْلُ اللهِ تَعَالَى: ـ غَيْرَ إخْرَاجٍ ـ قَالَ عَطَاءٌ: إنْ شَاءَتِ اعْتَدَّتْ عِنْدَ أهْلِهِ وَسَكَنَتْ فِي وَصِيَّتِهَا، وَإنْ شَاءَتْ خَرَجَتْ لِقَوْلِ اللهِ تَعَالَى ـ فَلا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ ـ قَالَ عَطَاءٌ: ثُمَّ

i. e. the Statement of Allāh ﷻ :—

'.....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." ʿAṭāʾ said : If she wished, she could complete her ʿIdda by staying in her dead husband's residence according to the will or leave it according to Allāh's Statement :—

'There is no blame on you for what they do with themselves.'

ʿAṭāʾ 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 ʿIdda wherever she likes. And it was no longer necessary to provide her with a residence. Ibn ʿAbbās said, " This Verse abrogated her (i.e. widow's) dwelling in her dead husband's house and she could complete the ʿIdda (i.e. four months and ten days) wherever she liked, as Allāh's Statement says :—

'.....without turning them out...'

جاءَ الميراثُ فنَسَخَ السُّكْنَى فتَعْتَدُّ حَيْثُ شاءَتْ وَلا سُكْنَى لها. وَعَنْ مُحَمَّدِ بنِ يُوسُفَ : حدَّثَنا وَرْقاءُ، عَنِ ابنِ أبي نَجِيحٍ، عَنْ مُجاهِدٍ بِهذَا. وَعَنِ ابنِ أبي نَجِيحٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبّاسٍ قالَ : نسَخَتْ هٰذِهِ الآيَةُ عِدَّتَها فى أهْلِها فتَعْتَدُّ حَيْثُ شاءَتْ لِقَوْلِ اللهِ تَعالى ـ غَيرَ إخْراجٍ ـ نَحْوَهُ.

55. Narrated Muḥammad bin Sīrīn : I sat in a gathering in which the chiefs of the Anṣār were present, and Abdur-Raḥmān bin Abū Laila was amongst them. I mentioned the narration of ʿAbdullāh bin Utba regarding the question of Subaiʿa bint Al-Ḥārith. Abdur-Raḥmān said, " But ʿAbdullāh's uncle used not to say so." I said, " I am too brave if I tell

٥٥ ـ حدَّثَنِى حِبّانُ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا عَبْدُ اللهِ بنُ عَوْنٍ، عَنْ مُحَمَّدِ بنِ سِيرِينَ قالَ : جَلَسْتُ إلى مَجْلِسٍ فِيهِ عِظَمٌ مِنَ الأنْصارِ وَفِيهِمْ عَبْدُ الرَّحْمٰنِ بنُ أبي لَيْلَى. فَذَكَرْتُ حَدِيثَ عَبْدِ اللهِ بنِ عُتْبَةَ فى شأنِ سُبَيْعَةَ بنتِ الحارِثِ فَقالَ

a lie concerning a person who is now in Al-Kufa," and I raised my voice. Then I went out and met Mālik bin ʿĀmir or Mālik bin ʿAuf, and said, "What was the verdict of Ibn Masʿūd about the pregnant widow whose husband had died?" He replied, "Ibn Masʿūd said, 'Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sūra of women (i. e. Surat-at-Ṭalāq) was revealed after the longer Sūra (i. e. Sūrat-al-Baqara).'" (i. e. Herʿ Idda is uptill she delivers.)

عَبْدُ الرَّحْمَنِ : وَلَكِنْ عَمَّهُ كَانَ لا يَقُولُ ذَلِكَ . فَقُلْتُ : إِنِّى لَجَرِىءٌ إِنْ كَذَبْتُ عَلَى رَجُلٍ فى جانبِ الكُوفَةِ ، وَرَفَعَ صَوْتَهُ قَالَ : ثُمَّ خَرَجْتُ فَلَقِيتُ مالكَ بنَ عامِرٍ ، أَوْ مالكَ بنَ عَوْفٍ ، قُلْتُ : كَيْفَ كَانَ قَوْلُ ابنِ مَسْعُودٍ فى المُتَوَفَّى عَنْها زَوْجُها وَهِىَ حامِلٌ ؟ فَقالَ : قَالَ ابنُ مَسْعُودٍ : أَتَجْعَلُونَ عَلَيْها التَّغْلِيظَ وَلا تَجْعَلُونَ لَهَا الرُّخْصَةَ ؟ أُنْزِلَتْ سُورَةُ النِّساءِ القُصْرَى بَعْدَ الطُّولى . وَقالَ أَيُّوبُ ، عَنْ مُحَمَّدٍ : لَقِيتُ أَبا عَطِيَّةَ مالكَ بنَ عامِرٍ .

(41) CHAPTER. 'Guard strictly (five obligatory) prayers (their offering at their stated times), especially the Best Prayer (i.e. ʿAṣr).' (2 : 238)

باب ـ حافِظُوا عَلَى الصَّلَوَاتِ والصَّلاةِ الوُسْطَى ـ

56. Narrated ʿAlī رضي الله عنه : The Prophet ﷺ said (as below).

٥٦ ـ حدَّثَنِى عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا يَزِيدُ : أَخْبَرَنا هِشامٌ ، عَنْ مُحَمَّدٍ ، عَنْ عَبِيدَةَ ، عَنْ عَلِىٍّ رَضِىَ اللهُ تَعالى عَنْهُ : قَالَ النَّبِىُّ صلى الله عليه وسلَّم .

57. Narrated ʿAlī رضي الله عنه : On the day

٥٧ ـ حدَّثَنِى عَبْدُ الرَّحْمَنِ : حدَّثَنا

of Al-Khandaq (the battle of the Trench), the Prophet ﷺ said, "They (i.e. pagans) prevented us from offering the Best Prayer till the sun had set. May Allāh fill their graves, their houses (or their bodies) with fire."

يَحْيَى بْنُ سَعِيدٍ قَالَ هِشَامٌ : حَدَّثَنَا مُحَمَّدٌ عَنْ عَبِيدَةَ عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ يَوْمَ الخَنْدَقِ : حَبَسُونَا عَنْ صَلَاةِ الوُسْطَى حَتَّى غَابَتِ الشَّمْسُ ، مَلَأَ اللهُ قُبُورَهُمْ وَبُيُوتَهُمْ أَوْ أَجْوَافَهُمْ نَارًا ، شَكَّ يَحْيَى .

(42) CHAPTER. 'And stand before Allāh in obedience (and not to speak to others during the prayers).'(1) (2:238)

بَاب ـ وَقُومُوا لِلهِ قَانِتِينَ ـ أَىْ مُطِيعِينَ .

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

'Guard strictly (five obligatory) prayers, especially the Best Prayer and stand before Allāh in obedience (and not to speak to others during the prayers).' (2 : 238)

Then we were ordered not to speak in the prayers.

٥٨ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنِ الحَارِثِ بْنِ شُبَيْلٍ ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ : كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ ، يُكَلِّمُ أَحَدُنَا أَخَاهُ فِي حَاجَتِهِ حَتَّى نَزَلَتْ هَذِهِ الآيَةُ ـ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الوُسْطَى وَقُومُوا لِلهِ قَانِتِينَ ـ فَأُمِرْنَا بِالسُّكُوتِ .

(43) CHAPTER. Allāh's Statement:—

'If you fear (an enemy), pray on foot, or riding (as may be most

بَاب ـ قَوْلِهِ ـ فَإِنْ خِفْتُمْ فَرِجَالاً أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ ـ الآيَةَ . وَقَالَ ابْنُ جُبَيْرٍ : كُرْسِيُّهُ : عِلْمُهُ ، يُقَالُ

(1) See "Iqamat-aṣ-Ṣalat" in glossary.

convenient), but when you are in safety.....' (2 : 239)

بَسْطَةً : زِيادَةً وَفَضْلاً. أفْرِغْ : أنْزِلْ. وَلا يَؤُودُهُ : لا يُثْقِلُهُ ، آدَنِي أثْقَلَنِي : والآدُ والأيْدُ : القُوَّةُ. السَّنَةُ : النُّعاسُ ، لَمْ يَتَسَنَّهْ : لَمْ يَتَغَيَّرْ. فَبُهِتَ : ذَهَبَتْ حُجَّتُهُ. خاوِيَةٌ : لا أنِيسَ فِيها. عُرُوشُها : أبْنِيَتُها. نُنْشِرُها : نُخْرِجُها. إعْصارٌ : رِيحٌ عاصِفٌ تَهُبُّ مِنَ الأرْضِ إلى السَّماءِ كَعَمُودٍ فِيهِ نارٌ. وَقالَ ابنُ عَبّاسٍ : صَلْدًا : لَيْسَ عَلَيْهِ شَيْءٌ. وَقالَ عِكْرِمَةُ : وابِلٌ : مَطَرٌ شَدِيدٌ. الطَّلُّ : النَّدَى. وَهَذا مَثَلُ عَمَلِ المُؤْمِنِ. يَتَسَنَّهْ : يَتَغَيَّرْ.

59. Narrated Nāfiᶜ : Whenever ᶜAbdullāh bin ᶜUmar ﷺ was asked about Ṣalāt-al-Khauf (i.e. prayer of fear) he said, " The Imām comes forward with a group of people and leads them in a one-Rakᶜa prayer while another group from them who has not prayed yet, stay between the praying group and the enemy. When those who are with the Imām have finished their one-Rakᶜa, they retreat and take the positions of those who have not prayed but they will not finish their prayers with Taslīm. Those who have not prayed, come forward to offer a Rakᶜa with the Imām (while the first group covers them from the enemy). Then the Imām, having offered two

٥٩ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالِكٌ ، عَنْ نافِعٍ : أنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما كانَ إذا سُئِلَ عَنْ صَلاةِ الخَوْفِ قالَ : يَتَقَدَّمُ الإمامُ وَطائِفَةٌ مِنَ النّاسِ فَيُصَلِّي بِهِمُ الإمامُ رَكْعَةً وَتَكُونُ طائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ العَدُوِّ لَمْ يُصَلُّوا ، فَإذا صَلَّوا الَّذِينَ مَعَهُ رَكْعَةً اسْتَأخَرُوا مَكانَ الَّذِينَ لَمْ يُصَلُّوا وَلا يُسَلِّمُونَ . وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رَكْعَةً ثُمَّ يَنْصَرِفُ الإمامُ وَقَدْ صَلّى رَكْعَتَيْنِ ، فَيَقُومُ كُلَّ واحِدٍ مِنَ الطّائِفَتَيْنِ فَيُصَلُّونَ

Rakʿat, finishes his prayer. Then each member of the two groups offer the second Rakʿa alone after the Imām has finished his prayer. Thus each one of the two groups will have offered two Rakʿat. But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the Qibla or not."

Nāfiʿ added: I do not think that ʿAbdullāh bin ʿUmar narrated this except from Allāh's Apostle ﷺ.

لأنفُسِهِمْ رَكْعَةً بَعْدَ أنْ يَنْصَرِفَ الإمامُ، فَيَكونُ كلُّ واحدٍ منَ الطّائفتَينِ قَدْ صَلّى رَكْعَتَينِ. فإنْ كانَ خَوْفٌ هوَ أشَدُّ منْ ذَلكَ صَلّوْا رِجالاً قِياما عَلى أقْدامِهِمْ أوْ رُكْبانا مُسْتَقْبلي القِبْلَةَ أوْ غَيرَ مُسْتَقْبِليها. قالَ مالكٌ: قالَ نافِعٌ: لا أرَى عَبْدَ اللهِ ابنَ عُمَرَ ذَكَرَ ذَلكَ إلاّ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلّم.

(44) CHAPTER. 'Those of you who die and leave widows behind.'

(2 : 240)

باب ـ والّذينَ يُتَوَفَّوْنَ منْكمْ وَيَذَرونَ أزْواجا ـ

60. Narrated Ibn Az-Zubair: I said to ʿUthmān, "This Verse which is in Sūrat-al-Baqara:

'Those of you who die and leave widows behind.....
without turning them out,'

has been abrogated by an other Verse. Why then do you write it (in the Qurʾān)?" ʿUthmān said, "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e. the Qurʾān) from its original position."

٦٠ ـ حدّثَني عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدّثَنا حُمَيْدُ بنُ الأسْوَدِ وَيَزيدُ بنُ زُرَيْعٍ قالا: حدّثَنا حَبيبُ ابنُ الشَّهيدِ، عَنِ ابنِ أبي مُلَيْكَةَ قالَ: قالَ ابنُ الزُّبَيرِ: قُلْتُ لعُثْمانَ: هَذِهِ الآيَةُ التي هيَ في البَقَرَةِ ـ وَالّذينَ يُتَوَفَّوْنَ منْكمْ وَيَذَرُونَ أزْواجا ـ إلى قَوْلِهِ ـ غَيرَ إخْراجٍ ـ قَدْ نَسَخَتْها الآيَةُ الأُخْرَى فَلِمْ تَكْتُبُها؟ قالَ: تَدَعُها يا ابنَ أخي، لا أُغَيِّرُ شَيْئا مِنْهُ مِنْ مَكانِهِ. قالَ حُمَيْدٌ: أوْ نَحْوَ هَذا.

(45) CHAPTER. 'And (rememeber) when Abraham said: My Lord! Show me how You give life to the dead.'
(2 : 260)

باب ـ وإذْ قالَ إبْرَاهِيمُ ربِّ أرِنِى كَيْفَ تُحْيِى المَوْتَى ـ فَصُرْهُنَّ : قَطِّعْهُنَّ .

61. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "We have more right to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.' He said, 'Do you then not believe?' He said, 'Yes, but to be more strong in Faith.'"
(2 : 260)

٦١ ـ حدَّثَنَا أحْمَدُ بْنُ أبى صَالِحٍ : حدَّثَنَا ابنُ وَهْبٍ : أخْبَرَنِى يُونُسُ ، عَنِ ابنِ شِهَابٍ ، عَنْ أبى سَلَمَةَ وسَعِيدٍ ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ تَعالَى عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى الله عليه وسلم : نَحْنُ أحَقُّ بالشَّكِّ مِنْ إبْرَاهِيمَ ـ إذْ قالَ رَبِّ أرِنِى كَيْفَ تُحْيِى المَوْتَى ، قالَ أوَ لَمْ تُؤْمِنْ قالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِى ـ .

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(46) CHAPTER. 'Do any of you wish that he should have a garden with date-palms and vines..... that you may give thought.' (2 : 266)

باب قَوْلِهِ ـ أيَوَدُّ أحَدُكُمْ أنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وأعْنَابٍ ـ إلى قَوْلِهِ ـ لَعَلَّكُمْ تَتَفَكَّرُونَ . ـ

62. Narrated Ubaid bin ᶜUmair : Once ᶜUmar (bin Al-Khaṭṭāb رضي الله عنه) said to the companions of the Prophet ﷺ, "Concerning what is this Verse:—
'Does any of you wish that he should have a garden?'"
They replied, "Allāh knows best." ᶜUmar became angry and said, "Either say that you know or say that you do

٦٢ ـ حدَّثَنَا إبْرَاهِيمُ : أخْبَرَنَا هِشَامٌ ، عَنِ ابنِ جُرَيْجٍ : سَمِعْتُ عَبْدَ اللهِ بنَ أبى مُلَيْكَةَ يُحَدِّثُ عَنِ ابنِ عَبَّاسٍ قالَ : وسَمِعْتُ أخاهُ أبا بَكْرِ بنِ أبى مُلَيْكَةَ يُحَدِّثُ عَنْ عُبَيْدِ بنِ عُمَيْرٍ قالَ عُمَرُ رَضِىَ اللهُ تَعالَى عَنْهُ يَوْما لأصْحَابِ النَّبِىِّ صلى الله

not know!" On that Ibn ʿAbbās said, "O the chief of the believers! I have something in my mind to say about it." ʿUmar said, "O the son of my brother! Say, and do not under estimate yourself." Ibn ʿAbbās said, "This Verse has been set up as an example for deeds." ʿUmar said, "What kind of deeds?" Ibn ʿAbbās said, "For deeds." ʿUmar said, "This is an example for a rich man who does good deeds out of obedience of Allāh and then Allāh sends him Satan whereupon he commits sins till all his good deeds are lost."

عليه وسلَّمَ : فيمَ تُـرَوْنَ هـذه الآيَةَ نـزَلَتْ ؟ ـ أيَوَدُّ أحَدُكـمْ أنْ تَكـونَ لَهُ جَنَّةٌ ـ قـالُوا : اللهُ أعْلَمُ ، فَغَضِبَ عُمَرُ ، فَقالَ : قُولُوا نَعْلَمُ أوْ لا نَعْلَمُ . فَقالَ ابنُ عَبّاسٍ : فى نَفْسِـى مِنْها شَىْءٌ يا أميرَ المُؤْمنينَ ،قالَ عُمَرُ : يا ابنَ أخى ، قُلْ وَلا تَحْقِرْ نَفْسَكَ . قالَ ابنُ عَبّاسٍ : ضُرِبَتْ مَثَلاً لعَمَلٍ . قـالَ عُمَـرُ : أىُّ عَمَلٍ ؟ قالَ ابنُ عَبّـاسٍ : لعَمَلٍ . قالَ عُمَرُ : لرَجُلٍ غَنِـىٍّ يَعْمَلُ بطاعَةِ اللهِ عَزَّوَجَلَّ ثُمَّ بَعَثَ اللهُ لَهُ الشَّيْطانَ فعَمِلَ بالمَعاصِـى حتَّى أغْرَقَ أعمـالَـهُ . فَصُرْهُنَّ : قَطِّعْهُنَّ .

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

باب ـ لا يَسألُونَ النّاسَ إلْحَافا ـ يُقـالُ : ألْحَفَ عَلَىَّ و ألَحَّ و أحْفانى بالمَسألَةِ .

63. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The poor person is not the one who is made to leave with a date or two or a morsel or two (of food), but the poor person is he who does not (beg or) ask the people (for something) or show his property at all. Recite if you wish, (Allāh's Statement) :—

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

٦٣ ـ حدَّثَنـا ابنُ أبى مَـرْيَمَ : حدَّثَنا مُحَمَّدُ بنُ جَعْفَـرٍ قالَ : حدَّثَنى شُـرَيْكُ بنُ أبى نَمِرٍ : أنَّ عَـطاءَ بنَ يَسارٍ وَعَبْدَ الرَّحْمَنِ بنَ أبى عَمْرَةَ الأنْصارِىَّ قـالا : سَمِعْنا أبـا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ يَقُـولُ : قـالَ النَّبِـىُّ صلى اللهُ عليهِ وسلَّمَ : لَيْسَ المِسْكِينُ الَّذى تَـرُدُّهُ التَّمْرَةُ وَالتَّمْرَتـانِ ولا

اللُّقْمَةُ وَلا اللُّقْمَتَانِ . إِنَّمَا الْمِسْكِينُ الَّذِى يَتَعَفَّفُ ، اقْرَءُوا إِنْ شِئْتُمْ ، يَعْنِى قَوْلَهُ تَعَالَى ـ لا يَسْأَلُونَ النَّاسَ إِلْحَافًا ـ.

(48) CHAPTER. 'But Allāh has permitted trade and forbidden usury (1) (and other kinds of Ribā).' (2 : 275)

بَاب ـ وَأَحَلَّ اللهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ـ الْمَسُّ : الْجُنُونُ .

64. Narrated 'Āisha ﵂ : When the Verses of Sūrat-al-Baqara regarding usury (i.e. Ribā) were revealed, Allāh's Apostle ﷺ recited them before the people and then he prohibited the wine trade.

٦٤ ـ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ : حَدَّثَنَا أَبِى : حَدَّثَنَا الأَعْمَشُ : حَدَّثَنَا مُسْلِمٌ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ : لَمَّا نَزَلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِى الرِّبَا فَقَرَأَهَا رَسُولُ اللهِ صلى الله عليه وسلم عَلَى النَّاسِ . ثُمَّ حَرَّمَ التِّجَارَةَ فِى الْخَمْرِ .

(49) CHAPTER. 'Allāh will deprive usury (i.e. Ribā) of all Blessings,' (2:276) (i. e. will make it lost).

بَاب ـ يَمْحَقُ اللهُ الرِّبَا ـ يُذْهِبُهُ .

65. Narrated 'Āisha ﵂ : When the last Verses of Sūrat-al-Baqara were revealed, Allāh's Apostle ﷺ went out

٦٥ ـ حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمَانَ : سَمِعْتُ أَبَا الضُّحَى

(1) See Glossary for "Ribā".

and recited them in the Mosque and prohibited the wine trade.

يُحَدِّثُ عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ ، أَنَّهَا قَالَتْ : لَمَّا أُنْزِلَتِ الآيَاتُ الأَوَاخِرُ مِنْ سُورَةِ الْبَقَرَةِ ، خَرَجَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فَتَلاهُنَّ فِى الْمَسْجِدِ ، فَحَرَّمَ التِّجَارَةَ فِى الْخَمْرِ .

(50) CHAPTER. 'Then take notice of war from Allāh and His Apostle.' (2 : 279)

بَاب ـ فَأْذَنُوا بِحَرْبٍ مِنَ اللهِ وَرَسُولِهِ ـ فَاعْلَمُوا .

66. Narrated 'Aishā' رضى الله عنها : When the last Verses of Sūrat-al-Baqara were revealed, the Prophet ﷺ read them in the Mosque and prohibited the wine trade.

'If the debtor is in difficulty, grant him time till it is easy for him to repay.....' (2 : 280)

٦٦ ـ حَدَّثَنِى مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ مَنْصُورٍ ، عَنْ أَبِى الضُّحَى ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ ، قَالَتْ : لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ قَرَأَهُنَّ النَّبِىُّ صلى اللهُ عليه وسلَّمَ فِى الْمَسْجِدِ وَحَرَّمَ التِّجَارَةَ فِى الْخَمْرِ ـ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ ـ الآيَةَ .

Narrated 'Aishā' رضى الله عنها : When the last Verses of Sūrat-al-Baqara were revealed, Allāh's Apostle ﷺ stood up and recited them before us and then prohibited the wine trade.

وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ ، عَنْ سُفْيَانَ ، عَنْ مَنْصُورٍ وَالأَعْمَشِ عَنْ أَبِى الضُّحَى ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ قَالَتْ : لَمَّا أُنْزِلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ قَامَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فَقَرَأَهُنَّ عَلَيْنَا ثُمَّ حَرَّمَ التِّجَارَةَ فِى الْخَمْرِ .

(51) CHAPTER. 'And fear a day when you shall be brought back to Allāh.' (2 : 281)

باب ـ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللهِ ـ

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

٦٧ ـ حدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ : حدَّثَنَا سُفْيَانُ ، عَنْ عَاصِمٍ ، عَنِ الشَّعْبِيِّ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : آخِرُ آيَةٍ نَزَلَتْ عَلَى النَّبِيِّ صلى الله عليه وسلَّم آيَةُ الرِّبَا .

(52) CHAPTER. 'Whether you show what is in your minds or conceal it.....' (2 : 284)

باب ـ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ ـ الآيَةَ .

68. Narrated Ibn 'Umar ﷺ : This Verse :—

' Whether you show what is in your minds or conceal it.....' (2 : 284) was abrogated.

٦٨ ـ حدَّثَنَا مُحَمَّدٌ : حدَّثَنَا النُّفَيْلِيُّ : حدَّثَنَا مِسْكِينٌ : حدَّثَنَا شُعْبَةُ ، عَنْ خَالِدٍ الحَذَّاءِ ، عَنْ مَرْوَانَ الأَصْغَرِ ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلَّم وَهُوَ ابْنُ عُمَرَ أَنَّهَا قَدْ نُسِخَتْ ـ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ ـ الآيَةَ .

(53) CHAPTER. 'The Apostle(ﷺ) believes in what has been revealed to him from his Lord.' (2 : 285)

باب ـ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ـ وَقَالَ ابْنُ عَبَّاسٍ : إِصْرًا : عَهْدًا . وَيُقَالُ : غُفْرَانَكَ : مَغْفِرَتَكَ ، فَاغْفِرْ لَنَا .

69. Narrated Marwān Al-Asghar : A man from the companions of Allāh's Apostle ﷺ who I think, was Ibn ʿUmar said, "The Verse :—

'Whether you show what is in your minds or conceal it.....'

(2 : 284)

was abrogated by the Verse following it."

٦٩ ـ حدَّثَنِي إسحَاقُ بنُ مَنْصُورٍ : أخبَرَنا رَوْحٌ : أخبَرَنا شُعْبَةُ ، عَنْ خالدٍ الحَذَّاءِ ، عَنْ مَرْوَانَ الأصْغَرِ ، عَنْ رَجُلٍ منْ أصحَابِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، قالَ : أحْسبهُ ابنَ عُمَرَ ـ إنْ تُبْدُوا ما فى أنْفُسِكم أوْ تُخْفُوهُ ـ قالَ : نَسَخَتْها الآيَةُ التى بَعْدَها .

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

SŪRAT - AL ʿIMRĀN (3)

سورة آل عمران

(The meaning of the Quranic vocabulary is not translated.)

تَقاةٌ وَتَقِيَّةٌ وَاحِدَةٌ ، صِرٌّ : بُرْدٌ . شَفَا حُفْرَةٍ : مِثْلُ شَفَا الرَّكِيَّةِ وَهُوَ حَرْفُهَا . تُبَوِّئُ : تَتَّخِذُ مُعَسْكَرًا . رِبِّيُّونَ : الجُمُوعُ ، وَاحِدُهَا رِبِّىٌّ . تَحُسُّونَهُمْ : تَسْأصِلُونَهُمْ قَتْلاً . غُزًّا : وَاحِدُهَا غَازٍ . سَنَكْتُبُ ما قالُوا : سَنَحْفَظُ . نُزُلاً : ثَوَابًا . ويَجُوزُ مُنْزَلٌ مِنْ عِنْدِ اللهِ كَقَوْلِكَ أنْزَلْتُهُ . والخَيْلِ المُسَوَّمَةِ : المُسَوَّمُ الَّذى لَهُ سِيمَاءُ بِعَلامَةٍ أوْ بِصُوفَةٍ أوْ بِمَا كَانَ . وَقالَ مُجَاهِدٌ ـ والخَيْلِ المُسَوَّمَةِ ـ المُطَهَّمَةِ الحِسَانِ . وَقالَ سَعِيدُ بنُ جُبَيْرٍ وَعَبْدُ اللهِ ابنُ عَبْدِ الرَّحْمَنِ بنِ أبْزَى : الرَّاعِيَةُ : المُسَوَّمَةُ . وَقالَ ابنُ جُبَيْرٍ ـ وَحَصُورًا ـ لا يأتِى النِّسَاءَ . وَقالَ عِكْرِمَةُ مِنْ فَوْرِهِمْ : غَضَبِهِمْ يَوْمَ بَدْرٍ . وَقالَ

مُجَاهِدٌ : يُخْرِجُ الحَيَّ مِنَ المَيِّتِ : النُّطْفَةَ تَخْرُجُ مَيْتَةً ، وَيُخْرِجُ مِنْهَا الحَيَّ . الإِبْكَارُ : أَوَّلُ الفَجْرِ . والعَشِيُّ : مَيْلُ الشَّمْسِ إِلَى أَنْ تَغْرُبَ - مِنْهُ آيَاتٌ مُحْكَمَاتٌ - قَالَ مُجَاهِدٌ : الحَلَالُ والحَرَامُ - وأُخَرُ مُتَشَابِهَاتٌ - يُصَدِّقُ بَعْضُهَا بَعْضًا كَقَوْلِهِ تَعَالَى - وَمَا يُضِلُّ بِهِ إِلَّا الفَاسِقِينَ - وَكَقَوْلِهِ جَلَّ ذِكْرُهُ - وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ - وَكَقَوْلِهِ تَعَالَى - وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ - زَيْغٌ : شَكٌّ - فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الفِتْنَةِ المُشْتَبِهَاتِ - والرَّاسِخُونَ فِي العِلْمِ - يَعْلَمُونَ تَأْوِيلَهُ - وَيَقُولُونَ آمَنَّا بِهِ -

٧٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ : حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتُرِيُّ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : تَلَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الآيَةَ - هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللهُ وَالرَّاسِخُونَ فِي العِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ

70. Narrated ʿĀishā' ﵂ : Allāh's Apostle ﷺ recited the Verse :—

" It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, others not entirely clear. So as for those in whose hearts there is a diviation (from the Truth). follow thereof that is not entirely clear seeking affliction and searching for its hidden meanings; but no-one knows its hidden meanings but Allāh. And those who are firmly grounded in knowledge say : " We believe in it (i.e. in the Qur'ān); the whole of it (i.e. its clear and unclear Verses) are from our Lord."

And none will benefit from it except the men of understanding.' (3 : 7) Then Allāh's Apostle ﷺ said, "If you see those who follow thereof that is not entirely clear, then they are those whom Allāh has named [as having deviation (from the Truth)]. 'So beware of them'."

رَبِّنا وَما يَذَّكَّرُ إلاَّ أُولُو الاَلْبابِ ـ قالَتْ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: فإذا رَأَيْتَ الَّذينَ يَتَّبِعونَ ما تَشابَهَ مِنْهُ فأُولَئِكَ الَّذينَ سَمَّى اللهُ فاحْذَرُوهُمْ .

(54) CHAPTER. ' And I seek Refuge with You (Allāh) for her and her offspring from Satan, the outcast.' (3 : 36)

باب ـ وإنِّي أُعيذُها بِكَ وَذُرِّيَّتَها مِنَ الشَّيْطانِ الرَّجيمِ ـ

71. Narrated Sa'īd bin Al-Musaiyab: Abū Huraira رضي الله عنه said, "The Prophet ﷺ said, 'No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her Son.'" Abū Huraira then said, "Recite, if you wish :—

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

٧١ ـ حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا عَبْدُ الرَّزَّاقِ : أخبَرَنا مَعْمَرٌ ،عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدِ بنِ المُسَيَّبِ ؛ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ تَعالى عَنْهُ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ : ما مِنْ مَوْلُودٍ يُولَدُ إلاَّ وَالشَّيْطانُ يَمَسُّهُ حِينَ يُولَدُ فَيَسْتَهِلُّ صارِخًا مِنْ مَسِّ الشَّيْطانِ إيَّاهُ إلاَّ مَرْيَمَ وَابْنَها ، ثُمَّ يَقُولُ أبو هُرَيْرَةَ : وَاقْرَءُوا إنْ شِئْتُمْ ـ وإنِّي أُعيذُها بِكَ وَذُرِّيَّتَها مِنَ الشَّيْطانِ الرَّجِيمِ ـ.

(55) CHAPTER. ' Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion (i. e. no good) in the Hereafter.....and they shall have a very painful torment.' (3 : 77)

باب ـ إنَّ الَّذينَ يَشْتَرُونَ بِعَهْدِ اللهِ وأيمانِهِمْ ثَمَنًا قَلِيلاً أُولَئِكَ لا خَلاقَ لَهُمْ : لاخَيرَ لَهُمْ ـ فى الآخِرَةِ ولَهُمْ عَذابٌ أليمٌ ـ مُؤْلِمٌ مُوجِعٌ مِنَ الاَلْمِ وَهُوَ فى مَوْضِعِ مُفْعِلٍ.

72. Narrated Abū Wā'il : ʿAbdullāh bin Masʿūd ﷺ said, "Allāh's Apostle 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 oaths, they shall have no portion in the Hereafter...' "

(3 : 77)

Then entered Al-Ashʿath bin Qais and said, "What is Abū ʿAbdur-Rahmān narrating to you ?" We replied, "So-and-so." Al-Ashʿath 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 said to 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 Apostle.' 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.' "

٧٢ ـ حدَّثنا حجّاجُ بنُ منهال : حدَّثنا أبو عوانةَ ، عنِ الأعمشِ ، عنْ أبي وائلٍ ، عنْ عبدِ اللهِ بنِ مسعودٍ رضيَ اللهُ تعالى عنهُ قالَ : قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم : منْ حلفَ يمينَ صبرٍ ليقتطعَ بها مالَ امرئٍ مسلمٍ لقيَ اللهَ وهوَ عليهِ غضبانُ . فأنزلَ اللهُ تصديقَ ذلكَ ـ إنَّ الذينَ يشترونَ بعهدِ اللهِ وأيمانِهم ثمنًا قليلاً أولئكَ لا خلاقَ لهمْ في الآخرةِ ـ إلى آخرِ الآيةِ ، قالَ : فدخلَ الأشعثُ بنُ قيسٍ وقالَ : ما يحدِّثكمْ أبو عبدِ الرَّحمنِ ؟ قلْنا : كذا وكذا ، قالَ : فيَّ أُنزلتْ ، كانتْ لي بئرٌ في أرضِ ابنِ عمٍّ لي ، قالَ النبيُّ صلى اللهُ عليهِ وسلَّم : بيِّنتُكَ أوْ يمينُهُ ، فقلْتُ : إذًا يحلفَ يا رسولَ اللهِ . فقالَ النبيُّ صلى اللهُ عليهِ وسلَّم : منْ حلفَ على يمينِ صبرٍ يقتطعُ بها مالَ امرئٍ مسلمٍ وهوَ فيها فاجرٌ لقيَ اللهَ وهوَ عليهِ غضبانُ .

73 Narrated ʿAbdullāh bin Abū Aufā ﷺ : A man displayed some merchandise in the market and took an oath that he had been offered a certain price for it while in fact he had not, in

٧٣ ـ حدَّثنا عليٌّ هوَ ابنُ أبي هاشمٍ : سمعَ هُشيمًا : أخبرَنا العوَّامُ بنُ حوشبٍ ، عنْ إبراهيمَ بنِ عبدِ الرَّحمنِ ، عنْ عبدِ اللهِ بنِ أبي أوفى رضيَ اللهُ

order to cheat a man from the Muslims. So then was revealed :—

'Verily ! Those who purchase a small gain at the cost of Allāh's Covenant and their oaths ....'

(3 : 77)

تعالى عنهما : أنّ رجلاً أقام سلعة في السوق فحلف فيها لقد أعطي بها مالم يعطه ليوقع فيها رجلاً من المسلمين ، فنزلت : إنّ الذين يشترون بعهد الله وأيمانهم ثمنا قليلاً - إلى آخر الآية .

74. 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 ʿAbbās. Ibn ʿAbbās said, " Allāh's Apostle 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.' 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.....' "

(3 : 77)

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

٧٤ - حدّثنا نصر بن علي بن نصر : حدّثنا عبد الله بن داود ، عن ابن جريج ، عن ابن أبي مليكة : أنّ امرأتين كانتا تخرزان في بيت وفي الحجرة فخرجت إحداهما وقد أُنفذ بإشفى في كفّها فادّعت على الأخرى فرُفع إلى ابن عباس فقال ابن عباس : قال رسول الله صلى الله عليه وسلّم : لو يُعطى الناس بدعواهم لذهب دماء قوم وأموالهم ، ذكّروها بالله واقرءوا عليها - إنّ الذين يشترون بعهد الله - فذكّروها فاعترفت . فقال ابن عباس : قال النبيّ صلى الله عليه وسلّم : اليمين على المدّعى عليه .

(56) CHAPTER. 'Say : O the people of the Scripture ! Come to common

باب - قل يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم أن لا

terms as between you and us that we worship None but Allāh.' (3 : 64)

نَعْبُدَ إلاَّ اللهَ ـ سَوَاء : قَصْدًا .

75. Narrated Ibn ʿAbbās ﷺ : Abū Sufyān narrated to me personally, saying, "I sat out during the Truce that had been concluded between me and Allāh's Apostle ﷺ . While I was in Shaʾm, a letter sent by the Prophet ﷺ was brought to Heraclius. Dihya Al-Kalbī had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the nation 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 the nearest relative to the man who claims to be a prophet?' 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 this (i.e. Abū Sufyān) regarding that man who claims 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 is descended

٧٥ ـ حدَّثَنِي إبْرَاهِيمُ بنُ مُوسَى : عَنْ هِشَامٍ ، عَنْ مَعْمَرٍ . وَحدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا عَبْدُ الرَّزَّاقِ : أخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ : أخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ : حدَّثَنِي ابنُ عَبَّاسٍ : حدَّثَنِي أبُو سُفْيَانَ مِنْ فِيهِ إلى فِيَّ قَالَ : انْطَلَقْتُ فِي المُدَّةِ التِي كانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : فَبَيْنَا أنا بالشأمِ إذْ جِيءَ بكِتابٍ مِنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم إلى هِرَقْلَ ، قالَ : وكانَ دِحْيَةُ الكَلْبِيُّ جاءَ بِهِ فَدَفَعَهُ إلى عَظِيمِ بُصْرَى ، فَدَفَعَهُ عَظِيمُ بُصْرَى إلى هِرَقْلَ . قالَ : فَقالَ هِرَقْلُ : هَلْ هُنا أحَدٌ مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أنَّهُ نَبِيٌّ ؟ فَقالُوا : نَعَمْ ، قالَ : فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنا عَلى هِرَقْلَ فَأُجْلِسْنا بَيْنَ يَدَيْهِ فَقالَ : أيُّكُمْ أقْرَبُ نَسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أنَّهُ نَبِيٌّ ؟ فَقالَ أبُو سُفْيانَ : فَقُلْتُ : أنا ، فأجْلَسُونِي بَيْنَ يَدَيْهِ وأجْلَسُوا أصْحابِي خَلْفِي . ثُمَّ دَعا

from 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 followed 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. Islam) after embracing it, being displeased with it ? ' I said, ' No.' He said, ' Did you fight with him ? ' I replied, ' Yes.' He said, 'How was your fighting with him ? ' 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 say this saying (i. e. Islam) 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 was descended from a noble family amongst you. Verily, all Apostles come from the noblest family among their people. Then I asked you whether any of his ancestors was a king,

بِتَرجُمانِهِ فَقالَ : قُلْ لَهُمْ : إنِّى سائِلٌ عَنْ هٰذَا الرَّجُلِ الَّذى يَزْعُمُ أنَّهُ نَبِىٌّ ، فَإنْ كَذَبَنِى فَكَذِّبُوهُ . قالَ أبو سُفْيانَ : وَايْمُ اللهِ لَوْلا أنْ يُؤْثِرُوا عَلَىَّ الكَذِبَ لَكَذَبْتُ . ثُمَّ قالَ لِتَرْجُمانِهِ : سَلْهُ كَيْفَ حَسَبُهُ فِيكُمْ ؟ قالَ : قُلْتُ : هُوَ فِينا ذُو حَسَبٍ . قالَ : فَهَلْ كانَ مِنْ آبائِهِ مَلِكٌ ؟ قالَ : قُلْتُ : لا ، قالَ : فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالكَذِبِ قَبْلَ أنْ يَقُولَ ما قالَ ؟ قُلْتُ : لا ، قالَ : أيَتَّبِعُهُ أشْرافُ النّاسِ أمْ ضُعَفاؤُهُمْ ؟ قالَ : قُلْتُ : بَلْ ضُعَفاؤُهُمْ . قالَ : يَزِيدُونَ أوْ يَنْقُصُونَ ؟ قالَ : قُلْتُ : لا بَلْ يَزِيدُونَ ، قالَ : هَلْ يَرْتَدُّ أحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ ؟ قالَ : قُلْتُ : لا ، قالَ : فَهَلْ قاتَلْتُمُوهُ ؟ قالَ : قُلْتُ : نَعَمْ . قالَ : فَكَيْفَ كانَ قِتالُكُمْ إيَّاهُ ؟ قالَ : قُلْتُ تَكُونُ الحَرْبُ بَيْنَنا وَبَيْنَهُ سِجالاً يُصِيبُ مِنّا وَنُصِيبُ مِنْهُ ، قالَ : فَهَلْ يَغْدِرُ ، قالَ : قُلْتُ : لا ، نَحْنُ مِنْهُ فى هٰذِهِ المُدَّةِ لانَدْرِى ماهُوَ صانِعٌ فِيها . قالَ : وَاللهِ ما أمْكَنَنِى مِنْ كَلِمَةٍ أُدْخِلُ فِيها شَيْئًا غَيْرَ هٰذِهِ ، قالَ :

and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i. e. Muḥammad ﷺ) was seeking to rule the kingdom of his fore-fathers. 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 Apostles. Then I asked you whether you have ever accused him of telling lies before saying what he said, and you denied that. Therefore, I realised that such a man would not refrain from telling lies about the people and then tell a lie about Allāh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts. 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. 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 Apostles; they are out to test and the final victory is for them. Then I asked you whether he

فَهَلْ قَالَ هٰذَا القَوْلَ أَحَدٌ قَبْلَهُ ؟ قُلْتُ : لا، ثُمَّ قَالَ لِتَرجُمانِهِ : قُلْ لَهُ إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فِيكُمْ فَزَعَمْتَ أَنَّهُ فِيكُمْ ذُو حَسَبٍ ، وَكَذٰلِكَ الرُّسُلُ تُبْعَثُ فِي أَحْسَابِ قَوْمِهَا . وَسَأَلْتُكَ هَلْ كَانَ فِي آبَائِهِ مَلِكٌ فَزَعَمْتَ أَنْ لا . فَقُلْتُ لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ ، قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ آبَائِهِ . وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ أَضُعَفَاؤُهُمْ أَمْ أَشْرَافُهُمْ . فَقُلْتَ بَلْ ضُعَفَاؤُهُمْ ، وَهُمْ أَتْبَاعُ الرُّسُلِ . وَسَأَلْتُكَ : هَلْ تَتَّهِمُونَهُ بِالكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ ، فَزَعَمْتَ أَنْ لا ، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبَ عَلَى اللهِ . وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ ، فَزَعَمْتَ أَنْ لا ، وَكَذٰلِكَ الإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ القُلُوبِ . وَسَأَلْتُكَ : هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ وَكَذٰلِكَ الإِيمَانُ حَتَّى يَتِمَّ . وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ ، فَزَعَمْتَ أَنَّكُمْ قَاتَلْتُمُوهُ فَتَكُونُ الحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالاً ، يَنَالُ مِنْكُمْ وَتَنَالُونَ

had ever betrayed; you claimed that he had never betrayed. Indeed, Apostles never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.'" Abū Sufyān said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) 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 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 Apostle ﷺ and read it wherein was written:

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

(This letter is) from Muḥammad, Apostle of Allāh, to Heraclius... the sovereign of Byzantine..... Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace

مِنْهُ، وكَذَلِكَ الرُّسُلُ تُبْتَلى ثُمَّ تَكونُ لَهُمُ العاقِبَةُ. وَسألْتُكَ: هَلْ يَغْدِرُ فَزَعَمْتَ أنَّهُ لا يَغْدِرُ، وكَذَلِكَ الرُّسُلُ لا تَغْدِرُ. وَسألْتُكَ: هَلْ قالَ أحَدٌ هَذَا القَوْلَ قَبْلَهُ فَزَعَمْتَ أنْ لا. فَقُلْتُ: لَوْ كانَ قالَ هَذَا القَوْلَ أحَدٌ قَبْلَهُ، قُلْتُ رَجُلٌ ائْتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ. قالَ: ثُمَّ قالَ: بِمَ يأمُرُكُمْ؟ قالَ: قُلْتُ: يأمُرُنا بالصَّلاةِ والزَّكاةِ والصِّلَةِ والعَفافِ، قالَ: إنْ يَكُ ما تَقُولُ فِيهِ حَقًّا فإنَّهُ نَبِيٌّ وَقَدْ كُنْتُ أعْلَمُ أنَّهُ خارِجٌ ولَمْ أكُ أظُنُّهُ مِنْكُمْ، وَلَوْ أنِّي أعْلَمُ أنِّي أخْلُصُ إلَيْهِ لأحْبَبْتُ لِقاءَهُ. وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ. وَلَيَبْلُغَنَّ مُلْكُهُ ما تَحْتَ قَدَمَيَّ. قالَ: ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقَرَأهُ فإذَا فِيهِ:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللهِ إلى هِرَقْلَ عَظِيمِ الرُّومِ: سَلامٌ عَلى مَنِ اتَّبَعَ الهُدَى. أمَّا بَعْدُ: فإنِّي أدْعُوكَ بِدِعايَةِ الإسْلامِ، أسْلِمْ تَسْلَمْ، وأسْلِمْ يُؤْتِكَ اللهُ أجْرَكَ مَرَّتَيْنِ. فإنْ تَوَلَّيْتَ فإنَّ عَلَيْكَ إثْمَ

الأريسيين . - يا أهل الكتاب تعالوا إلى كلمة سواء بيننا وبينكم أن لا نعبد إلا الله - إلى قوله - اشهدوا بأنا مسلمون - فلما فرغ من قراءة الكتاب ارتفعت الأصوات عنده وكثر اللغط ، و أمر بنا فأخرجنا ، قال : فقلت لأصحابي حين خرجنا : لقد أمر أمر ابن أبي كبشة ، إنه ليخافه ملك بني الأصفر . فما زلت موقنا بأمر رسول الله صلى الله عليه وسلم أنه سيظهر حتى أدخل الله علي الإسلام ، قال الزهري : فدعا هرقل عظماء الروم فجمعهم في دار له فقال : يا معشر الروم ، هل لكم في الفلاح و الرشد آخر الأبد و أن يثبت لكم ملككم ؟ قال : فحاصوا حيصة حمر الوحش إلى الأبواب فوجدوها قد غلقت ، فقال : علي بهم ، فدعا بهم فقال : إني إنما اختبرت شدتكم على دينكم فقد رأيت منكم الذي أحببت فسجدوا له ورضوا عنه .

Islam and you will be saved (from Allāh's Punishment) ; embrace Islam, and Allāh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allāh's Statement) :—

' O the people of the Scripture ! Come to common terms as between you and us that we worship None but Allāh.....bear witness that we are Muslims.' (3 : 64)

When he 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 situation of Ibn Abū Kabsha(1) (i.e.Muhammad ﷺ) has become strong ; even the king of Banu Al-Asfar is afraid of him.' So I continued to believe that Allāh's Apostle ﷺ would be victorious, till Allāh made me embrace Islam." Az-Zuhrī said, "Heraclius then invited all the chiefs of the Byzantines and had them assembled in a house of his and said, ' O the group of Byzantines ! Do you wish to have a permanent success and guidance and that your kingdom should remain with you ? '

(1) 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

(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."

(57) CHAPTER. ' By no means shall you attain righteousness unless you spend of that which you love.' (3 : 92)

باب ـ لَنْ تَنالُوا البرَّ حتَّى تُنْفقُوا مِمَّا تُحِبُّونَ ـ الآيَة .

76. Narrated Anas bin Mālik ﷺ : Out of all the Anṣār, living in Medina, Abū Ṭalha had the largest number of (datepalm trees) gardens, and the most beloved of his property to him was Baīruhā' garden which was standing opposite the Mosque (of the Prophet ﷺ). Allāh's Apostle ﷺ used to enter it and drink of its good water. When the Verse :—

' By no means shall you attain righteousness unless you spend of that which you love,' (3 : 92)

Abū Ṭalha got up and said, " O Allāh's Apostle, Allāh says :—

' By no means shall you attain righteousness unless you spend of that which you love,' (3 : 92)

and the most beloved of my property to me is the Baīruhā' garden, so I give it

٧٦ ـ حدَّثَنا إسْماعِيلُ قالَ : حدَّثَنى مالكٌ ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبى طَلْحَةَ : أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ رَضِىَ اللهُ عَنْهُ يَقُولُ : كانَ أبو طَلْحَةَ أكْثَرَ أنْصارِىٍّ بالمَدِينَةِ نَخْلاً ، وكانَ أحَبَّ أمْوالِهِ إلَيْهِ بَيْرُحاءَ وكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ ، وكانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَدْخُلُها وَيَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ ، فَلَمَّا أُنْزِلَتْ ـ لَنْ تَنالُوا البِرَّ حتَّى تُنْفِقُوا مِما تُحِبُّونَ ـ قامَ أبو طَلْحَةَ ، فَقالَ : يا رَسُولَ اللهِ إنَّ اللهَ يَقُولُ ـ لَنْ تَنالُوا البِرَّ حتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ـ و إنَّ أحَبَّ أمْوالِى إلَىَّ بَيْرُحاءَ و إنَّها صَدَقَةٌ لِلهِ أرْجُو بِرَّها و ذُخْرَها عِنْدَ اللهِ ، فَضَعْها

(as a charitable gift) in Allāh's Cause and hope to receive good out of it, and to have it stored for me by Allāh. So, O Allāh's Apostle ! Dispose of it (i.e. utilise it) in the way Allāh orders you (to dispose of it)." Allāh's Apostle ﷺ said, "Bravo ! That is a fruitful property! That is a fruitful property ! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives." Abū Ṭalha distributed that garden amongst his relatives and his cousins.

يا رَسُولَ اللهِ حَيْثُ أَرَاكَ اللهُ . قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : بَخٍ ذَلِكَ مالٌ رَابِحٌ . ذَلِكَ مالٌ رَابِحٌ . وَقَدْ سَمِعْتُ ما قُلْتَ ، و إنِّى أرَى أنْ تَجْعَلَها فى الأقْرَبِينَ . قالَ أبو طَلْحَةَ : أفْعَلُ يا رَسُولَ اللهِ ، فَقَسَمَها أبو طَلْحَةَ فى أقارِبِهِ وَبَنى عَمِّهِ . قالَ عَبْدُ اللهِ بنُ يُوسُفَ وَرَوْحُ بنُ عبادَةَ : ذَلِكَ مالٌ رَابِحٌ .

77. Narrated Yaḥyā bin Yaḥyā : I learnt from Mālik, ".....a fruitful property."

٧٧ ـ حدَّثَنا يَحْيَى بنُ يَحْيَى قالَ : قَرأتُ عَلى مالِكٍ : مالٌ رَابِحٌ .

78. Narrated Anas ﷺ : Abū Ṭalha distributed the garden between Ḥassān and Ubai, but he did not give me anything thereof although I was a nearer relative to him.

٧٨ ـ حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِىُّ : حدَّثَنا أبى ، عَنْ ثُمامَةَ ، عَنْ أنَسٍ رَضِىَ اللهُ عَنْهُ قالَ : فجَعَلَها لِحَسَّانَ و أُبَىٍّ و أنا أقْرَبُ إلَيْهِ وَلَمْ يَجْعَلْ لى مِنْها شَيْئا .

(58) CHAPTER. ' Say: (O Muḥammad!) Bring here the Torah and recite it if you are truthful.' (3 : 93)

باب ـ قُلْ فأْتُوا بالتَّوْرَاةِ فاتْلُوها إنْ كُنْتُمْ صادِقِينَ ـ .

79. Narrated ʿAbdullāh bin ʿUmar رضى الله عنهما : The Jews brought to the Prophet ﷺ a man and a woman from among

٧٩ ـ حدَّثَنى إبْراهِيمُ بنُ المُنْذِرِ : حدَّثَنا أبو ضَمْرَةَ : حدَّثَنا مُوسَى بنُ عُقْبَةَ ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ

ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أنَّ اليَهُودَ جاءُوا إلى النَّبِيِّ صلى الله عليه وسلَّمَ برَجُلٍ مِنْهُمْ وَامْرأةٍ قَدْ زَنَيا فَقالَ لَهُمْ : كَيْفَ تَفْعَلُونَ بِمَنْ زَنى مِنْكُمْ ؟ قالُوا : نُحَمِّمُهُما وَنَضْرِبُهُما ، فَقالَ : لا تَجِدُونَ فِي التَّوْرَاةِ الرَّجْمَ ؟ فَقالُوا : لا نَجِدُ فِيها شَيْئًا ، فَقالَ لَهُمْ عَبْدُ اللهِ بنُ سَلامٍ : كَذَبْتُمْ فَأْتُوا بالتَّوْرَاةِ فاتْلُوها إنْ كُنْتُمْ صادِقِينَ . فَوَضَعَ مِدْرَاسُها الَّذِي يُدَرِّسُها مِنْهُمْ كَفَّهُ عَلى آيَةِ الرَّجْمِ فَطَفِقَ يَقْرَأُ ما دُونَ يَدِهِ وَما وَرَاءَها وَلا يَقْرَأُ آيَةَ الرَّجْمِ ، فَنَزَعَ يَدَهُ عَنْ آيَةِ الرَّجْمِ فَقالَ : ما هَذِهِ ؟ فَلَمَّا رَأَوْا ذَلِكَ قالُوا : هِيَ آيَةُ الرَّجْمِ فَأَمَرَ بِهِما فَرُجِما قَرِيبًا مِنْ حَيْثُ مَوْضِعُ الجَنائِزِ عِنْدَ المَسْجِدِ . فَرَأَيْتُ صاحِبَها يَجْنَأُ عَلَيْها يَقِيها الحِجارَةَ .

them who had committed illegal sexual intercourse. The Prophet ﷺ said to them, "How do you usually punish the one of you who has committed illegal sexual intercourse?" They replied, "We blackened 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 Torah?" They replied, "We do not find anything in it." ʿAbdullāh bin Salām (after hearing this conversation) said to them, "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah). 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. ʿAbdullāh 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 the two adulterers to be stoned to death, and they were stoned to death near the place where biers are placed near the Mosque. I saw her companion (i. e. the adulterer) bowing over her so as to protect her from the stones.

باب ـ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ـ .

(59) CHAPTER. 'You (i.e. Muslim faithful believers) are the best of peoples

that has been raised up for mankind.'
(3 : 110)

80. Narrated Abū Ḥuraira ﷺ : The Verse :—

'You (Muslim faithful believers) are the best of peoples that has been raised up for mankind,'

means, the best of nations for the people, as you bring them with chains on their necks so that they may embrace Islam.

٨٠ ـ حدَّثنا مُحمَّدُ بنُ يُوسُفَ : عَنْ سُفْيانَ، عَنْ مَيْسرَةَ، عَنْ أبي حازِمٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ـ كُنْتُمْ خَيرَ أُمَّةٍ أُخْرِجَتْ للنّاسِ ـ قالَ : خَيْرُ النّاسِ للنّاسِ ، تأتُونَ بِهِمْ فى السَّلاسِلِ فى أعْناقِهِمْ حتّى يَدْخُلُوا فى الإسْلامِ .

(60) CHAPTER. 'When two parties (from among you) intended cowardice.'
(3 : 122)

باب ـ إذْ هَمَّتْ طائفتانِ مِنكُمْ أنْ تَفْشَلا ـ

81. Narrated Jābir bin ʿAbdullāh ﷺ : The Verse :—

'When two parties from among you intended cowardice, but ʿAllāh was their Protector,'

was revealed concerning us, and we were the two parties, i. e. Banū Ḥāritha 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 Protector.'

٨١ ـ حدَّثنا عَلىٌّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ قالَ : قالَ عَمْرٌو : سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ : فِينا نَزَلَتْ ـ إذْ هَمَّتْ طائفتانِ مِنْكُمْ أنْ تَفْشَلا وَاللهُ وَلِيُّهُما ـ قالَ : نَحْنُ الطّائفتانِ ، بَنُو حارِثَةَ وَبَنُو سَلِمَةَ وَما نُحِبُّ . وَقالَ سُفْيانُ مَرَّةً : وَما يَسُرُّنِي أنّا لَمْ تُنْزَلْ لقَوْلِ اللهِ ـ وَاللهُ وَلِيُّهُما ـ .

(61) CHAPTER. 'Not for you (O Muḥammad) (but for Allāh) is the

باب ـ لَيْسَ لَكَ مِنَ الأمْرِ شَيْءٌ ـ .

decision.....' (3 : 128)

82. Narrated Sālim's father that he heard Allāh's Apostle 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 hears him who sends his praises to Him, O our Lord, all praise is for you." So Allāh revealed :—

'Not for you (O Muḥammad) (but for Allāh) is the decision ..... for they are indeed wrong-doers.' (3 : 128)

٨٢ ـ حدَّثنا حِبّانُ بنُ مُوسَى : أخبرَنا عَبْدُ اللهِ : أخبرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ قالَ : حدَّثَنِي سالمٌ عَنْ أبِيهِ أنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ إذَا رَفَعَ رأسَهُ فِي الرَّكُوعِ فِي الرَّكْعَةِ الآخِرَةِ مِنَ الفَجْرِ يَقُولُ : اللَّهُمَّ العَنْ فُلاناً وَفُلاناً وفُلاناً بَعْدَ مايَقُولُ : سَمِعَ اللهُ لِمَنْ حَمِدَهُ ، رَبَّنا وَلَكَ الحَمْدُ . فأنْزَلَ اللهُ ـ لَيْسَ لَكَ مِنَ الأمْرِ شَيْءٌ ـ إلى قولِهِ ـ فإنَّهُمْ ظالِمُونَ ـ رَوَاهُ إسحَاقُ بنُ رَاشِدٍ ، عَنِ الزُّهْرِيِّ .

83. Narrated Abū Huraira رضي الله عنه : Whenever Allāh's Apostle ﷺ intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allāh) after bowing (in the prayer). Sometimes after saying, " Allāh hears him who sends his praises to Him, all praise is for You, O our Lord," he would say, " O Allāh. Save Al-Walīd bin Al-Walīd and Salama bin Hishām, and ʿAiyāsh bin Abū Rabīʿa. O Allāh ! Inflict Your Severe Torture on Muḍar (tribe) and strike them with (famine) years like the years of Joseph." The Prophet ﷺ used to say in a loud voice, and he also used to say in some of his Fajr prayers, " O Allāh !

٨٣ ـ حدَّثنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا إبراهِيمُ بنُ سَعْدٍ : حدَّثَنا ابنُ شِهابٍ ، عَنْ سَعِيدِ بنِ المُسَيَّبِ و أبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كانَ إذَا أرَادَ أنْ يَدْعُوَ عَلَى أحَدٍ أوْ يَدْعُوَ لأحَدٍ قَنَتَ بَعْدَ الرُّكُوعِ فَرُبَّما قالَ إذَا قالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ : اللَّهُمَّ رَبَّنا لَكَ الحَمْدُ . اللَّهُمَّ أنْجِ الوَلِيدَ ابْنَ الوَلِيدِ ، وَسَلَمَةَ بنَ هِشامٍ ، وَعَيَّاشَ بنَ أبِي رَبِيعَةَ . اللَّهُمَّ اشْدُدْ وَطْأتَكَ عَلَى مُضَرَ وَاجْعَلْها

Curse so-and-so and so-and-so," naming some of the Arab tribes till Allāh revealed :—

' Not for you (O Muḥammad) (but for Allāh) is the decision.'

(3 : 128)

سِنِينَ كَسِنِي يُوسُفَ ، يَجْهَرُ بِذَلِكَ ، وكَانَ يَقُولُ فِى بَعْضِ صَلاتِهِ فِى صَلاةِ الفَجْرِ : اللَّهُمَّ الْعَنْ فُلانا وَفُلانا لأَحْيَاءٍ مِنَ الْعَرَبِ حَتَّى أَنْزَلَ اللهُ - لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ -

(62) CHAPTER. The Statement of Allāh ﷻ :—

' And the Apostle in your rear was calling you back.' (3:153)

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

بَابُ قَوْلِهِ تَعَالَى - وَالرَّسُولُ يَدْعُوكُمْ فِى أُخْرَاكُمْ - وَهُوَ تَأْنِيثُ آخِرِكُمْ . وَقَالَ ابنُ عَبَّاسٍ : إِحْدَى الْحُسْنَيَيْنِ فَتْحا أَوْ شَهَادَةً .

84. Narrated Al-Barāʾ bin ʿĀzib رضى الله عنهما : The Prophet ﷺ appointed ʿAbdullāh bin Jubair as the commander of the infantry during the battle of Uḥud. They returned defeated, and that is what is meant by :—

' And the Apostle was calling them back in the rear.'

None remained with the Prophet ﷺ then, but twelve men.

٨٤ - حَدَّثَنَا عَمْرُو بنُ خَالِدٍ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا أَبُو إِسحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ بنَ عَازِبٍ رَضِىَ اللهُ عَنْهُمَا قَالَ : جَعَلَ النَّبِىُّ صلى الله عليه وسلم عَلَى الرَّجَّالَةِ يَوْمَ أُحُدٍ عَبْدَ اللهِ ابنَ جُبَيْرٍ وَأَقْبَلُوا مُنْهَزِمِينَ فَذَاكَ - إِذْ يَدْعُوهُمُ الرَّسُولُ فِى أُخْرَاهُمْ - وَلَمْ يَبْقَ مَعَ النَّبِىِّ صلى الله عليه وسلم غَيْرَ اثْنَى عَشَرَ رَجُلاً .

(63) CHAPTER. Allāh's Statement:—

' He sent down security for you. Slumber overtook a party of you, ...' (3 : 154)

بَابُ قَوْلِهِ - أَمَنَةً نُعَاسا .

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

٨٥ ـ حدَّثَنِى إسحَاقُ بنُ إبرَاهِيمَ ابنِ عَبْدِ الرَّحْمَنِ أبو يَعْقوبَ : حدَّثَنا حُسَيْنُ بنُ مُحَمَّدٍ : حدَّثَنا شَيْبانُ ، عَنْ قَتادَةَ : حدَّثَنا أنَسٌ : أنَّ أبا طَلْحَةَ قالَ : غَشِيَنَا النُّعاسُ ونَحْنُ فى مَصَافِّنا يَوْمَ أُحُدٍ ، قالَ : فَجَعَلَ سَيْفى يَسْقُطُ مِنْ يَدى وآخُذُهُ ، وَيَسْقُطُ وآخُذُهُ .

(64) CHAPTER. The Statement of Allāh ﷻ :—

' Those who answered (the Call of) Allāh and the Apostle after being wounded, for those of them who did good deeds and refrain from wrong, there is a great reward.'

(3 : 172)

باب قَوْلِهِ تَعالى ـ الَّذينَ اسْتَجابُوا لِلّهِ والرَّسُولِ مِنْ بَعْدِ ما أصَابَهُمُ القَرْحُ لِلَّذينَ أحْسَنُوا مِنْهُمْ وَاتَّقَوْا أجْرٌ عَظِيمٌ ـ القَرْحُ : الجِراحُ . اسْتَجابُوا : أجابُوا ، يَسْتَجيبُ : يُجيبُ .

(65) CHAPTER. His Statement :—

' Those unto whom people said, "Verily ; the people have gathered against you (in a great army), therefore, fear them.' " (3 : 173)

باب قَوْلِهِ ـ الَّذينَ قالَ لَهُمُ النّاسُ إنَّ النّاسَ قَدْ جَمَعُوا لَكُمْ فاخْشَوْهُمْ ـ

86. Narrated Ibn ʿAbbās ﷺ : ' Allāh is Sufficient for us and He is the Best Disposer of affairs," was said by Abraham when he was thrown into the fire ; and it was said by Muhammad ﷺ when they (i.e. hypocrites) said, " A great army is gathering against you,

٨٦ ـ حدَّثَنا أحْمَدُ بنُ يُونُسَ أرَاهُ قالَ حدَّثَنا : أبو بَكْرٍ ، عَنْ أبى حُصَيْنٍ ، عَنْ أبى الضُّحَى ، عَنِ ابنِ عَبّاسٍ : حَسْبُنَا اللهُ ونِعْمَ الوَكيلُ ـ قالَها إبْرَاهِيمُ عَلَيْهِ السَّلامُ حِينَ أُلْقِىَ فى النّارِ ، وَقالَها مُحَمَّدٌ صلى اللهُ عليه وسلَّم

therefore, fear them,'' but it only increased their faith and they said :

' Allāh is Sufficient for us, and He is the Best Disposer (of affairs, for us). (3 : 173)

حِينَ قَالُوا - إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللهُ وَنِعْمَ الوَكِيلُ -.

87. Narrated Ibn ʿAbbās ﷺ : The last statement of Abraham when he was thrown into the fire was :—

' Allāh is Sufficient for us and He is the Best Disposer (of affairs for us).' (3 : 173)

٨٧ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا إِسْرَائِيلُ ، عَنْ أَبِي حُصَيْنٍ ، عَنْ أَبِي الضُّحَى ، عَنِ ابْنِ عَبَّاسٍ قَالَ : كَانَ آخِرَ قَوْلِ إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ حَسْبِيَ اللهُ وَنِعْمَ الوَكِيلُ .

(66) CHAPTER. ' Let not those who covetously withhold of that which Allāh has bestowed upon them of His Bounty .....shall be tied to their necks like a collar.' (3 : 180)

بَاب - وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ - الآيَةَ - سَيُطَوَّقُونَ - كَتَطَوُّقِ طَوْقُهُ بِطَوْقٍ .

88. Narrated Abū Huraira ﷺ : Allāh's Apostle 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 snake with two poisonous glands in its mouth and it will wind itself round his neck and catch him by the sides of his mouth and say, ' I am your wealth ; I am your treasure.' '' Then the Prophet ﷺ recited this Divine Verse :—

٨٨ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُنِيرٍ : سَمِعَ أَبَا النَّضْرِ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللهِ بْنِ دِينَارٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللهِ صلى الله عليه وسلم : مَنْ آتَاهُ اللهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ يُطَوَّقُهُ يَوْمَ القِيَامَةِ يَأْخُذُ بِلِهْزِمَتَيْهِ ، يَعْنِي بِشِدْقَيْهِ يَقُولُ : أَنَا مَالُكَ - أَنَا كَنْزُكَ ، ثُمَّ تَلَا هَذِهِ الآيَةَ - وَلَا يَحْسَبَنَّ

الَّذِينَ يَبْخَلُونَ بِما آتاهُمُ اللهُ مِنْ فَضْلِهِ - إلى آخرِ الآيَةِ.

'And let not those who covetously withhold of that which Allāh has bestowed upon them of His Bounty .....' (3 : 180)

باب - وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الكِتابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا -.

(67) CHAPTER. 'And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans.' (3 : 186)

٨٩ - حدَّثَنا أبو اليَمانِ : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أخبرَنِي عُرْوَةُ ابنُ الزُّبَيرِ أنَّ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما أخبرَهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم رَكِبَ عَلى حِمارٍ عَلى قَطِيفَةٍ فَدَكِيَّةٍ وأرْدَفَ أُسامَةَ بنَ زَيْدٍ وَرَاءَهُ يَعُودُ سَعْدَ بنَ عُبادَةَ فى بَنِى الحارِثِ بنِ الخَزْرَجِ قَبلَ وَقْعَةِ بَدْرٍ ، قالَ : حتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ ابنُ أُبَيٍّ ابنُ سَلُولَ وَذَلكَ قَبْلَ أنْ يُسْلِمَ عَبْدُ اللهِ بنُ أُبَيٍّ ، فَإذَا فى المَجْلِسِ أخْلاطٌ مِنَ المُسْلِمِينَ وَالمُشْرِكِينَ وَعَبَدَةِ الأوْثانِ وَاليَهُودِ وَالمُسْلِمِينَ ، وفى المَجْلِسِ عَبْدُ اللهِ ابنُ رَوَاحَةَ . فَلَمَّا غَشِيَتِ المَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللهِ بنُ أُبَيٍّ أنْفَهُ بِرِدائِهِ ثُمَّ قالَ : لا تُغَبِّرُوا عَلَيْنا ، فَسَلَّمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم

89. Narrated ʿUrwa bin Az-Zubair : Usāma bin Zaid ﷺ said that Allāh's Apostle ﷺ rode a donkey, equipped with a thick cloth-covering made in Fadak, and behind him was riding Usāma bin Zaid. He was going to pay visit to Saʿd bin ʿUbāda in Banu Al-Hārith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet ﷺ passed by a gathering in which ʿAbdullāh bin Ubai bin Salūl was present, and that was before ʿAbdullāh bin Ubai embraced Islam. Behold, in that gathering there were people of different religions ; there were Muslims, pagans, idol-worshippers, Jews and Christians and in that gathering ʿAbdullāh bin Rawāha was also present. When a cloud of dust raised by the donkey reached that gathering, ʿAbdullāh bin Ubai covered his nose with his garment and then said, "Do not cover us with dust." Then Allāh's Apostle ﷺ greeted them and stopped and dismounted and invited them to Allāh

(i. e. to embrace Islam) and recited to them the Holy Qur'ān. On that, ʿAbdullāh bin Ubai 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 residence and if somebody comes to you, relate (your tales) to them." On that ʿAbdullāh bin Rawāha said, " Yes, O Allāh's Apostle! Bring it (i. e. what you want to say) to us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were on the point of fighting with each other. The Prophet ﷺ kept on quietening them till they became quiet, whereupon the Prophet ﷺ mounted his mount and proceeded till he entered upon Saʿd bin ʿUbada. The Prophet ﷺ said to Saʿd, " Did you not hear what ʿAbu Ḥubab said? " He meant ʿAbdullāh bin Ubai. " He said so-and-so." On that Saʿd bin Ubada said, " O Allāh's Apostle! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Medina) 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. ʿAbdullāh bin Ubai) was grieved with jealousy, and that caused him

عَلَيْهِمْ ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللهِ ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ . فَقَالَ عَبْدُ اللهِ ابْنُ أُبَيِّ ابْنُ سَلُولَ : أَيُّهَا الْمَرْءُ إِنَّهُ لَا أَحْسَنَ مِمَّا تَقُولُ . إِنْ كَانَ حَقًّا فَلَا تُؤْذِنَا بِهِ فِي مَجَالِسِنَا . ارْجِعْ إِلَى رَحْلِكَ ، فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ . فَقَالَ عَبْدُ اللهِ بْنُ رَوَاحَةَ : بَلَى يَا رَسُولَ اللهِ فَاغْشَنَا بِهِ فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ . فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَثَاوَرُونَ فَلَمْ يَزَلِ النَّبِيُّ صلى الله عليه وسلم يُخَفِّضُهُمْ حَتَّى سَكَنُوا ثُمَّ رَكِبَ النَّبِيُّ صلى الله عليه وسلم دَابَّتَهُ فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ ، فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم : يَا سَعْدُ أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ ؟ يُرِيدُ عَبْدَ اللهِ بْنَ أُبَيٍّ ، قَالَ كَذَا وَكَذَا ، قَالَ سَعْدُ بْنُ عُبَادَةَ : يَا رَسُولَ اللهِ اعْفُ عَنْهُ وَاصْفَحْ عَنْهُ ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَاءَ اللهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ ، وَلَقَدِ اصْطَلَحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ عَلَى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُوهُ بِالْعِصَابَةِ فَلَمَّا أَبَى اللهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ اللهُ شَرِقَ بِذَلِكَ ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ ، فَعَفَا عَنْهُ رَسُولُ اللهِ صلى الله عليه وسلم وَكَانَ النَّبِيُّ صلى الله عليه وسلم وَأَصْحَابُهُ

to do what you have seen." So Allāh's Apostle ﷺ excused him, for the Prophet ﷺ and his companions used to forgive the pagans and the people of Scripture as Allāh had ordered them, and they used to put up with their mischief with patience. Allāh ﷻ said:—

'And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans.....'

(3 : 136)

And Allāh also said :—

'Quite a number of the people of the Scripture wish to make you (people) disbelievers after you have believed, from selfish envy.....'

(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 permitted fighting them. So when Allah's Apostle ﷺ fought the battle of Badr and Allāh killed the nobles of Quraish infidels through him, Ibn Ubai bin Salūl and the pagans and idolaters who were with him, said, "This matter (i. e. Islam) has appeared (i. e. became victorious)." So they gave the solemn pledge (for embracing Islam) to Allāh's Apostle ﷺ and became Muslims.

يَعْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللهُ وَيَصْبِرُونَ عَلَى الأَذَى، قَالَ اللهُ تَعَالَى - وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا - الآيَةَ. وَقَالَ اللهُ - وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ - إِلَى آخِرِ الآيَةِ. وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَتَأَوَّلُ الْعَفْوَ مَا أَمَرَهُ اللهُ بِهِ حَتَّى أَذِنَ اللهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللهِ صلى الله عليه وسلم بَدْرًا فَقَتَلَ اللهُ بِهِ صَنَادِيدَ كُفَّارِ قُرَيْشٍ قَالَ ابْنُ أُبَيِّ ابْنُ سَلُولَ وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ وَعَبَدَةِ الأَوْثَانِ: هَذَا أَمْرٌ قَدْ تَوَجَّهَ، فَبَايَعُوا الرَّسُولَ صلى الله عليه وسلم عَلَى الإِسْلاَمِ فَأَسْلَمُوا.

(68) CHAPTER. 'Think not that

بَابُ لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ

those who rejoicc in what they have done. (3 : 188)

بِما أتَوْا۔

90. Narrated Abū Saʿīd Al-Khudrī ﷺ : During the lifetime of Allāh's Apostle 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 Apostle ﷺ. When Allāh's Apostle 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, and like to be praised for what they have not done.....' (3 : 188)

٩٠ ـ حدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ : حدَّثَنَا مُحَمَّدُ بنُ جَعْفَرٍ قالَ : حدَّثَنِي زَيْدُ بنُ أسْلَمَ ، عَنْ عَطاءِ بنِ يَسارٍ ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ : أنَّ رِجالاً مِنَ المُنافِقِينَ عَلى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم كانَ إذَا خَرَجَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إلى الغَزْوِ تَخَلَّفُوا عَنْهُ وَفَرِحُوا بِمَقْعَدِهِمْ خِلافَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، فإذَا قَدِمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم اعْتَذَرُوا إلَيْهِ وَحَلَفُوا وأحَبُّوا أنْ يُحْمَدُوا بِما لَمْ يَفْعَلُوا ، فَنَزَلَتْ : ـ لا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِما أتَوْا وَيُحِبُّونَ أنْ يُحْمَدُوا بِما لَمْ يَفْعَلُوا۔

91. Narrated ʿAlqama bin Waqqāṣ : Marwān said to his gatekeeper, " Go to Ibn ʿAbbās, O Rafi , and say, ' If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us will be punished.' " Ibn ʿAbbās said, " What connection have you with this

٩١ ـ حدَّثَنِي إبْراهِيمُ بنُ مُوسَى : أخْبَرَنا هِشامٌ : أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ ، عَنِ ابنِ أبي مُلَيْكَةَ أنَّ عَلْقَمَةَ بنَ وَقّاصٍ أخْبَرَهُ : أنَّ مَرْوانَ قالَ لِبَوّابِهِ : اذْهَبْ يا رافِعُ إلى ابنِ عَبّاسٍ فَقُلْ : لَئِنْ كانَ كُلُّ امْرِئٍ فَرِحَ بِما أُوتِيَ وأحَبَّ أنْ يُحْمَدَ بِما لَمْ يَفْعَلْ مُعَذَّبا

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 seemed to deserve praise for the favour of telling him the answer to his question, and they became happy with what they had concealed.''

Then Ibn ʿAbbās recited:—

'(And remember) when Allāh took a Covenant from the people of the Scripture.....and those who rejoice in what they have done and like to be praised for what they have not done.' (3 : 187, 188)

لَنُعَذَّبَنَّ أجْمَعُونَ . فقالَ ابنُ عَبّاسٍ : ما لَكُمْ ولِهَذِهِ ؟ إنَّما دَعا النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَهُودًا فَسألَهُمْ عَنْ شَيْءٍ فكَتَمُوهُ إيّاهُ أخْبَرُوهُ بِغَيْرِهِ فأرَوْهُ أنْ قَدِ اسْتَحْمَدُوا إلَيْهِ بِمَا أخْبَرُوهُ عَنْهُ فِيما سألَهُمْ وَفَرِحوا بِما أتَوْا مِن كِتْمانِهِمْ . ثُمَّ قَرأ ابنُ عَبّاسٍ - وَإذْ أخَذَ اللهُ مِيثاقَ الَّذِينَ أُوتُوا الكِتابَ كَذَلِكَ - حتَّى قَوْلِهِ - يَفْرَحونَ بِمَا أتَوْا ويُحِبُّونَ أنْ يُحْمَدُوا بِما لَمْ يَفْعَلوا - تابَعَهُ عَبْدُ الرَّزّاقِ عَنِ ابنِ جُرَيْجٍ .

92. Narrated Humaid bin ʿAbdur-Raḥmān bin ʿAuf that Marwān had told him (the above narration No. 91).

٩٢ - حدَّثَنا ابنُ مُقاتِلٍ : أخْبَرَنا الحَجّاجُ ، عَنِ ابنِ جُرَيْجٍ ، أخْبَرَنِي ابنُ أبِي مُلَيْكَةَ ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ : أنَّهُ أخْبَرَهُ أنَّ مَرْوَانَ بِهَذَا

(69) CHAPTER. Allāh's Statement:—

'Verily! In the creation of the Heavens and the Earth, and the alteration of night and day, there are indeed signs for men of understanding.' (3 : 190)

بابُ قَوْلِهِ - إنَّ فِي خَلْقِ السَّمَوَاتِ والأرْضِ وَاخْتِلافِ اللَّيْلِ والنَّهارِ لآياتٍ لأُولِي الأَلْبابِ - .

(1) According to the knowledge of understanding the meaning of the Qurʾān and Hadith, we must consider the general meaning of the word and not only the cause for which the word was revealed.

93. Narrated Ibn ʿAbbās ﷺ

I stayed overnight in the house of my aunt Maimūna. Allāh's Apostle 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 the alteration of night and day, there are indeed signs for men of understanding.' (3 : 190)

Then he stood up, performed ablution, brushed his teeth with a Siwāk, and then prayed eleven Rakʿāt. Then Bilāl pronounced the Adhān (i.e. call for the Fajr prayer). The Prophet ﷺ then offered two Rakʿāt (Sunna) prayer and went out (to the Mosque) and offered the (compulsory congregational Fajr prayer.

٩٣ ـ حدّثنا سَعيدُ بنُ أبي مَرْيَمَ : أخبرنا مُحمّدُ بنُ جَعْفَرٍ قالَ : أخبرَني شَريكُ بنُ عَبْدِ اللهِ بنِ أبي نَمِرٍ ، عَنْ كُرَيْبٍ ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : بتُّ عِنْدَ خالَتي مَيْمونَةَ فَتَحَدَّثَ رَسُولُ اللهِ صلى اللهُ عليه وسلّم مَعَ أهْلِهِ ساعَةً ثُمَّ رَقَدَ . فَلَمّا كانَ ثُلُثُ اللَّيْلِ الآخِرِ قَعَدَ فَنَظَرَ إلى السَّماءِ فَقالَ ـ إنَّ في خَلْقِ السَّمَوَاتِ والأرْضِ وَاخْتِلافِ اللَّيْلِ والنَّهارِ لآياتٍ لأُولي الألْبابِ ـ ثُمَّ قامَ فَتَوَضَّأَ وَاسْتَنَّ : فَصَلّى إحْدَى عَشْرَةَ رَكْعَةً ، ثُمَّ أذَّنَ بِلالٌ فَصَلّى رَكْعَتَيْنِ ثُمَّ خَرَجَ فَصَلّى الصُّبْحَ

(70) CHAPTER. 'Those who celebrate the Praises of Allāh standing, sitting, and lying down on their sides and think deeply in the creation of the Heavens and the Earth.....' (3 : 191)

باب ـ الّذينَ يَذْكُرُونَ اللهَ قِياما وَقُعُودًا وَعَلى جُنُوبِهِمْ وَيَتَفَكَّرُونَ في خَلْقِ السَّمَوَاتِ والأرْضِ ـ الآيَةَ .

94. Narrated Ibn ʿAbbās ﷺ

(One night) I stayed overnight in the house of my aunt Maimūna, and said to myself, "I will watch the prayer of Allāh's Apostle ﷺ." My aunt placed a cushion for Allāh's Apostle ﷺ and he

٩٤ ـ حدّثنا عَلِيُّ بنُ عَبْدِ اللهِ : حدّثَنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيّ ، عَنْ مالِكِ بنِ أنَسٍ ، عَنْ مَخْرَمَةَ بنِ سُلَيْمانَ ، عَنْ كُرَيْبٍ عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما قالَ : بِتُّ عِنْدَ

slept on it in its length and (awoke) rubbing the traces of sleep off his face and then he recited the last ten Verses of Sūrat-al-ʿImrān till he finished it. Then he went to a hanging waterskin and took it, performed the ablution and then stood up to offer the prayer. I got up and did the same as he had done, and stood beside him. He put his hand on my head and held me by the ear and twisted it. He offered two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, and finally the Witr (i. e. one Rakʿa) prayer.

خالَتي مَيْمونَةَ فَقُلْتُ لأَنْظُرَنَّ إلى صَلاةِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَطَرَحَتْ لرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وِسادَةً، فَنامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فى طُولِها فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ. فَقَرأَ الآياتِ العَشْرَ الأَواخِرَ مِنْ آلِ عِمْرانَ حتَّى خَتَمَ. ثُمَّ أتى سِقاءً مُعَلَّقا. فأخَذَهُ فَتَوَضَّأَ ثُمَّ قامَ يُصَلِّى. فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ، ثُمَّ جِئْتُ فَقُمْتُ إلى جَنْبِهِ. فَوَضَعَ يَدَهُ عَلى رأسِى ثُمَّ أخَذَ بأُذُنِى فجَعَلَ يَفْتِلُها. ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ أوْتَرَ.

(71) CHAPTER. 'Our Lord! (Anyone) whom You admit to the Fire, truly, You cover him with shame, and never will wrong-doers find any helpers.' (3 : 192)

باب ـ رَبَّنا إنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أخْزَيْتَهُ وَما للظّالِمِينَ مِنْ أنْصارٍ ـ.

95. Narrated ʿAbdullāh bin ʿAbbās 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 and Allah's Apostle ﷺ lay along with his wife in

٩٥ ـ حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ: حدَّثَنا مَعْنُ بنُ عيسَى، عَنْ مالِكٍ، عَنْ مَخْرَمَةَ بنِ سُلَيْمانَ، عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللهِ بنِ عَبّاسٍ: أنَّ عَبْدَ اللهِ ابنَ عَبّاسٍ أخْبَرَهُ أنَّهُ باتَ عِنْدَ مَيْمُونَةَ

زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَهِيَ خالَتُهُ . قالَ : فاضْطَجَعْتُ فى عَرْضِ الوِسادَةِ ، وَاضْطَجَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وأهْلُهُ فى طُولِها . فَنامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حتَّى انْتَصَفَ اللَّيْلُ أوْ قَبْلَهُ بقَلِيلٍ أوْ بَعْدَهُ بقَلِيلٍ ثُمَّ اسْتَيْقَظَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدَيْهِ ثُمَّ قَرَأَ العَشْرَ الآياتِ الخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ . ثُمَّ قامَ إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْها فَأحْسَنَ وضُوءَهُ ، ثُمَّ قامَ يُصَلِّى فَصَنَعْتُ مِثْلَ ما صَنَعَ . ثُمَّ ذَهَبْتُ فَقُمْتُ إلى جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَدَهُ اليُمْنَى عَلى رأسِى وأخَذَ بأُذُنِى اليُمْنَى يَفْتِلُها . فَصَلَّى رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ أوْتَرَ ، ثُمَّ اضْطَجَعَ حتَّى جاءَهُ المُؤَذِّنُ . فَقامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ .

the lengthwise direction of the pillow. Allāh's Apostle ﷺ slept till the middle of the night, either a bit before or a bit after it, and then awoke, rubbing the traces of sleep off his face with his hands and then he recited the last ten Verses of Sūrat-al-ʿImrān, got up and went to a hanging waterskin. He then performed the ablution from it, and it was perfect ablution, and then stood up to offer the prayer. I too did the same as he had done, and then went to stand beside him. Allāh's Apostle ﷺ put his right hand on my head and held and twisted my right ear. He then offered two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, and finally one Rakʿa, the Witr. Then he lay down again till the Muʿadhdhin (i. e. the call-maker) came to him, whereupon he got up and offered a light two-Rakʿāt prayer, and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

بابٌ ـ رَبَّنا إنَّنا سَمِعْنا مُنادِيا يُنادِى لِلإيمانِ ـ الآيَةَ .

(72) CHAPTER. 'Our Lord! We have heard the call of One (i.e. Muhammad ﷺ) calling (us) to Faith...' (3 : 193)

96. Narrated Ibn ʿAbbās ﷺ that once he stayed overnight in the house of his aunt, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally while Allāh's Apostle ﷺ lay along with his wife in the lengthwise direction of cushion. Allāh's Apostle ﷺ slept till the middle of the night, either a bit before or a bit after it, and then awoke, rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of Sūrat-al-ʿImrān. Then he got up and went to a hanging waterskin, performed ablution from it —— and performed it perfectly. Then he stood up to perform the prayer. I also did the same as he had done and then went to stand beside him. Allāh's Apostle ﷺ put his right hand on my head and held and twisted my right ear. He then offered two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, and finally, one Rakʿa Witr. Then he lay down again till the Muʿadhdhin (i. e. the call-maker) came to him, whereupon he got up and offered a light two-Rakʿāt prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

٩٦ ـ حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ : عَنْ مالكٍ ، عَنْ مَخْرَمَةَ بنِ سُلَيْمانَ ، عَنْ كُرَيْبٍ مَولَى ابنِ عَبّاسٍ : أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ أنَّهُ باتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلَّم وَهِيَ خالَتُهُ قالَ : فاضْطَجَعْتُ فِي عَرْضِ الوِسادَةِ وَاضْطَجَعَ رَسُولُ اللهِ صلى الله عليه وسلَّم وَأهْلُهُ فِي طُولِها . فَنامَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم حتَّى إذَا انْتَصَفَ اللَّيْلُ أوْ قَبْلَهُ بِقَلِيلٍ أوْ بَعْدَهُ بِقَلِيلٍ ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ، ثُمَّ قَرَأ العَشْرَ الآياتِ الخَواتِمَ مِنْ سُورَةِ آلِ عِمْرانَ . ثُمَّ قامَ إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأ مِنْها فأحْسَنَ وُضُوءَهُ ، ثُمَّ قامَ يُصَلِّي . قالَ ابنُ عَبّاسٍ : فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ ، ثُمَّ ذَهَبْتُ فَقُمْتُ إلى جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يَدَهُ اليُمْنَى عَلى رأسِي وأخَذَ بأُذُنِي اليُمْنَى يَفْتِلُها . فَصَلَّى رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ أوْتَرَ ثُمَّ اضْطَجَعَ حتَّى جاءَهُ المُؤَذِّنُ فَقامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ .

SURAT - AN - NISĀ' IV

سورة النساء

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ .

قَالَ ابنُ عَبَّاسٍ : يَسْتَنْكِفُ : يَسْتَكْبِرُ ، قِوَامًا : قِوَامُكُمْ ، مِنْ مَعَايِشِكُمْ . لَهُنَّ سَبِيلاً : يَعْنِى الرَّجْمَ لِلثَّيِّبِ وَالجَلْدَ لِلْبِكْرِ . وَقَالَ غَيْرُهُ - مَثْنَى وَثُلاثَ وَرُبَاعَ - يَعْنِى اثْنَتَيْنِ وَثَلاثًا وَأَرْبَعًا . وَلا تُجَاوِزُ العَرَبُ رُبَاعَ .

(73) CHAPTER. 'If you fear that you shall not be able to deal justly with the orphans.....' (4 : 3)

بَابٌ - وَإِنْ خِفْتُمْ أَنْ لا تُقْسِطُوا فِى اليَتَامَى - .

97. Narrated 'Aisha رضي الله عنها : There was an orphan (girl) under the care of a man. He married her and she owned a datepalm. He married her just because of that and not because he loved her. So the Divine Verse came regarding his case :—

'If you fear that you shall not be able to deal justly with the orphans .....' (4 : 3)

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

٩٧ - حَدَّثَنِى إِبْرَاهِيمُ بنُ مُوسَى : أَخْبَرَنَا هِشَامٌ ، عَنِ ابنِ جُرَيْجٍ قَالَ : أَخْبَرَنِى هِشَامُ بنُ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهُمَا : أَنَّ رَجُلاً كَانَتْ لَهُ يَتِيمَةٌ فَنَكَحَهَا وَكَانَ لَهَا عِذْقٌ وَكَانَ يُمْسِكُهَا عَلَيْهِ وَلَمْ يَكُنْ لَهَا مِنْ نَفْسِهِ شَىْءٌ ، فَنَزَلَتْ فِيهِ - وَإِنْ خِفْتُمْ أَنْ لا تُقْسِطُوا فِى اليَتَامَى - أَحْسِبُهُ قَالَ : كَانَتْ شَرِيكَتَهُ فِى ذَلِكَ العِذْقِ وَفِى مَالِهِ

98. Narrated 'Urwa bin Az-Zubair

٩٨ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ

that he asked ʿĀisha regarding the Statement of Allāh تعالى :—

'If you fear that you shall not be able to deal justly with the orphans.. ...'

She said, "O the 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, 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." ʿĀisha added, "The people asked Allāh's Apostle ﷺ his instructions after the revelation of this Divine Verse whereupon Allāh revealed :—

'They ask your instruction regarding the women.'" (4 : 127)

ʿĀisha further said, "And the other Statement of Allāh تعالى :—

'And yet whom you desire to marry,' (4 : 127)

as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." ʿĀisha added, "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a

عَبْدِ اللهِ : حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ ، عَنْ صَالِحِ بنِ كَيْسَانَ ، عَنِ ابنِ شِهابٍ قالَ : أخْبَرَنِي عُرْوَةُ بنُ الزُّبَيرِ : أنَّهُ سألَ عائشَةَ عَنْ قَوْلِ اللهِ تعالى - وَإنْ خِفْتُمْ أنْ لا تُقْسِطُوا فى اليَتامَى - فَقالَتْ : يا ابنَ أُخْتِي ، هَذِهِ اليَتِيمَةُ تَكونُ فى حَجْرِ وَلِيِّها تُشْرِكُهُ فى مالِهِ ويُعْجِبُهُ مالُهَا وَجمالُها فيُرِيدُ وَلِيُّها أنْ يَتزَوَّجَها بغَيرِ أنْ يُقْسِطَ فى صَداقِها، فَيُعْطِيَها مِثْلَ ما يُعْطِيها غَيرُهُ : فَنُهُوا عَنْ ذَلكَ إلا أنْ يُقْسِطوا لهُنَّ وَيَبْلُغوا لهُنَّ أعْلى سُنَّتِهِنَّ ، فأُمِرُوا أنْ يَنْكِحوا ماطابَ لهُمْ مِنَ النِّساءِ سِوَاهُنَّ . قالَ عُرْوَةُ : قالَتْ عائشَةُ : وَإنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم بَعْدَ هَذِهِ الآيَةِ فأنْزَلَ اللهُ وَيَسْتَفْتُونَكَ فى النِّساءِ قالَتْ عائشَةُ : وَقَوْلُ اللهِ تعالى فى آيَةٍ أُخْرَى :- وَتَرْغَبونَ أنْ تَنْكِحوهُنَّ - رَغْبَةُ أحَدِكُمْ عَنْ يَتِيمَتِهِ حِينَ تَكونُ قَلِيلَةَ المَالِ عَمَّنْ رَغِبوا فى مالِهِ وَجمالِهِ فى يَتامَى النِّساءِ إلاَّ بالقِسْطِ مِنْ أجْلِ رَغْبَتِهِمْ عَنْهُنَّ إذَا كُنَّ قَلِيلاتِ المَالِ والجَمالِ .

desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty.''

(74) CHAPTER. ʿ(If the guardian is) poor, let him have for himself what is just and reasonable (according to his work). And when you release their property of them, take witness in their presence; and Allāh is All-Sufficient in taking account.' (4 : 6)

بابٌ ـ وَمَنْ كانَ فَقِيرًا فَلْيَأْكُلْ بالمَعْرُوفِ فإذَا دَفَعْتُمْ إلَيْهِمْ أمْوالَهُمْ فأشْهِدُوا عَلَيْهِمْ وكَفَى باللهِ حَسِيبا ـ وَبِدارًا : مُبادَرَةً . أعْتَدْنا : أعْدَدْنا ، أفْعَلْنا مِنَ العِتادِ .

99. Narrated ʿĀisha ﵂ regarding the Statement of Allāh ﷻ :—

'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 gurdian is poor, he can have of the property of the orphan, a reasonble amount, and that is for the efforts he spends on managing it.

٩٩ ـ حدَّثَنِي إسحاقُ : أخْبَرَنا عَبْدُ اللهِ بنُ نُمَيرٍ : حدَّثَنا هِشامٌ ، عَنْ أبِيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها فى قَوْلِهِ تَعالى . ومَنْ كانَ غَنِيًا فَلْيَسْتَعْفِفْ وَمَنْ كانَ فَقِيرًا فَلْيَأْكُلْ بالمَعْرُوفِ ـ أنَّها نَزَلَتْ فى مالِ اليَتِيمِ إذَا كانَ فَقِيرًا أنَّهُ يأكُلُ مِنْهُ مَكانَ قِيامِهِ عَلَيْهِ بِمَعْرُوفٍ .

(75) CHAPTER. 'And when other relatives, or orphans, or poor people are present at the time of division.....'

(4 : 8)

بابٌ ـ وَإذَا حَضَرَ القِسْمَةَ أُولُو القُرْبَى واليَتامَى والمَساكِينُ ـ الآيَةَ .

100. Narrated ʿIkrama : Ibn ʿAbbās ﵄ said, '' But if at the time of division, other relatives or orphans or poor

١٠٠ ـ حدَّثَنا أحمَدُ بنُ حُمَيْدٍ : أخْبَرَنا عُبَيْدُ اللهِ الأشْجَعِىُّ ، عَنْ

people are present,' is a valid Verse and not abrogated."

سُفْيانَ ، عَنْ الشَّيْبانيِّ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما ـ وَإذا حَضَرَ القِسْمَةَ أُولُو القُرْبى و اليَتامى وَالمَساكينُ ـ قالَ : هِيَ مُحْكَمَةٌ وَلَيْسَتْ بِمَنْسُوخَةٍ . تابَعَهُ سَعيدُ بنُ جُبَيرٍ ، عَنِ ابنِ عَبّاسٍ .

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

بابُ ـ يُوصِيكُمُ اللهُ فى أوْلادِكُمْ ـ .

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

'Allāh commands you as regards your children's (inheritance).'

(4 : 11)

١٠١ ـ حدَّثَنى إبراهيمُ بنُ مُوسى : أخْبَرَنا هِشامٌ : أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ : أخْبَرَنى ابنُ المُنْكَدِرِ عَنْ جابِرٍ رَضِيَ اللهُ تَعالى عَنْهُ قالَ : عادَنى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ و أبُو بَكْرٍ فى بَنى سَلِمَةَ ماشِيَيْنِ فَوَجَدَنى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لا أعْقِلُ فَدَعا بِماءٍ فَتَوَضَّأ مِنْهُ ثُمَّ رَشَّ عَلَيَّ فَأفَقْتُ فَقُلْتُ ما تأمُرُنِى أنْ أصْنَعَ فى مالى يا رَسُولَ اللهِ ؟ فَنَزَلَتْ ـ يُوصِيكُمُ اللهُ فى أوْلادِكُمْ ـ

(77) CHAPTER. 'In what your wives leave, your share is a half.' (4 : 12)

بابُ قَوْلِهِ ـ وَلَكُمْ نِصْفُ ما تَرَكَ أزْواجُكُمْ ـ .

102. Narrated Ibn ʿAbbās رضي الله عنهما :

١٠٢ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ :

عَنْ وَرْقاءَ ، عَنِ ابنِ أبي نَجيحٍ ، عَنْ عَطاءٍ ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : كانَ المالُ للْوَلَدِ وكانَتِ الوَصِيّةُ للْوالِدَيْنِ ، فَنَسَخَ اللهُ مِنْ ذٰلِكَ ما أحَبَّ فَجَعَلَ للذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ ، وَجَعَلَ لِكُلِّ واحِدٍ مِنْهُما السُّدُسَ والثُّلُثَ ، وَجَعَلَ لِلْمَرْأةِ الثُّمُنَ و الرُّبُعَ ، و لِلزَّوْجِ الشَّطْرَ و الرُّبُعَ .

(In the Pre-Islamic Period) the children used to inherit all the property but the parents used to inherit only through a will. So Allāh cancelled that what He liked to cancel and put 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), and for the wife one-eighth (1) or one-fourth(2), and for the husband one-half (2), or one-fourth (1).

باب ـ لا يَحِلُّ لَكُمْ أنْ تَرِثُوا النِّساءَ كَرْهاً وَلا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ ما آتَيْتُمُوهُنَّ ـ الآيَةَ . وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ : لا تَعْضُلُوهُنَّ : لا تَقْهَرُوهُنَّ . حُوبا : إثما . تَعُولُوا : تَمِيلُوا . نِحْلَةً : فالنِّحْلَةُ المَهْرُ .

(78) CHAPTER. '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 dower (.ie. Mahr) you have given them...' (4 : 19)

١٠٣ ـ حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ : أخْبَرَنا أسْباطُ بنُ مُحَمَّدٍ : حدَّثَنا الشَّيْبانِيُّ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبّاسٍ ، قالَ الشَّيْبانِيُّ : وَذَكَرَهُ أبو الحَسَنِ السُّوائِيُّ ، وَلا أظُنُّهُ ذَكَرَهُ إلاَّ عَنِ ابنِ عَبّاسٍ ـ يا أيُّهَاالَّذينَ آمَنُوا لا يَحِلُّ لَكُمْ أنْ تَرِثُوا النِّساءَ كَرْهاً وَلا تَعْضُلُوهُنَّ

103. Narrated Ibn ʿAbbās ﷺ 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) dower you have given them.' (4:19)

(Before this revelation) if a man died,

(1) If the deceased had a child.
(2) If the deceased had no child.

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 of her than her own relatives. So the above Verse was revealed in this connection.

لتَذْهَبُوا ببَعْضِ ما آتَيْتُمُوهُنَّ - قالَ : كانُوا إذَا ماتَ الرَّجُلُ كانَ أوْلِياؤَهُ أحَقَّ بِامْرأتِهِ ، إنْ شاءَ بَعْضُهُمْ تَزَوَّجَها وَإنْ شاءُوا زَوَّجوها ، وَإنْ شاءُوا لَمْ يُزَوِّجوها وَهُمْ أحَقُّ بِها مِنْ أهْلِها ، فَنَزَلَتْ هَذِهِ الآيَةُ فِى ذَلِكَ .

(79) CHAPTER. 'To everyone, We have appointed heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. Truly, Allāh is Witness to all things.' (4 : 33)
Ma'mar said, "Mawāli means the heirs. That whom your right hand was pledged is the ally. A paternal uncle's son is called Mawla, so also a manumitter of a slave, a freed slave, a king, or a religious master."

باب - وَلِكُلٍّ جَعَلْنا مَوَالِيَ مِمّا تَرَكَ الوالِدانِ و اقْرَبُونَ وَالَّذِينَ عاقَدَتْ إيمانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ أنَّ اللهَ كانَ عَلى كُلِّ شَيْءٍ شَهِيدًا - وَقالَ مَعْمَرٌ: مَوَالِيَ : أوْلِياءَ وَرَثَةً . عاقَدَتْ أيمانُكُمْ : هُوَ مَوْلى اليَمِينِ : وَهُوَ الحَلِيفُ . وَالمَوْلى أيضًا ابنُ العَمِّ ، وَالمَوْلى المُنْعِمُ المُعْتِقُ و المَوْلى : المُعْتَقُ ، و المَوْلى : المَلِيكُ ، و المَوْلى مَوْلًى فى الدِّينِ .

104. Narrated Ibn 'Abbās رضي الله عنهما : Regarding the Versee :—

'To everyone, We have appointed heirs,' (4 : 33)

'Mawāli' means heirs. And regarding :—

'And those to whom your right hand was pledged.'

When the Emigrants came to Medina, an Emigrant used to be the heir to an Anṣārī to the exclusion of the latter's relatives,

١٠٤ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ : حدَّثَنا أبو أُسامَةَ ، عَنْ أدْرِيسَ ، عَنْ طَلْحَةَ بنِ مُصَرِّفٍ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبّاسٍ رَضِىَ اللهُ عَنْهُما - وَلِكُلٍّ جَعَلْنا مَوَالِيَ - قالَ : وَرَثَةً - وَالَّذِينَ عاقَدَتْ أيمانُكُمْ - كانَ المُهاجِرُونَ لمّا قَدِمُوا المَدِينَةَ يَرِثُ المُهاجِرِىُّ الأنْصارِىَّ دُونَ

and that was because of the bond of brotherhood which the Prophet ﷺ had established between them (i.e. the Emigrants and the Anṣār). So when the Verses:—

'To everyone We have appointed heirs,'

was revealed, was cancelled. Ibn ʿAbbās then said :—

'And those to whom your right hand was pledged,'

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.

ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ صلى اللهُ عليهِ وسلَّم بَيْنَهُمْ . فَلَمَّا نَزَلَتْ - وَلِكُلٍّ جَعَلْنَا مَوَالِيَ - نُسِخَتْ ، ثُمَّ قَالَ - وَالَّذِينَ عَاقَدَتْ أَيْمَانُكُمْ - مِنَ النَّصْرِ وَالرِّفَادَةِ وَالنَّصِيحَةِ . وَقَدْ ذَهَبَ الْمِيرَاثُ وَيُوصِي لَهُ . سَمِعَ أَبُو أُسَامَةَ إِدْرِيسَ ، وَسَمِعَ إِدْرِيسُ طَلْحَةَ .

(80) CHAPTER. 'Surely! Allāh wrongs not even of the weight of a smallest ant.' (4 : 40)

بَابُ قَوْلِهِ - إِنَّ اللهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ - يَعْنِي زِنَةَ ذَرَّةٍ .

105. Narrated Abū Saʿīd Al-Khudrī رضي الله عنه : During the lifetime of the Prophet ﷺ some people said, "O Allāh's Apostle! 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 fullmoon 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

١٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ : أَخْبَرَنَا أَبُو عُمَرَ حَفْصُ بْنُ مَيْسَرَةَ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ : أَنَّ أُنَاسًا فِي زَمَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالُوا : يَا رَسُولَ اللهِ ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ ؟ قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : نَعَمْ . هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ صَحْوًا لَيْسَ فِيهَا سَحَابٌ ؟ قَالُوا : لَا ، قَالَ : وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ .

in seeing Allāh ﷻ 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 and other deities but will fall in Hell (Fire), till there remain none but those who used to worship Allāh, both those who were obedient (i.e. good) and those who were disobedient (i. e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship 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, 'Who do you use to worship?' They will say, 'We used to worship 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

ضَوْءٌ لَيْسَ فِيهَا سَحَابٌ؟ قَالُوا: لَا، قَالَ النَّبِيُّ صلى الله عليه وسلم: مَا تُضَارُّونَ فِي رُؤْيَةِ اللهِ عَزَّ وَجَلَّ يَوْمَ القِيَامَةِ إِلَّا كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا. إِذَا كَانَ يَوْمُ القِيَامَةِ أَذَّنَ مُؤَذِّنٌ: تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. فَلَا يَبْقَى مَنْ كَانَ يَعْبُدُ غَيْرَ اللهِ مِنَ الْأَصْنَامِ وَالْأَنْصَابِ إِلَّا يَتَسَاقَطُونَ فِي النَّارِ حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللهَ بَرٌّ أَوْ فَاجِرٌ وَغُبَّرَاتُ أَهْلِ الكِتَابِ. فَيُدْعَى اليَهُودُ، فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عُزَيْرَ ابْنَ اللهِ، فَيُقَالُ لَهُمْ: كَذَبْتُمْ - مَا اتَّخَذَ اللهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ - فَمَاذَا تَبْغُونَ؟ فَقَالُوا: عَطِشْنَا رَبَّنَا فَاسْقِنَا. فَيُشَارُ أَلَا تَرِدُونَ، فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا فَيَتَسَاقَطُونَ فِي النَّارِ. ثُمَّ يُدْعَى النَّصَارَى فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ المَسِيحَ ابْنَ اللهِ، فَيُقَالُ لَهُمْ كَذَبْتُمْ - مَا اتَّخَذَ اللهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ - فَيُقَالُ لَهُمْ: مَاذَا تَبْغُونَ؟ فَكَذَلِكَ مِثْلَ الْأَوَّلِ. حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، أَتَاهُمْ رَبُّ العَالَمِينَ فِي أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا، فَيُقَالُ: مَاذَا تَنْتَظِرُونَ؟ تَتْبَعُ كُلُّ أُمَّةٍ مَا

former people have said. Then, when there remain (in the gathering) none but those who used to worship Allāh, whether they were obedient or disobedient, the Lord of the worlds will come to them in a shape nearest to the picture thay had in their minds about Him. It will be said, 'What are you waiting for ?' Every nation have followed what they 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 am your Lord.' They will say twice or thrice, ' We do not worship any besides Allāh.' "

كانَتْ تَعْبُدُ ، قالُوا : فارَقْنا النّاسَ فى فى الدُّنْيا عَلى أفْقَرِ ما كُنّا إلَيْهِمْ وَلَمْ نُصاحِبْهُمْ وَنَحْنُ نَنْتَظِرُ رَبّنا الّذى كُنّا نَعْبُدُ ، فَيَقُولُ : أنا رَبّكُمْ ، فَيَقُولُونَ : لا نُشْرِكُ باللهِ شَيْئًا ، مَرّتَيْنِ أوْ ثَلاثا .

(81) CHAPTER. 'How then when we bring from each nation a witness, and We bring you (O, Muḥammad) as a witness against these people (i. e. All mankind)? ' (4 : 41)

باب ـ فَكَيْفَ إذا جِئْنا مِنْ كُلِّ أُمّةٍ بِشَهِيدٍ وَجِئْنا بِكَ عَلى هؤُلاءِ شَهِيدًا ـ المُخْتالُ وَالخَتّالُ وَاحِدٌ . نَطْمِسُ وُجُوهًا : نُسَوّيها حَتّى تَعُودَ كَأقْفائِهِمْ . طَمَسَ الكِتابَ : مَحاهُ . بِجَهَنَّمَ سَعِيرًا : وَقُودًا .

106. Narrated ʿAbdullāh (bin Masʿud ﷺ): Allāh's Apostle ﷺ said to me, " Recite (of the Qurʾān) for me." I said, " Shall I recite it to you although it had been revealed to you ? " He said, " I like to hear (the Qurʾān) from others." So I recited Sūrat-an-Nisāʾ till I reached :—

١٠٦ ـ حدّثَنا صَدَقَةُ : أخْبَرَنِى يَحْيى ، عَنْ سُفْيانَ ، عَنْ سُلَيْمانَ ، عَنْ إبْراهِيمَ ، عَنْ عَبِيدَةَ ، عَنْ عَبْدِ اللهِ : قالَ يَحْيى بَعْضُ الحَدِيثِ عَنْ عَمْرِو بنِ مُرّةَ قالَ : قالَ لِى رَسُولُ اللهِ صلى اللهُ عليهِ وسلّمَ : اقْرأ عَلَىّ .

'How then when We bring from each nation a witness, and We bring you (O, Muḥammad) as a witness against these people (i. e. All mankind)?' (4 : 41)

Then he said, "Stop!" Behold, his eyes were shedding tears then.

قُلْتُ آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ ؟ قَالَ: فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي. فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى بَلَغْتُ ـ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ـ قَالَ: أَمْسِكْ فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

(82) CHAPTER. 'And if you are ill or on a journey or one of you comes from after answering the call of nature ....' (4 : 43)

The word 'Ṣaʿīdan' means the surface of the earth. And Jābir said, "The Ṭawāghīt (i. e. deities) whom the people used to consult (were numerous): One in Juhaina, one in Aslam, and one in every (other) tribe. Those were sooth-sayers whom Satan used to inspire."

ʿUmar said, "'Al-Jibt' means magic, and 'Ṭaghūt' means Satan."

ʿIkrima said, "'Al-Jibt' in the Ethiopian language means Satan, and 'Ṭaghūt' means a fore-teller."

بَابُ قَوْلِهِ ـ وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الغَائِطِ ـ صَعِيدًا. وَجْهَ الأَرْضِ. وَقَالَ جَابِرٌ: كَانَتِ الطَّوَاغِيتُ الَّتِي يَتَحَاكَمُونَ إِلَيْهَا فِي جُهَيْنَةَ وَاحِدٌ، وَفِي أَسْلَمَ وَاحِدٌ، وَفِي كُلِّ حَيٍّ وَاحِدٌ. كُهَّانٌ يَنْزِلُ عَلَيْهِمُ الشَّيْطَانُ. وَقَالَ عُمَرُ: الجِبْتُ: السِّحْرُ، وَالطَّاغُوتُ: الشَّيْطَانُ. وَقَالَ عِكْرِمَةُ: الجِبْتُ بِلِسَانِ الحَبَشَةِ شَيْطَانٌ. وَالطَّاغُوتُ: الكَاهِنُ.

107. Narrated ʿĀisha ﵂: The necklace of Asmā' was lost, so the Prophet ﷺ sent some men to look for it. The time for the prayer became due and they had not performed ablution and could not find water, so they offered the

١٠٧ ـ حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: هَلَكَتْ قِلَادَةٌ لِأَسْمَاءَ فَبَعَثَ النَّبِيُّ صلى الله عليه وسلم فِي طَلَبِهَا رِجَالًا فَحَضَرَتِ

prayer without ablution. Then Allāh ﷻ revealed (the Verse of Tayammum).

الصَّلاةُ وَلَيْسُوا عَلَى وُضُوءٍ ولمْ يَجِدوا ماءً فَصَلَّوْا وَهُمْ عَلَى غَيرِ وُضُوءٍ ، فأنزَلَ اللهُ تَعالى ، يَعْنِي آيَةَ التَّيَمُّمِ .

(83) CHAPTER. 'Obey Allāh and obey the Apostle (ﷺ) and your Muslim ruler.' (4 : 59)

بابُ ـ أطِيعُوا اللهَ وأطِيعُوا الرَّسولَ وأُولى الأمْرِ مِنْكمْ ـ ذَوِي الأمْرِ .

108. Narrated Ibn ʿAbbās رضي الله عنهما : The Verse :—

'Obey Allāh and obey the Apostle (ﷺ) and your Muslim ruler.' (4 : 59)

was revealed in connection with ʿAbdullāh bin Ḥudāfa bin Qais bin ʿAdī when the Prophet ﷺ appointed him as the commander of a Sariyya (army detachment). (1)

١٠٨ ـ حدَّثَنا صَدَقَةُ بنُ الفَضْلِ : أخبرَنا حَجّاجُ بنُ مُحَمَّدٍ ، عَنِ ابنِ جُرَيْجٍ ، عَنْ يَعْلى بنِ مُسْلِمٍ ، عَنْ سَعِيدِ بنِ جُبَيرٍ ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالى عَنْهُما ـ أطِيعُوا اللهَ وأطِيعُوا الرَّسُولَ وأُولى الأمْرِ مِنْكمْ ـ قالَ : نَزَلَتْ فى عَبْدِ اللهِ بنِ حُذافَةَ بنِ قَيْسِ بنِ عَدِيٍّ إذْ بَعَثَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فى سَرِيَّةٍ .

(84) CHAPTER. 'Then no, by your Lord, they can have no faith until they make you judge in all disputes between them.' (4 : 65)

بابٌ ـ فَلا وَرَبِّكَ لا يُؤْمِنُونَ حتَّى يُحَكِّمُوكَ فِيما شَجَرَ بَيْنَهُمْ ـ .

109. Narrated ʿUrwa : Az-Zubair

١٠٩ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ :

(1) See footnote of Ḥadīth No. 91.

quarrelled with a man from the Anṣār because of a natural mountainous stream at Al-Ḥarra. The Prophet ﷺ said, "O Zubair! Irrigate (your land) and then let the water flow to your neighbour." The Anṣār said, "O Allāh's Apostle! (This is 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 :—

'Then no, by your Lord, they can have no faith, until they make you judge in all disputes between them.'" (4 : 65)

حدَّثنا مُحمَّدُ بنُ جعْفرٍ : أخبرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ قالَ : خاصَمَ الزُّبَيرُ رَجُلاً مِنَ الأنْصارِ فى شَرِيجٍ مِنَ الحَرَّةِ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : اسْقِ يا زُبَيرُ ثُمَّ أرْسِلِ المَاءَ إلى جارِكَ . فَقالَ الأنْصارِيُّ : يا رَسُولَ اللهِ أنْ كانَ ابنَ عَمَّتِكَ ؟ فتَلَوَّنَ وَجْهُهُ ثُمَّ قالَ : اسْقِ يا زُبَيرُ ثُمَّ احْبِسِ المَاءَ حتَّى يَرْجِعَ إلى الجَدْرِ ، ثُمَّ أرْسِلِ المَاءَ إلى جارِكَ . واسْتَوعَى النَّبِيُّ صلى اللهُ عليهِ وسلَّم للزُّبَيرِ حَقَّهُ فى صَرِيحِ الحُكْمِ حِينَ أحْفَظَهُ الأنْصارِيُّ وكانَ أشارَ عَلَيْهِما بأمْرٍ لهُما فيهِ سَعَةٌ . قالَ الزُّبَيرُ : فَمَا أحْسِبُ هَذِهِ الآياتِ إلاَّ نَزَلَتْ فى ذَلِكَ - فَلا وَرَبِّكَ لا يُؤْمِنُونَ حتَّى يُحَكِّمُوكَ فيما شَجَرَ بَيْنَهُمْ -.

(85) CHAPTER. '(Those) are in the company of those on whom is the Grace of Allāh ——— of the prophets.' (4 : 69)

بابٌ - فأُولَئِكَ مَعَ الَّذِينَ أنْعَمَ اللهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ -.

110. Narrated 'Aisha رضي الله عنها : I heard Allāh's Apostle ﷺ saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter." During the ailment because

١١٠ - حدَّثَنا مُحمَّدُ بنِ عَبْدِ اللهِ بنِ حَوْشَبٍ : حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ ، عَنْ أبِيهِ ، عَنْ عُرْوَةَ ، عَنْ عائشَةَ رَضِيَ اللهُ تَعالَى عَنْها قالَتْ : سَمِعْتُ

of which he died, his voice became very husky and I heard him saying,

'With those on whom is the Grace of Allāh, of the prophets, the most sincere (lovers of truth), the martyrs and the pious.' (4 : 69)

And from this I came to know that the option was given to him.

رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : ما مِنْ نَبِيٍّ يَمْرَضُ إلاَّ خُيِّرَ بَيْنَ الدُّنْيا والآخِرَةِ ، وكانَ فى شَكْواهُ الَّذى قُبِضَ فيه أخَذَتْهُ بُحَّةٌ شَديدَةٌ فَسَمِعْتُهُ يَقُولُ : مَعَ الَّذينَ أنْعَمَ اللهُ عليْهِمْ مِنَ النَّبِيِّينَ والصِّدِّيقينَ والشُّهداء والصَّالحينَ ، فعَلِمْتُ أنَّهُ خُيِّرَ .

(86) CHAPTER. 'And why should you not fight in the Cause of Allāh..... whose people are oppressors.' (4 : 75)

باب ـ وَما لَكُمْ لا تُقاتِلونَ فى سَبيلِ اللهِ ـ إلى ـ الظّالِمِ أهْلُها ـ .

111. Narrated Ibn ʿAbbās رضي الله عنهما : My mother and I were among the weak and oppressed (Muslims at Mecca).

١١١ ـ حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا سُفْيانُ ، عَنْ عُبَيْدِ اللهِ قالَ : سَمِعْتُ ابنَ عَبّاسٍ قالَ : كُنْتُ أنا وأُمِّى مِنَ المُسْتَضْعَفينَ .

112. Narrated Ibn Abī Mulaika : Ibn ʿAbbās رضي الله عنهما recited :—

'Except those who being weak are ill-treated (and oppressed), men, women and children,' (4 : 75)

and said, "My mother and I were among those whom Allāh had excused."

١١٢ ـ حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثَنا حَمّادُ بنُ زَيْدٍ : عَنْ أيُّوبَ ، عَنِ ابنِ أبى مُلَيْكَةَ : أنَّ ابنَ عَبّاسٍ تَلا ـ إلاَّ المُسْتَضْعَفينَ مِنَ الرِّجالِ والنِّساءِ والوِلْدانِ ـ قالَ : كُنْتُ أنا وأُمِّى مِمَّنْ عَذَرَ اللهُ . وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ : حَصِرَتْ : ضاقَتْ ، تَلْوُوا أَلْسِنَتَكُمْ : بالشَّهادَةِ . وَقالَ غَيْرُهُ : المُراغَمُ : المُهاجَرُ ، راغَمْتُ : هاجَرْتُ قَوْمى . مَوْقُوتا : مُوَقَّتا وَقْتُهُ عَلَيْهِمْ .

(87) CHAPTER. 'Why should you be divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they earned.' (4 : 88)

باب ـ فَمَا لَكُمْ فِى الْمُنَافِقِينَ فِئَتَيْنِ وَاللهُ أَرْكَسَهُمْ بِمَا كَسَبُوا ـ قَالَ ابْنُ عَبَّاسٍ : بَدَّدَهُمْ . فِئَةٌ : جَمَاعَةٌ .

113. Narrated Zaid bin Thābit ﷺ : Regarding the Verse :—

'Why should you be divided into two parties about the hypocrites?' (4 : 88)

Some of the companions of the Prophet ﷺ returned from the battle of Uḥud (i. e. refused to fight) whereupon the Muslims got divided into two parties; one of them was in favour of their execution and the other was not in favour of it. So there was revealed :—

'Why should you be divided into two parties about the hypocrites?' (4 : 88)

Then the Prophet ﷺ said, "It (i. e. Medina) is a good city which expels impurities as the fire expels the impurities of silver."

١١٣ ـ حَدَّثَنِى مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ وَعَبْدُ الرَّحْمَنِ قَالَا : حَدَّثَنَا شُعْبَةُ ، عَنْ عَدِىٍّ ، عَنْ عَبْدِ اللهِ ابْنِ يَزِيدَ ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِىَ اللهُ تَعَالَى عَنْهُ ـ فَمَا لَكُمْ فِى الْمُنَافِقِينَ فِئَتَيْنِ ـ رَجَعَ نَاسٌ مِنْ أَصْحَابِ النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ أُحُدٍ وَكَانَ النَّاسُ فِيهِمْ فِرْقَتَيْنِ : فَرِيقٌ يَقُولُ اقْتُلْهُمْ ، وَفَرِيقٌ يَقُولُ لَا ، فَنَزَلَتْ ـ فَمَا لَكُمْ فِى الْمُنَافِقِينَ فِئَتَيْنِ ـ وَقَالَ : إِنَّهَا طَيْبَةٌ تَنْفِى الْخَبَثَ كَمَا تَنْفِى النَّارُ خَبَثَ الْفِضَّةِ .

(88) CHAPTER. 'When there comes to them some matter touching (public) safety or fear, they make it known.' (4 : 83)

بابٌ ـ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ـ أَىْ أَفْشَوْهُ . يَسْتَنْبِطُونَهُ : يَسْتَخْرِجُونَهُ . حَسِيبًا : كَافِيًا . إِلًّا إِنَاثًا : يَعْنِى الْمَوَاتَ حَجَرًا أَوْ مَدَرًا وَمَا أَشْبَهَهُ . مَرِيدًا : مُتَمَرِّدًا .

فَلْيُبْتَكُنَّ : بَتَّكَهُ : قَطَعَهُ . قِيلاً وَقَوْلاً وَاحِدٌ . طُبِعَ خُتِمَ .

(89) CHAPTER. 'And whoever kills a believer intentionally, his recompense is Hell." (4 : 93)

باب ـ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ ـ .

114. Narrated Sa'id bin Jubair : The people of Kufa disagreed (disputed) about the above Verse. So I went to Ibn 'Abbās and asked him about it. He said, " This Verse :—

'And whoever kills a believer intentionally, his recompense is Hell,'

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

١١٤ ـ حدَّثَنَا آدَمُ بنُ أبي إياسٍ : حدَّثَنَا شُعْبَةُ : حدَّثَنَا مُغِيرَةُ بنُ النُّعْمَانِ قَالَ : سَمِعْتُ سَعِيدَ ابنَ جُبَيرٍ قَالَ : آيَةٌ اخْتَلَفَ فِيهَا أهْلُ الكُوفَةِ فَرَحَلْتُ فِيهَا إلى ابنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا فَقَالَ : نَزَلَتْ هَذِهِ الآيَةُ ـ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ ـ هِيَ آخِرُ مَا نَزَلَ وَمَا نَسَخَهَا شَيْءٌ

(90) CHAPTER. 'And say not to anyone who offers you peace (by accepting Islam) : You are not a believer.' (4 : 94)

باب ـ وَلا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلامَ لَسْتَ مُؤْمِنًا ـ السَّلْمُ والسَّلامُ والسَّلَمُ وَاحِدٌ .

115. Narrated Ibn 'Abbās ﷺ regarding the Verse :—

'And say not to anyone who offers you peace (by accepting Islam), You are not a believer.'

There was a man amidst his sheep. The Muslims pursued him, and he said (to them) " Peace be on you." But they

١١٥ ـ حدَّثَنِي عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنَا سُفْيَانُ ، عَنْ عَمْرٍو ، عَنْ عَطَاءٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا ـ وَلا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلامَ لَسْتَ مُؤْمِنًا ـ قَالَ : قَالَ ابنُ عَبَّاسٍ : كَانَ رَجُلٌ فِي غُنَيْمَةٍ لَهُ فَلَحِقَهُ المُسْلِمُونَ فَقَالَ : السَّلامُ عَلَيْكُمْ .

killed him and took over his sheep. Thereupon Allāh revealed in that concern, the above Verse up to :—

'..... seeking the perishable good of this life,' (4 : 94)

i. e. those sheep.

فَقَتَلُوهُ وأخَذُوا غُنَيْمَتَهُ . فأنْزَلَ اللهُ فى ذَلِكَ إلى قَوْلِهِ - عَرَضَ الحَيَاةِ الدُّنْيَا - تِلكَ الغُنَيْمَةُ . قالَ : قَرأ ابنُ عَبَّاسٍ السَّلامَ .

(91) CHAPTER. 'Not equal are those believers who sit (at home).'

باب - لا يَسْتَوِى القَاعِدُونَ مِنَ المُؤْمِنِينَ - الآيَةَ .

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

'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allāh.'

Zaid added : Ibn Um Maktūm came while the Prophet ﷺ was dictating to me and said, "O Allāh's Apostle! 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 Apostle 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 passed and Allāh revealed :—

'Except those who are disabled by injury.' (4 : 95)

١١٦ - حدَّثَنَا إسْمَاعِيلُ بنُ عَبْدِ اللهِ قالَ : حدَّثَنِى إبْرَاهِيمُ بنُ سَعْدٍ عَنْ صَالِحٍ ، عَنِ ابنِ شِهَابٍ قالَ : حدَّثَنِى سَهْلُ بنُ سَعْدٍ السَّاعِدِىُّ أنَّهُ رَأى مَرْوَانَ بنَ الحَكَمِ فى المَسْجِدِ فأقْبَلْتُ حتَّى جَلَسْتُ إلى جَنْبِهِ فأخْبَرَنا أنَّ زَيْدَ ابنَ ثَابِتٍ أخْبَرَهُ أنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم أمْلَى عَلَيْهِ - يَسْتَوِى القَاعِدُونَ مِنَ المُؤْمِنِينَ والمُجَاهِدُونَ فى سَبِيلِ اللهِ - فَجَاءَهُ ابنُ أُمِّ مَكْتُومٍ وهُوَ يُمْلِيهَا عَلَىَّ . قالَ : يا رَسُولَ اللهِ ، واللهِ لَوْ أسْتَطِيعُ الجِهَادَ لَجَاهَدْتُ وكانَ أعْمَى . فأنْزَلَ اللهُ عَلَى رَسُولِهِ صلى اللهُ عليه وسلَّم وَفَخِذُهُ عَلَى فَخِذِى فَثَقُلَتْ عَلَىَّ حتَّى خِفْتُ أنْ تُرَضَّ فَخِذِى ثُمَّ سُرِّىَ عَنْهُ فأنْزَلَ اللهُ - غَيْرُ أُولِى الضَّرَرِ - .

117. Narrated Al-Barā' رضى الله عنه : When

١١٧ - حدَّثَنَا حَفْصُ بنُ عُمَرَ :

the Verse :—

'Not equal are those believers who sit (at home)'

was revealed, Allāh's Apostle ﷺ called for Zaid who wrote it. In the meantime Ibn Um Maktūm came and complained of his blindness, so Allāh revealed:—

'Except those who are disabled by injury.' (4 : 95)

حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: لمّا نَزَلَتْ لا يَسْتَوِي القاعِدونَ مِنَ المُؤْمِنينَ - دَعا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم زَيْدًا فكَتَبَها فَجاءَ ابنُ أُمِّ مَكْتومٍ فَشَكا ضَرارَتَه، فأنْزَلَ اللهُ غَيرُ أُولى الضَّرَرِ -.

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

'Not equal are those believers who sit (at home),'

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 believers who sit (at home) and those who strive and fight in the Cause of Allāh.'" Ibn Um Maktūm who was sitting behind the Prophet ﷺ then said, "O Allāh's Apostle! I am a blind man." So there was revealed in the place of that Verse, the Verse :—

'Those of the believers who sit (at home) other than those who are disabled by injury, are not equal to those who strive and fight in the Cause of Allāh.' (4 : 95)

١١٨ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ، عَنْ إسْرائيلَ، عَنْ أبي إسحاقَ، عَنِ البَرَاءِ قالَ: لمّا نَزَلَتْ - لا يَسْتَوِي القاعِدُونَ مِنَ المُؤْمِنينَ - قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: ادْعُوا فُلانا، فَجاءَهُ وَمَعَهُ الدَّوَاةُ واللَّوْحُ أوِ الكَتِفُ فَقالَ: اكْتُبْ - لا يَسْتَوِي القاعِدُونَ مِنَ المُؤْمِنينَ والمُجاهِدُونَ فى سَبِيلِ اللهِ - وَخَلْفَ النَّبِيِّ صلى اللهُ عليه وسلَّم ابنُ أُمِّ مَكْتومٍ فَقالَ: يا رَسُولَ اللهِ أنا ضَرِيرٌ، فَنَزَلَتْ مَكانَها - لا يَسْتَوِي القاعِدُونَ مِنَ المُؤْمِنينَ غَيرُ أُولِي الضَّرَرِ والمُجاهِدونَ فى سَبِيلِ اللهِ -.

119. Narrated Ibn ʿAbbās ﷺ : Not equal are those believers who sat (at home) and did not join the Badr battle and those who joined the Badr battle.

١١٩ ـ حدّثنا إبراهيمُ بنُ مُوسَى: أخبرَنا هِشامٌ: أنّ ابنَ جُرَيْجٍ أخبرَهُمْ ح. وحدّثَني إسحاقُ: أخبرَنا عَبْدُ الرَّزّاقِ: أخبرنا ابنُ جُرَيْجٍ: أخبرَني عبدُ الكَرِيمِ: أنّ مِقْسَما مَوْلَى عَبْدِ اللهِ بنِ الحارِثِ أخبرَهُ أنّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما أخبرَهُ ـ لا يَسْتَوِي القاعِدُونَ مِنَ المُؤْمِنِينَ عَنْ بَدْرٍ والخارِجُونَ إلى بَدْرٍ ـ

(92) CHAPTER. 'Verily! As for those whom the angels take (in death) while they wrong themselves (by staying) (among the disbelivers) (Angels) say: 'In what (plight) were you?'.....' (4 : 97)

إنّ الّذِينَ تَوَفّاهُمُ المَلائِكَةُ ظالِمِي أنْفُسِهِمْ قالُوا فِيمَ كُنْتُمْ: الآيَةَ.

120. Narrated Muḥammad bin ʿAbdur-Raḥmān Abū Al-Aswad: The people of Medīna were forced to prepare an army (to fight against the people of Shaʾm during the caliphate of ʿAbdullāh bin Az-Zubair at Mecca), and I was enlisted in it. Then I met ʿIkrima, the freed slave of Ibn. ʿAbbās, and informed him (about it), and he forbade me strongly to do so (i. e. to enlist in that army), and then said, "Ibn ʿAbbās informed me that some Muslim people were with the pagans, increasing the number of the pagans against Allāh's Apostle ﷺ. An arrow used to be

١٢٠ ـ حدّثنا عَبْدُ اللهِ بنُ يَزِيدَ المُقْرِئُ. حدّثَنا حَيْوَةُ وغَيْرُهُ قالا: حدّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحْمَنِ أبو الأسْوَدِ قالَ: قُطِعَ عَلَى أهْلِ المَدِينَةِ بَعْثٌ فاكْتُتِبْتُ فِيهِ فَلَقِيتُ عِكْرِمَةَ مَوْلَى ابنِ عَبّاسٍ أخبرْتُهُ فَنَهانِي عَنْ ذَلِكَ أشَدَّ النَّهْيِ ثُمَّ قالَ: أخبرَنِي ابنُ عَبّاسٍ أنّ ناسا مِنَ المُسْلِمِينَ كانُوا مَعَ المُشْرِكِينَ يُكَثِّرُونَ سَوادَ المُشْرِكِينَ عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلّم يأتِي السَّهْمُ يُرْمَى بِهِ فَيُصِيبُ

shot which would hit one of them (the Muslims in the company of the pagans) 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 wrong themselves !' (4 : 97)

Abū Aswad adeed,

' Except those who are weak and oppressed, men, women, ... '

(4 : 98)

أحَدَهُمْ فَيَقْتُلُهُ أوْ يُضرَبُ فَيُقْتَلُ . فأنزَلَ اللهُ ـ إنَّ الّذينَ تَوَفّاهُمُ المَلائكَةُ ظالِمي أنْفُسِهِمْ ـ الآيَة . رَوَاهُ اللّيْثُ عَنْ أبي الأسْوَدِ ـ إلاَّ المُسْتَضْعَفينَ مِنَ الرّجالِ والنِّساءِ ـ الآيَة .

121. Narrated Ibn Ábbās ﷺ :—

' Except those who are weak and oppressed,' (4 : 98)

and added : My mother was one of those whom Allāh excused.

١٢١ ـ حدّثَنا أبو النُّعْمانِ : حدّثَنا حَمّادٌ ، عَنْ أيُّوبَ ، عَنْ ابنِ أبي مُلَيْكَةَ ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ـ إلاَّ المُسْتَضْعَفينَ ـ قالَ : كانَتْ أُمّي ممّن عَذَرَ اللهُ .

(93) CHAPTER. ' For these there is hope that Allāh will forgive them.....'

(4 : 99)

بابُ قَوْلِهِ ـ فأُولَئِكَ عَسَى اللهُ أنْ يَعْفُوَ عَنْهُمْ ـ الآيَة .

122. Narrated Abū Huraira ﷺ : While the Prophet ﷺ was offering the ʿIshāʾ prayer, he said, " Allāh hears him who sends his praises to Him," and then said before falling in prostration, " O Allāh, save ʿAiyāsh bin Rabīʿa. O Allāh, save Salama bin Hishām. O Allāh, save Al-Walīd bin Al-Walīd. O Allāh, save the weak and oppressed among the

١٢٢ ـ حدّثَنا أبو نُعَيْمٍ : حدّثَنا شَيْبانُ ، عَنْ يَحْيى ، عَنْ أبي سَلَمَةَ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : بَيْنا النَّبِيُّ صلى اللهُ عليهِ وسلَّم يُصَلّي العِشاءَ إذْ قالَ : سَمِعَ اللهُ لِمَنْ حَمِدَهُ ، ثُمَّ قالَ قَبْلَ أنْ يَسْجُدَ : اللّهُمَّ نَجِّ عَيّاشَ بنَ رَبيعَةَ اللّهُمَّ نَجِّ

believers. O Allāh, let Your punishment be severe for the tribe of Mudar. O Allāh, inflict upon them years (of famine) like the years of Joseph.''

سَلَمَةَ بنَ هِشامٍ ، اللّهُمَّ نَجِّ الوَلِيدَ بنَ الوَلِيدِ ، اللّهُمَّ نَجِّ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ . اللّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ ، اللّهُمَّ اجْعَلْها سِنِينَ كَسِنِي يُوسُفَ .

(94) CHAPTER. ' But there is no blame on you (if you put away your arms) because of the incovenience of rain.....'

بابٌ ـ وَلا جُناحَ عَلَيْكُمْ إنْ كانَ بِكُمْ أذًى مِنْ مَطَرٍ ـ الآيَةَ .

123. Narrated Ibn ʿAbbās ﷺ regarding the Verse :—

' Because of the inconvenience of rain or because you are ill.'

(It was revealed in connection with) ʿAbdur-Raḥmān bin ʿAuf who was wounded.

١٢٣ ـ حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ : أخْبَرَنا حَجّاجٌ ، عَنِ ابنِ جُرَيْجٍ قالَ : أخْبَرَنِي يَعْلَى ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ـ إنْ كانَ بِكُمْ أذًى مِنْ مَطَرٍ أوْ كُنْتُمْ مَرْضَى ـ قالَ عَبْدُ الرَّحْمَنِ ابنُ عَوْفٍ وكانَ جَرِيحًا .

(95) CHAPTER. Allāh's Statement:— ' They ask your instruction concerning the women. Say : Allāh does instruct you about them, and about what is recited unto you in the Book concerning orphan girls.'

(4 : 127)

بابُ قَوْلِهِ ـ وَيَسْتَفْتُونَكَ فِي النِّساءِ قُلِ اللهُ يُفْتِيكُمْ فِيهِنَّ وَما يُتْلَى عَلَيْكُمْ فِي الكِتابِ فِي يَتامَى النِّساءِ ـ .

124. Narrated ʿĀisha ﷺ regarding

١٢٤ ـ حدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ :

the Verse :—

'They ask your instruction concerning the women. Say : Allāh does instruct you about them.....and yet whom you desire to marry,'

(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, but he dislikes to marry her and dislikes to give her in marrige 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 :—

'If a woman fears cruelty or desertion on her husband's part.'

(4 : 128)

حدَّثَنا أبو أُسامَةَ قالَ : حدَّثَنا هِشامُ بنُ عُرْوَةَ ، عَنْ أبيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها ـ وَيَستَفْتونَكَ فِى النِّساءِ قُلِ اللهُ يُفْتِيكُمْ فِيهِنَّ ـ إلى قَوْلِه ـ وَتَرْغَبونَ أنْ تَنْكِحوهُنَّ ـ قالَتْ عائشَةُ : هُوَ الرَّجُلُ تَكونُ عِنْدَهُ اليَتيمَةُ هُوَ وَلِيُّها وَوَارِثُها فأشْرَكَتْهُ فى مالِهِ حتَّى فى العَذْقِ فيَرْغَبُ أنْ يَنْكِحَها وَيَكْرَهُ أنْ يُزَوِّجَها رَجُلاً فيَشْرَكُهُ فى مالِهِ بِما شَرِكَتْهُ فيَعْضُلُها فَنَزَلَتْ هٰذِهِ الآيَةُ ـ وَإنِ امرأةٌ خافَتْ مِنْ بَعْلِها نُشُوزًا أوْ إعْرَاضًا ـ قالَ ابنُ عَبَّاسٍ : شِقاقٌ : تَفاسُدٌ ـ وأُحْضِرَتِ الأنْفُسُ الشُّحَّ ـ قالَ هَوَاهُ فى الشَّىْءِ يَحْرِصُ عَلَيْهِ كالمُعَلَّقَةِ لاهِىَ أيِّمٌ وَلا ذاتُ زَوْجٍ . نُشُوزًا : بُغْضًا .

125. Narrated 'Aisha ﵂ regarding the Verse :—

'If a woman fears cruelty or desertion on her husband's part.'

(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 the Verse was revealed in this connection.

١٢٥ ـ حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا هِشامُ بنُ عُرْوَةَ ، عَنْ أبيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها ـ وَإنِ امْرأةٌ خافَتْ مِنْ بَعْلِها نُشُوزًا أوْ إعْرَاضًا ـ قالَتِ : الرَّجُلُ تَكونُ عِنْدَهُ المَرْأةُ لَيْسَ بِمُسْتَكْثِرٍ مِنْها يُرِيدُ أنْ يُفارِقَها ، فتَقُولُ أجْعَلُكَ مِنْ شأنى فى حِلٍّ . فَنَزَلَتْ هٰذِهِ الآيَةُ فى ذٰلِكَ .

(96) CHAPTER. 'The hypocrites will be in the lowest depths of the Fire.' (4 : 145)

بابٌ - إنَّ المُنافِقينَ فى الدَّرْكِ الأسْفَلِ منَ النَّارِ - وَقالَ ابنُ عَبَّاسٍ : أسْفَلَ النَّارِ . نَفَقًا : سَرَبًا .

126. Narrated Al-Aswad : While we were sitting in a circle in ʿAbdullāh's gathering, Ḥudhaifa came and stopped before us, and greeted us and then said, "People better than you became hypocrites." Al-Aswad said : I certify the uniqueness of Allāh ! Allāh says :—

'The hypocrites will be in the lowest depths of the Fire.' (4 : 145)

On that ʿAbdullāh smiled and Ḥudhaifa sat somewhere in the Mosque. ʿAbdullāh then got up and his companions (sitting around him) dispersed. Ḥudhaifa then threw a pebble at me (to attract my attention). I went to him and he said, "I was surprised at ʿAbdullāh's smile though he understood what I said. Verily, people better than you became hypocrite and then repented and Allāh forgave them."

١٢٦ - حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبى : حدَّثَنا الأعمَشُ قالَ : حدَّثَنِى إبْرَاهِيمُ ، عَنِ الأسْوَدِ قالَ : كُنَّا فى حَلْقَةِ عَبْدِ اللهِ فَجاءَ حُذَيْفَةُ حتَّى قامَ عَلَيْنا فَسَلَّمَ ثُمَّ قالَ : لَقَدْ أُنْزِلَ النِّفاقُ عَلَى قَوْمٍ خَيرٍ مِنْكُمْ ، قالَ الأسْوَدُ : سُبْحانَ اللهِ ، إنَّ اللهَ يَقُولُ - إنَّ المُنافِقينَ فى الدَّرْكِ الأسْفَلِ مِنَ النَّارِ - فَتَبَسَّمَ عَبْدُ اللهِ وَجَلَسَ حُذَيْفَةُ فى ناحِيَةِ المَسْجِدِ . فَقامَ عَبْدُ اللهِ فَتَفَرَّقَ أصحابُهُ فَرَمانى بالحَصَا ، فأتَيْتُهُ فَقالَ حُذَيْفَةُ : عَجِبْتُ مِنْ ضَحِكِهِ وَقَدْ عَرَفَ ما قُلْتُ ، لَقَدْ أُنْزِلَ النِّفاقُ عَلَى قَوْمٍ كانُوا خَيرًا مِنْكُمْ ثُمَّ تابُوا فَتابَ اللهُ عَلَيْهِمْ .

(97) CHAPTER. Allāh's Statement:—

'We have sent you (O, Muḥammad) inspiration, as We sent it to Noah ..... and Jonah, Aaron and Solomon.' (4 : 163)

بابُ قَوْلِهِ - إنَّا أوْحَيْنا إلَيْكَ كَمَا أوْحَيْنا إلى نُوحٍ - إلى قَوْلِهِ - وَيُونُسَ وَهارُونَ وَسُلَيْمانَ

127. Narrated ʿAbdullāh : The

١٢٧ - حدَّثَنا مُسَدَّدٌ : حدَّثَنا

Prophet ﷺ said, "None has the right to say that I am better than Jonah bin Matta."

يَحْيَى ، عَنْ سُفْيَانَ قَالَ : حَدَّثَنِي الأَعْمَشُ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : مَا يَنْبَغِي لأَحَدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ ابنِ مَتَّى .

128. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Whoever says that I am better than Jonah bin Matta, is a liar."

١٢٨ - حَدَّثَنَا مُحَمَّدُ بنُ سِنَانٍ : حَدَّثَنَا فُلَيْحٌ : حَدَّثَنَا هِلَالٌ ، عَنْ عَطَاءِ ابنِ يَسَارٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : مَنْ قَالَ أَنَا خَيْرٌ مِنْ يُونُسَ ابنِ مَتَّى فَقَدْ كَذَبَ .

(98) CHAPTER. 'They ask you for a legal decision. Say :—

Allāh directs (thus) about, those who leave no descendants or 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.'

(4 : 176)

Al-Kalāla is the one who has no father or any son to be his heir.

بَاب - يَسْتَفْتُونَكَ قُلِ اللهُ يُفْتِيكُمْ فِي الكَلاَلَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ - والكَلاَلَةُ مَنْ لَمْ يَرِثْهُ أَبٌ أَوِ ابنٌ ، وَهُوَ مَصْدَرٌ مِنْ تَكَلَّلَهُ النَّسَبُ .

129. Narrated Al-Barā' رضي الله عنه : The last Sūra that was revealed was Barā'a, and the last Verse that was revealed was:—

١٢٩ - حَدَّثَنَا سُلَيْمَانُ بنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسحَاقَ : سَمِعْتُ البَرَّاءَ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ : آخِرُ

سُورَةٍ نَزَلَتْ بَرَاءَةُ ، آخِرُ آيَةٍ نَزَلَتْ - يَسْتَفْتُونَكَ قُلِ اللهُ يُفْتِيكُمْ فِى الْكَلَالَةِ - .

' They ask you for a legal decision. Say : Allāh directs (thus) about those who leave no descendants or ascendants as heirs.' (4 : 176)

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

تفسير سورة المائدة

The explanation of SŪRAT-AL-MĀ'IDA. V

باب - وَأَنْتُمْ حُرُمٌ - وَاحِدُهَا حَرَامٌ - فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ - بِنَقْضِهِمِ الَّتِى كَتَبَ اللهُ . تَبُوءُ : تَحْمِلُ . دَائِرَةٌ : دَوْلَةٌ . وَقَالَ غَيْرُهُ : الإِغْرَاءُ : التَّسْلِيطُ ، أُجُورَهُنَّ : مُهُورَهُنَّ . الْمُهَيْمِنُ : الأَمِينُ . الْقُرْآنُ أَمِينٌ عَلَى كُلِّ كِتَابٍ قَبْلَهُ . وَقَالَ سُفْيَانُ : مَا فِى الْقُرْآنِ آيَةٌ أَشَدُّ عَلَىَّ مِنْ - لَسْتُمْ عَلَى شَىْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ - مَخْمَصَةٌ : مَجَاعَةٌ . مَنْ أَحْيَاهَا : يَعْنِى مَنْ حَرَّمَ قَتْلَهَا إِلاَّ بِحَقٍّ . حَيِىَ النَّاسُ مِنْهُ جَمِيعًا . شِرْعَةً وَمِنْهَاجًا : سَبِيلاً وَسُنَّةً . فَإِنْ عُثِرَ : ظَهَرَ . الأَوْلَيَانِ : وَاحِدُهُمَا أَوْلَى .

(99) CHAPTER. Sufyān said : There is no Verse harder on me in the entire Qur'ān than this Verse : (" Say : " O people of the Scripture !)

' You have nothing (as regards guidance) till you act according to the Torah, the Gospel and all the revelation that has come to you from your Lord.' (5 : 68)

باب قَوْلِهِ - الْيَوْمَ أَكْمَلْتُ لَكُمْ

(100) CHAPTER. Allāh's Statement:—

'This day I have perfected your religion for you.' (5 : 3)

دِينَكُمْ ـ وَقَالَ ابنُ عَبَّاسٍ : مَخْمَصَةٌ : مَجَاعَةٌ .

130. Narrated Ṭāriq bin Shihāb : The Jews said to 'Umar, "You (i. e. Muslims) recite a certain Verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration." 'Umar said, "I know very well when and where it was revealed, and where Allāh's Apostle ﷺ was when it was revealed. (It was revealed on) the day of Arafāt (Ḥajj Day), and by Allāh, I was at Arafāt." Sufyān, a sub-narrator said : I am in doubt whether the Verse :—

'This day I have perfected your religion for you,'

was revealed on a Friday or not.

١٣٠ ـ حدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنَا عَبْدُ الرَّحْمَنِ : حدَّثَنَا سُفْيَانُ ، عَنْ قَيْسٍ ، عَنْ طَارِقِ بنِ شِهَابٍ : قَالَتِ اليَهُودُ لِعُمَرَ : إِنَّكُمْ تَقْرَءُونَ آيَةً لَوْ نَزَلَتْ فِينَا لاتَّخَذْنَاهَا عِيدًا ، فَقَالَ عُمَرُ : إِنِّي لأَعْلَمُ حَيْثُ أُنْزِلَتْ ، وَأَيْنَ أُنْزِلَتْ ؟ وَأَيْنَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم حَيْثُ أُنْزِلَتْ يَوْمَ عَرَفَةَ وَإِنَّا وَاللهِ بِعَرَفَةَ . قَالَ سُفْيَانُ : وَأَشُكُّ كَانَ يَوْمَ الجُمُعَةِ أَمْ لا ؟ ـ اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ـ .

(101) CHAPTER. Allāh's Statement:— 'And you find no water, then go to clean earth .....(perform Tayammum).....?' (5 : 6)

بَابُ قَوْلِهِ ـ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا ـ تَيَمَّمُوا : تَعَمَّدُوا ، آمِّينَ عَامِدِينَ . أَمَمْتُ وَتَيَمَّمْتُ وَاحِدٌ . وَقَالَ ابنُ عَبَّاسٍ : لَمَسْتُمْ ، وَتَمَسُّوهُنَّ ، واللاَّتِي دَخَلْتُمْ بِهِنَّ . والإِفْضَاءُ : النِّكَاحُ .

131. Narrated 'Āisha رضي الله عنها, the wife of the Prophet ﷺ : We went out with Allāh's Apostle ﷺ on one of his journeys, and when we were at Baidā'

١٣١ ـ حدَّثَنَا إِسْمَاعِيلُ قَالَ : حدَّثَنِي مَالِكٌ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ القَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ

or at Dhāt-al-Jaish, a necklace of mine was broken (and lost). Allāh's Apostle ﷺ stayed there to look 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 ʿĀisha has done? She has made Allāh's Apostle ﷺ and the people, stay where there is no water and they have no water with them." Abū Bakr came while Allāh's Apostle ﷺ was sleeping with his head on my thigh. He said (to me), "You have detained Allāh's Apostle 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 flanks with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Apostle ﷺ on my thigh. So Allāh's Apostle ﷺ got up when dawn broke and there was no water, so Allāh revealed the Verse of Tayammum. At that time Usaid bin Ḥudair said, "It is not the first blessing of yours, O the family of Abū Bakr." Then we made the camel on which I was riding, get up, and found the necklace under it.

اللهُ عَنْها زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالتْ: خَرَجْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فى بَعْضِ أسْفارِهِ حتى إذا كُنَّا بالبَيْداءِ أوْ بِذاتِ الجَيْشِ انْقَطَعَ عِقْدٌ لى. فأقامَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم عَلى التِماسِهِ وأقامَ النّاسُ مَعَهُ وَلَيْسُوا عَلى ماءٍ وَلَيْسَ مَعَهُمْ ماءٌ، فأتى النّاسُ إلى أبى بَكْرٍ الصِّدّيقِ فقالُوا: ألا تَرَى ما صَنَعَتْ عائشَةُ؟ أقامَتْ بِرَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَبالنّاسِ وَلَيْسُوا عَلى ماءٍ وَلَيْسَ مَعَهُمْ ماءٌ. فَجاءَ أبو بَكْرٍ وَرَسُولُ اللهِ صلى اللهُ عليه وسلَّم وَاضِعٌ رَأْسَهُ عَلى فَخِذِى قَدْ نامَ، فقالَ: حَبَسْتِ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم والنّاسَ وَلَيْسُوا عَلى ماءٍ وَلَيْسَ مَعَهُمْ ماءٌ. قالَتْ عائشَةُ: فَعاتَبَنِى أبو بَكْرٍ وَقالَ ما شاءَ اللهُ أنْ يَقُولَ وَجَعَلَ يَطْعُنُنِى بيدِهِ فى خاصِرَتِى، وَلا يَمْنَعُنِى مِنَ التَّحَرُّكِ إلاّ مَكانُ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم عَلى فَخِذِى. فَقامَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم حِينَ أصْبَحَ عَلى غَيْرِ ماءٍ فأنْزَلَ اللهُ آيَةَ التَّيَمُّمِ فقالَ أُسَيْدُ بنُ حُضَيْرٍ: ما هِىَ بأوَّلِ بَرَكَتِكُمْ يا آلَ أبى بَكْرٍ. قالَتْ: البَعِيرَ الَّذى كُنْتُ عَلَيْهِ فإذا العِقْدُ تَحْتَهُ.

132. Narrated ʿAisha ﷺ . A necklace of mine was lost at Al-Baidāʾ and we were on our way to Medina. The Prophet ﷺ made his camel kneel down and dismounted and laid his head on my lap and slept. Abū Bakr came to me and hit me violently on the chest and said, " You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allāh's Apostle ﷺ (on my lap) although Abū Bakr had hurt me (with the slap). Then the Prophet ﷺ awoke and it was 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 prayer.....' (5 : 6)

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

١٣٢ ـ حدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ : حدَّثَنِي ابنُ وَهْبٍ قالَ : أخبَرَنِي عَمْرٌو أنَّ عَبْدَ الرَّحْمَنِ ابنَ القاسِمِ حَدَّثَهُ عَنْ أبِيهِ عَنْ عائشَةَ رَضِيَ اللهُ عَنْها : سَقَطَتْ قِلادَةٌ لِي بالبَيْداءِ ونَحْنُ داخِلُونَ المَدِينَةَ ، فأناخَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم وَنَزَلَ فَثَنَى رَأْسَهُ فِي حَجْرِي رَقَدًا ، أقْبَلَ أبو بَكْرٍ فَلَكَزَنِي لَكْزَةً شَدِيدَةً وَقالَ : حَبَسْتِ النَّاسَ قِلادَةٍ فِي المَوْتُ لِمَكانِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَقَدْ أوْجَعَنِي . ثُمَّ إنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم اسْتَيْقَظَ وَحَضَرَتِ الصُّبْحُ ، فالْتُمِسَ المَاءُ فَلَمْ يُوجَدْ ، فَنَزَلَتْ ـ يا أيُّها الَّذِينَ آمَنُوا إذَا قُمْتُمْ إلى الصَّلاةِ ـ الآيَةَ ، فَقالَ أُسَيْدُ بنُ حُضَيْرٍ ، لَقَدْ بارَكَ اللهُ لِلنَّاسِ فِيكُمْ يا آلَ أبِي بَكْرٍ ، ما أنْتُمْ إلاَّ بَرَكَةٌ لَهُمْ .

(102) CHAPTER. The Statement of Allāh ﷻ :—

'So go you and your Lord and fight you two, we are sitting here.' (5 : 24)

بابُ قَوْلِهِ ـ فاذْهَبْ أنْتَ وَرَبُّكَ فَقاتِلا إنَّا هاهُنا قاعِدُونَ ـ .

133. Narrated ʿAbdullāh (bin Masʿūd) : On the day of Badr, Al-Miqdād said, " O Allāh's Apostle! We

١٣٣ ـ حدَّثَنا أبو نُعَيْمٍ : حدَّثَنا إسْرَائِيلُ ، عَنْ مُخارِقٍ ، عَنْ طارِقِ بنِ

do not say to you as the children of Israel said to Moses, ' Go you and your Lord and fight you both ; while we sit here,' but (we say), ' Proceed, and we are with you.' " That seemed to delight Allāh's Apostle ﷺ greatly.

شِهاب : سَمِعْتُ ابنَ مَسْعودٍ رَضِيَ اللهُ عَنْهُ قالَ : شَهِدْتُ مِنَ المِقْدادِ ح. وَحدثَنِي حَمْدَانُ بنُ عُمَرَ : حدَّثَنا أبو النَّضْرِ : حَدَّثَنا الأشْجَعُ ، عَنْ سُفْيانَ ، عَنْ مُخارِقٍ ، عَنْ طارِقٍ ، عَنْ عَبْدِ اللهِ قالَ : قالَ المِقْدادُ يَوْمَ بَدْرٍ : يا رَسُولَ اللهِ إنّا لا نَقُولُ لكَ كمَا قالَتْ بَنُو إسْرَائِيلَ لِمُوسَى - فاذْهَبْ أنْتَ وَرَبُّكَ فَقاتِلا إنّا هاهُنا قاعِدُونَ - وَلَكِنِ امْضِ ونَحْنُ مَعَكَ ، فَكأنّهُ سُرِّيَ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم. وَرَوَاهُ وكيعٌ عَنْ سُفْيانَ عَنْ مُخارِقٍ عَنْ طارِقٍ أنَّ المِقْدادَ قالَ ذَلكَ للنَّبِيِّ صلى اللهُ عليهِ وسلَّم.

(103) CHAPTER. ' The only reward of those who wage war against Allāh and Apostle, and do mischief through the land.....' (5 : 33)
To wage war against Allāh means to reject faith in Him.

بابٌ إنَّمَا جَزَاءُ الَّذِينَ يُحارِبُونَ اللهَ وَرَسُولَهُ وَيَسْعَوْنَ فِى الأرْضِ فَسادًا - الآيَةَ .. المُحارَبَةُ لِلهِ : الكُفْرُ بِهِ .

134. Narrated Abū Qilāba that he was sitting behind ʿUmar bin ʿAbdul ʿAzīz and the people mentioned and mentioned (about Al-Qasāma) and they said (various things), and said that the caliphs had permitted it. ʿUmar bin ʿAbdul ʿAzīz turned towards Abū Qilāba who was behind him

١٣٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ : حدَّثَنا ابنُ عَوْنٍ قالَ : حدَّثَنِي سُلَيْمانُ أبو رَجاءٍ مَوْلَى أبِي قِلابَةَ عن أبِي قِلابَةَ أنّهُ : كانَ جالِسا خَلْفَ عُمَرَ بنِ عَبْدِ العَزِيزِ فَذَكَرُوا وَذَكَرُوا ، فَقالُوا

and said, "What do you say, O ʿAbdullāh 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 Islam except in three cases: a married man committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allāh and His Apostle." ʿAnbasa said, "Anas narrated to us such-and-such." Abū Qilāba said, "Anas narrated to me in this concern, 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) So they took them and set out and drank of their urine and milk, (1) 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 Apostle and frightened Allāh's Apostle ﷺ?'" Anbasa said, "I certify the uniqueness of Allāh!" Abū Qilāba said, "Do you suspect me?" ʿAnbasa said, "No, Anas narrated that (Ḥadīth) to us." Then ʿAnbasa added, "O the

وَقالُوا قَدْ أفادَتْ بِها الخُلَفاءُ. فالْتَفَتَ إلى أبي قِلابَةَ وَهُوَ خَلْفَ ظَهْرِهِ فَقالَ: ما تَقُولُ يا عَبْدَ اللهِ بنَ زَيْدٍ؟ أوْ قالَ ما تَقُولُ يا أبا قِلابَةَ؟ قُلْتُ ما عَلِمْتُ نَفْسا حَلَّ قَتْلُها فى الإسْلامِ إلاَّ رَجُلٌ زَنى بَعْدَ إحْصانٍ، أوْ قَتَلَ نَفْسا بِغَيْرِ نَفْسٍ، أوْ حارَبَ اللهَ وَرَسُولَهُ صلى اللهُ عليهِ وسلَّم. فَقالَ عَنْبَسَةُ: حدَّثَنا أنَسٌ بِكَذا وكَذا، قُلْتُ: إيّايَ حَدَّثَ أنَسٌ، قالَ: قَدِمَ قَوْمٌ عَلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَكَلَّموهُ فَقالُوا: قَدِ اسْتَوْخَمْنا هَذِهِ الأرْضَ فَقالَ: هَذِهِ نَعَمٌ لَنا تَخْرُجُ فاخْرُجوا فِيها فاشْرَبوا مِنْ أبْوالِها وأبْوالِها، فَخَرَجُوا فِيها فَشَرِبوا مِنْ أبْوالِها وأَلْبانِها واسْتَصَحُّوا وَمالُوا عَلى الرّاعى فَقَتَلوهُ وَاطَّرَدُوا النَّعَمَ فَما يُسْتَبْطَأُ مِنْ هَؤُلاءِ، قَتَلُوا النَّفْسَ وَحارَبُوا اللهَ وَرَسُولَهُ وَخَوَّفُوا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم. فَقالَ سُبْحانَ اللهِ فَقُلْتُ: تَتَّهِمُنى؟ قالَ: حدَّثَنا بِهذا أنَسٌ قالَ: وَقالَ يا أهْلَ كَذا إنَّكُمْ لَنْ تَزالُوا بِخَيْرٍ ما أبْقَى اللهُ هَذا فِيكُمْ، وَمِثْلُ هَذا.

(1) As a medicine for their disease.

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."

(104) CHAPTER. Allāh's Statement:— ' And the punishment for wounds is Qiṣās (i. e. equality in punishment).' (5 : 45)

باب قوله ـ والجروح قصاص ـ .

135. Narrated Anas (bin Mālik) ﷺ : Ar-Rubai' (the paternal aunt of Anas bin Mālik) broke the incisor of a young Ansari girl. Her family demanded the Qiṣās (1) and they came to the Prophet ﷺ who passed the judgement of Qiṣās. Anas bin An-Naḍr (the paternal uncle of Anas bin Mālik) said, " O Allāh's Apostle ! By Allāh, her tooth will not be broken." The Prophet ﷺ said, " O Anas ! (The law prescribed in) Allāh's Book is Qiṣās." But the people (i. e. the relatives of the girl) gave up their claim and accepted a compensation. On that Allāh's Apostle ﷺ said, " Some of Allāh's worshippers are such that if they take an oath, Allāh will fulfil it for them."

١٣٥ ـ حدثني محمد بن سلام : أخبرنا الفزاري ، عن حميد : عن عن أنس رضي الله تعالى عنه قال : كسرت الربيع وهي عمة أنس بن مالك ثنية جارية من الأنصار فطلب القوم القصاص فأتوا النبي صلى الله عليه وسلم فأمر النبي صلى الله عليه وسلم بالقصاص ، فقال أنس بن النضر عم أنس بن مالك : لا والله لا تكسر سنها يا رسول الله ، فقال رسول الله صلى الله عليه وسلم : يا أنس ، كتاب الله القصاص ، فرضي القوم وقبلوا الأرش فقال رسول الله صلى الله عليه وسلم : إن من عباد الله من لو أقسم على الله لأبره .

(1) Qiṣās : See the glossary.

(105) CHAPTER. 'O Apostle (Muḥammad ﷺ)! Proclaim the (Message) which has been sent down to you from your Lord.' (5 : 67)

بابٌ ـ يا أيُّها الرَّسُولُ بَلِّغْ ما أُنْزِلَ إلَيْكَ مِنْ رَبِّكَ ـ.

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

'O Apostle! Make known that which has been sent down to you from your Lord.' (5 : 67)

١٣٦ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثَنا سُفْيانُ ، عَنْ إسْماعِيلَ ، عَنِ الشَّعْبِيِّ ، عَنْ مَسْرُوقٍ عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : مَنْ حدَّثَكَ أنَّ مُحَمَّدًا صلى الله عليه وسلم كَتَمَ شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ فَقَدْ كَذَبَ ، واللهُ يَقُولُ ـ يا أيُّها الرَّسُولُ بَلِّغْ ما أُنْزِلَ إلَيْكَ مِنْ رَبِّكَ ـ الآيَةَ .

(106) CHAPTER. Allāh's Statement:— 'Allāh will not take you to task for what is unintentional in your oaths.' (5 : 89)

بابُ قَولِهِ ـ لا يُؤاخِذُكُمُ اللهُ باللَّغْوِ فى أيمانِكُمْ ـ.

137. Narrated ʿĀisha رضي الله عنها : This Verse :—

'Allāh will not punish you for what is unintentional in your oaths,'

was revealed about a man's statement (during his talk), "No, by Allāh," and "Yes, by Allāh."

١٣٧ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا مالِكُ بنُ سُعَيرٍ : حدَّثَنا هِشامٌ ، عَنْ أبِيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها : أُنْزِلَتْ هَذِهِ الآيَةُ ـ لا يُؤاخِذُكُمُ اللهُ باللَّغْوِ فى أيمانِكُمْ ـ فى قَوْلِ الرَّجُلِ لا واللهِ ، وبَلَى واللهِ .

138. Narrated ʿĀisha رضي الله عنها that her

١٣٨ ـ حدَّثَنا أحْمَدُ بنُ أبى رَجاءٍ :

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."

حدَّثَنا النَّضْرُ ، عَنْ هِشامٍ قالَ : أخْبَرَنِي أبي ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها : أنَّ أباها كانَ لايَحْنَثُ في يَمِينٍ حتَّى أنْزَلَ اللهُ كَفّارَةَ اليَمينِ . قالَ أبو بَكْرٍ : لاأرَى يَمِينا أرَى غَيرَها خَيرًا مِنْها إلاَّ قَبِلْتُ رُخْصَةَ اللهِ وَفَعَلْتُ الَّذي هُوَ خَيرٌ .

(107) CHAPTER. The Statement of Allāh ﷻ :—

' O you who believe ! Do not make unlawful the good things which Allāh has made lawful for you.'

(5 : 87)

بابُ قَولِهِ تَعالى - يا أيُّها الَّذينَ آمَنُوا لاتُحَرِّمُوا طَيِّباتِ ما أحَلَّ اللهُ لَكُمْ - .

139. Narrated ʿAbdullāh ﷺ : We used to participate in the holy wars 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, and then he recited :—

' O you who believe ! Do not make unlawful the good things which Allāh has made lawful for you.' (1)

١٣٩ - حدَّثَنا عَمْرُو بنُ عَوْنٍ : حدَّثَنا خالِدٌ ، عَنْ إسْماعِيلَ ، عَنْ قَيْسٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ تَعالى عَنْهُ قالَ : كُنّا نَغْزُو مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَلَيْسَ مَعَنا نِساءٌ فَقُلْنا : ألا نَخْتَصِي ؟ فَنَهانا عَنْ ذَلكَ فَرَخَّصَ لَنا بَعْدَ ذَلكَ أنْ نَتَزَوَّجَ المَرأةَ بالثَّوْبِ ثُمَّ قَرأَ - يا أيُّها الَّذينَ آمَنُوا لاتُحَرِّمُوا طَيِّباتِ ما أحَلَّ اللهُ لَكُمْ - .

(1) Temporary marriage (Mutʿa) was allowed in the early days of Islam, but latter, at the time of the Khaibar Battle, it was prohibited. (Allāh knows it better,)

(108) CHAPTER. Allāh's Statement:— ' Alcoholic drinks and gambling and Anṣāb (1) (i. e. erected posts for worship) and (seeking good luck by) arrows are an abomination of Satan's handiwork.' (5 : 90)

باب قوله ـ إنّما الخَمْرُ والمَيْسِرُ وَالانْصَابُ وَ الأزْلامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطانِ ـ وَقالَ ابنُ عَبّاسٍ : الأزْلامُ : القِدَاحُ يَقْتَسِمُونَ بِها فى الأمُورِ . والنُّصُبُ : أنصَابٌ يَذْبَحُونَ عَلَيْها. وَقالَ غَيْرُهُ : الزُّلمُ القِدْحُ لاريشَ لَهُ وَهُوَ وَاحِدُ الأزْلامِ . وَالاسْتِقْسامُ : أنْ يُجِيلَ القِدَاحَ ، فَإنْ نَهَتْهُ انْتَهَى ، وَإنْ أمَرَتْهُ فَعَلَ ما تأمُرُهُ بِهِ . يُجِيلُ : يُدِيرُ . وَقَدْ أعْلَمُوا القِدَاحَ أعْلاما بِضُرُوبٍ يَسْتَقْسِمُونَ بِها ، وَفَعَلْتُ مِنْهُ قَسَمْتُ . والقُسُومُ المَصْدَرُ .

140. Narrated Ibn ʿUmar ﷺ : (The Verse of) prohibiting alcoholic drinks was revealed when there were in Medina five kinds of (alcoholic) drinks, none of which was produced from grapes. (2)

١٤٠ ـ حدّثَنا إسحَاقُ بنُ إبْرَاهِيمَ : أخْبَرَنا مُحَمَّدُ بنُ بِشْرٍ : حدّثنا عَبْدُالعَزِيزِ ابنُ عُمَرَ بنِ عَبْدِ العَزِيزِ قالَ : حدّثَنِى نافِعٌ ، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ تَعالَى عَنْهُما قالَ : نَزَلَ تَحْرِيمُ الخَمْرِ وَإنَّ فى المَدِينَةِ يَوْمَئِذٍ لِخَمْسَةِ أشْرِبَةٍ ما فِيها شَرَابُ العِنَبِ .

141. Narrated Anas bin Mālik ﷺ : We had no alcoholic drinks but

١٤١ ـ حدّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ : حدّثَنا ابنُ عُلَيَّةَ : حدّثَنا عَبْدُ العَزِيزِ

(1) Anṣāb is the plural of ' Naṣb ' which means a stone at which sacrifices used to be slaughtered for an idol.

(2) Those drinks were produced from honey, dates, wheat, barley and corn.

ابنُ صُهَيْبٍ قالَ: قالَ أنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: ما كانَ لنَا خَمْرٌ غَيرُ فَضِيخِكُمْ هٰذَا الَّذِي تُسَمُّونَهُ الفَضِيخَ، فَإنِّي لَقائِمٌ أسْقِي أبا طَلْحَةَ وَفُلانا وَفُلانا إذْ جاءَ رَجُلٌ فَقالَ: وَهَلْ بَلَغَكُمُ الخَبَرُ؟ فَقالُوا: وَما ذَاكَ؟ قالَ حُرِّمَتِ الخَمْرُ، قالُوا: أهْرِقْ هٰذِهِ القِلالَ يا أنَسُ. قالَ فَمَا سألُوا عَنْها وَلا رَاجَعُوها بَعْدَ خَبَرِ الرَّجُلِ.

that which was produced from dates and which you call Faḍīkh. 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.

١٤٢ ـ حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ جابِرٍ قالَ: صَبَّحَ أناسٌ غَدَاةَ أُحُدٍ الخَمْرَ فَقُتِلُوا مِنْ يَوْمِهِمْ جَمِيعا شُهَدَاءَ وَذَلِكَ قَبْلَ تَحْرِيمِها.

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

١٤٣ ـ حدَّثَنا إسحَاقُ بنُ إبْرَاهِيمَ: أخْبَرَنا عِيسَى وَابنُ إدْرِيسَ، عَنْ أبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ عُمَرَ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ عَلَى مِنْبَرِ النَّبِيِّ صلى الله عليه وسلم يَقُولُ: أمَّا بَعْدُ أيُّها النَّاسُ، إنَّهُ نَزَلَ تَحْرِيمُ الخَمْرِ وَهِيَ مِنْ خَمْسَةٍ: مِنَ العِنَبِ، والتَّمْرِ، والعَسَلِ والحِنْطَةِ، والشَّعِيرِ. والخَمْرُ: ما خامَرَ العَقْلَ.

143. Narrated Ibn ʿUmar رضي الله عنهما: I heard ʿUmar رضي الله عنه while he was on the pulpit of the Prophet ﷺ, saying, "Now then O people! The revelation about the prohibition of alcoholic drinks was revealed; and alcoholic drinks are extracted from five things: Grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupifies the mind."

(109) CHAPTER. (A) ' On those who believe and do good deeds there is no blame for what they ate (in the past) .....' (5 : 93)

144. Narrated Anas ﷺ : The alcoholic drink which was spilled was Al-Faḍīkh. I used to offer alcoholic drinks to the people at the residence of Abū Ṭalha. Then the order of prohibiting Alcoholic drinks was revealed, and the Prophet ﷺ ordered somebody to announce that. Abū Ṭalha 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 Ṭalha said to me, " Go and spill it (i. e. the wine)." Then it (alcoholic drinks) was seen flowing through the streets of Medina. At that time the wine was Al-Faḍīkh. The people said, " Some people (Muslims) were killed (during the battle of Uḥud) while wine was in their stomachs." So Allāh revealed :—

' On those who believe and do good deeds there is no blame for what they ate (in the past)." (5 : 93)

(109) CHAPTER. (B) Allāh's Statement :—

'Ask not questions about things which, if made plain to you, may cause you trouble.' (5 : 101)

باب ـ لَيْسَ عَلَى الَّذِينَ آمَنُوا وعَمِلُوا الصَّالِحاتِ جُناحٌ فِيما طَعِمُوا ـ الآيَة .

١٤٤ ـ حدَّثَنا أبو النُّعْمانِ : حدَّثَنا حَمّادُ بنُ زَيْد : حدَّثَنا ثابِتٌ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ : أنَّ الخَمْرَ التى هُرِيقَتِ الفَضِيخُ . وَزادَنِى مُحَمَّدٌ المِيكَنْدِيُّ ، عَنْ أبِى النُّعْمانِ قالَ : كُنْتُ ساقِى القَوْمِ فى مَنْزِلِ أبِى طَلْحَةَ فَنَزَلَ تَحْرِيمُ الخَمْرِ فأمَرَ مُنادِيا فَنادَى ، فَقالَ أبو طَلْحَةَ : اخْرُجْ فانْظُرْ ما هَذَا الصَّوْتُ . قالَ : فَخَرَجْتُ فَقُلْتُ هَذَا مُنادٍ يُنادِى : ألا إنَّ الخَمْرَ قَدْ حُرِّمَتْ ، فَقالَ لِى : اذْهَبْ فأهْرِقْها ، قالَ : فَجَرَتْ فى سِكَكِ المَدِينَةِ . قالَ : وكانَتْ خَمْرُهُمْ يَوْمَئِذٍ الفَضِيخَ ، فَقالَ بَعْضُ القَوْمِ : قُتِلَ قَوْمٌ وَهِىَ فى بُطُونِهِمْ ، قالَ : فأنْزَلَ اللهُ ـ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحاتِ جُناحٌ فِيما طَعِمُوا ـ .

باب قَوْلِهِ ـ لا تَسْألُوا عَنْ أشْياءَ إنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ـ .

145. Narrated Anas ﷺ : The Prophet ﷺ delivered a sermon 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 said, "Who is my father?" The Prophet ﷺ said, "So-and-so." So this Verse was revealed :—

'Ask not questions about things which, if made plain to you, may cause you trouble.' (5 : 101)

١٤٥ ـ حدَّثنا منذرُ بنُ الوليدِ ابنِ عبدِ الرَّحمنِ الجارُودىُّ : حدَّثنا أبى: حدَّثنا شعبةُ ، عنْ موسَى بنِ أنسٍ ، رَضِىَ اللهُ تعالَى عنْهُ قالَ : خطَبَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم خُطْبةً ما سَمِعْتُ مِثْلَها قطُّ ، قالَ : لَوْ تَعْلَمونَ ما أعْلَمُ لَضَحِكْتُمْ قَلِيلا وَلَبَكَيْتُمْ كَثِيرًا ، قالَ : فَغَطَّى أصحابُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وُجُوهَهُمْ لَهُمْ حَنِينٌ ، فَقالَ رَجُلٌ : مَنْ أبى؟ قالَ فُلانٌ ، فَنَزَلَتْ هَذِهِ الآيَةُ ـ لاتَسْأَلُوا عَنْ أشْياءَ إنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ـ رَوَاهُ النَّضْرُ وَرَوْحُ بنُ عُبادَةَ عَنْ شُعْبَةَ .

146. Narrated Ibn ʿAbbas ﷺ : Some people were asking Allāh's Apostle ﷺ questions mockingly. A man would say, "Who is my father?" Another man whose camel had gone astray would say, "Where is my she-camel?" So Allāh revealed this Verse in this connection :—

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

١٤٦ ـ حدَّثنى الفَضْلُ بنُ سَهْلٍ قالَ : حدَّثنا أبو النَّضْرِ : حدَّثنا أبو خَيْثَمَةَ : حدَّثنا أبو الجُوَيْرِيةِ عَنِ ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما قالَ : كانَ قَوْمٌ يَسألونَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم اسْتِهْزَاءً فَيَقُولُ الرَّجُلُ : مَنْ أبى؟ وَيَقُولُ الرَّجُلُ تَضِلُّ ناقَتُهُ : أينَ ناقَتِى؟ فأنْزَلَ اللهُ فِيهِمْ هَذِهِ الآيَةَ ـ يا أيُّها الَّذينَ آمَنُوا لاتَسألُوا عَنْ أشْياءَ إنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ـ حتَّى فَرَغَ مِنَ الآيَةِ كُلِّها .

(110) CHAPTER. 'Allāh has not instituted (superstitions like those of) Baḥīra or Sā'iba, or Wasīla or Ḥām.' (1) (5 : 103)

بابٌ ـ ما جَعَلَ اللهُ مِنْ بَحِيرَةٍ وَلا سائِبَةٍ وَلا وَصِيلَةٍ وَلا حامٍ ـ وَإِذْ قالَ اللهُ ـ يَقُولُ قالَ اللهُ ، وَإِذْ هاهُنا صِلَةٌ . المَائِدَةُ أَصْلُها مَفْعُولَةٌ ، كَعِيشَةٍ رَاضِيَةٍ ، وَتَطْلِيقَةٍ بائِنَةٍ . والمَعْنَى مِيدَ بِها صَاحِبُها مِنْ خَيرٍ ، يُقَالُ مادَنِي يَمِيدُنِي . وَقالَ ابنُ عَبّاسٍ : مُتَوَفِّيكَ : مُمِيتُكَ .

147. Narrated Sa'īd bin Al-Musaiyab: 'Baḥīra' is a she-camel whose milk is kept for the idols and nobody is allowed to milk it; Sā'iba was the she-camel which they used to set free for their gods and nothing was allowed to be carried on it. Abū Huraira said: Allāh's Apostle ﷺ said, "I saw 'Amr bin 'Āmir Al-Khuza'ī (in a dream) dragging his intestines in the Fire, and he was the first person to establish the tradition of setting free the animals (for the sake of their deities)." 'Wasīla' is the she-camel which gives birth to a she-camel as its first delivery, and then gives birth to another she-camel as its second delivery. People (in the Pre-Islamic Ignorant Period) used to let that she-camel loose for their idols if it gave birth to two she-camels successively without giving

١٤٧ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ ، عَنْ صَالِحِ ابنِ كَيْسانَ ، عَنِ ابنِ شِهابٍ ، عَنِ ابنِ المُسَيَّبِ قالَ : البَحِيرَةُ التى يُمْنَعُ دَرُّها للطَّوَاغِيتِ فَلا يَحْلُبُها أَحَدٌ مِنَ النَّاسِ . والسَّائِبَةُ كانُوا يُسَيِّبُونَها لآلِهَتِهِمْ فَلا يُحْمَلُ عَلَيْها شَيْءٌ . قالَ : وَقالَ أبو هُرَيْرَةَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : رَأَيْتُ عَمْرَو بنَ عامِرٍ الخُزَاعِيَّ يَجُرُّ قُصْبَهُ فى النَّارِ ، كانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ . والوَصِيلَةُ : النَّاقَةُ البِكْرُ تُبَكِّرُ فى أَوَّلِ نِتاجِ الإبِلِ بأُنْثَى ثُمَّ تُثَنِّى بَعْدُ بأُنْثَى ، وكانُوا يُسَيِّبُونَهُمْ لطَوَاغِيتِهِمْ إنْ وَصَلَتْ إحْدَاهُما بالأُخْرَى لَيْسَ

(1) See the meanings of these terms in the following Ḥadīth (No. 147)

birth to a male camel in between. 'Ham' was the male camel which was used for copulation. When it had finished the 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 the 'Ḥāmī.' Abū Huraira said, "I heard the Prophet ﷺ saying so."

بَيْنَهُما ذَكَرٌ. والحامِ: فَحْلُ الابِلِ يَضْرِبُ الضِّرَابَ المَعْدُودَ فاِذَا قَضَى ضِرَابَهُ وَدَعوهُ للطَّواغيتِ وأعْفَوهُ مِنَ الحَمْلِ فَلَمْ يُحْمَلْ عَلَيْهِ شَيْءٌ، وسَمَّوْهُ الحامِي. وَقالَ لي أبُو اليَمَانِ: أخْبَرَنا شُعَيْبٌ، عنِ الزُّهْرِيِّ: سَمِعْتُ سَعيدًا يُخْبِرُهُ بِهَذَا. قالَ: وَقالَ أبو هُرَيْرَةَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم نَحْوَهُ، وَرَوَاهُ ابنُ الهَادِ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم.

148. Narrated ʿĀisha رضي الله عنها: Allāh's Apostle ﷺ said, "I saw the Hell and its different portions were consuming each other and saw ʿAmr dragging his intestines (in it), and he was the first person to establish the tradition of letting animals loose (for the idols)."

١٤٨ ـ حدَّثَنِي مُحَمَّدُ بنُ أبي يَعْقُوبَ أبو عَبْدِ اللهِ الكِرْمانِيُّ: حدَّثَنا حَسَّانُ ابنُ إبْرَاهِيمَ: حدَّثَنا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: رَأيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا، وَرأيْتُ عَمْرًا يَجُرُّ قُصْبَهُ، وَهُوَ أوَّلُ مَنْ سَيَّبَ السَّوَائِبَ.

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

بابٌ ـ وكُنْتُ عَلَيْهِمْ شَهِيدًا ما دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أنْتَ الرَّقِيبَ عَلَيْهِمْ وأنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ـ.

149. Narrated Ibn ʿAbbās رضي الله عنهما : Allāh's Apostle ﷺ delivered a sermon and said, "O people! You will be gathered before Allāh bare-footed, naked and not circumcised." Then (quoting Qurʾān) he said :—

> 'As We began the first creation, We shall repeat it. A promise We have undertaken : Truly shall We fulfil it .....,' (21 : 104)

The Prophet ﷺ then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Abraham. Lo! 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!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious devotee (the Prophet Jesus) said,

> And I was a witness over them while I dwelt amongst them. When You took me up, You were the Watcher over them and You are a Witness to all things.' (5 : 117)

Then it will be said, 'These people have continued to be apostates since you left them.'"

١٤٩ ـ حدّثنا أبو الوليد : حدّثنا شعبة : أخبرنا المغيرة بن النعمان قال : سمعت سعيد بن جبير ، عن ابن عباس رضي الله تعالى عنهما قال : خطب رسول الله صلى الله عليه وسلم فقال : يا أيها الناس إنكم محشورون إلى الله حفاة عراة غرلا ، ثم قال ـ كما بدأنا أول خلق نعيده وعدا علينا إنا كنا فاعلين ـ إلى آخر الآية . ثم قال : ألا وإن أول الخلائق يكسى يوم القيامة إبراهيم ، ألا وإنه يجاء برجال من أمتي فيؤخذ بهم ذات الشمال فأقول : يارب أصيحابي ، فيقال : إنك لا تدري ما أحدثوا بعدك ، فأقول كما قال العبد الصالح ـ وكنت عليهم شهيدا ما دمت فيهم فلما توفيتني كنت أنت الرقيب عليهم ـ فيقال إن هؤلاء لم يزالوا مرتدين على أعقابهم منذ فارقتهم .

(112) CHAPTER. Allāh's Statement:—

باب قوله ـ إن تعذبهم فإنهم

'If You punish them, they are Your slaves.' (5 : 118)

عِبادُكَ ـ الآيَة .

150. Narrated Ibn ʿAbbās رضي الله عنهما : The Propeht 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 devotee (Jesus) said :—

'And I was a witness over them while I dwelt amongst them.. ... the All-Mighty, the All-Wise.' "

(5 : 117-118)

١٥٠ ـ حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ : حدَّثَنا سُفْيانُ : حدَّثَنا المُغِيرَةُ بنُ النُّعْمانِ قالَ : حدَّثَنِي سَعِيدُ ابنُ جُبَيرٍ ، عَنِ ابنِ عَبّاسٍ ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم قالَ : إنَّكُمْ مَحْشُورُونَ وإنَّ ناسا يُؤْخَذُ بِهِمْ ذَاتَ الشِّمالِ فأقُولُ كَمَا قالَ العَبْدُ الصَّالِحُ ـ وكُنْتُ عَلَيْهِمْ شَهِيدًا ما دُمْتُ فِيهِمْ ـ إلى قَوْلِهِ ـ العَزِيزُ الحَكِيمُ ـ .

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

SŪRAT-AL-ANʿĀM. VI

سورة الأنعام

قالَ ابنُ عَبّاسٍ : ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ : مَعْذِرَتُهُمْ . مَعْرُوشاتٍ : ما يُعْرَشُ مِنَ الكَرْمِ وَغَيرِ ذَلِكَ . حَمُولَةً : ما يُحْمَلُ عَلَيْها . وللبَسْنا : لَشَبَّهْنا . لأُنْذِرَكُمْ بِهِ : أهْلُ مَكَّةَ . وَيَنْأَوْنَ : يَتَباعَدُونَ . تُبْسَلُ : تُفْضَحُ . أُبْسِلُوا : أُفْضِحوا . باسِطوا أيْدِيهِمْ : البَسْطُ : الضَّرْبُ . اسْتَكْثَرْتُمْ : أضْلَلْتُمْ كَثِيرًا . مِمّا ذَرَأَ مِنَ الحَرْثِ : جَعَلُوا للهِ مِنْ ثَمَرَاتِهِمْ وَمالِهِمْ نَصِيبا وللشَّيْطانِ والأوْثانِ نَصِيبا . أكِنَّةً : وَاحِدُها كِنانٌ .

أمَّا اشْتَمَلَتْ : يَعْنِي هَلْ تشْتَمِلُ إلاَّ عَلى ذَكَرٍ أوْ أُنْثَى ؟ فَلِمَ تُحَرِّمُونَ بَعْضًا وتُحِلُّونَ بَعْضًا ؟ مَسْفُوحا : مُهْرَاقا . صَدَفَ : أعْرَضَ . أُبْلِسوا : أُويِسُوا . أُبْسِلُوا : أُسْلِمُوا . سَرْمَدًا : دائما . اسْتَهْوَتْهُ : أضَلَّتْهُ . تَمْتَرُونَ : تَشُكُّونَ . وَقْرًا : صَمَمٌ ، وأمَّا الوِقْرُ فإنَّهُ الحِمْلُ . أساطِيرُ : وَاحِدُها أُسْطُورَةٌ وإسْطارَةٌ وَهِيَ التُّرَّهاتُ . البأساءُ : مِنَ البأسِ ، وَيَكونُ مِنَ البُؤْسِ . جَهْرَةً : مُعايَنَةً . الصُّوَرُ : جماعَةُ صُورَةٍ . كقَوْلِهِ سُورَةٌ وسُوَرٌ ، مَلَكُوتٌ ومُلْكٌ . رَهَبُوتٌ : رَحَمُوتٌ ، وَتَقُولُ تُرْهَبُ خَيرٌ مِنْ أنْ تُرْحَمَ . جَنَّ : أظْلَمَ . تَعالى : عَلا . وإنْ تَعْدِلْ : تُقْسِطْ ، لا يُقْبَلُ مِنْها فِي ذَلِكَ اليَوْمِ . يُقالُ عَلى اللهِ حُسْبانُهُ . أي حِسابُهُ . وَيُقالُ حُسْبانا مَرَامِيَ وَرُجُوما للشَّياطِينِ . مُسْتَقِرٌ فِي الصُّلْبِ وَمُسْتَوْدَعٌ فِي الرَّحِمِ القِنْوُ : العِذْقُ ، وَالاثْنانِ قِنْوَانِ ، وَالجَماعَةُ أيْضًا قِنْوَانٌ ، مِثْلُ صِنْوَانِ وصِنْوَانٌ .

باب ـ وَعِنْدَهُ مَفاتِحُ الغَيْبِ لا يَعْلَمُها إلاَّ هُوَ ـ .

(113) CHAPTER. 'With Him are the Keys of the Unseen, that none knows but He.' (6 : 59)

١٥١ ـ حدَّثَنا عَبْدُ العَزِيزِ بنُ

151. Narrated ʿAbdullāh ﷺ :

عَبْدِ اللهِ : حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ ، عَنِ ابنِ شِهابٍ ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ ، عَنْ أبِيهِ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : مَفاتِحُ الغَيْبِ خَمْسٌ : إنَّ اللهَ عِنْدَهُ عِلْمُ السّاعَةِ ، وَيُنَزِّلُ الغَيْثَ ، وَيَعْلَمُ ما فى الأرْحامِ ، وَما تَدْرِى نَفْسٌ ماذَا تَكْسِبُ غَدًا ، وَما تَدْرِى نَفْسٌ بِأىِّ أرْضٍ تمُوتُ إنَّ اللهَ عَلِيمٌ خَبِيرٌ -.

Allāh's Apostle ﷺ said, "The keys of the Unseen are five : Verily with Allāh (Alone) is the knowledge of the Hour, He sends down the rain and knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allāh is All-Knower, All-Aware."

(31 : 34)

بابٌ قُلْ هُوَ القادِرُ عَلَى أنْ يَبْعَثَ عَلَيْكُمْ عَذَابا مِنْ فَوْقِكُمْ - الآيَةَ . يَلْبِسَكُمْ : يَخْلِطَكُمْ مِنَ الالْتِباسِ . يَلْبِسُوا : يخْلِطُوا . شِيَعا : فِرَقا .

(114) CHAPTER. Say : He has power to send calamities on you from above.....' (6 : 65)

١٥٢ - حدَّثَنا أبو النُّعْمانِ : حدَّثَنا حَمّادُ بنُ زَيْدٍ ، عَنْ عَمْرِو بنِ دِينارٍ ، عَنْ جابِرٍ رَضِىَ اللهُ عَنْهُ قالَ : لَمّا نَزَلَتْ هذِهِ الآيَةُ - قُلْ هُوَ القادِرُ عَلَى أنْ يَبْعَثَ عَلَيْكُمْ عَذَابا مِنْ فَوْقِكُمْ - قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أعُوذُ بِوَجْهِكَ : - أوْ مِنْ تَحْتِ أرْجُلِكُمْ - قالَ : أعُوذُ بِوَجْهِكَ - أوْ يَلْبِسَكُمْ شِيَعا وَيُذِيقَ بَعْضَكُمْ بَأسَ بَعْضٍ - قالَ رَسُولُ اللهِ صلى اللهُ عليهِ

152. Narrated Jābir رضي الله عنه : When this Verse was revealed :

'Say : He has power to send calamities on you from above,'

(6 : 65)

Allāh's Apostle ﷺ said, "O Allāh! I seek refuge with Your Face (from this punishment)." On the revelation of :

'or send calamities from below your feet,'

Allāh's Apostle ﷺ said, "(O Allāh!) I seek refuge with Your Face (from

this punishment)." (But when there was revealed) :

'Or to cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other,' (6 : 65)

Allāh's Apostle ﷺ said, " This is lighter (or, this is easier)."

وسلَّم : هَذَا أهْوَنُ ، أوْ هَذَا أيْسَرُ .

(115) CHAPTER. ' (It is those who believe) and confuse not their belief with wrong (worshipping others besides Allāh). (6 : 82)

باب ـ وَلَمْ يَلْبِسُوا إيمانَهُمْ بظُلْمٍ ـ .

153. Narrated ʿAbdullāh رضي الله عنه : When :— (6 : 82)

' ..... and confuse not their belief with wrong,'

was revealed, the Prophet's companions said, "Which of us has not done wrong? " Then there was revealed :

' Verily, worshipping others besides Allāh is a tremendous wrong.' (31 : 13)

١٥٣ ـ حدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا ابنُ أبي عَدِيٍّ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمانَ ، عَنْ إبْراهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قال : لمّا نَزَلَتْ ـ وَلَمْ يَلْبِسُوا إيمانَهُمْ بظُلْمٍ ـ قالَ أصحابُهُ : وأيُّنا لَمْ يَظْلِمْ ؟ فَنَزَلَتْ . إنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ـ .

(116) CHAPTER. The Statement of Allāh :

' And Jonah and Lot, and to all We gave favour above the nations.' (6 : 86)

باب قَوْلِهِ ـ وَيُونُسَ وَلُوطا وكُلاً فَضَّلْنا عَلى العالَمِينَ ـ .

154. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ said, " Nobody has

١٥٤ ـ حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا ابنُ مَهْدِيٍّ : حدَّثَنا شُعْبَةُ ، عَنْ

the right to say that I am better than Jonah bin Matta."

قَتَادَةَ ، عَنْ أَبِي العَالِيَةِ قَالَ : حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ، يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم قَالَ : مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى .

155. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "Nobody has the right to say that I am better than Jonah bin Matta."

١٥٥ ـ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ : حَدَّثَنَا شُعْبَةُ : أَخْبَرَنَا سَعْدُ بْنُ إِبْرَاهِيمَ قَالَ : سَمِعْتُ حُمَيْدَ ابْنَ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم قَالَ : مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ ابْنِ مَتَّى .

(117) CHAPTER. The Statement of Allāh :-

'Those are they whom Allāh guided. So follow their guidance.' (6 : 90)

بَاب قَوْلِهِ ـ أُولَئِكَ الَّذِينَ هَدَى اللهُ فَبِهُدَاهُمُ اقْتَدِهْ ـ .

156. Narrated Mujāhid that he asked Ibn ʿAbbās, "Is there a prostration in Sūrat-al-Sad ?" (38 : 24) (1) Ibn ʿAbbās said, "Yes," and then recited :

'We gave... .....So follow their

١٥٦ ـ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامٌ : أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ : أَخْبَرَنِي سُلَيْمَانُ الأَحْوَلُ : أَنَّ مُجَاهِدًا أَخْبَرَهُ : أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ

(1) 'And David gathered that We had tried him; he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allāh in repentance).'

guidance.' (6 : 84-90)
Then he said, " He (David) is one of them (i. e. those prophets)." Mujāhid narrated : I asked Ibn ᶜAbbās (regarding the above Verse). He said, " Your Prophet (Muhammad ﷺ) was one of those who were ordered to follow them."

أفي ص سَجْدَةٌ؟ فقال : نعم ، ثم تلا - وَوَهَبْنا - إلى قوله - فبهداهم اقتده - ثم قال : هو منهم . زاد يزيد بن هارون ، ومحمد ابن عبيد ، وسهل بن يوسف ، عن العوام ، عن مجاهد : قلت لابن عباس ، فقال : نبيكم صلى الله عليه وسلم ممن أمر أن يقتدى بهم .

(118) CHAPTER. Allāh's Statement:—
'And unto those who are Jews We forbade every (animal) with undivided hoof.' (6 : 146)
Ibn ᶜAbbās said : ' Every (animal) with undivided hoof ' means the camel and the ostrich.

باب قوله - وعلى الذين هادوا حرمنا كل ذي ظفر الاية - وقال ابن عباس : كل ذي ظفر : البعير والنعامة . الحوايا : المبعر ، وقال غيره : هادوا : صاروا يهودا ، وأما قوله هدنا : تبنا ، هائد : تائب .

157. Narrated Jābir bin ᶜAbdullāh رضي الله عنهما : The Prophet ﷺ said, " May Allāh curse the Jews ! When Allāh forbade them to eat the fat of animals, they melted it and sold it, and utilized its price ! "

١٥٧ - حدثنا عمرو بن خالد : حدثنا الليث ، عن يزيد بن أبي حبيب : قال عطاء : سمعت جابر بن عبد الله رضي الله عنهما : سمعت النبي صلى الله عليه وسلم قال : قاتل الله اليهود لما حرم الله عليهم شحومها جملوها ثم باعوها فأكلوها . وقال أبو عاصم : حدثنا عبد الحميد حدثنا يزيد : كتب إلي عطاء : سمعت جابرا ، عن النبي صلى الله عليه وسلم .

(119) CHAPTER. The Statement of Allāh ﷻ :—

'Do not come near to shameful sins (illegal sexual intercourse etc.), whether open or secret.' (6 :151)

باب قوله تعالى - ولا تقربوا الفواحش ما ظهر منها وما بطن -.

158. Narrated ʿAmr from Abū Wāʾil: ʿAbdullāh (bin Masʿūd) said, "None has more sense of ghaira (1) than Allāh, therefore He prohibits shameful sins whether open or secret. And none loves to be praised more than Allāh does, and for this reason He praises Himself." I asked Abū Wāʾil, "Did you hear it from ʿAbdullāh?" He said, "Yes." I said, "Did ʿAbdullāh ascribe it to Allāh's Apostle ﷺ?" He said, "Yes."

١٥٨ - حدثنا حفص بن عمر: قال حدثنا شعبة، عن عمرو، عن أبي وائل، عن عبد الله رضي الله تعالى عنه قال: لا أحد أغير من الله، ولذلك حرم الفواحش ما ظهر منها وما بطن. ولا شيء أحب إليه المدح من الله، ولذلك مدح نفسه. قلت: سمعته من عبد الله؟ قال: نعم، قلت: ورفعه؟ قال: نعم. وكيل: حفيظ ومحيط به. قبلا جمع قبيل. والمعنى أنه ضروب للعذاب كل ضرب منها قبيل. زخرف القول: كل شيء حسنته وزينته وهو باطل فهو زخرف. وحرث حجر: حرام، وكل ممنوع فهو حجر. محجور. والحجر: كل بناء بنيته ويقال للأنثى من الخيل حجر. ويقال للعقل حجر وحجى. وأما الحجر فموضع ثمود، وما حجرت عليه

(1) Ghaira : See the glossary.

مِنَ الأرْضِ فَهُوَ حِجْرٌ . وَمِنْهُ سُمِّيَ حَطِيمُ البَيْتِ حِجْرًا كأنَّهُ مُشْتَقٌّ مِنْ مَحْطُومٍ ، مِثْلَ قَتِيلٍ مِنْ مَقْتُولٍ . وأمَّا حَجَرُ اليَمَامَةِ فَهُوَ مَنْزِلٌ .

(120) CHAPTER. The Statement of Allāh :-

'Say : Bring forward your witnesses.' (6 : 150)

باب قَوْلِهِ ـ قُلْ هَلُمَّ شُهَدَاءَكُمْ . لُغَةُ أهْلِ الحِجَازِ هَلُمَّ لِلْوَاحِدِ وَالاثْنَيْنِ والجَمْعِ .

(121) CHAPTER. 'No good will it do to a soul to believe.' (6 : 158)

باب ـ لايَنْفَعُ نَفْسًا إيمانُها ـ .

159. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "The Hour will not be established until the sun rises from the West ; and when the people see it, then whoever will be living on the surface of the earth will have faith, and that is (the time) when no good will it do to a soul to believe then, if it believed not before."

١٥٩ ـ حدَّثَنَا مُوسَى بنُ إسْمَاعِيلَ : حدَّثَنَا عَبْدُ الوَاحِدِ : حدَّثَنَا عِمَارَةُ : حدَّثَنَا أبو زُرْعَةَ : حدَّثَنَا أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : لاتَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها فإذَا رآها النَّاسُ آمَنَ مَنْ عَلَيْها فَذَاكَ ـ حِينَ لايَنْفَعُ نَفْسًا إيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ ـ

160. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "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

١٦٠ ـ حدَّثَنِي إسحَاقُ : أخْبَرَنَا عَبْدُ الرَّزَّاقِ : أخْبَرَنَا مَعْمَرٌ ، عَنْ هَمَّامٍ ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم :

will believe. And that is (the time) when no good will it do to a soul to believe then." Then he recited the whole Verse.

لاتقومُ السّاعةُ حتّى تطْلُعَ الشّمْسُ منْ مَغْرِبِها ، فإذَا طَلَعَتْ ورآهَا النّاسُ آمَنُوا أجمَعُونَ ، وَذَلكَ - حِينَ لايَنْفَعُ نَفْسا إيمانُها - ثُمَّ قَرأ الآيَة .

SŪRAT AL-AᶜRĀF. VII

سورة الأعراف

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

بِسْمِ اللهِ الرَّحْمَنِ الرحِيمِ

قالَ ابنُ عبّاسٍ : وَرِياشا : المَالُ . إنّهُ لايُحبُّ المُعْتَدِينَ فى الدُّعاءِ وفى غَيرِهِ . عفَوْا : كثرُوا . الفَتّاحُ : القاضِى ، افْتَحْ بَيْنَنَا : اقْضِ بَيْنَنَا . نَتَقْنا الجَبَلَ : رَفَعْنا . انْبَجَسَتْ : انْفَجَرَتْ . مُتَبَّرٌ : خُسْرَانٌ . آسَى : أحْزَنُ . تأْسَ : تَحْزَنْ . ما مَنَعَكَ أنْ لاتَسْجُدَ - يَقولُ : ما مَنَعَكَ أنْ تَسْجُدَ . يخْصِفان : أخَذا الخِصَافَ منْ وَرَقِ الجَنَّةِ ، يُؤَلِّفانِ الوَرَقَ : يَخْصِفانِ الوَرَقَ بَعْضَهُ إلى بَعْضٍ . سَوْآتِهما : كِنايَةٌ عَنْ فَرْجَيْهِما . ومُتاعٌ إلى حِينٍ : هُوَ هاهُنا إلى يَوْمِ القِيامَةِ ، والحِينُ عِنْدَ العَرَبِ مِنْ ساعَةٍ إلى ما لايُحْصَى عَدَدُها . الرِّياشُ والرِّيشُ وَاحِدٌ وَهُوَ ما ظَهَرَ مِنَ اللِّباسِ . قَبِيلُهُ جِيلُهُ الّذى هُوَ مِنْهُمْ . ادّارَكُوا : اجْتَمَعُوا . وَمَشاقُّ الإنْسانِ والدّابّةِ كُلُّها يُسَمّى سُمُوما

وَاحِدُها سَمٌّ، وَهِيَ عَيْناهُ وَمَنْخِراهُ وفَمُهُ وأُذُناهُ وَدُبُرُهُ وإحْلِيلُهُ. غَوَاشٍ: ما غُشُّوا بِهِ. نُشُرًا: مُتَفَرِّقَةً. نَكِدًا: قَلِيلًا. يَغْنَوْا: يَعِيشُوا. حَقِيقٌ: حَقٌّ. اسْتَرْهَبُوهُمْ، مِنَ الرَّهْبَةِ. تَلَقَّفُ: تَلْقَمُ. طائِرُهُمْ: حَظُّهُمْ. طُوفانٌ: مِنَ السَّيْلِ، وَيُقالُ لِلْمَوْتِ الكَثِيرِ الطُّوفانُ. القُمَّلُ: الحُمْنانُ شِبْهُ صِغارِ الحَلَمِ. عُرُوشٌ وعَرِيشٌ: بِناءٌ. سُقِطَ: كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ فِي يَدِهِ. الأَسْباطُ: قَبائِلُ بَنِي إسْرائِيلَ. يَعْدُونَ فِي السَّبْتِ: يَتَعَدَّوْنَ لَهُ، يُجاوِزُونَ. تَعْدُ: تُجاوِزُ. شُرَّعًا: شَوارِعَ. بَئِيسٍ: شَدِيدٍ. أَخْلَدَ إلى الأَرْضِ: قَعَدَ وَتَقاعَسَ. سَنَسْتَدْرِجُهُمْ: نَأْتِيهِمْ مِنْ مَأْمَنِهِمْ كَقَوْلِهِ تَعالى - فَأَتاهُمُ اللهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا - مِنْ جِنَّةٍ: مِنْ جُنُونٍ. أَيّانَ مُرْساها: مَتَى خُرُوجُها. فَمَرَّتْ بِهِ: اسْتَمَرَّ بِها الحَمْلُ فَأَتَمَّتْهُ. يَنْزَغَنَّكَ: يَسْتَخِفَّنَّكَ. طَيْفٌ مُلِمٌّ: بِهِ لَمَمٌ، وَيُقالُ طائِفٌ وَهُوَ وَاحِدٌ. يَمُدُّونَهُمْ: يُزَيِّنُونَ: وَخِيفَةً: خَوْفًا. وَخِيفَةً مِنَ الإِخْفاءِ. والآصالِ: وَاحِدُها أَصِيلٌ، وَهُوَ ما بَيْنَ العَصْرِ إلى المَغْرِبِ كَقَوْلِهِ: بُكْرَةً وأَصِيلًا.

(122) CHAPTER. The Statement of Allāh ﷻ :—

'Say (O Muḥammad): "The things that my Lord has indeed forbidden are, unlawful sexual intercourse whether open or secret.'

(7 : 33)

باب قَوْلِ اللهِ عَزَّوَجَلَّ - قُلْ إِنَّما حَرَّمَ رَبِّيَ الفَوَاحِشَ ما ظَهَرَ مِنْها وَما بَطَنَ -.

161. Narrated ʿAbdullāh (bin Masʿūd) ﷺ : Allāh's Apostle ﷺ said, "None has more sense of ghaira (1) than Allāh, and for this He has forbidden shameful sins whether open or secret; and none loves to be praised more than Allāh does, and this is why He praises Himself."

١٦١ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ أَنْتَ سَمِعْتَ هٰذا مِنْ عَبْدِ اللهِ؟ قالَ: نَعَمْ، وَرَفَعَهُ قالَ: لا أَحَدَ أَغْيَرُ مِنَ اللهِ فَلِذٰلِكَ حَرَّمَ الفَوَاحِشَ ما ظَهَرَ مِنْها وَما بَطَنَ، وَلا أَحَدَ أَحَبُّ إِلَيْهِ المِدْحَةُ مِنَ اللهِ فَلِذٰلِكَ مَدَحَ نَفْسَهُ.

(123) CHAPTER. 'When Moses came to the time and place appointed by Us, and his Lord spoke to him, he said, "O my Lord! Show me (yourself) that I may look upon You.'" (7 : 143)

باب - ولمّا جاءَ مُوسَى لِمِيقاتِنا وكَلَّمَهُ رَبُّهُ قالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ - الآيَةَ. قالَ ابنُ عَبّاسٍ: أَرِنِي اعْطِنِي.

162. Narrated Abū Saʿīd Al-Khudrī ﷺ : A man from the Jews, having been

١٦٢ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ يَحْيَى

(1) Ghaira : See the glossary.

slapped on the face, came to the Prophet ﷺ and said, "O Muḥammad! A man from your companions from the Anṣār 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 Apostle! While I was passing by the Jews, I heard him saying, 'By Him Who selected Moses above the human beings.' I said, 'Even above Muḥammad?' 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 Moses holding one of the legs 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 of At-Ṭūr (during his worldly life) was sufficient for him."

المَازِنِي، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ مِنَ اليَهُودِ إِلَى النَّبِيِّ صلى الله عليه وسلم قَدْ لُطِمَ وَجْهُهُ وَقَالَ: يَا مُحَمَّدُ إِنَّ رَجُلاً مِنْ أَصْحَابِكَ مِنَ الأَنْصَارِ لَطَمَ فِي وَجْهِي، قَالَ: ادْعُوهُ فَدَعَوْهُ قَالَ: لِمَ لَطَمْتَ وَجْهَهُ؟ قَالَ: يَا رَسُولَ اللهِ، إِنِّي مَرَرْتُ بِاليَهُودِ فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلَى البَشَرِ، فَقُلْتُ: وَعَلَى مُحَمَّدٍ؟ وَأَخَذَتْنِي غَضْبَةٌ فَلَطَمْتُهُ، قَالَ: لاَ تُخَيِّرُونِي مِنْ بَيْنِ الأَنْبِيَاءِ فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ العَرْشِ، فَلاَ أَدْرِي أَفَاقَ قَبْلِي أَمْ جُزِيَ بِصَعْقَةِ الطُّورِ؟

المَنّ والسَّلْوَى.

168. Narrated Sa'īd Ibn Zaid: The Prophet ﷺ said, "Al-Kam'a is like the Mann (sweet resin or gum) (in that it grows naturally without human care) and its water is a cure for the eye diseases."

١٦٣ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ، عَنْ عَمْرِو ابْنِ حُرَيْثٍ، عَنْ سَعِيدِ ابْنِ زَيْدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: الكَمْأَةُ مِنَ المَنِّ وَمَاؤُهَا شِفَاءُ العَيْنِ.

(124) CHAPTER. 'Say (O Muḥammad): O Mankind ! I am sent to you all as the Apostle of Allāh, to Whom belongs the dominion of the Heavens and the Earth. None has the right to be worshipped but Him. It is He Who gives both life and death ; so believe in Allāh and His Apostle , the Prophet who can neither read nor write (Muḥammad ﷺ) who believes in Allāh and His Words (Qur'ān) ; follow him that you may be guided.' (7 : 158)

باب ـ قُلْ يا أيُّها النّاسُ إنى رَسُولُ اللهِ إلَيْكُمْ جميعا الّذى لَهُ مُلْكُ السّمَوَاتِ والأرْضِ لا إلَهَ إلاّ هُوَ يُحْيِى ويُمِيتُ فآمِنُوا باللهِ وَرَسُولِهِ النّبِىّ الأُمّىّ الّذى يُؤْمِنُ باللهِ وكَلِماتِهِ وَاتّبِعوهُ لَعَلّكُمْ تَهْتَدُونَ ـ.

164. Narrated Abu Ad-Dardā' : There was a dispute between Abū Bakr and ᶜUmar, and Abū Bakr made ᶜUmar angry. So ᶜUmar left angrily. Abū Bakr followed him, requesting him to ask forgiveness (of Allāh) for him, but ᶜUmar refused to do so and closed his door in Abū Bakr's face. So Abū Bakr went to Allāh's Apostle ﷺ while we were with him. Allāh's Aposlte ﷺ said, " This friend of yours must have quarrelled (with somebody)." In the meantime ᶜUmar 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 Apostle ﷺ became angry and Abū Bakr started saying, " O Allāh's Apostle ! By Allāh, I was more at fault (than ᶜUmar)." Allāh's Apostle ﷺ said, " Are you (people) leaving

١٦٤ ـ حدّثَنِى عَبْدُ اللهِ : حدّثَنا سُلَيْمانُ بنُ عَبْدِ الرّحْمَنِ وَمُوسَى بنُ هارُونَ قالا : حدّثَنا الوَلِيدُ ابنُ مُسْلِمٍ : حدّثَنا عَبْدُ اللهِ بنُ العلاءِ بنِ زَبْرٍ قالَ : حدّثَنِى بُسْرُ بنُ عُبَيْدِ اللهِ قالَ : حدّثَنِى أبو إدْرِيسَ الخَوْلانِىُّ قالَ : سَمِعْتُ أبا الدّرْداءِ يَقولُ : كانَتْ بَيْنَ أبِى بَكْرٍ وعُمَرَ مُحاوَرَةٌ فأغْضَبَ أبو بَكْرٍ عُمَرَ ، فانْصَرَفَ عَنْهُ عُمَرُ مُغْضَبًا فاتّبَعَهُ أبو بكْرٍ يَسألُهُ أنْ يَسْتَغْفِرَ لَهُ فَلَمْ يَفْعَلْ حتّى أغْلَقَ بابَهُ فى وَجْهِهِ . فأقْبَلَ أبو بَكْرٍ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلّم فَقالَ أبو الدّرْداءِ ونَحْنُ عِنْدَهُ : فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلّم : أمّا صاحِبُكُمْ هَذَا فَقَدْ غامَرَ ، قالَ : وَنَدِمَ عُمَرُ

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 Apostle of Allāh,' you said, 'You tell a lie,' while Abū Bakr said, 'You have spoken the truth.'"

عَلَى ما كانَ مِنْهُ فأقْبَلَ حتَّى سَلَّمَ وَجَلَسَ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَقَصَّ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم الخَبَرَ، قالَ أبو الدَّرْداءِ: وَغَضِبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَجَعَلَ أبو بَكْرٍ يَقُولُ: وَاللهِ يا رَسُولَ اللهِ لأنا كُنْتُ أظْلَمَ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: هَلْ أنْتُمْ تارِكُوا لي صَاحِبِي؟ هَلْ أنْتُمْ تارِكُوا لي صَاحِبِي؟ إنِّي قُلْتُ - يا أيُّها النَّاسُ إنِّي رَسُولُ اللهِ إلَيْكُمْ جميعا - فَقُلْتُمْ كَذَبْتَ وقالَ أبو بَكْرٍ صَدَقْتَ. قالَ أبو عَبْدِ اللهِ: غامَرَ: سَبَقَ بالخَيرِ.

(125) CHAPTER. Allāh's Saying :— 'Ḥiṭatun.' (7 : 161) (i. e. forgive our sins)

بابُ قَوْلِهِ حِطَّةٌ.

165. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "It was said to the children of Israel, 'Enter the gate in prostration and say Ḥiṭatun. (7 : 161) We shall forgive you, your faults.' But they changed (Allāh's Order) and entered, dragging themselves on their buttocks and said, 'Ḥabatun (a grain) in a Sha'ratin (hair).'"

١٦٥ - حدَّثَنِي إسحَاقُ: أخبَرَنا عَبْدُ الرَّزَّاقِ: أخبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: قِيلَ لِبَنِي إسْرَائِيلَ - ادْخُلُوا البابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ فَبَدَّلُوا - فَدَخَلُوا يَزْحَفُونَ عَلَى أسْتَاهِهِمْ وَقالُوا: حَبَّةٌ فِي شَعَرَةٍ.

(126) CHAPTER. ' Hold to forgiveness ; command what is right ; and leave (don't punish) the foolish.' (7 : 199)

بابُ - خُذِ العَفْوَ وأمُرْ بالعُرْفِ وأعْرِضْ عَنِ الجاهِلينَ - العُرْفُ : المَعْرُوفُ .

166. Narrated Ibn ʿAbbās ﷺ : ʿUyaina bin Ḥiṣn bin Ḥudhaifa came and stayed with his nephew Al-Ḥurr bin Qais who was one of those whom ʿUmar used to keep near him, as the Qurra (learned men knowing Qurʾān by heart) were the people of ʿUmar's meetings and his advisors whether they were old or young. ʿUyaina said to his nephew, " O the son of my brother ! You have an approach to this chief, so get for me the permission to see him." Al-Ḥurr said, " I will get the permission for you to see him." So Al-Ḥurr asked the permission for ʿUyaina and ʿUmar admitted him. When ʿUyaina 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 ʿUmar became so furious that he intended to harm him, but Al-Ḥurr said, " O the chief of the Believers ! Allāh said to His Prophet ﷺ :—

' Hold to forgiveness ; command what is right ; and leave (don't punish) the foolish, (7 : 199)

and this (i. e. ʿUyaina) is one of the

١٦٦ - حدَّثَنا أبو اليَمانِ : حدَّثَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ : أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : قَدِمَ عُيَيْنَةُ بنُ حِصْنِ بنِ حُذَيْفَةَ فَنَزَلَ عَلى ابنِ أخِيهِ الحُرِّ بنِ قَيْسٍ وكانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ ، وكانَ القُرَّاءُ أصْحابَ ومَجالِسِ عُمَرَ ومُشاوَرَتِهِ كُهُولا كانُوا أوْ شُبّانا ، فَقالَ عُيَيْنَةُ لابنِ أخِيهِ : يا ابنَ أخِي ، لَكَ وَجْهٌ عِنْدَ هَذا الأمِيرِ فاسْتَأذِنْ لِي عَلَيْهِ ، قالَ : سأسْتَأذِنُ لَكَ عَلَيْهِ ، قالَ ابنُ عَبّاسٍ : فاسْتَأذَنَ الحُرُّ لِعُيَيْنَةَ فأذِنَ لَهُ عُمَرُ ، فَلَمّا دَخَلَ عَلَيْهِ قالَ : هِي يا ابنَ الخَطّابِ ، فَوَاللهِ ما تُعْطِينا الجَزْلَ وَلا تَحْكُمُ بَيْنَنا بالعَدْلِ . فَغَضِبَ عُمَرُ حتّى هَمَّ بِهِ ، فَقالَ لَهُ الحُرُّ : يا أمِيرَ المُؤْمِنِينَ ، إنَّ اللهَ تَعالى قالَ لِنَبِيِّهِ صلى الله عليه وسلم : خُذِ العَفْوَ وأمُرْ بالعُرْفِ وأعْرِضْ عَنِ الجاهِلِينَ - وإنَّ هَذا مِنَ الجاهِلِينَ ، وَاللهِ ما جاوَزَها

foolish." By Allāh, ʿUmar did not overlook that Verse when Al-Ḥurr recited it before him ; he observed (the orders of) Allāh's Book strictly.

عُمَرَ حِينَ تَلاها عَلَيْهِ وكانَ وَقّافا عِنْدَ كِتابِ اللهِ .

167. Narrated ʿAbdullāh bin Az-Zubair: (The Verse) :-

'Hold to forgiveness ; command what is right.....'

was revealed by Allāh except in connection with the character of the people. ʿAbdullāh bin Az-Zubair said : Allāh ordered His Prophet ﷺ to forgive the people their misbehaviour (towards him).

١٦٧ - حدَّثَنِي يَحْيَى : حدَّثَنا وَكِيعٌ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ عَبْدِ اللهِ بنِ الزُّبَيرِ - خُذِ العَفْوَ وأمُرْ بالعُرْفِ - قالَ : ما أنْزَلَ اللهُ إلاّ فى أخْلاقِ النّاسِ . وقالَ عَبْدُ اللهِ بنُ بَرّادٍ : حدَّثَنا أبو أُسامَةَ : قالَ هِشامٌ ، عَنْ أبِيهِ ، عَنْ عَبْدِ اللهِ بنِ الزُّبَيرِ قالَ : أمَرَ اللهُ نَبِيَّهُ صلى اللهُ عليه وسلّم أنْ يأخُذَ العَفْوَ مِنْ أخْلاقِ النّاسِ أوْ كَما قالَ .

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

SŪRAT AL-ANFĀL
(Spoils of war) : No. VIII

سورة الأنفال

(127) CHAPTER. The Statement of Allāh ﷻ :-

'They ask you (O, Muḥammad) concerning Al-Anfāl (things taken as spoils of war). Say : (Such)

قَوْلُهُ - يَسألُونَكَ عَنِ الأنْفالِ قُلِ الأنْفالُ لِلهِ والرَّسُولِ فاتَّقُوا اللهَ وأصْلِحوا ذَاتَ بَيْنِكُم - قالَ ابنُ عَبّاسٍ : الأنْفالُ : المَغانِمُ . قالَ قَتادَةُ : رِيحُكُمْ : الحَرْبُ ، يُقالُ نافِلَةٌ : عَطِيَّةٌ .

spoils (war booty) are at the disposal of Allāh and the Apostle ﷺ . So fear Allāh and settle the disputes and misunderstandings among yourselves.' (8:1)

Ibn ʿAbbās said : ' Al-Anfāl ' means war booty.

168. Narrated Saʿīd bin Jubair : I asked Ibn ʿAbbās regarding Sūrat al-Anfāl. He said, " It was revealed in connection with the Battle of Badr."

١٦٨ ـ حدَّثَنا مُحَمَّدُ بنُ عبْدِ الرَّحيمِ : حدَّثَنا سَعيدُ بنُ سُلَيْمانَ : أخبرَنا هُشَيمٌ : أخبرَنا أبو بِشْرٍ ، عَنْ سَعيدِ بنِ جُبَيرٍ قالَ : قُلْتُ لابنِ عبّاسٍ رَضِيَ اللهُ عَنْهُما : سُورَةُ الأنْفالِ ؟ قالَ : نَزَلَتْ في بَدْرٍ . الشَّوْكَةُ : الحَدُّ . مُرْدَفينَ : فَوْجا بَعْدَ فَوْجٍ ، رَدِفَني وأرْدَفَني : جاءَ بَعْدي . ذُوقُوا : باشِرُوا وَجَرِّبوا ، ولَيْسَ هَذا مِنْ ذَوْقِ الفَمِ . فَيَرْكُمَهُ : يَجْمَعُهُ . شَرِّدْ : فَرِّقْ . وَإنْ جَنَحُوا : طَلَبُوا السِّلْمَ والسَّلْمُ والسَّلامُ واحِدٌ . يُثْخِنَ : يَغْلِبَ . وَقالَ مُجاهِدٌ : مُكاءً إدْخالُ أصابِعِهِمْ في أفْواهِهِمْ . وتَصْدِيَةً : الصَّفيرُ . لِيُثْبِتوكَ : لِيَحْبِسوكَ .

(128) CHAPTER. ' Verily the worst of beasts in the sight of Allāh are the deaf and the dumb—— those who understand not.' (8 : 22)

باب ـ إنَّ شَرَّ الدَّوابِّ عِنْدَ اللهِ الصُّمُّ البُكْمُ الَّذينَ لا يَعْقِلُونَ ـ .

169. Narrated Ibn ʿAbbās ﷺ regarding the Verse :—

١٦٩ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثَنا وَرْقاءُ ، عَنِ ابنِ أبي نَجيحٍ ، عَنْ

'Verily! The worst of beasts in the Sight of Allāh are the deaf and the dumb——those who understand not.' (8 : 22)

(The people referred to here) were some persons from the tribe of Banī ʿAbd-Ad-dār.

مُجَاهِد ، عَنِ ابنِ عَبَّاس - إنَّ شَرَّ الدَّوَابِّ عِنْدَ اللهِ الصُّمُّ البُكْمُ الَّذِينَ لايَعْقِلُونَ - قَالَ : هُمْ نَفَرٌ مِنْ بَنِي عَبْدِ الدَّارِ .

(129) CHAPTER. 'O you who believe! Answer the call of Allāh (by obeying Him) and His Apostle 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 the evil person to decide anything) and that it is He to Whom you shall (all) be gathered.' (8 : 24)

باب - يَا أيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلهِ وَلِلرَّسُولِ إذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ، وَاعْلَمُوا أنَّ اللهَ يَحُولُ بَيْنَ المَرْءِ وَقَلْبِهِ وأنَّهُ إلَيْهِ تُحْشَرُونَ. اسْتَجِيبُوا: أجِيبُوا. لِمَا يُحْيِيكُمْ : لِمَا يُصْلِحُكُم .

170. Narrated Abū Saʿīd bin Al-Muʿallā ﷺ : While I was praying, Allāh's Apostle ﷺ passed me and called me, but I did not go to him until I had finished the prayer. Then I went to him, and he said, "What prevented you from coming to me? Didn't Allāh say:—

'O you who believe! Give your response to Allāh (by obeying Him) and His Apostle when He calls you'?"

He then said, "I will inform you of the greatest Sūra in the Qur'ān before I leave (the mosque)." When Allāh's Apostle ﷺ got ready to leave (the mosque), I reminded him. He said, "It is :—

١٧٠ - حدَّثَنِي إسحَاقُ قَالَ : أخبَرَنَا رَوْحٌ : حدَّثَنَا شُعْبَةُ ، عَنْ خُبَيْبِ بنِ عَبْدِ الرَّحْمَنِ ، سَمِعتُ حَفْصَ بنَ عَاصِمٍ يُحَدِّثُ عَنْ أبِي سَعِيدِ بنِ المُعَلَّى رَضِيَ اللهُ عَنْهُ قَالَ : كُنْتُ أُصَلِّي فَمَرَّ بِي رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَدَعَانِي فَلَمْ آتِهِ حَتَّى صَلَّيْتُ ثُمَّ أتَيْتُهُ فَقَالَ : مَا مَنَعَكَ أنْ تَأتِيَ ؟ ألَمْ يَقُلِ اللهُ - يَا أيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلهِ وَلِلرَّسُولِ إذَا دَعَاكُمْ - ثُمَّ قَالَ : لأُعَلِّمَنَّكَ أعْظَمَ سُورَةٍ فِي القُرْآنِ قَبْلَ أنْ أخْرُجَ ، فَذَهَبَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم لِيَخْرُجَ فَذَكَرْتُ لَهُ . وقَالَ

'Praise be to Allah, the Lord of the worlds,'
(i. e. Sūrat al-Fātiha) —— As-Sab' Al-Mathānī (the seven repeatedly recited Verses)."

مُعاذٌ: حدَّثنا شُعْبَةُ، عَنْ خُبَيْبِ بنِ عَبْدِ الرَّحْمَنِ: سَمِعَ حَفْصًا: سَمِعَ أبا سَعِيدٍ رَجُلاً مِنْ أصحابِ النَّبِيِّ صلى اللهُ عليه وسلَّم بِهذا وَقالَ: هِيَ الحَمْدُ لِلّهِ رَبِّ العالمينَ. السَّبْعُ المَثانِي.

(130) CHAPTER. The Statement of Allāh ﷻ :—

'And (remember) when they said, "O Allāh! If this (Qur'ān) is indeed the truth from You, then send on us a shower of stones.'" (8 : 32)

بابُ قَوْلِهِ ـ وَإذْ قالُوا اللّهُمَّ إنْ كانَ هذا هُوَ الحَقَّ مِنْ عِنْدِكَ فأمْطِرْ ـ الآيَةَ. قالَ ابنُ عُيَيْنَةَ: ما سَمَّى اللهُ مَطَرًا فى القُرآنِ إلاَّ عَذابا وتُسَمِّيهِ العَرَبُ الغَيْثَ وَهُوَ قَوْلُهُ تَعالى ـ وَهُوَ الَّذى يُنَزِّلُ الغَيْثَ مِنْ بَعْدِ ما قَنَطُوا ـ.

Ibn 'Uyaina said, Allāh did not use the word 'Maṭar' in the Qur'ān except when it means a shower of torture; and Arabs call the rain 'Ghaith' as occurs in the Statement of Allāh ﷻ :-

'And it is He Who makes the Ghaith (rain) fall after they have given up all hope.' (42 : 28)

171. Narrated Anas bin Mālik رضي الله عنه : Abū Jahl said, "O Allāh! If this (Qur'ān) is indeed the Truth from You, then rain on us a shower of stones from the sky or bring on us a painful torment." So Allāh revealed :-

'But Allāh would not punish them while you were amongst them, nor He will punish them while they

١٧١ ـ حدَّثَنى أحْمَدُ: حدَّثَنا عُبَيْدُ اللهِ بنُ مُعاذٍ: حدَّثَنا أبى: حدَّثَنا شُعْبَةُ، عَنْ عَبْدِ الحميد صاحبِ الزِّيادِيِّ: سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ أبو جَهْلٍ: اللّهُمَّ إنْ كانَ هذا هُوَ الحَقَّ مِنْ عِنْدِكَ فأمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أوِ ائْتِنا بِعَذابٍ أليمٍ.

فَنَزَلَتْ ـ وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ ـ الآيَةَ

seek forgiveness..... (8 : 33)
And why Allāh should not punish them while they turn away (men) from Al-Masjid-al-Harām (the Sacred Mosque of Mecca)..... ...' (8 : 33-34)

بَابُ قَوْلِهِ ـ وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ـ .

(131) CHAPTER. The Statement of Allāh ﷻ :—

' And Allāh would not punish them while you (Muḥammad ﷺ) were amongst them ; nor He would punish them while they seek (Allāh's) forgiveness.' (8 : 33)

١٧٢ ـ حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ : حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا شُعْبَةُ : عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ : سَمِعَ أَنَسَ بْنَ مَالِكٍ . قَالَ أَبُو جَهْلٍ : اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ، فَنَزَلَتْ ـ وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ . وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ ـ الآيَةَ .

172. Narrated Anas bin Mālik رضي الله عنه : Abū Jahl said, " O Allāh ! If this is indeed the Truth (from You), then rain on us a shower of stones from the sky or give us a grievous punishment." So there was revealed :—

' But Allāh would not punish them while you (Muḥammad ﷺ) were amongst them, nor He would punish them while they seek (Allāh's Forgiveness. And why Allāh should not punish them while they turn away (men) from Al-Masjid-al-Harām.....'

(8 : 33-34)

(132) CHAPTER. 'And fight them on until there is no more afflictions (i.e. worshipping others besides Allāh) and the religion (i. e. worship) will be for Allāh (Alone).' (8 : 39)

بابُ ـ وَقاتِلُوهُمْ حتّى لا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّهِ ـ.

173. Narrated Ibn ʿUmar ﷺ that a man came to him (while two groups of Muslims were fighting) and said. "O Abū ʿAbdur-Raḥmān! Don't you hear what Allāh has mentioned in His Book :—

'And if two groups of believers fight against each other.....' (49 : 9)

So what prevents you from fighting as Allāh has mentioned in His Book?" Ibn ʿUmar said, "O the 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 ﷻ says :—

'And whoever kills a believer intentionally...'" (4 : 93)

Then that man said, "Allāh says :-

'And fight them until there is no more afflictions (worshipping other besides Allāh) and only the religion (i. e. worship) will be for Allāh (Alone).'" (8 : 39)

Ibn ʿUmar said, "We did this during the lifetime of Allāh's Apostle ﷺ when the number of Muslims was small, and a man was put to trial because of his

١٧٣ ـ حدَّثَنا الحَسَنُ بنُ عَبْدِ العَزِيزِ : حدَّثَنا عَبْدُ اللهِ بنُ يَحْيَى : حدَّثَنا حَيْوَةُ ، عَنْ بَكْرِ بنِ عَمْرٍو ، عَنْ بُكَيْرٍ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أنَّ رَجُلاً جاءَهُ فَقالَ : يا أبا عَبْدِ الرَّحْمَنِ ، ألا تَسْمَعُ ما ذَكَرَ اللهُ فى كتابِهِ ؟ وَإنْ طائِفَتانِ مِنَ المُؤْمِنِينَ اقْتَتَلُوا ـ إلى آخِرِ الآيَةِ ، فَما يَمْنَعُكَ أنْ تُقاتِلَ كَما ذَكَرَ اللهُ فى كِتابِهِ ؟ فَقالَ : يا ابنَ أخى ، أُعَيَّرُ بِهذِهِ الآيَةِ وَلا أُقاتِلُ أحَبَّ إلَىَّ مِنْ أنْ أُعَيَّرَ بِهذِهِ الآيَةِ التى يَقُولُ اللهُ تَعالَى ـ وَمَنْ يَقْتُلْ مُؤْمِنا مُتَعَمِّدًا ـ إلى آخِرِها ، قالَ : فَإنَّ اللهَ يَقُولُ ـ وَقاتِلُوهُمْ حتّى لا تَكُونَ فِتْنَةٌ ـ قالَ ابنُ عُمَرَ : قَدْ فَعَلْنا عَلى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم إذْ كانَ الإسْلامُ قَلِيلا فَكانَ الرَّجُلُ يُفْتَنُ فى دِينِهِ إمّا يَقْتُلُوهُ وإمّا يُوثِقُوهُ حتّى كَثُرَ الإسْلامُ فَلَمْ تَكُنْ فِتْنَةٌ . فَلَمّا رأى أنَّهُ لا يُوافِقُهُ فِيما يُرِيدُ قالَ : فَما

religion, the pagans would either kill or chain him ; but when the Muslims increased (and Islam spread), there was no persecution." When that man saw that Ibn ʿUmar did not agree to his proposal, he said, " What is your opinion regarding ʿAlī and ʿUthmān ? " Ibn ʿUmar said, " What is my opinion regarding ʿAlī and ʿUthmān ? As for ʿUthmān, Allāh forgave him and you disliked to forgive him, and ʿAlī is the cousin and son-in-law of Allāh's Apostle ﷺ ." Then he pointed out with his hand and said, " And that is his daughter's (house) which you can see."

قَوْلُكَ فِى عَلِىٍّ وَعُثْمَانَ ؟ قَالَ ابنُ عُمَرَ : مَا قَوْلِى فِى عَلِىٍّ وعُثْمَانَ . أَمَّا عُثْمَانُ فَكَانَ اللهُ قَدْ عَفَا عَنْهُ فَكَرِهْتُمْ أَنْ تَعْفُوا عَنْهُ . وأَمَّا عَلِىٌّ فَابنُ عَمِّ رَسُولِ اللهِ صلى الله عليه وسلم وخَتَنُهُ ، أَشَارَ بِيَدِهِ وَهَذِهِ ابْنَتُهُ أَوْ بِنْتُهُ حَيْثُ تَرَوْنَ .

174. Narrated Saʿīd bin Jubair : Ibn ʿUmar came to us and a man said (to him), "What do you think about 'Qitāl-al-Fitnah' (fighting caused by afflictions) ." Ibn ʿUmar said (to him), "And do you understand what an affliction is? Muḥammad (ﷺ) used to fight against the pagans, and his fighting with them was an affliction, (and his fighting was) not like your fighting which is carried on for the sake of ruling. "

١٧٤ ـ حدَّثَنَا أَحْمَدُ يُونُسَ : حدَّثَنَا زُهَيرٌ : حدَّثَنَا بَيَانٌ : أَنَّ وَبَرَةَ حدَّثَهُ قَالَ حدَّثَنِى سَعِيدُ بنُ جُبَيرٍ قَالَ : خَرَجَ عَلَيْنَا أَوْ إِلَيْنَا ابنُ عُمَرَ فَقَالَ رَجُلٌ : كَيْفَ تَرَى فِى قِتَالِ الفِتْنَةِ ؟ فَقَالَ : وَهَلْ تَدْرِى مَا الفِتْنَةُ ؟ كَانَ مُحَمَّدٌ صلى الله عليه وسلم يُقَاتِلُ المُشْرِكِينَ وكَانَ الدُّخُولُ عَلَيْهِمْ فِتْنَةً وَلَيْسَ كَقِتَالِكُمْ عَلَى المُلْكِ .

(133) CHAPTER. 'O Prophet (Muḥammad ﷺ)! Urge the believers to the fight.....' (8 : 65)

بَابُ ـ يَا أَيُّهَا النَّبِىُّ حَرِّضِ المُؤْمِنِينَ عَلَى القِتَالِ ـ الآيَةَ .

175. Narrated Ibn ʿAbbās رضي الله عنهما :

١٧٥ ـ حدَّثَنَا عَلِىُّ بنُ عَبْدِ اللهِ :

When the Verse :—

'If there are twenty amongst you patient and persevering, they will overcome two hundred,'

(8 : 65)

was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyān (the sub-narrator) once said, "Twenty (Muslims) should not flee before two hundred (non muslims)." Then there was revealed :

'But now Allāh has lightened your (task) .....' (8 : 66)

So it became obligatory that one-hundred (Muslims) should not flee before two-hundred (non-muslims). (Once Sufyān said extra, "The Verse :

'Urge the believers to the fight. If there are twenty amongst you (Muslims) patient and persevering .....'

was revealed.) Sufyān said, "Ibn Shabramā said, "I see that this order is applicable to the obligation of enjoining good and forbidding evil."

حدَّثَنا سُفْيانُ ، عَنْ عَمْرٍو ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما : لمّا نَزَلَتْ - إنْ يَكُنْ مِنْكُمْ عِشْرُونَ صابِرُونَ يَغْلِبُوا مائَتَيْنِ - فكُتِبَ عَلَيْهِمْ أنْ لا يَفِرَّ واحِدٌ مِنْ عَشَرَةٍ ، فَقالَ سُفْيانُ غَيْرَ مَرَّةٍ : أنْ لا يَفِرَّ عِشْرُونَ مِنْ مائَتَيْنِ ، ثُمَّ نَزَلَتِ - الآنَ خَفَّفَ اللهُ عَنْكُمْ - الآيَةَ . فكَتَبَ أنْ لا يَفِرَّ مائَةٌ مِنْ مائَتَيْنِ . وَزادَ سُفْيانُ مَرَّةً نَزَلَتْ : حَرِّضِ المُؤْمِنِينَ عَلى القِتالِ إنْ يَكُنْ مِنْكُمْ عِشْرُونَ صابِرُونَ - قالَ سُفْيانُ : وَقالَ ابنُ شُبْرُمَةَ : وأرَى الأمْرَ بالمَعْرُوفِ والنَّهْيَ عَنِ المُنْكَرِ مِثْلَ هٰذا .

(134) CHAPTER. 'But now Allāh has lightened your (task), for He knows that there is weakness in you ...'

(8 : 66)

بابٌ - الآنَ خَفَّفَ اللهُ عَنْكُمْ وَعَلِمَ أنَّ فِيكُمْ ضَعْفًا - الآيَةَ .

176. Narrated Ibn ʿAbbās رضي الله عنهما : When the Verse :—

' If there are twenty amongst you

١٧٦ - حدَّثَنا يَحْيى بنُ عَبْدِ اللهِ السُّلَمِيُّ : أخْبَرَنا عَبْدُ اللهِ بنُ المُبارَكِ : أخْبَرَنا جَرِيرُ بنُ حازِمٍ قالَ : أخْبَرَنِي

(Muslims), patient and persevering, they will overcome two-hundred (non-Muslims),'

was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allāh) lightened the order by revealing :—

' But now Allāh has lightened your (task) for He knows that there is weakness in you. But (even so), if there are one-hundred amongst you who are patient and persevering, they will overcome two-hundred (non-Muslims).' (8 : 66)

So when Allāh reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

الزُّبَيْرُ بنُ الخِرِّيتِ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : لمّا نَزَلَتْ - إنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مائَتَيْنِ - شَقَّ ذَلِكَ عَلَى المُسْلِمِينَ حِينَ فُرِضَ عَلَيْهِمْ أنْ لا يَفِرَّ وَاحِدٌ مِنْ عَشَرَةٍ فَجاءَ التَّخْفِيفُ فَقالَ - الآنَ خَفَّفَ اللهُ عَنْكُمْ وَعَلِمَ أنَّ فِيكُمْ ضَعْفًا فإنْ يَكُنْ مِنْكُمْ مائَةٌ صَابِرَةٌ يَغْلِبُوا مائَتَيْنِ - قالَ : فَلَمّا خَفَّفَ اللهُ عَنْهُمْ مِنَ العِدَّةِ نَقَصَ مِنَ الصَّبْرِ بِقَدْرِ ما خُفِّفَ عَنْهُمْ .

SŪRAT AT-TŪBAH : " BARĀ'A " IX

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

سورة براءة

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

مَرْصَدٌ : طَرِيقٌ . إلاًّ : الآلُ : القَرَابَةُ والذِّمَّةُ والعَهْدُ . وَلِيجَةً : كلُّ شَيْءٍ أدْخَلْتَهُ فى شَيْءٍ . الشُّقَّةُ : السَّفَرُ . الخَبَالُ : الفَسَادُ . والخَبَالُ : المَوْتُ . وَلا تَفْتِنِّى : لا تُوَبِّخْنى . كَرْهًا وكُرْهًا وَاحِدٌ . مُدَّخَلاً : يَدْخُلُونَ فِيهِ . يَجْمَحُونَ : يُسْرِعُونَ . والمُؤْتَفِكاتُ : ائْتَفَكَتْ : انْقَلَبَتْ بِها الأرْضُ أهْوَى :

ألقاهُ فى هُوَّة . عَدْن : خُلْد . عَدَنْتُ بأرْض : أى أقَمْتُ ، وَمنْهُ مَعْدِنٌ . وَيقالُ مَعْدِنِ صِدْق : فى منْبِتِ صِدْق . الخَوالِفُ الخالفُ الّذى خلَفَنى فقَعَدَ بَعْدِى وَمِنْهُ يَخْلُفُهُ فى الغابِرِينَ . ويَجُوزُ أنْ يَكُونَ مِنَ النِّساءِ الخالِفَةِ ، وإنْ كانَ جمْعَ الذُّكُورِ فإنّهُ لمْ يُوجَدْ عَلى تَقْدِيرِ جَمْعِهِ إلاّ حَرْفانِ فارِس وَفَوارِسُ ، وهالِكٌ وهَوالِكُ . الخَيْراتُ : وَاحِدُها خَيِّرَةٌ وَهِىَ الفَواضِلُ . مُرْجَوْنَ : مُؤَخّرُونَ الشّفا : الشّفرِ وَهُوَ حَدُّهُ . والجُرُفُ : ما تَجَرَّفَ مِنَ السُّيُولِ والأوْدِيَةِ . هارٍ : هائِرٍ ، يُقالُ تَهَوَّرَتِ البِئْرُ إذَا انهَدَمَتْ وَانهارَ مِثْلُهُ . لأوّاهٌ : شَفَقا وَفَرَقا ، وَقالَ الشّاعِرُ :

إذَا ما قُمْتُ أرْحَلُها بِلَيْلٍ
تأوَّهُ آهَةَ الرَّجُلِ الحَزِينِ

بابُ قَوْلِهِ بَرَاءَةٌ مِنَ اللهِ وَرَسُولِهِ إلى الّذِينَ عاهَدْتُمْ مِنَ المُشْرِكِينَ ـ أذَانٌ : إعْلامٌ . وَقالَ ابنُ عَبّاسٍ : أُذُنٌ يُصَدِّقُ تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِها ونحْوُها كَثِيرٌ . والزَّكاةُ : الطّاعَةُ والإخْلاصُ ، لا يُؤْتُونَ الزَّكاةَ . لا يَشْهَدُونَ أنْ لا إلَهَ إلاّ اللهُ ، يُضاهِئُونَ : يُشَبِّهُونَ .

(135) CHAPTER. 'A (declaration) of freedomfrom all obligations from Allāh and His Apostle to those of the pagans with whom you made a treaty.' (9 : 1)

١٧٧ ـ حدَّثنا أبو الوَليدِ : حدَّثنا شُعْبَةُ ، عَنْ أبي إسحَاقَ قالَ : سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ آخِرُ آيَةٍ نَزَلَتْ ـ يَسْتَفْتونَكَ قُلِ اللهُ يُفْتِيكُمْ فى الكَلالَةِ ـ وآخِرُ سُورَةٍ نَزَلَتْ بَرَاءَةٌ .

177. Narrated Al-Barā' ﷺ : The last Verse that was revealed was :—

'They ask you for a legal decision; Say : Allāh directs (thus) about Al-Kalalah (those who leave no descendants or ascendants as heirs).' (4 : 176)

And the last Sūra which was revealed was Barā'atun.

باب قَوْلِهِ ـ فَسِيحُوا فى الأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِى اللهِ وأَنَّ اللهَ مُخْزِى الكافِرِينَ ـ فَسِيحُوا : سِيرُوا .

(136) CHAPTER. The Statement of Allāh ﷻ :—

'So, travel freely (O Pagans) for four months (as you will) throughout the land, and know that you cannot escape (from the punishment of Allāh), and that Allāh will disgrace the disbelievers.' (9 : 2)

١٧٨ ـ حدَّثنا سَعِيدُ بنُ عُفَيرٍ قالَ : حدَّثَنِى اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ : أخبرَنِى حُمَيْدُ بنُ عَبْدِ الرَّحْمَنِ : أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ بَعَثَنِى أبو بَكْرٍ فى تِلْكَ الحَجَّةِ فى مُؤَذِّنِينَ بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنُونَ بِمِنًى أنْ لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ ، وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ . قالَ حُمَيْدُ بنُ عَبْدِ الرَّحْمَنِ : ثُمَّ أرْدَفَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم بعَلِيِّ ابنِ أبى طالِبٍ وأمَرَهُ أنْ يُؤَذِّنَ ببَرَاءَةَ . قالَ أبو هُرَيْرَةَ : فأذَّنَ مَعَنا

178. Narrated Ḥumaid bin 'Abdur-Raḥmān : Abū Huraira ﷺ said, "During that Ḥajj (in which Abū Bakr was the chief of the pilgrims), Abū Bakr sent me along with announcers on the Day of Nahr (10th of Dhul-Ḥijja) in Mina to announce that pagans should not perform the Ḥajj after that year, and people should not perform the Ṭawāf around the Ka'ba in a naked state." Ḥumaid bin 'Abdur-Raḥmān added : Then Allāh's Apostle ﷺ sent 'Alī bin Abī Ṭālib (after Abū Bakr) and ordered him to announce Sūrat-Barā'a. Abū Huraira added, "'Alī, along with us, recited

Barā'a (loudly) before the people at Mina on the Day of Nahr and announced that pagans should not perform Ḥajj after that year, and people should not perform the Ṭawāf around the Ka'ba in a naked state."

عَلِيٌّ يَوْمَ النَّحْرِ فِى أَهْلِ مِنًى بِبَرَاءَةَ، وَأَنْ لا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ.

(137) CHAPTER. Allāh's Statement: 'And a proclamation from Allāh and His Apostle to the people (assembled) on the ' greatest Day.' (9 : 3)

بَابُ قَوْلِهِ - وَأَذَانٌ مِنَ اللهِ وَرَسُولِهِ - إِلَى قَوْلِهِ - الْمُشْرِكِينَ - آذَنَهُمْ: أَعْلَمَهُمْ.

179. Narrated Ḥumaid bin 'Abdur-Raḥmān: Abū Huraira said, "Abū Bakr ﷺ sent me in that Ḥajj 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 that pagans should not perform Ḥajj after that year, and people should not perform the Ṭawāf around the Ka'ba in a naked state." Ḥumaid added: Then the Prophet ﷺ sent 'Alī bin Abī Ṭālib (after Abū Bakr) and ordered him to announce Sūrat-Barā'a. Abū Huraira added, "So 'Alī, along with us, recited Barā'a (loudly) before the people at Mina on the Day of Nahr and announced that pagans should not perform Ḥajj after that year and people should not perform the Tawāf around the Ka'ba in a naked state.....

'.....excepting those of the pagans with whom you (Muslims) have a treaty.'" (9 : 4)

١٧٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِى عُقَيْلٌ: قَالَ ابْنِ شِهَابٍ: فَأَخْبَرَنِى حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَنِى أَبُو بَكْرٍ رَضِىَ اللهُ عَنْهُ فِى تِلْكَ الْحَجَّةِ فِى الْمُؤَذِّنِينَ، بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنُونَ بِمِنًى: أَنْ لا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ. قَالَ حُمَيْدٌ: ثُمَّ أَرْدَفَ النَّبِىُّ صلى الله عليه وسلم بِعَلِىِّ بْنِ أَبِى طَالِبٍ فَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءَةَ. قَالَ أَبُو هُرَيْرَةَ: فَأَذَّنَ مَعَنَا عَلِيٌّ فِى أَهْلِ مِنًى يَوْمَ النَّحْرِ بِبَرَاءَةَ. وَأَنْ لا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ - إِلاَّ الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ -.

١٨٠ ـ حدَّثَنِى إسحَاقُ : حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ : حدَّثَنا أبى، عَنْ صَالِحٍ ، عَنِ ابنِ شِهابٍ : أنَّ حُمَيْدَ بنَ عَبْدِ الرَّحْمَنِ أخْبَرَهُ : أنَّ أبا هُرَيْرَةَ أخْبَرَهُ : أنَّ أبا بَكْرٍ رَضِىَ اللهُ عَنْهُ بَعَثَهُ فى الحَجَّةِ التى أمَّرَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَلَيْهَا قَبْلَ حَجَّةِ الوَدَاعِ فى رَهْطٍ يُؤَذِّنُ فى النَّاسِ أنْ لا يَحُجَّنَّ بَعْدَ العامِ مُشْرِكٌ وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ . فَكانَ حُمَيْدٌ يَقُولُ : يَوْمُ النَّحْرِ يَوْمُ الحَجِّ الأكْبَرِ مِنْ أجْلِ حَدِيثِ أبى هُرَيْرَةَ .

180. Narrated Ḥumaid bin ʿAbdur-Raḥmān : Abū Huraira said that Abū Bakr ﵁ sent him during the Ḥajj in which Abū Bakr was made the chief of the pilgrims by Allāh's Apostle ﷺ before (the year of) Ḥajjat-al-Wadāʾ in a group (of announcers) to announce before the people that pagans should not perform the Ḥajj after that year, and people should not perform the Ṭawāf around the Kaʿba in a naked state. Ḥumaid used to say : The Day of Nahr is the day of Al-Ḥajj Al-Akbar (the Greatest Day) because of the Ḥadīth (narration of Abū Huraira) .

بابُ قَوْلِهِ تَعالَى ـ فَقاتِلُوا أئِمَّةَ الكُفْرِ إنَّهُمْ لا أيْمانَ لَهُمْ ـ .

(138) CHAPTER. The Statement of Allāh ﷻ :—

'Fight you the leaders of disbelief. Verily ! Their oaths are nothing to them.' (9 : 12)

١٨١ ـ حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنا يَحْيَى : حدَّثَنا إسْماعِيلُ : حدَّثَنا زَيْدُ بنُ وَهْبٍ قالَ : كُنَّا عِنْدَ حُذَيْفَةَ فَقالَ : ما بَقِىَ مِنْ أصْحابِ هَذِهِ الآيَةِ إلاَّ ثَلاثَةٌ ، وَلا مِنَ المُنافِقِينَ إلاَّ أرْبَعَةٌ فَقالَ أعْرابِىٌّ : إنَّكُمْ أصْحابَ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّم تُخْبِرُونَنا فَلا نَدْرِى فَمَا بالُ هَؤُلاءِ الَّذِينَ يُبَقِّرُونَ بُيُوتَنا

181. Narrated Zaid bin Wahb : We were with Ḥudhaifa and he said, "None remains of the people described by this Verse :- (9 : 12)

'Except three and of the hypocrites, except four.'

A bedouin said, "You, the companions of Muḥammad ! Tell us (things) and we do not know. What about those who break open our houses and steal our precious things ?' " He (Ḥudhaifa)

replied, "Those are Al-Fussaq (wrong-doers) (not disbelievers or hypocrites). Really, none remains of them (hypocrites) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness." (1)

وَيَسْرِقُونَ أعْلاقَنا ؟ قالَ : أُولَئِكَ الفُسّاقُ، أجَلْ لَمْ يَبْقَ مِنْهُمْ إلاّ أرْبَعَةٌ. أحَدُهُمْ شَيْخٌ كَبِيرٌ لَوْ شَرِبَ الماءَ الباردَ لَمَا وَجَدَ بَرْدَهُ.

(139) CHAPTER. The Statement of Allāh ﷻ :

'They who hoard up gold and silver and do not spend in the way of Allāh ; announce to them a painful torment.' (9 : 34)

باب قَوْلِهِ - وَالّذينَ يَكْنِزُونَ الذَّهَبَ والفِضَّةَ وَلا يُنْفِقُونَها فى سَبِيلِ اللهِ فَبَشِّرْهُمْ بِعَذابٍ أليمٍ -.

182. Narrated Abū Huraira رضى الله عنه : Allāh's Apostle ﷺ said, "The Kanz (money, the Zakāt of which is not paid) of anyone of you will appear in the form of a bald-headed snake on the Day of Resurrection."

١٨٢ - حدَّثَنا الحَكَمُ بنُ نافِعٍ : أخْبَرَنا شُعَيْبٌ : حدَّثَنا أبو الزِّنادِ أنَّ عَبْدَ الرَّحْمَنِ الأعْرَجَ حَدَّثَهُ أنَّهُ قالَ : حدَّثَنِى أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ : يَكُونُ كَنْزُ أحَدِكُمْ يَوْمَ القِيامَةِ شُجاعا أقْرَعَ.

183. Narrated Zaid bin Wahb : I passed by (visited) Abū Dhar at Ar-Rabadha and said to him, "What has brought you to this land ?" He said, "We were at Sha'm and I recited the Verse :

١٨٣ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا جَرِيرٌ، عَنْ حُصَيْنٍ، عَنْ زَيْدِ بنِ وَهْبٍ قالَ : مَرَرْتُ عَلَى أبِى ذَرٍّ بالرَّبَذَةِ فَقُلْتُ : ما أنْزَلَكَ بِهَذِهِ الأرْضِ ؟ قالَ :

(1) i. e. Does not enjoy it because of Allāh's punishment he has incurred.

'They who hoard up gold and silver and do not spend it in the way of Allāh; announce to them a painful torment, (9 : 34)

whereupon Muʿāwiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslims) and for them.'"

كُنَّا بالشَّامِ فَقَرَأْتُ ـ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ والفِضَّةَ وَلا يُنْفِقُونَها فى سَبِيلِ اللهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ـ قَالَ مُعاوِيَةُ : ما هَذِهِ فِينا، ما هَذِهِ إلاَّ فى أَهْلِ الكِتابِ . قَالَ : قُلْتُ : إنَّها لَفِينا وَفِيهِمْ .

(140) CHAPTER. The Statement of Allāh ﷻ :—

'On the Day when that (hoarded up gold and silver) will be heated in the Fire of Hell, and with it will be branded their foreheads...' (9 : 35)

Narrated Khālid bin Aslam: We went out with ʿAbdullāh bin ʿUmar 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."

بابُ قَوْلِهِ عَزَّوَجَلَّ ـ يَوْمَ يُحْمَى عَلَيْها فى نارِ جَهَنَّمَ فَتُكْوَى بِها ـ الآيَةَ . وَقالَ أَحْمَدُ ابنُ شَبِيبِ بنِ سَعِيدٍ : حدَّثَنا أبى، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ خالِدِ بنِ أَسْلَمَ قالَ : خَرَجْنا مَعَ عَبْدِ اللهِ بنِ عُمَرَ فَقالَ : هَذَا قَبْلَ أَنْ تَنْزِلَ الزَّكاةُ، فَلَمَّا أُنْزِلَتْ جَعَلَها اللهُ طُهْرًا للأَمْوالِ .

(141) CHAPTER. The Statement of Allāh ﷻ :—

'Verily, the number of months in the Sight of Allāh is twelve (in a year) ..... So was it ordained by Him in the day when He created the Heavens and the Earth. Of them, four are sacred: (i. e. Ist, 7th, 11th and 12th months of the Muslim calendar that is the right religion; so do not wrong yourself therein.' (9 : 36)

بابُ قَوْلِهِ ـ إنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللهِ اثْنا عَشَرَ شَهْرًا فى كِتابِ اللهِ يَوْمَ خَلَقَ السَّمَوَاتِ والأَرْضَ مِنْها أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ القَيِّمُ فَلا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ـ القَيِّمُ : هُوَ القائِمُ .

١٨٤ - حدَّثنا عَبْدُ اللهِ بنُ عَبْدُ الوَهابِ : حدَّثنا حَمّادُ بنُ زَيْدٍ ، عَنْ أيُّوبَ ، عَنْ مُحَمَّدٍ ، عَنْ أبي بَكْرَةَ ، عَنِ ابنِ أبي بَكْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : إنَّ الزَّمانَ قَدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمواتِ والأرْضَ ، السَّنَةُ اثْنا عَشَرَ شَهْرًا ، مِنْها أرْبَعَةٌ حُرُمٌ ، ثَلاثٌ مُتَوالِياتٌ : ذُوالقَعْدَةِ ، وَذُوالحِجَّةِ ، والمُحَرَّمُ ، وَرَجَبُ مُضَرَ الَّذي بَيْنَ جُمادَى وشَعْبانَ .

184. Narrated Abū Bakr ﷺ : The Prophet ﷺ said, "Time has come back to its original state which it had when Allāh created the Heavens and the Earth; the year is twelve months, four of which are sacred. Three of them are in succession; Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and (the fourth being) Rajab Mudar (named after the tribe of Mudar as they used to respect this month) which stands between Jumād (aththānī) and Sha'bān."

باب قَوْلِهِ - ثانِيَ اثْنَيْنِ إذْ هُمَا فِى الغارِ إذْ يَقُولُ لِصاحِبِهِ لا تَحْزَنْ إنَّ اللهَ مَعَنا - ناصِرُنا . السَّكِينَةُ : فَعِيلَةٌ مِنَ السُّكُونِ .

(142) CHAPTER. The Statement of Allāh ﷻ :-

'They two (Muhammad ﷺ and Abū Bakr) were in the cave, and he said to his companion, "Have no fear, surely Allāh is with us."' (9 : 40)

١٨٥ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثنا حِبّانُ : حدَّثنا هَمّامٌ : حدَّثنا ثابِتٌ : حدَّثنا أنَسٌ قالَ : حدَّثَنِي أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ قالَ : كُنْتُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فى الغارِ فَرأيْتُ آثارَ المُشْرِكِينَ قُلْتُ : يا رَسُولَ اللهِ ، لَوْ أنَّ أحَدَهُمْ رَفَعَ قَدَمَهُ رآنا ، قالَ : ما ظَنُّكَ باثْنَيْنِ اللهُ ثالِثُهُما .

185. Narrated Abū Bakr ﷺ : I was in the company of the Prophet ﷺ in the cave, and seeing the traces of the pagans, said, "O Allāh's Apostle! If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allāh?"

186. Narrated Ibn Abī Mulaika: When there happened the disagreement between Ibn Az-Zubair and Ibn ʿAbbās رضي الله عنهما, I said (to the latter), "(Why don't you take the oath of allegiance to him as) his father is Az-Zubair, and his mother is Asmā', and his aunt is ʿĀisha, and his maternal grandfather is Abū Bakr, and his grandmother is Ṣafiya?"

١٨٦ ـ حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا ابنُ عُيَيْنَةَ، عَنِ ابنِ جُرَيْجٍ، عَنْ ابنِ أبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ حِينَ وَقَعَ بَيْنَهُ وَبَيْنَ ابنِ الزُّبَيْرِ، قُلْتُ: أبُوهُ الزُّبَيْرُ، وأُمُّهُ أسْماء، وَخالَتُهُ عائشَةُ، وَجَدُّهُ أبو بَكْرٍ، وَجَدَّتُهُ صَفِيَّةُ. فَقُلْتُ لِسُفْيانَ: إسْنادُه؟ فَقالَ: حدَّثَنا فَشَغَلَهُ إنْسانٌ ولَمْ يَقُلِ ابنُ جُرَيْجٍ.

187. Narrated Ibn Abī Mulaika: There was a disagreement between them (i.e. Ibn ʿAbbās and Ibn Az-Zubair) so I went to Ibn ʿAbbās 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 Mecca)?" Ibn ʿAbbās said, "Allāh forbid! Allāh ordained that Ibn Zubair and Banī Umaiya would permit (fighting in Mecca), but by Allāh, I will never regard it as permissible." Ibn Abbaṣ added, "The people asked me to take the oath of allegiance 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 'Dhatun-Niṭāq', his aunt, ʿĀisha was the mother of the Believers, his paternal aunt, Khadija was the wife of the Prophet ﷺ, and the

١٨٧ ـ حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنِي يَحْيَى بنُ مَعِينٍ: حدَّثَنا حَجّاجٌ: قالَ ابنُ جُرَيْجٍ، قالَ ابنُ أبي مُلَيْكَةَ: وكانَ بَيْنَهُما شَيْءٌ فَغَدَوْتُ عَلَى ابنِ عَبَّاسٍ فَقُلْتُ: أتُرِيدُ أنْ تُقاتِلَ ابنَ الزُّبَيْرِ فَتُحِلَّ ما حَرَّمَ اللهُ، فَقالَ: مَعاذَ اللهِ: إنَّ اللهَ كَتَبَ ابنَ الزُّبَيْرِ وَبَنِي أُمَيَّةَ مُحِلِّينَ، وإنِّي وَاللهِ لا أُحِلُّهُ أبَدًا، قالَ: قالَ النّاسُ بايِعْ لابْنِ الزُّبَيْرِ، فَقُلْتُ وأيْنَ بِهَذَا الأمْرِ عَنْهُ؟ أمّا أبُوهُ فَحَوارِيُّ النَّبِيِّ صلى الله عليه وسلم يُرِيدُ الزُّبَيْرَ، وأمّا جَدُّهُ فَصاحِبُ الغارِ، يُرِيدُ أبا بَكْرٍ، وأمّا أُمُّهُ فَذاتُ النِّطاقِ، يُرِيدُ أسْماءَ، وأمّا خالَتُهُ فَأُمُّ المُؤْمِنِينَ، يُرِيدُ عائشَةَ، وأمّا عَمَّتُهُ،

paternal aunt of the Prophet ﷺ was his grandmother. He himself is pious and chaste in Islam, wellversed in the knowledge of the Qur'ān. By Allāh! (Really, I left my relatives, Banī Umaiya 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. But Ibn Az-Zubair preferred to me At-Tuwaitāt, Al-Usāmāt and Al-Humaidāt (namely some subtribes of Banī Asad bin Tuwait and Banī Usāma and Banī Asd), but while Ibn Abī Al-ʿĀṣ (i. e. ʿAbdul Malik bin Marwān) has achieved great deeds that have given him superiority, he (i. e. Ibn Az-Zubair) has failed to do such deeds and is taking no step forward.''

فَزَوْجُ النَّبِيِّ صلى الله عليه وسلم، يُرِيدُ خَدِيجَةَ. وأمَّا عَمَّةُ النَّبِيِّ صلى الله عليه وسلم فَجَدَّتُهُ، يُرِيدُ صَفِيَّةَ، ثُمَّ عَفِيفٌ فِي الإِسْلامِ، قارِئٌ لِلقُرآنِ. واللهِ إِنْ وَصَلُونِي وَصَلُونِي مِنْ قَرِيبٍ، وَإِنْ رَبُّونِي رَبُّونِي أَكْفاءٌ كِرامٌ. فَآثَرَ عَلَيَّ التُّوَيْتاتِ والأُسامات والحُمَيْدَاتِ، يُرِيدُ أَبْطُنًا مِنْ بَنِي أَسَدِ بْنِ تُوَيْتٍ، وبَنِي أُسامَةَ، وبَنِي أَسَدٍ أَنَّ ابْنَ أَبِي العاصِ بَرَزَ يَمْشِي القُدَمِيَّةَ، يَعْنِي عَبْدَ المَلِكِ بْنِ مَرْوَانَ، وَإِنَّهُ لَوَنَى ذَنَبَهُ، يَعْنِي ابْنَ الزُّبَيْرِ.

188. Narrated Ibn Abī Mulaika: We entered upon Ibn ʿAbbās 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 ʿUmar 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 ʿĀisha'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

١٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عُمَرَ بْنِ سَعِيدٍ قالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: دَخَلْنَا عَلَى ابْنِ عَبَّاسٍ فَقالَ: أَلا تَعْجَبُونَ لابْنِ الزُّبَيْرِ قامَ فِي أَمْرِهِ هَذَا؟ فَقُلْتُ: لا أُحاسِبَنَّ نَفْسِي لَهُ، ما حاسَبْتُها لأَبِي بَكْرٍ وَلا لِعُمَرَ، ولَهُما كانا أَوْلَى بِكُلِّ خَيْرٍ مِنْهُ. وَقُلْتُ: ابْنُ عَمَّةِ النَّبِيِّ صلى الله عليه وسلم، وَابْنُ الزُّبَيْرِ، وابْنُ أَبِي بَكْرٍ، وَابْنُ أُخْتِ خَدِيجَةَ، وَابْنُ أُخْتِ عائِشَةَ، فَإِذَا هُوَ يَتَعَلَّى عَنِّي وَلا يُرِيدُ ذَلِكَ. فَقُلْتُ: ما كُنْتُ أَظُنُّ أَنِّي أُعْرَضُ

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."

هٰذَا مِنْ نَفْسِي فَيَدَعُهُ وَمَا أَرَاهُ يُرِيدُ خَيْرًا وَإِنْ كَانَ لَا بُدَّ لَابُدَّ أَنْ يَتَرَبَّنِي بَنُو عَمِّي أَحَبَّ إِلَيَّ مِنْ أَنْ يَتَرَبَّنِي غَيْرُهُمْ.

(143) CHAPTER. The Statement of Allāh ﷻ :-

'(And to give for those) whose hearts have been inclined towards Islam) and for to free the captives.' (9 : 60)

Mujāhid said, "To attract their hearts by giving them gifts."

بَابُ قَوْلِهِ - وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ - قَالَ مُجَاهِدٌ: يَتَأَلَّفُهُمْ بِالْعَطِيَّةِ.

189. Narrated Abū Sa'īd رضي الله عنه : Something was sent to the Prophet ﷺ and he distributed it amongst four (men) and said, "I want to attract their hearts (to Islam 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."

١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: بُعِثَ إِلَى النَّبِيِّ صلى الله عليه وسلم بِشَيْءٍ فَقَسَمَهُ بَيْنَ أَرْبَعَةٍ وَقَالَ أَتَأَلَّفُهُمْ، فَقَالَ رَجُلٌ: مَا عَدَلْتَ، فَقَالَ يَخْرُجُ مِنْ ضِئْضِئِ هٰذَا قَوْمٌ يَمْرُقُونَ مِنَ الدِّينِ.

(144) CHAPTER. The Statement of Allāh ﷻ :-

'Those who criticize such of the believers who give charity voluntarily.' (9 : 79)

بَابُ قَوْلِهِ - الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ - يَلْمِزُونَ: يَعِيبُونَ. وَجُهْدَهُمْ وَجَهْدَهُمْ: طَاقَتَهُمْ.

١٩٠ ـ حدَّثَنِى بِشْرُ بنُ خالدٍ أبو مُحَمَّد : أخبرَنا مُحَمَّدُ بنُ جَعْفَرٍ ، عَنْ شُعْبَةَ عَنْ سُلَيْمانَ ، عَنْ أبى وَائلٍ ، عَنْ أبى مَسْعُودٍ قالَ : لمّا أُمِرْنا بالصَّدَقَةِ كُنّا نَتَحامَلُ فَجاءَ أبو عُقَيْلٍ بنصْفِ صاعٍ وَجاءَ إنْسانٌ بأكْثرَ مِنْهُ فَقالَ المُنافِقُونَ إنَّ اللهَ لَغَنِىٌّ عَنْ صَدَقَةِ هٰذَا وَما فَعَلَ هٰذَا الآخَرُ ، إلاَّ رِياءً فَنَزَلَتْ ـ الَّذِينَ يَلْمِزُونَ المُطَّوِّعِينَ مِنَ المُؤْمِنِينَ فى الصَّدَقاتِ وَالَّذِينَ لا يَجِدُونَ إلاَّ جُهْدَهُمْ ـ الآيَةَ .

190 Narrated Abū Mūsa : When we were ordered to give alms, we began to work as porters (to earn something we could give in charity). Abū ʿUqail came with one half of a Sāʿ (special measure for food grains) and another person brought more than he did. So the hypocrites said, "Allāh is not in need of the alms of this (i. e. ʿUqail) ; and this other person did not give alms but for showing off." Then Allāh revealed:—

'Those who cricitize such of the Believers who give charity voluntarily and those who could not find to give in charity except what is available to them.' (9 : 79)

١٩١ ـ حدَّثَنِى إسحَاقُ بنُ إبْرَاهِيمُ قالَ : قُلْتُ لأبى أُسامَةَ : أحَدَّثَكُمْ زَائِدَةُ عَنْ سُلَيْمانَ عَنْ شَقِيقٍ عَنْ أبى مَسْعودٍ الأنْصارِىِّ قالَ : كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يأمُرُ بالصَّدَقَةِ فَيَحْتالُ أحَدُنا حتَّى يَجِىءَ بالمُدِّ وَإنَّ لأحَدِهِمْ اليَوْمَ مائَةَ ألْفٍ كأنَّهُ يُعَرِّضُ بنَفْسِهِ .

191. Narrated Shaqīq : Abū Masʿūd Al-Anṣārī said, "Allāh's Apostle ﷺ used to order us to give alms. So one of us would exert himself to earn one Mud (special measure of wheat or dates, etc.,) to give in charity ; while today one of us may have one hundred thousand." Shaqīq said : As if Abū Masʿūd referred to himself.

بابُ قَوْلِهِ ـ اسْتَغْفِرْ لَهُمْ أوْ لا تَسْتَغْفِرْ لَهُمْ إنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللهُ لَهُمْ ـ .

(145) CHAPTER. The Statement of Allāh ﷻ :—

'(Whether you) (O Muhammad) ask forgiveness for them or do not ask forgiveness for them ; though

you ask forgiveness for them seventy times, Allāh will not forgive them.'
(9 : 80)

192. Narrated Ibn Abbās ﷺ : When ʿAbdullāh bin ʿUbai died, his son ʿAbdullāh bin ʿAbdullāh came to Allāh's Apostle ﷺ and asked him to give him his shirt in order to shroud his father in it. He gave it to him and then ʿAbdullāh asked the Prophet ﷺ to offer the funeral prayer for him (his father). Allāh's Apostle ﷺ got up to offer the funeral prayer for him, but ʿUmar got up too and got hold of the garment of Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?" Allāh's Apostle ﷺ said, "But Allāh has given me the choice by saying :—

'(Whether you) ask forgiveness for them, or do not ask forgiveness for them; even if you ask forgiveness for them seventy times.....'
(9 : 80)

so I will ask more than seventy times." ʿUmar said, "But he (ʿAbdullāh bin ʿUbai) is a hypocrite!" However, Allāh's Apostle ﷺ did offer the funeral prayer for him whereupon Allāh revealed :—

١٩٢ ـ حدَّثَنِي عَبَيْدُ بنُ اسْماعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالى عَنْهُما قالَ: لمّا تُوُفِّيَ عَبْدُ اللهِ بنُ أُبَيٍّ جاءَ ابْنُهُ عَبْدُ اللهِ بنُ عَبْدِ اللهِ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَسألَهُ أنْ يُعْطِيَهُ قَمِيصَهُ يُكَفِّنُ فيهِ أباهُ، فأعْطاهُ ثُمَّ سألَهُ أنْ يُصَلِّيَ عَلَيْهِ فَقامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لِيُصَلِّيَ عَلَيْهِ، فَقامَ عُمَرُ فأخَذَ بثَوْبِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ: يا رَسُولَ اللهِ، أتُصَلِّي عَلَيْهِ وَقَدْ نَهاكَ رَبُّكَ أنْ تُصَلِّيَ عَلَيْهِ؟ فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إنَّما خَيَّرَنِي اللهُ فَقالَ ـ اسْتَغْفِرْ لَهُمْ أوْ لا تَسْتَغْفِرْ لَهُمْ إنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً ـ وسأزِيدُهُ عَلى السَّبْعِينَ. قالَ: إنَّهُ مُنافِقٌ، قالَ: فَصَلّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فأنْزَلَ اللهُ ـ وَلا تُصَلِّ عَلى أحَدٍ مِنْهُمْ ماتَ أبَدًا وَلا تَقُمْ عَلى قَبْرِهِ ـ.

'And never (O Muḥammad) pray for anyone of them that dies, nor stand at his grave.' (9 : 84)

193. Narrated ʿUmar bin Al-Khaṭṭab ﷺ : When ʿAbdullāh bin Ubai bin Salūl died, Allāh's Apostle ﷺ was called in order to offer the funeral prayer for him. When Allāh's Apostle ﷺ got up (to offer the prayer) I jumped towards him and said, "O Allāh's Apostle! Do you offer the prayer for Ibn Ubai although he said so-and-so on such-and-such a day?" I went on mentioning his sayings. Allāh's Apostle ﷺ smiled and said, "Keep away from me, O ʿUmar!" But when I spoke too much to him, he said, "I have been given the choice, and I have chosen (this); and if I knew that if I asked forgiveness for him more than seventy times, he would be forgiven, I would ask it for more times than that." So Allāh's Apostle ﷺ offered the funeral prayer for him and then left, but he did not stay long before the two Verses of Surat-Bara a were revealed, i. e. :—

'And never (O Muḥammad) pray for anyone of them that dies..... and died in a state of rebellion.' (9 : 84)

Later I was astonished at my daring to speak like that to Allāh's Apostle ﷺ; and Allāh and His Apostle ﷺ know best.

١٩٣ - حدَّثنا يَحْيى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ وَقالَ غيرُهُ: حدَّثَنِي اللَّيْثُ: حدَّثَنِي عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخبرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبّاسٍ، عَنْ عُمَرَ ابنِ الخَطّابِ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: لمّا ماتَ عَبْدُ اللهِ بنُ أُبَيٍّ ابنُ سَلُولَ دُعِيَ لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ليُصَلّيَ عَلَيْهِ، فَلَمّا قامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَثَبْتُ إلَيْهِ فَقُلْتُ: يا رَسُولَ اللهِ، أتُصَلّي عَلى ابنِ أُبَيٍّ وَقَدْ قالَ يَوْمَ كَذَا كَذَا وكَذَا؟ قالَ أُعَدِّدُ عَلَيْهِ قَوْلَهُ، فَتَبَسَّمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَقالَ: أخِّرْ عَنِّي يا عُمَرُ، فَلَمّا أكْثَرْتُ عَلَيْهِ قالَ: إنِّي خُيِّرْتُ فاخْتَرْتُ، لَوْ أعْلَمُ أنِّي إنْ زِدْتُ عَلى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ عَلَيْها. قالَ: فَصَلّى عَلَيْهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ثُمَّ انْصَرَفَ فَلَمْ يَمْكُثْ إلاّ يَسِيرًا حتّى نَزَلَتِ الآيَتانِ مِنْ بَرَاءَةَ - وَلا تُصَلِّ عَلى أحَدٍ مِنْهُمْ ماتَ أبَدًا - إلى قَوْلِهِ - وهُمْ فاسِقُونَ - قالَ: فَعَجِبْتُ بَعْدُ مِنْ جُرْأتِي عَلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، واللهُ وَرَسُولُهُ أعْلَمُ.

(146) CHAPTER. The Statement of Allāh ﷻ :—

'And never (O Muḥammad) pray (funeral prayer) for anyone of them that dies, nor stand at his grave.' (9 : 84)

باب قَوْلِهِ ـ وَلا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلا تَقُمْ عَلَى قَبْرِهِ ـ.

194. Narrated Ibn 'Umar رضي الله عنهما : When Abdullāh bin Ubai died, his son 'Abdullāh bin 'Abdullāh came to Allāh's Apostle ﷺ who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but 'Umar bin Al-Khaṭṭāb took hold of his 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) ask forgiveness for them, or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, Allāh will not forgive them.'" (9 : 80)

Then he added, "I will (appeal to Allāh for his sake) more then seventy times." So Allāh's Apostle ﷺ offered the funeral prayer for him and we too, offered the prayer along with him. Then Allāh revealed :—

١٩٤ ـ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللهِ بْنُ أُبَيٍّ جَاءَ ابْنُهُ عَبْدُ اللهِ بْنُ عَبْدِ اللهِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم فَأَعْطَاهُ قَمِيصَهُ وَأَمَرَهُ أَنْ يُكَفِّنَهُ فِيهِ. ثُمَّ قَامَ يُصَلِّي عَلَيْهِ فَأَخَذَ عُمَرُ بْنُ الْخَطَّابِ بِثَوْبِهِ فَقَالَ: تُصَلِّي عَلَيْهِ وَهُوَ مُنَافِقٌ وَقَدْ نَهَاكَ اللهُ أَنْ تَسْتَغْفِرَ لَهُمْ؟ قَالَ: إِنَّمَا خَيَّرَنِيَ اللهُ أَوْ أَخْبَرَنِي اللهُ فَقَالَ ـ اسْتَغْفِرْ لَهُمْ أَوْ لا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللهُ لَهُمْ ـ فَقَالَ: سَأَزِيدُهُ عَلَى سَبْعِينَ، قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللهِ صلى الله عليه وسلم وَصَلَّيْنَا مَعَهُ ثُمَّ أَنْزَلَ اللهُ عَلَيْهِ ـ وَلا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ـ

'And never (O Muḥammad) pray (funeral prayer) for anyone of them that dies, nor stand at his grave, for they disbelieve in Allāh and His Apostle and died in a state of rebellion.' (9 : 84)

(147) CHAPTER. The Statement of Allāh تعالى :—

'They will swear to you by Allāh when you return to them that you may leave them alone.....'

(9 : 95)

195. 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 Islam, better than that of helping me speak the truth to Allāh's Apostle 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 Inspiration was revealed :—

'They will swear to you (Muslims) by Allāh when you return to them... ...the rebellious people.'

(9 : 95-96)

(148) CHAPTER. (A) The Statement of Allāh تعالى :—

'Others who have acknowledged their sins.....' (9 : 102)

بابُ قَوْلِهِ ـ سَيَحْلِفُونَ بِاللهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ـ الآيَةَ.

١٩٥ ـ حَدَّثَنَا يَحْيَى : حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللهِ : أَنَّ عَبْدَ اللهِ بْنَ كَعْبٍ قَالَ : سَمِعْتُ كَعْبَ ابْنَ مَالِكٍ حِينَ تَخَلَّفَ عَنْ تَبُوكَ وَاللهِ مَا أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ بَعْدَ إِذْ هَدَانِي أَعْظَمَ مِنْ صِدْقِي رَسُولَ اللهِ صلى اللهُ عليه وسلَّم أَنْ لَا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا حِينَ أُنْزِلَ الوَحْيُ ـ سَيَحْلِفُونَ بِاللهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ ـ إِلَى قَوْلِهِ ـ الفَاسِقِينَ ـ.

بابُ قَوْلِهِ ـ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ ـ إِلَى قَوْلِهِ ـ الفَاسِقِينَ ـ.

(148) CHAPTER. (B) The Statement of Allāh ﷻ :—

' They will swear to you (Muslims) by Allāh when you return to them .. ...the rebellious people.'

(9 : 95-96)

196. Narrated Samura bin Jundab رضي الله عنه : Allah's Apostle ﷺ said, " To-night 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, on one side of their bodies, look like the most-handsome human beings you have ever seen, and on the other side, 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 then came to us, their ugliness having disappeared and they were in the most-handsome shape. The visitors said, 'The first is Eden Garden, and that is your dwelling place.' Then they added, ' As for those people who were half ugly and half handsome, they were those who mixed good deeds and bad deeds, but Allāh forgave them.' "

(149) CHAPTER. The Statement of Allāh ﷻ :—

بابُ قَوْلِهِ ـ وآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ ـ الآيَةَ .

١٩٦ ـ حدَّثَنِي مُؤَمَّلٌ : حدَّثَنَا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ : حدَّثَنَا عَوْفٌ : حدَّثَنَا أَبو رَجَاءٍ : حدَّثَنَا سَمُرَةُ بنُ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم لنَا : أَتانِي اللَّيْلَةَ آتِيانِ فابْتَعَثَانِي فانْتَهَيا إِلى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنٍ ذَهَبٍ وَلَبِنٍ فِضَّةٍ فَتَلَقَّانَا رِجالٌ ، شَطْرٌ مِنْ خَلْقِهِمْ كأَحْسَنِ ما أَنْتَ رَاءٍ ، وَشَطْرٌ كأَقْبَحِ ما أَنْتَ رَاءٍ ، قالا لهُمْ : اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ فوَقَعُوا فيه ثُمَّ رَجَعُوا إِلَيْنا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ . فالا : هٰذِهِ جَنَّةُ عَدْنٍ وَهٰذَاكَ مَنْزِلُكَ . قالا : أَمَّا القَوْمُ الَّذِينَ كانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ فإِنَّهُمْ خَلَطُوا عَمَلاً صَالِحا وآخَرَ سَيِّئًا ، تَجاوَزَ اللهُ عَنْهُمْ .

بابُ قَوْلِهِ ـ ما كانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ـ .

'It is not fitting for the Prophet ﷺ and those who believe, that they should pray for forgiveness for pagans.' (9 : 113)

197. Narrated Al-Musaiyab: When Abū Ṭālib's death approached, the Prophet ﷺ went to him while Abū Jahl and 'Abdullāh bin Abī Umaiya were present with him. The Prophet ﷺ said, "O uncle, say: None has the right to be worshipped except Allāh, so that I may argue for your case with it before Allāh." On that, Abū Jahl and 'Abdullāh bin Abī Umaiya 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 fitting for the Prophet and those who believe that they should pray for forgiveness for pagans even though they be of kin, after it is clear to them that they are the companions of the Fire.' (9 : 113)

١٩٧ ـ حدثنا إسحاقُ بنُ أبْراهيمَ: حدَّثنا عبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعيدِ ابنِ المُسَيَّبِ، عَنْ أبيهِ قالَ: لمّا حَضَرَتْ أبا طالِبِ الوَفاةُ دَخَلَ عَلَيْهِ النَّبِيُّ صلى اللهُ عليهِ وسلَّم وَعِنْدَهُ أبو جَهْلٍ وَعَبْدُ اللهِ بنُ أبي أُمَيَّةَ فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: أيْ عَمِّ، قُلْ لا إلَهَ إلاَّ اللهُ أُحاجُّ لكَ بِها عِنْدَ اللهِ. فَقالَ أبو جَهْلٍ وَعَبْدُ اللهِ ابنُ أبي أُمَيَّةَ: يا أبا طالِبٍ أتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ؟ فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: لأَسْتَغْفِرَنَّ لَكَ ما لَمْ أُنْهَ عَنْكَ، فَنَزَلَتْ ـ ما كانَ للنَّبِيِّ وَالَّذينَ آمَنُوا أنْ يَسْتَغْفِرُوا للمُشْرِكينَ وَلَوْ كانُوا أُولى قُرْبى مِنْ بَعْدِ ما تَبَيَّنَ لَهُمْ أنَّهُمْ أصْحابُ الجَحيمِ ـ.

(150) CHAPTER. The Statement of Allāh تعالى :—

'Allāh has turned in mercy to the Prophet, the Muhājirīn and the Anṣār.....' (9 : 117)

بابُ قَوْلِهِ ـ لَقَدْ تابَ اللهُ عَلَى النَّبِيِّ وَالمُهاجِرِينَ وَالأَنْصارِ ـ الآيَةَ.

198. Narrated ʿAbdullāh bin Kaʿb: I heard Kaʿb bin Mālik talking about the Verse :—

'And (He also turned in mercy) to the three who were in suspension.' (9 : 118)

saying in the last portion of his talk, "(I said), 'As a sign of gratitude for accepting my repentance, I would like to give up all my property for Allāh and His Apostle's Cause.' The Prophet ﷺ said to me, 'Keep some of your wealth as it is good for you. To the three who were left behind (He also turned in mercy). (They felt guilty) to such a degree that the earth seemed constrained to them for all its spaciousness.....'"

١٩٨ ـ حدَّثنا أحْمَدُ بنُ صَالِحٍ قالَ: حدَّثَنِي ابنُ وَهْبٍ قالَ: أخبرَنِي يُونُسُ: قالَ أحْمَدُ. وَحدثنا عَنْبَسَةُ: حدَّثَنا يُونُسُ: عَنِ ابنِ شِهابٍ قالَ: أخبرَنِي عَبْدُ الرَّحْمَنِ بنُ كَعْبٍ قالَ: أخبرَنِي عَبْدُ اللهِ بنُ كَعْبٍ وكانَ قائدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ قالَ: سَمِعْتُ كَعْبَ بنَ مالكٍ فِي حَدِيثِهِ ـ وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا ـ قالَ فِي آخرِ حَدِيثِهِ: إنَّ مِنْ تَوْبَتِي أنْ أنخلعَ مِنْ مالِي صَدَقَةً إلى اللهِ وَرَسُولِهِ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: أمْسِكْ بَعْضَ مالِكَ فَهُوَ خَيرٌ لَكَ ـ وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إذَا ضَاقَتْ عَلَيْهِمُ الأرْضُ بِما رَحُبَتْ ـ الآيَةَ.

199. Narrated ʿAbdullāh bin Kaʿb: I heard Kaʿb bin Mālik who was one of the three who were forgiven, saying that he had never remained behind Allāh's Apostle ﷺ in any Ghazwa which he had fought except two Ghazwāt: Ghazwāt-al-Usra (Tabūk) and Ghazwat-Badr. He added, "I decided to tell the truth to Allāh's Apostle 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-Rakʿāt prayer. The Prophet ﷺ forbade others to speak to me or to

١٩٩ ـ حدَّثَنِي مُحَمَّدٌ: حدَّثَنا أحْمَدُ ابنُ أبِي شُعَيْبٍ: حدَّثَنا مُوسَى بنُ أعْيَنَ: حدَّثَنا إسحَاقُ ابنُ رَاشِدٍ: أنَّ الزُّهْرِيَّ حَدَّثَهُ قالَ: أخبرَنِي عَبْدُ الرَّحْمَنِ بنُ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالكٍ عَنْ أبِيهِ قالَ: سَمِعْتُ أبِي كَعْبَ ابنَ مالكٍ وَهُوَ أحَدُ الثَّلاثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ أنَّهُ لَمْ يتَخَلَّفْ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فِي غَزْوَةٍ غَزَاهَا قَطُّ غَيرَ غَزْوَتَيْنِ: غَزْوَةِ

my two 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 Apostle 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 Apostle ﷺ was with Um Salama. Um Salama sympathized with me and helped me in my disaster. Allāh's Apostle ﷺ said, 'O Um 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 apologised had been accepted. But when there were mentioned those who had told the Prophet ﷺ lies and remained

العُسْرَةِ، وَغَزْوَةِ بَدْرٍ. قالَ: فأجمَعْتُ صِدْقَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم ضُحًى وكانَ قَلَّما يَقْدِمُ مِنْ سَفَرٍ سافَرَهُ إلاَّ ضُحًى، وكانَ يَبْدأُ بالمَسْجِدِ فيَرْكَعُ رَكْعَتَيْنِ ونَهَى النَّبِيُّ صلى اللهُ عليه وسلَّم عَنْ كَلامِي وكَلامِ صاحِبَيَّ ولَمْ يَنْهَ عَنْ كَلامِ أحَدٍ مِنَ المُتَخَلِّفِينَ غَيْرِنا. فاجْتَنَبَ النَّاسُ كَلامَنا فَلَبِثْتُ كَذَلِكَ حتَّى طالَ عَلَيَّ الأمْرُ وَما مِنْ شَيْءٍ أهَمَّ إلَيَّ مِنْ أنْ أمُوتَ فَلا يُصَلِّي عَلَيَّ النَّبِيُّ صلى اللهُ عليه وسلَّم، أوْ يَمُوتَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فأكُونَ مِنَ النَّاسِ بِتِلْكَ المَنْزِلَةِ فَلا يُكَلِّمُنِي أحَدٌ مِنْهُمْ وَلا يُصَلِّي عَلَيَّ، فأنْزَلَ اللهُ تَوْبَتَنا عَلَى نَبِيِّهِ صلى اللهُ عليه وسلَّم حِينَ بَقِيَ الثُّلُثُ الآخَرُ مِنَ اللَّيْلِ وَرَسُولُ اللهِ صلى اللهُ عليه وسلَّم عِنْدَ أُمِّ سَلَمَةَ، وكانَتْ أُمُّ سَلَمَةَ مُحْسِنَةً فِي شأنِي، مَعْنِيَّةً فِي أمْرِي. فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: يا أُمَّ سَلَمَةَ، تِيبَ عَلَى كَعْبٍ. قالَتْ: أفَلا أُرْسِلُ إلَيْهِ فأُبَشِّرُهُ؟ قالَ: إذًا يَحْطِمُكُمُ النَّاسُ فَيَمْنَعُونَكُمُ النَّوْمَ سائِرَ اللَّيْلَةِ، حتَّى إذا صَلَّى رَسُولُ اللهِ صلى اللهُ عليه وسلَّم صَلاةَ الفَجْرِ آذَنَ بِتَوْبَةِ اللهِ عَلَيْنا، وكانَ إذا اسْتَبْشَرَ اسْتَنارَ وَجْهُهُ حتَّى كأنَّهُ قِطْعَةٌ مِنَ القَمَرِ، وكُنَّا

behind (the battle of Tabūk) and had given false excuses, they were described with the worse description one may be described with. Allāh سُبْحانَهُ said :-

'They will present their excuses to you (muslims) when you return to them. Say : 'Present no excuses ; we shall not believe you. Allāh has already informed us of the true state of matters concerning you. Allāh and His Apostle will see your actions.....' " (9 : 94)

أيُّها الثّلاثةُ الّذينَ خلّفُوا عَنِ الأمْرِ الّذى قُبِلَ مِنْ هؤُلاءِ الّذينَ اعْتذَرُوا حِينَ أنْزَلَ اللهُ لنَا التّوْبَةَ . فلَمّا ذُكِرَ الّذينَ كَذَبُوا رَسُولَ اللهِ صلى اللهُ عليهِ وسلّم مِنَ المُتَخلّفينَ فاعْتَذَرُوا بالباطِلِ ذُكِرُوا بِشَرّ ما ذُكِرَ بِهِ أحَدٌ ، قالَ اللهُ سُبْحانَهُ - يَعْتَذِرُونَ إلَيْكُمْ إذَا رَجَعْتُمْ إلَيْهِمْ قُلْ لا تَعْتَذِرُوا لَنْ نُؤمِنَ لَكُمْ قَدْ نَبّأنا اللهُ مِنْ أخْبارِكُمْ وَسَيَرَى اللهُ عَمَلَكُمْ وَرَسُولُهُ - الآيَةَ .

(151) CHAPTER. 'O you who believe ! Fear Allāh and be with those who are true (in words and deeds).' (9 : 119)

بابٌ - يا أيُّها الّذينَ آمَنُوا اتّقُوا اللهَ وكُونُوا مَعَ الصّادِقينَ - .

200. Narrated ʿAbdullāh bin Kaʿb : I heard Kaʿb 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 tell the truth better than He has done me. Since I mentioned that truth to Allāh's Apostle ﷺ till today, I have never intended to tell a lie. And Allāh ﷻ revealed to His Apostle :—

'Allāh has turned in mercy to the Prophet, the Muhajirīn,.....

and be with those who are true

٢٠٠ - حدّثَنا يَحْيى بنُ بُكَيْرٍ : حدّثَنا اللّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ ، عَنْ عَبْدِ الرّحْمَنِ ابنِ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالِكٍ أنَّ عَبْدَ اللهِ ابنَ كَعْبِ بنِ مالِكٍ وكانَ قائدَ كَعْبِ بنِ مالِكٍ قالَ : سَمِعْتُ كَعْبَ بنَ مالِكٍ يُحَدّثُ حِينَ تَخَلّفَ عَنْ قِصّةِ تَبُوكَ فَوَاللهِ ما أعْلَمُ أحَدًا أبْلاهُ اللهُ فى صِدْقِ الحَدِيثِ أحْسَنَ مِمّا أبْلانى ، ما تَعَمّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لرَسُولِ اللهِ صلى اللهُ عليهِ وسلّم إلى يَوْمى هَذَا كَذِبا ، وأنْزَلَ

(in words and deeds).'
(9 : 117-119)

اللهُ عَزَّوَجَلَّ عَلى رَسُولِهِ صلى اللهُ عليهِ وسلَّم - لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ والمُهاجِرِينَ - إلى قَوْلِهِ - وكُونُوا مَعَ الصَّادِقِينَ - .

(152) CHAPTER. The Statement of Allāh ﷻ :

'Now has come to you an Apostle (Muḥammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty.....' (9 : 128)

بابُ قَوْلِهِ - لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ - الآيَةَ . مِنَ الرأفَةِ .

201. Narrated Zaid bin Thābit Al-Anṣārī رضي الله عنه , one of the scribes of the Revelation : Abū Bakr sent for me after the casualties among the warriors (of the battle) of Yamāma (where a great number of Qurra had been killed). ᶜUmar was present with Abū Bakr who said, "ᶜUmar 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 Qurra (those who know the Qur'ān by heart) at other places, whereby a large part of the Qur'ān my 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 ᶜUmar, 'How can I do something which Allāh's Apostle ﷺ

٢٠١ - حدَّثَنا أبو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : أخْبَرَنِي ابنُ السَّبَّاقِ : أنَّ زَيْدَ بنَ ثابِتٍ الأنْصارِيَّ رَضِيَ اللهُ عَنْهُ وكانَ مِمَّنْ يَكْتُبُ الوَحْيَ قالَ : أرْسَلَ إلَيَّ أبو بَكْرٍ مَقْتَلَ أهْلِ اليَمامَةِ وعِنْدَهُ عُمَرُ فَقالَ أبو بَكْرٍ : إنَّ عُمَرَ أتانِي فَقالَ : إنَّ القَتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمامَةِ بالنَّاسِ ، وإنِّي أخْشَى أنْ يَسْتَحِرَّ القَتْلُ بالقُرَّاءِ فِي المَوَاطِنِ فَيَذْهَبَ كَثِيرٌ مِنَ القُرآنِ إلاَّ أنْ تَجْمَعُوهُ . وإنِّي لأرَى أنْ تَجْمَعَ القُرآنَ ، قالَ أبو بَكْرٍ : قُلْتُ لِعُمَرَ : كَيْفَ أفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم؟

has not done?' ʿUmar said (to me), 'By Allāh, it is (really) a good thing.' So ʿUmar 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 ʿUmar." (Zaid bin Thābit added:) ʿUmar was sitting with him (Abū Bakr) and was not speaking. 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 Inspiration for Allāh's Apostle 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 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 ʿUmar. So I started locating the Quranic material and collecting it from parchments, scapula, leaf-stalks 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):—

'Now has come to you an Apostle (Muḥammad ﷺ) from among

فَقَالَ عُمَرُ: هُوَ وَاللهِ خَيرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِيهِ حَتَّى شَرَحَ اللهُ لِذَلِكَ صَدْرِي وَرَأَيْتُ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدُ بنُ ثَابِتٍ: وَعُمَرُ عِنْدَهُ جَالِسٌ لَا يَتَكَلَّمُ، فَقَالَ أَبُو بَكْرٍ: إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ وَلَا نَتَّهِمُكَ، كُنْتَ تَكْتُبُ الوَحْيَ لِرَسُولِ اللهِ صلى الله عليه وسلم فَتَتَبَّعِ القُرْآنَ فَاجْمَعْهُ. فَوَاللهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ القُرْآنِ. قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ النَّبِيُّ صلى الله عليه وسلم؟ فَقَالَ أَبُو بَكْرٍ: هُوَ وَاللهِ خَيرٌ، فَلَمْ أَزَلْ أُرَاجِعُهُ حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ اللهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ. فَقُمْتُ فَتَتَبَّعْتُ القُرْآنَ أَجْمَعُهُ مِنَ الرِّقَاعِ وَالأَكْتَافِ وَالعُسُبِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ مِنْ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ خُزَيْمَةَ الأَنْصَارِيِّ لَمْ أَجِدْهُمَا مَعَ أَحَدٍ غَيْرِهِ ـ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ ـ إِلَى آخِرِهَا. وَكَانَتِ الصُّحُفُ الَّتِي جُمِعَ فِيهَا القُرْآنُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ عُمَرَ حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ. تَابَعَهُ عُثْمَانُ بنُ عُمَرَ، وَاللَّيْثُ

عَنْ يُونُسَ ، عَنِ ابنِ شِهابٍ . وَقالَ اللَّيْثُ : حدَّثَنِي عَبْدُ الرَّحْمَنِ بنُ خالِدٍ ، عَنِ ابنِ شِهابٍ وَقالَ : مَعَ أَبِي خُزَيْمَةَ الأَنْصارِيِّ ، وَقالَ مُوسَى ، عَنْ إِبْرَاهِيمَ : حدَّثَنا ابنُ شِهابٍ مَعَ أَبِي خُزَيْمَةَ وتابَعَهُ يَعْقُوبُ بنُ إِبْراهِيمَ عَنْ أَبِيهِ . وَقالَ أَبو ثابِتٍ : حدَّثَنا إِبْرَاهِيمُ وَقالَ مَعَ خُزَيْمَةَ أَوْ أَبِي خُزَيْمَةَ .

yourselves. It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is ardently anxious over you (to be rightly guided.)' (9 : 128)

The manuscript on which the Qur'ān was collected, remained with Abū Bakr till Allāh took him unto Him, and then with ᶜUmar till Allāh took him unto Him, and finally it remained with Hafsa, ᶜUmar's daughter.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ :

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

سورة يونس

SŪRAT-YŪNUS (JONAH No. X)

وَقالَ ابنُ عَبّاسٍ : فاخْتَلَطَ : فَنَبَتَ بالمَاءِ مِنْ كُلِّ لَوْنٍ . وَقالُوا - اتَّخَذَ اللهُ وَلَدًا سُبْحانَهُ هُوَ الغَنِيُّ - وَقالَ زَيْدُ بنُ أَسْلَمَ - أَنَّ لَهُمْ قَدَمَ صِدْقٍ - مُحَمَّدٌ صلى الله عليه وسلم . وَقالَ مُجاهِدٌ : خَيْرٌ ، يُقالُ تِلْكَ آياتُ ، يَعْنِي هَذِهِ أَعْلامُ القُرآنِ . وَمِثْلُهُ - حتَّى إِذَا كُنْتُمْ فِي الفُلْكِ وَجَرَيْنَ بِهِمْ - المَعْنَى بِكُمْ . دَعْوَاهُمْ : دُعاؤُهُمْ . أُحِيطَ بِهِمْ : دَنَوْا مِنَ الهَلَكَةِ ، أَحاطَتْ بِهِ خَطِيئَتُهُ . فاتَّبَعَهُمْ وأَتْبَعَهُمْ وَاحِدٌ . عَدْوًا : مِنَ العُدْوانِ . وَقالَ مُجاهِدٌ :

يُعَجِّلُ اللهُ للنّاسِ الشّرَّ استِعْجالَهُم بالخَيرِ. قَوْلُ الإنْسانِ لوَلَدِهِ وَمالِهِ إذا غَضِبَ: اللّهُمَّ لا تُبارِكْ فيهِ وَالعَنْهُ. ـ لَقُضِيَ إلَيْهِمْ أجَلُهُمْ ـ: لأهْلَكَ مَنْ دُعِيَ عَلَيْهِ ولأماتَهُ ـ لِلّذينَ أحْسَنُوا الحُسْنَى مِثْلُها ـ حُسْنَى. وَزِيادَةٌ: مَغْفِرَةٌ وَرِضْوانٌ. وَقالَ غَيْرُهُ: النَّظَرُ إلى وَجْهِهِ. الكِبْرِياءُ: المُلْكُ.

باب ـ وَجاوَزْنا بِبَنِي إسْرائيلَ البَحْرَ فأتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حتّى إذا أدْرَكَهُ الغَرَقُ قالَ آمَنْتُ أنَّهُ لا إلَهَ إلاّ الّذي آمَنَتْ بِهِ بَنُو إسْرائيلَ وأنا مِنَ المُسْلِمينَ ـ نُنَجِّيكَ: عَلى نَجْوَةٍ مِنَ الأرْضِ، وَهُوَ النَّشَزُ، المَكانُ المُرْتَفِعُ.

(153) CHAPTER. 'And We took the children of Israel across the sea. Pharaoh and his hosts followed (chased) them in oppression and transgression enmity till when the (fate of) drowning overtook, him he said, "I believe that none has the right to be worshipped except Him Whom the children of Israel believe in; and I am one of the muslims (of those who surrender to Allāh)." '

(10 : 90)

٢٠٢ ـ حدَّثَني مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ إبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ قالَ: قَدِمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ المَدينَةَ واليَهودُ تَصُومُ عاشُورَاءَ فَقالُوا: هَذا يَوْمٌ ظَهَرَ فيهِ مُوسَى عَلى فِرْعَوْنَ. فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لأصْحابِهِ: أنْتُمْ أحَقُّ بِمُوسَى

202. Narrated Ibn 'Abbās: When the Prophet ﷺ arrived at Medina, the Jews were observing the fast on 'Āshūrā' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet ﷺ said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day."

مِنْهُمْ فَصُومُوا.

SŪRAH-HŪD (No. XI)

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

سورة هود

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

قَالَ ابنُ عَبَّاسٍ: عَصِيبٌ: شَدِيدٌ. لَا جَرَمَ: بَلَى. وَقَالَ غَيرُهُ: وَحَاقَ: نَزَلَ: يَحِيقُ: يَنْزِلُ. يَئُوسٌ: فَعُولٌ مِنْ يَئِسْتُ. وَقَالَ مُجَاهِدٌ: تَبْتَئِسْ: تَحْزَنْ. يَثْنُونَ صُدُورَهُمْ: شَكَّ وَامْتِرَاءٌ فِي الحَقِّ. لِيَسْتَخْفُوا مِنْهُ: مِنَ اللهِ إِنِ اسْتَطَاعُوا. وَقَالَ أَبُو مَيْسَرَةَ: الأَوَّاهُ: الرَّحِيمُ بِالحَبَشِيَّةِ. وَقَالَ ابنُ عَبَّاسٍ: بَادِيَ الرَّأْيِ: مَا ظَهَرَ لَنَا. وَقَالَ مُجَاهِدٌ: الجُودِيُّ بِالجَزِيرَةِ. وَقَالَ الحَسَنُ - إِنَّكَ لَأَنْتَ الحَلِيمُ - يَسْتَهْزِئُونَ بِهِ. وَقَالَ ابنُ عَبَّاسٍ: أَقْلِعِي: أَمْسِكِي. عَصِيبٌ: شَدِيدٌ. لَا جَرَمَ: بَلَى. وَفَارَ التَّنُّورُ: نَبَعَ المَاءُ. وَقَالَ عِكْرِمَةُ: وَجْهُ الأَرْضِ.

(154) CHAPTER. 'Behold! They 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;

بَابٌ - أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - وَقَالَ غَيرُهُ:

for He knows well the (innermost secrets) of the hearts.' (11 : 5)

وَحاقَ : نَزَلَ . يَحِيقُ : يَنْزِلُ . يَئُوسٌ : فَعُولٌ مِنْ يَئِسْتُ . وَقالَ مُجاهِدٌ : تَبْتَئِسْ : تَحْزَنْ . يَثْنُونَ صُدُورَهُمْ : شَكٌّ وَامْتِراءٌ فِى الحَقِّ . لِيَسْتَخْفُوا مِنْهُ : مِنَ اللهِ إِنِ اسْتَطاعُوا .

203. Narrated Muḥammad bin ʿAbbād bin Jaʿfar that he heard Ibn ʿAbbās reciting :—

'Behold! They fold up their breasts,' (11 : 5)

and asked him about its explanation. He said, "Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in an open space lest they be exposed to the sky, so the above revelation was sent down regarding them."

٢٠٣ ـ حدَّثَنا الحَسَنُ بنُ مُحَمَّدِ ابنِ صَبَّاحٍ : حدَّثَنا حَجّاجٌ قالَ : قالَ ابنُ جُرَيْجٍ : أَخْبَرَنِى مُحَمَّدُ بنُ عَبّادِ بنِ جَعْفَرٍ : أَنَّهُ سَمِعَ ابنَ عَبّاسٍ يَقْرَأُ ـ أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ ـ قالَ : سَأَلْتُهُ عَنْها فَقالَ : أُناسٌ كانُوا يَسْتَحْفُونَ أَنْ يَتَخَلَّوْا فَيُفْضُوا إِلى السَّماءِ وَأَنْ يُجامِعُوا نِساءَهُمْ فَيُفْضُوا إِلى السَّماءِ ، فَنَزَلَ ذَلِكَ فِيهِمْ .

204. Narrated Muḥammad bin ʿAbbād bin Jaʿfar : Ibn ʿAbbās recited,

'Behold! They fold up their breasts.'

I said, "O Abal ʿAbbās! What is meant by 'They fold up their breasts?'" He said, "A man used to feel shy on having relation with his wife or on answering the call of nature (in an open space) so this Verse was revealed :—

'Behold! They fold up their breasts.'"

٢٠٤ ـ حدَّثَنِى إِبْراهِيمُ بنُ مُوسَى : أَخْبَرَنا هِشامٌ ، عَنِ ابنِ جُرَيْجٍ . وأَخْبَرَنِى مُحَمَّدُ بنُ عَبّادِ ابنِ جَعْفَرٍ : أَنَّ ابنَ عَبّاسٍ قَرَأَ ـ أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ ـ قُلْتُ : يا أَبا العَبّاسِ ، ما يَثْنُونَ صُدُورَهُمْ ؟ قالَ : كانَ الرَّجُلُ يُجامِعُ امْرأَتَهُ فَيَسْتَحِى أَوْ يَتَخَلَّى فَيَسْتَحِى ، فَنَزَلَتْ ـ أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ ـ .

205. Narrated ʿAmr : Ibn ʿAbbās recited :—

'Behold! They fold up their breasts in order to hide from Him. Surely! Even when they cover themselves with their garments.....' '' (11 : 5)

٢٠٥ ـ حدَّثنا الحُمَيْدِيُّ : حدَّثنا سُفْيانُ : حدَّثنا عَمْرٌو قالَ : قَرأ ابنُ عَبّاسٍ ـ ألا إنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ألا حِينَ يَسْتَغْشُونَ ثِيابَهُمْ ـ وَقالَ غَيْرُهُ عَنِ ابنِ عَبّاسٍ : يَسْتَغْشُونَ يُغَطُّونَ رءُوسَهُمْ . سِيءَ بِهِمْ : ساءَ ظَنُّهُ بِقَوْمِهِ ، وَضاقَ بِهِمْ بِأَضْيافِهِ . بِقِطْعٍ مِنَ اللَّيْلِ : بِسَوادٍ ، إلَيْهِ أُنِيبُ : أرْجِعُ ..

(155) CHAPTER. The Statement of Allāh ﷻ :-

'And His Throne was over the water.' (11 : 7)

بابُ قَوْلِهِ ـ وكانَ عَرْشُهُ عَلى المَاءِ ـ

206. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Allāh said, 'Spend (O man), and I shall spend on you.' " He also said, "Allāh's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the waters; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)."

٢٠٦ ـ حدَّثنا أبو اليَمانِ : أخبرَنا شُعَيْبٌ : حدَّثَنا أبو الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى الله عليه وسلم قالَ : قالَ اللهُ عَزَّ وَجَلَّ : أنْفِقْ أُنْفِقْ عَلَيْكَ ، وَقالَ : يَدُ اللهِ مَلأى لا تَغِيضُها نَفَقَةٌ سَحّاءُ : اللَّيْلَ والنَّهارَ . وَقالَ : أرأيْتُمْ ما أنْفَقَ مُنْذُ خَلَقَ السَّماءَ والأرْضَ فإنَّهُ لَمْ يَغِضْ ما فِي يَدِهِ وكانَ عَرْشُهُ عَلى المَاءِ ، وَبِيَدِهِ المِيزانُ يَخْفِضُ وَيَرْفَعُ . اعْتَراكَ ، افْتَعَلْتَ مِنْ عَرَوْتُهُ أيْ أصَبْتُهُ . وَمِنْهُ يَعْرُوهُ وَاعْتَرانِي .

آخذٌ بناصيتها أيْ في مُلْكه وَسُلْطانه.
عَنيدٌ وَعَنُودٌ وعانِدٌ واحدٌ. هُوَ تأكيدُ التَّجَبُّرِ، وَيَقُولُ الاشْهادُ وَاحِدُهُ شاهِدٌ مِثْلُ صاحِبٍ وأصحاب.
اسْتَعْمَرَكُمْ: جَعَلَكُمْ عُمّاراً، أعْمَرْتُه الدّارَ فَهِيَ عُمْرَى: جَعَلْتُها لَهُ.
نَكِرَهُمْ وأنْكَرَهُمْ وَاسْتَنْكَرَهُمْ وَاحِدٌ. حَمِيدٌ مَجِيدٌ: كأنّهُ فَعِيلٌ مِنْ ماجِدٍ. مَحْمُودٌ: مِنْ حَمِدَ. سِجِّيلٌ: الشّديدُ الكَبيرُ، سِجِّيلٌ وسِجِّينٌ وَاحِدٌ واللاّمُ والنُّونُ أُخْتانِ، وَقالَ تَمِيمُ بنُ مُقْبِلٍ:

وَرَجْلَةٍ يَضْرِبونَ البَيْضَ ضاحِيَةً
ضَرْباً تَوَاصَى بِهِ الأبْطالُ سِجِّينا

ـ وإلى مَدْيَنَ أخاهُمْ شُعَيباً ـ أيْ إلى أهْلِ مَدْيَنَ لأنَّ مَدْيَنَ بَلَدٌ. وَمِثْلُهُ ـ وَاسْأَلِ القَرْيَةَ ـ وَاسْأَلِ العِيرَ ـ يَعْنِي أهْلَ القَرْيَةِ والعِيرِ ـ وَرَاءَكُمْ ظِهْرِيّاً ـ يَقُولُ لَمْ تَلْتَفِتُوا إلَيْهِ، وَيُقالُ إذا لَمْ يَقْضِ الرَّجُلُ حاجَتَهُ ظَهَرْتَ لحاجَتِي وَجَعَلْتَنِي ظِهْرِيّاً. والظِّهْرِيُّ هاهُنا: أنْ تأخُذَ مَعَكَ دَابَّةً أوْ وِعاءً تَسْتَظْهِرُ بِهِ. أرَاذِلُنا: سُقاطُنا. إجْرَامِي: هُوَ مَصْدَرٌ مِنْ اجْرَمْتَ، وَبَعْضُهُمْ يَقُولُ: جَرَمْتُ. الفُلْكُ والفَلَكُ وَاحِدٌ وَهِيَ السَّفِينَةُ والسُّفُنُ. مَجْرَاها: مَدْفَعُها، وَهُوَ مَصْدَرُ أجْرَيْتَ.

وأرْسَيْتُ : حَبَسْتُ . وَيُقْرأُ مَجْرَاهَا ـ مِنْ جَرَتْ هِيَ ـ ومَرْسَاهَا ـ مِنْ رَسَتْ ـ ومُجْرِيهَا ومُرْسِيهَا ـ مَنْ فُعِلَ بِهَا . الرَّاسِيَاتُ : ثَابِتَاتٌ .

بابُ قَوْلِهِ ـ وَيَقُولُ الأشْهَادُ هَؤُلاءِ الَّذِينَ كَذَبُوا ـ الآيَةَ ؛ وَاحِدُ الأشْهَادِ شَاهِدٌ ـ مِثْلُ صَاحِبٍ وأصْحَابٍ .

(156) CHAPTER. The Statement of Allāh ﷻ :-

'The witnesses will say : These are the ones who lied against their Lord.....' (11 : 18)

٢٠٧ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ : حَدَّثَنَا سَعِيدٌ وَهِشَامٌ قَالا : حَدَّثَنَا قَتَادَةُ ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ : بَيْنَا ابْنُ عُمَرَ يَطُوفُ إِذْ عَرَضَ رَجُلٌ فَقَالَ : يَا أَبَا عَبْدِ الرَّحْمَنِ ، أَوْ قَالَ يَا ابْنَ عُمَرَ ، هَلْ سَمِعْتَ النَّبِيَّ صلى اللهُ عليه وسلَّم فِى النَّجْوَى ؟ فَقَالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ : يُدْنَى المُؤْمِنُ مِنْ رَبِّهِ . وَقَالَ هِشَامٌ : يَدْنُو المُؤْمِنُ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيُقَرِّرُهُ بِذُنُوبِهِ . تَعْرِفُ ذَنْبَ كَذَا ؟ يَقُولُ : أَعْرِفُ ، مَرَّتَيْنِ . فَيَقُولُ سَتَرْتُهَا فِى الدُّنْيَا وأَغْفِرُهَا لَكَ

207. Narrated Ṣafwān bin Muḥriz : While Ibn ᶜUmar was performing the Ṭawāf (around the Kaᶜba), a man came up to him and said, "O Abū ᶜAbdur-Raḥmān !" or said, "O Ibn ᶜUmar ! Did you hear anything from the Prophet ﷺ about An-Najwa ?" (1) Ibn ᶜUmar 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) See the glossary.

'Yes, I do.' Then Allāh will say, 'I concealed it in the world and I forgive it for you today.' Then the record of his good deeds will be folded up. As for the others or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord.'"

اليَوْمَ . ثُمَّ تُطْوَى صحيفَةُ حَسَنَاتِهِ . وأمَّا الآخَرُونَ أو الكُفَّارُ فيُنادَى عَلَى رُءُوسِ الأشْهادِ : هؤُلاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ . وَقالَ شَيْبانُ عَنْ قَتادَةَ : حدَّثَنا صَفْوانُ .

(157) CHAPTER. The Statement of Allāh ﷻ :-

"Such is the seizure of your Lord when He seizes communities in the midst of their wrong: Painful indeed, and severe is His seizure." (11 : 102)

باب قَوْلِهِ ـ وكَذلكَ أخْذُ رَبِّكَ إذَا أخَذَ القُرَى وَهِيَ ظالِمَةٌ إنَّ أخْذَهُ أليمٌ شَدِيدٌ ـ . الرِّفْدُ المَرْفُودُ : العَوْنُ المُعِينُ ، رَفَدْتُهُ : أعَنْتُهُ . تَرْكَنُوا : تَمِيلُوا ـ فَلَوْلا كانَ ـ فَهَلاَّ كانَ . أتْرِفُوا : أهْلِكُوا . وَقالَ ابن عَبّاس : زَفِيرٌ وشَهِيقٌ : شَدِيدٌ وَصَوْتٌ ضَعِيفٌ .

208. Narrated Abū Mūsā: Allāh's Apostle ﷺ said, "Allāh gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited:—

"Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure."

(11 : 102)

٢٠٨ ـ حدَّثَنا صَدَقَةُ بنُ الفَضْلِ : أخْبَرَنا أبو مُعاوِيَةَ : حدَّثَنا بُرَيْدُ بنُ أبي بُرْدَةَ ، عَنْ أبي بُرْدَةَ عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : إنَّ اللهَ لَيُمْلِي للظَّالِمِ حتَّى إذَا أخَذَهُ لَمْ يُفْلِتْهُ ، قالَ : ثُمَّ قَرَأَ ـ وكَذلكَ أخْذُ رَبِّكَ إذَا أخَذَ القُرَى وَهِيَ ظالِمَةٌ إنَّ أخْذَهُ أليمٌ شَدِيدٌ ـ .

(158) CHAPTER. The Statement of Allāh ﷻ :-

باب قَوْلِهِ ـ وأقِمِ الصَّلاةَ طَرَفَيِ النَّهارِ وَزُلَفًا مِنَ اللَّيْلِ إنَّ الحَسَناتِ

'And offer prayers (1) perfectly at the two ends of the day and in some hours of the night; (i. e. five (5) compulsory prayers) verily, the good deeds remove the evil deeds.' (11 : 114)

يُذْهِبْنَ السَّيِّئَاتِ - الآيَةَ. وزُلَفًا : ساعات بَعْدَ ساعات. وَمِنْهُ سُمِّيَتِ الْمُزْدَلِفَةُ. الزُّلَفُ : مَنْزِلَةٌ بَعْدَ مَنْزِلَةٍ. وأمّا زُلْفَى فَمَصْدَرٌ مِنَ الْقُرْبَى. ازْدَلَفُوا : اجْتَمَعُوا. أزْلَفْنا : جَمَعْنا.

209. Narrated Ibn Mas'ūd رضي الله عنه : A man kissed a woman and then came to Allāh's Apostle ﷺ and told him of that, so this Divine Inspiration was revealed to the Prophet ﷺ :—

'And offer prayers (1) perfectly
At the two ends of the day
And in some hours of the night;
(i.e. (five) compulsory prayers).
Verily, the good deeds
Remove the evil deeds (small sins)
This is a reminder for the mindful.'
(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."

٢٠٩ - حدَّثَنا مُسَدَّدٌ : حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ : حدَّثَنا سُلَيْمانُ التَّيْمِيُّ ، عَنْ أبِي عُثْمانَ ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ تَعالَى عَنْهُ أنَّ رَجُلًا أصابَ مِنَ امْرأةٍ قُبْلَةً فأتَى رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فَذَكَرَ ذَلِكَ لَهُ فأُنْزِلَتْ عَلَيْهِ - وأقِمِ الصَّلاةَ طَرَفَيِ النَّهارِ وَزُلَفًا مِنَ اللَّيْلِ إنَّ الحَسَناتِ يُذْهِبْنَ السَّيِّئاتِ ذَلِكَ ذِكْرَى لِلذّاكِرِينَ - قالَ الرَّجُلُ : ألِي هَذِهِ ؟ قالَ : لِمَنْ عَمِلَ بِها مِنْ أُمَّتِي.

(1) See "Iqamat-aṣ-ṣalāt" in the glossary.

SŪRAT YŪSUF (JOSEPH No. 12)

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

سورة يوسف

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وَقَالَ فُضَيْلٌ، عَنْ حُصَيْنٍ، عَنْ مُجَاهِدٍ: مُتَّكَأً: الأُتْرُجُّ بِالْحَبَشِيَّةِ مُتْكًا. وَقَالَ ابْنُ عُيَيْنَةَ، عَنْ رَجُلٍ، عَنْ مُجَاهِدٍ: مُتْكًا: كُلُّ شَيْءٍ قُطِعَ بِالسِّكِّينِ. وَقَالَ قَتَادَةُ: لَذُوعِلْمٍ: عَامِلٌ بِمَا عَلِمَ. وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: صُوَاعُ: مَكُّوكُ الفَارِسِيِّ الَّذِي يَلْتَقِي طَرَفَاهُ، كَانَتْ تَشْرَبُ بِهِ الأَعَاجِمُ. وَقَالَ ابْنُ عَبَّاسٍ: تُفَنِّدُونِ تُجَهِّلُونِ، وَقَالَ غَيْرُهُ: غَيَابَةُ الْجُبِّ: كُلُّ شَيْءٍ غَيَّبَ عَنْكَ شَيْئًا فَهُوَ غَيَابَةٌ. وَالْجُبُّ الرَّكِيَّةُ الَّتِي لَمْ تُطْوَ. بِمُؤْمِنٍ لَنَا: بِمُصَدِّقٍ. أَشُدَّهُ قَبْلَ أَنْ يَأْخُذَ فِي النُّقْصَانِ يُقَالُ بَلَغَ أَشُدَّهُ وَبَلَغُوا أَشُدَّهُمْ. وَقَالَ بَعْضُهُمْ: وَاحِدُهَا شَدٌّ. وَالْمُتَّكَأُ مَا اتَّكَأْتَ عَلَيْهِ لِشَرَابٍ أَوْ لِحَدِيثٍ أَوْ لِطَعَامٍ، وَأَبْطَلَ الَّذِي قَالَ الأُتْرُجُّ وَلَيْسَ فِي كَلَامِ الْعَرَبِ الأُتْرُجُّ فَلَمَّا احْتُجَّ عَلَيْهِمْ بِأَنَّهُ الْمُتَّكَأُ مِنْ نَمَارِقَ فَرُّوا إِلَى شَرٍّ مِنْهُ، فَقَالُوا إِنَّمَا هُوَ الْمُتْكُ سَاكِنَةَ التَّاءِ، وَإِنَّمَا الْمُتْكُ طَرَفُ الْبَظْرِ. وَمِنْ ذَلِكَ قِيلَ لَهَا مُتَكَّأً وَأَيْنَ الْمُتَّكَأُ؟ فَإِنْ كَانَ ثَمَّ أُتْرُجٌّ فَإِنَّهُ بَعْدَ الْمُتَّكَأِ.

شَغَفَها : يُقالُ بَلَغَ إلى شِغافِها ، وَهُوَ غِلافُ قَلْبِها ، وأمّا شَعَفَها : فَمِنَ المَشْعُوفِ . أصْبُ إلَيْهِنَّ : أميلُ إلَيْهِنَّ حُبًا . أضْغاثُ أحْلامٍ : مالا تأْوِيلَ لَهُ . والضِّغْثُ مِلْءُ اليَدِ مِنْ حَشِيشٍ وَما أشْبَهَهُ وَمِنْهُ - وَخُذْ بِيَدِكَ ضِغْثًا - لامِنْ قَوْلِهِ أضْغاثُ أحْلامٍ ، وَاحِدُها ضِغْثٌ . نَمِيرُ مِنَ المِيرَةِ . وَنَزْدادُ كَيْلَ بَعِيرٍ : ما يَحْمِلُ بَعِيرٌ . أوَى إلَيْهِ : ضَمَّ إلَيْهِ . السِّقايَةُ : مِكْيالٌ . اسْتَيْأسُوا : يَئِسُوا ، وَلا تَيأسُوا مِنْ رَوْحِ اللهِ مَعْناهُ الرَّجاءُ . خَلَصُوا نَجِيًا : اعْتَزَلُوا نَجِيًا ، والجمعُ أنجِيَةٌ ، يَتَناجَوْنَ الوَاحِدُ نَجِيّ والاثْنانِ والجَمْعُ نَجِيٌّ وأنجِيَةٌ . تَفْتَؤُ : لاتَزالُ . حَرَضًا : مُحَرَّضًا : يُذِيبُكَ الهَمُّ . تَحَسَّسُوا : تَخَبَّرُوا . مُزْجاةٌ : قَلِيلَةٌ . غاشِيَةٌ مِنْ عَذابِ اللهِ : عامَّةٌ مُجَلِّلَةٌ .

بابُ قَولِهِ - وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلى آلِ يَعْقُوبَ - الآيَةَ .

(159) CHAPTER. The Statement of Allāh ﷻ :—

'And perfect His favour on you
And on the offspring of Jacob.....'
(12 : 6)

٢١٠ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا عَبْدُ الصَّمَدِ ، عَنْ عَبْدِ الرَّحْمَنِ

210. Narrated ᶜAbdullāh bin ᶜUmar : The Prophet ﷺ said, "The

honourable, the son of the Honourable, the son of the honourable, i. e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham."

ابنِ عَبْدِ اللهِ بنِ دِينارٍ ، عَنْ أبيهِ ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : الكَرِيمُ ابنُ الكَرِيمِ ابنِ الكَرِيمِ ابنِ الكَرِيمِ يُوسُفُ بنُ يَعْقُوبَ بنِ إسحَاقَ بنَ إبْرَاهِيمَ .

(160) CHAPTER. The Statement of Allāh ﷻ :-

'Verily, in Joseph and his brothers are signs for those who ask.'

(12 : 7)

بابُ قَوْلِهِ ـ لَقَدْ كانَ فى يُوسُفَ وإخْوَتِهِ آياتٌ للسَّائِلِينَ ـ .

211. Narrated Abū Hurairā رضي الله عنه : Allāh's Apostle ﷺ was asked, "Who are the most honourable of the people?" The Prophet ﷺ said, "The most honourable of them in Allāh's Sight are those who are Allāh-fearing." They said, "We do not ask you about that." He said, "Then the most honourable of the people is Joseph, Allāh's prophet, the son of Allāh's prophet, the son of Allāh's prophet, the son of Allāh's Khalīl (1) (i. e. Abraham)." They said, "We do not ask you about that." The Prophet ﷺ said, "Do you ask

٢١١ ـ حدَّثَنِى مُحَمَّدٌ : أخْبَرَنا عَبْدَةُ ، عَنْ عُبَيْدِ اللهِ ، عَنْ سَعِيدِ بنِ أبى سَعِيدٍ ، عَنْ أبى هُرَيْرَةَ رَضِيَ اللهُ تَعالَى عَنْهُ قالَ : سُئِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أىُّ النَّاسِ أكْرَمُ ؟ قالَ : أكْرَمُهُمْ عِنْدَ اللهِ أتْقاهُمْ ، قالُوا : لَيْسَ عَنْ هٰذَا نَسألُكَ ، قالَ : فأكْرَمُ النَّاسِ يُوسُفُ نَبِىُّ اللهِ ابنُ نَبِىِّ اللهِ ابنِ نَبِىِّ اللهِ ابنِ خَلِيلِ اللهِ . قالُوا لَيْسَ عَنْ هٰذَا نَسألُكَ ، قالَ فَعَنْ مَعادِنِ العَرَبِ تَسألُونِى ؟ قالُوا : نَعَمْ ، قالَ :

(1) Khalīl : See the glossary.

about (the virtues of) the ancestry of the Arabs?'' They said, ''Yes.'' He said, ''Those who were the best amongst you in the Pre-Islamic Period are the best amongst you in Islam if they comprehend (the Islamic Religion).''

فَخِيارُكُمْ فى الجاهِلِيَّةِ خِيارُكُمْ فى الإِسْلامِ إِذَا فَقُهُوا. تابَعَهُ أَبو أُسامَةَ، عَنْ عُبَيْدِ اللهِ.

(161) CHAPTER. The Statement of Allāh ﷻ :—

'He said, ''No, but your minds have made up a tale. So (for me), patience is most fitting against that which you assert.'' ' (12 : 18)

بابُ قَوْلِهِ ـ قالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ ـ سَوَّلَتْ: زَيَّنَتْ.

212. Narrated Az-Zuhrī: Urwa bin Az-Zubair, Saʿīd bin Al-Musaiyab, ʿAl-Qama bin Waqqāṣ and ʿUbaidullāh bin ʿAbdullāh related the narration of ʿĀisha, the wife 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 ʿĀisha), ''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 him.'' ʿĀisha said, ''By Allāh, I find no example for my case except that of Joseph's father (when he said), 'So (for me) patience is most fitting.' '' Then Allāh revealed the ten Verses :—

'Those who brought forth the forge statement are a body amongst you.....' (25 : 11-21)

٢١٢ ـ حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ، قالَ: وَحدَّثَنا الحَجّاجُ: حدَّثَنا عَبْدُ اللهِ بنُ عُمَرَ النُّمَيْرِيُّ: حدَّثَنا يُونُسُ بنُ يَزِيدَ الأَيْلِيُّ قالَ: سَمِعْتُ الزُّهْرِيَّ: سَمِعْتُ عُرْوَةَ بنَ الزُّبَيْرِ، وَسَعِيدَ بنَ المُسَيَّبِ، وَعَلْقَمَةَ بنَ وَقّاصٍ، وَعُبَيْدَ اللهِ بنَ عَبْدِ اللهِ، عَنْ حَدِيثِ عائِشَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّم حينَ قالَ لَها أَهْلُ الإِفْكِ ما قالُوا فَبَرَّأَها اللهُ. كُلٌّ حدَّثَنِي طائِفَةً مِنَ الحَدِيثِ. قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: إِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ اللهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فاسْتَغْفِرِي اللهَ وَتُوبِي

إِلَيْهِ . قُلْتُ : إِنِّى وَاللهِ لا أَجِدُ مَثَلاً إِلاَّ أَبَا يُوسُفَ - فَصَبْرٌ جَمِيلٌ وَاللهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ - وَأَنْزَلَ اللهُ - إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ - الْعَشْرَ الآيَاتِ - .

٢١٣ - حَدَّثَنَا مُوسَى : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ حُصَيْنٍ ، عَنْ أَبِى وَائِلٍ : حَدَّثَنِى مَسْرُوقُ بْنُ الأَجْدَعِ قَالَ : حَدَّثَتْنِى أُمُّ رُومَانَ ، وَهِىَ أُمُّ عَائِشَةَ قَالَتْ : بَيْنَا أَنَا وَعَائِشَةُ أَخَذَتْهَا الْحُمَّى ، فَقَالَ النَّبِىُّ صلى الله عليه وسلم : لَعَلَّ فِى حَدِيثٍ تُحُدِّثَ ، قَالَتْ : نَعَمْ ، وَقَعَدَتْ عَائِشَةُ ، قَالَتْ : مَثَلِى وَمَثَلُكُمْ كَيَعْقُوبَ وَبَنِيهِ - بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ - .

213. Narrated Um Rūmān who was ʿĀisha's mother : While I was with ʿĀisha, ʿĀisha 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 ʿĀisha sat up and said, "My example and your example is similar to that of Jacob and his sons :—

'No, but your minds have made up a tale. So (for me) patience is most fitting against that which you assert. It is Allāh (alone) Whose help can be sought.' "

(12 : 18)

بَابُ قَوْلِهِ - وَرَاوَدَتْهُ الَّتِى هُوَ فِى بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ - وَقَالَ عِكْرِمَةُ : هَيْتَ لَكَ بِالْحَوْرَانِيَّةِ هَلُمَّ . وَقَالَ ابْنُ جُبَيْرٍ : تَعَالَهْ .

(162) CHAPTER. The Statement of Allāh ﷻ :—

' But she in whose house he was, sought to seduce him from his (true) self (to do an evil act). She locked the doors and said, "Now come you?" ' (12 : 23)

٢١٤ - حَدَّثَنِى أَحْمَدُ بْنُ سَعِيدٍ : حَدَّثَنَا بِشْرُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ ،

214. Narrated Abū Wāʾil : ʿAbdullāh bin Masʿūd recited, " Haita laka (Come

you)," and added, " We recite it as we were taught it,"

عَنْ سُلَيْمانَ ، عَنْ أبي وَائِلٍ ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ قالَ : هَيْتَ لَكَ ، قالَ : وإنَّما نَقْرَؤُها كَما عُلِّمْناها. مَثْواهُ : مُقامُهُ . وألْفَيا : وَجَدَا ، ألْفَوْا آباءَهُمْ وألْفَيْنا. وَعَنِ ابنِ مَسْعُودٍ : بَلْ عَجِبْتَ وَيَسْخَرُونَ .

215. Narrated ʿAbdullāh (bin Masʿūd) ﷺ : When the Prophet ﷺ realized that the Quraish had delayed in embracing Islam, he said, " O Allāh ! Protect me against their evil by afflicting them with seven (years of famine) like the seven years of (Prophet) Joseph." So they were struck with a year of famine that destroyed everything till they had to eat bones, and till a man would look towards the sky and see something like smoke between him and it. Allāh said :—

' But watch you (O Muḥammad) for the day when the sky will produce (be covered with) smoke plainly visible.' (44 : 10)

And Allāh further said :— '

' We shall withdraw the punishment a little, but you will once again return (to disbelief).' (44 : 15)

Will Allāh relieve them from torture on the Day of Resurrection ? (The punishment of) the smoke had passed and Al-Baṭsha (the destruction of the pagans in the Badr battle) had passed too.

٢١٥ ـ حدَّثَنا الحُمَيْدِيُّ : حدَّثَنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ مُسْلِمٍ : عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ تَعالَى عَنْهُ أنَّ قُرَيْشا لَمّا أبْطَئُوا عَنِ النَّبِيِّ صَلَّى اللهُ عليهِ وسلَّم بالإسْلامِ قالَ : اللّهُمَّ أكْفِنِيهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ ، فأصابَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ حتَّى أكَلُوا العِظامَ حتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إلى السَّماءِ فَيَرَى بَيْنَهُ وَبَيْنَها مِثْلَ الدُّخانِ . قالَ اللهُ ـ فارْتَقِبْ يَوْمَ تَأتِي السَّماءُ بِدُخانٍ مُبِينٍ ـ قالَ اللهُ ـ إنّا كاشِفُوا العَذابِ قَلِيلاً إنَّكُمْ عائِدُونَ ـ أفَيُكْشَفُ عَنْهُمُ العَذابُ يَوْمَ القِيامَةِ ـ وَقَدْ مَضَى الدُّخانُ وَمَضَتِ البَطْشَةُ .

(163) CHAPTER. The Statement of Allāh ﷻ :—

'But when the messenger came to him, (Joseph) said, "Go back to your lord..... (The women said), "Allāh forbid."' (12 : 50-51)

بابُ قَوْلِهِ ـ فَلَمَّا جاءَهُ الرَّسُولُ قالَ ارْجِعْ إِلى رَبِّكَ ـ إِلى قَوْلِهِ ـ قُلْنَ حاشَ لِلّهِ ـ حاشَ وحاشا تَنْزِيهٌ واسْتِثْناءٌ. حَصْحَصَ : وَضَحَ.

216. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "May Allāh bestow His Mercy on (Prophet) Lot. (When his nation troubled him) he wished if he could betake himself to some powerful support; and if I were to remain in prison for the period Joseph had remained, I would surely respond to the call; and we shall have more right (to be in doubt) than Abraham: When Allāh said to him, 'Don't you believe?' Abraham said, 'Yes, (I do believe) but for the satisfaction of my heart.'"

٢١٦ ـ حدَّثَنا سَعِيدُ بنُ تَلِيدٍ : حدَّثَنا عَبْدُ الرَّحْمَنِ بنُ القاسِمِ، عَنْ بَكْرِ بنِ مُضَرَ، عَنْ عَمْرِو ابنِ الحارِثِ، عَنْ يُونُسَ بنِ يَزِيدَ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ وأَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : يَرْحَمُ اللهُ لُوطا لَقَدْ كانَ يأْوِي إِلى رُكْنٍ شَدِيدٍ وَلَوْ لَبِثْتُ فِي السِّجْنِ ما لَبِثَ يُوسُفُ لَأَجَبْتُ الدَّاعِيَ. ونَحْنُ أَحَقُّ مِنْ إِبْراهِيمَ إِذْ قالَ لَهُ ـ أَوَلَمْ تُؤْمِنْ قالَ بَلى ولَكِنْ لِيَطْمَئِنَّ قَلْبِي ـ.

(164) CHAPTER. 'Till when the Apostles give up hope (of their people).' (12 : 110)

بابُ قَوْلِهِ ـ حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ.

217. Narrated 'Urwa bin Az-Zubair that when he asked 'Āisha about the statement of Allāh :—

٢١٧ ـ حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ : حدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ قالَ :

أخبرني عروة بن الزبير، عن عائشة رضي الله تعالى عنها قالت له وهو يسألها عن قول الله تعالى - حتى إذا استيأس الرسل - قال: قلت: أكذبوا أم كذبوا؟ قالت عائشة: كذبوا. قلت: فقد استيقنوا أن قومهم كذبوهم فما هو بالظن قالت: أجل لعمري لقد استيقنوا بذلك، فقلت لها: وظنوا أنهم قد كذبوا، قالت: معاذ الله، لم تكن الرسل تظن ذلك بربها، قلت: فما هذه الآية؟ قالت: هم أتباع الرسل الذين آمنوا بربهم وصدقوهم فطال عليهم البلاء واستأخر عنهم النصر حتى إذا استيأس الرسل ممن كذبهم من قومهم، وظنت الرسل أن أتباعهم قد كذبوهم جاءهم نصر الله عند ذلك.

"Until when the Apostles give up hope (of their people)." (12 : 110)

she told him (its meaning). 'Urwa added, "I said, 'Did they (Apostles) suspect that they were betrayed (by Allāh) or that they were treated as liars by (their people)?' ʿĀisha 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, upon my life they were sure about it.' I said to her, 'So they (Apostles) suspected that they were betrayed (by Allāh).' She said, 'Allāh forbid! The Apostles never suspected their Lord of such a thing.' I said, 'What about this Verse then?' She said, 'It is about the Apostles' followers who believed in their Lord and trusted their Apostles, but the period of trials was prolonged and victory was delayed till the Apostles gave up all hope of converting those of the people who disbelieved them and the Apostles thought that their followers treated them as liars; thereupon Allāh's help came to them."

٢١٨ - حدثنا أبو اليمان: أخبرنا شعيب، عن الزهري قال: أخبرني عروة، فقلت لعلها كذبوا مخففة، قالت: معاذ الله نحوه.

218. Narrated 'Urwa, "I told her (ʿĀisha): (Regarding the above narration) they (Apostles) were betrayed (by Allāh)." She said: Allāh forbid or said similarly.

SŪRAT-AR-RAʿD (THUNDER) XIII

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

سورة الرعد

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

قالَ ابنُ عبّاس ـ كَباسِطِ كَفَّيْهِ ـ مَثَلُ المُشْرِكِ الّذى عَبَدَ مَعَ اللهِ إلهاً غَيْرَهُ كمَثَلِ العَطْشانِ الّذى يَنْظُرُ أَلى ظلِّ خَيالِهِ فى المَاءِ مِنْ بَعيدٍ وَهُوَ يُرِيدُ أنْ يَتَناوَلَهُ وَلا يَقْدِرُ. وَقالَ غَيْرُهُ: مُتَجاوِراتٌ: مُتَدانِياتٌ. وَقالَ غَيْرُهُ: المَثُلاتُ وَاحِدُها مُثْلةٌ: وَهِىَ الأشْباهُ والأمْثالُ. وَقال إلاّ مِثْلِ أيّامِ الّذينَ خَلَوْا. بِمِقْدارٍ: بِقَدَرٍ. يُقالُ مُعَقِّباتٌ: مَلائكَةٌ حَفَظَةٌ تُعَقِّبُ الأُولى مِنْها الأخْرَى. وَمِنْهُ قِيلَ العَقِيبُ أىْ عَقَبْتُ فى أثَرِهِ. المِحالُ: العُقُوبَةُ. ـ كَباسِطِ كَفَّيْهِ إلى المَاءِ ـ لِيَقْبِضَ عَلى المَاءِ. رَابِيا: مِنْ رَبا يَرْبُو ـ أوْ مَتاعٍ زَبَدٌ مِثْلُهُ ـ المَتاعُ: ما تَمَتَّعْتَ بِهِ. جُفاءً: يُقال أجْفأتِ القِدْرُ: إذَا غَلَتْ فَعَلاها الزَّبَد، ثُمَّ تَسْكُنُ فَيَذْهَبُ الزَّبَدُ بلا مَنْفَعَةٍ فَكَذَلكَ يُمَيِّزُ الحَقَّ مِنَ الباطِلِ. المِهادُ: الفِراشُ. يَدْرَءُونَ: يَدْفَعُونَ. دَرَأْتُهُ عَنّى: دَفَعْتُهُ سَلامٌ عَلَيْكُمْ: أىْ يَقُولُونَ سَلامٌ عَلَيْكُمْ، والمَتابُ إلَيْهِ تَوْبَتِى. أفَلَمْ يَيأس: أفَلَمْ يَتَبَيَّنْ. قارِعَةٌ: داهِيَةٌ. فأمْلَيْتُ:

أطَلْتُ ، مِنَ المَلَىِّ والمِلاوَةِ ومِنْهُ مَلِيًا ، وَيُقالُ للوَاسِعِ الطَّوِيلِ مِنَ الأرْضِ : مَلَّى مِنَ الأرْضِ ، مَلِيَ . أشَقُّ : أشَدُّ ، مِنَ المَشَقَّةِ . مُعَقِّبٌ : مُغَيِّرٌ . وَقالَ مُجاهِد : مُتَجاوِرَاتٌ طَيِّبُها وَخَبِيثُها السِّباخُ . صِنْوَان : النَّخْلَتانِ أوْ أكْثَرُ فى أصْلٍ وَاحِدٍ . وَغَيْرُ صِنْوَانٍ : وَحْدَها بِماءٍ وَاحِدٍ ، كَصَالِحِ بَنى آدَمَ وخَبِيثِهِمْ أبُوهُمْ وَاحِدٍ . السَّحابُ الثِّقالُ : الَّذى فيهِ المَاءُ ـ كَبَاسِطِ كَفَّيْهِ إلى المَاءِ ـ يَدْعُو المَاءَ بلِسانِهِ وَيُشِيرُ إلَيْهِ بيَدِهِ فَلا يأتِيهِ أبَدًا ـ فَسالَتْ أوْدِيَةٌ بقَدَرِها ـ تَمْلأُ بَطْنَ كُلِّ وادٍ . زَبَدًا رَابِيًا : الزَّبَدُ السَّيْلُ . زَبَدٌ مِثْلُهُ خَبَثُ الحَدِيدِ والحِلْيَةِ .

بابُ قَوْلِهِ ـ اللهُ يَعْلَمُ ما تَحْمِلُ كلُّ أُنْثَى وَما تَغِيضُ الأرْحامُ ـ غِيضَ : نُقِصَ .

(165) CHAPTER. The Statement of Allāh ﷻ :—

'Allāh does know what every female (womb) bears, and by how much the wombs fall short (of their time or number) or exceed.'

(13 : 8)

٢١٩ ـ حدَّثَنِى إبْرَاهِيمُ بنُ المُنْذِرِ : حدَّثَنا مَعْنٌ قالَ : حدَّثَنِى مالِك ، عَنْ

219. Narrated Ibn ᶜUmar رضي الله عنهما : Allāh's Apostle ﷺ said, " The keys

of Unseen are five which none knows but Allāh: None knows what will happen tomorrow but Allāh ; none knows by how much the wombs fall short (of their time or number) or exceed 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."

عَبْدِ اللهِ بنِ دِينارٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ تَعالىٰ عَنْهُما : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : مَفاتيحُ الغَيْبِ خَمْسٌ لا يَعْلَمُها إلاَّ اللهُ : لا يَعْلَمُ ما فى غَدٍ إلاَّ اللهُ ، وَلا يَعْلَمُ ما تَغِضُ الأرْحامُ الاَّ اللهُ ، وَلا يَعْلَمُ مَتى يأتِى المَطَرُ أحَدٌ إلاَّ اللهُ ، وَلا تَدْرِى نَفْسٌ بِأىِّ أرْضٍ تَمُوتُ ، وَلا يَعْلَمُ مَتى تَقُومُ السّاعَةُ إلاَّ اللهُ .

SŪRAT-ABRAHAM XIV

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

سورة ابراهيم

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقالَ ابنُ عَبّاس : هادٍ : دَاعٍ . وَقالَ مُجاهِدٌ : صَدِيدٌ : قَيْحٌ وَدَمٌ . وَقالَ ابنُ عُيَيْنَةَ : ـ اذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ ـ أيادِيَ اللهِ عِنْدَكُمْ وأيّامَهُ . وَقالَ مُجاهِد : مِنْ كُلِّ ما سألْتُمُوه : رَغِبْتُمْ إلَيْهِ فِيهِ . تَبْغُونَها عِوَجا : تَلْتَمِسُونَ لَهَا عِوَجا . وَإذْ تأذَّنَ رَبُّكُمْ : أعْلَمَكُمْ . آذَنَكُمْ . رَدُّوا أيْدِيَهُمْ فى أفْوَاهِهِمْ : هٰذَا مَثَل ، كَفُّوا عَمّا أُمِرُوا بِهِ . مَقامى : حَيْثُ يُقِيمُهُ اللهُ بَيْنَ يَدَيْهِ . مِنْ وَرائِهِ : قُدّامَهُ جَهَنَّمُ . لَكُمْ تَبَعا : واحِدُها تابِع مِثْلُ غَيْبٍ وغائِبٍ . بِمُصْرِخِيَّ : اسْتَصْرَخَنِى

اسْتَغاثَنِى ، يسْتَصْرِخُهُ : مِن الصُّرَاخِ
وَلا خِلاَلَ : مَصْدرُ خالَلْتُهُ خِلالا ،
ويجُوزُ أيْضا جمْعُ خِلَّةٍ وخِلالٍ .
اجْتُثَّتْ : اسْتُؤْصِلَتْ .

بابُ قَوْلِهِ - كَشَجَرَةٍ طَيِّبَةٍ أصْلُها ثابِتٌ - الآيَةَ .

(166) CHAPTER. The Statement of Allāh :—

'A goodly tree whose root is firmly fixed.....' (14 : 24)

٢٢٠- حدَّثَنِى عُبَيْدُ بنُ إسْماعِيلَ ، عَنْ أبِى أُسامَةَ ، عَنْ عُبَيْدِ اللهِ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما قالَ : كُنَّا عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ : أخْبِرُونِى بشَجَرَةٍ تُشْبِهُ أوْ كالرَّجُلِ المُسْلِمِ لايَتَحاتُّ وَرَقُها وَلا وَلا وَلا ، تُؤْتِى أكُلَها كُلَّ حِينٍ ، قالَ ابنُ عُمَرَ : فَوَقَعَ فى نَفْسِى أنَّها النَّخْلَةُ ، ورأيْتُ أبا بَكْرٍ وعُمَرَ لا يَتَكلمانِ فكَرِهْتُ أنْ أتَكَلَّمَ . فَلَمَّا لَمْ يَقُولُوا شَيْئا قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : هِىَ النَّخْلَةُ . فَلَمَّا قُمْنا

220. Narrated Ibn ᶜUmar ﷺ : While we were with Allāh's Apostle ﷺ , he said, "Tell me of a tree which resembles a 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 ᶜUmar saying nothing, I disliked to speak. So when they did not say anything, Allāh's Apostle ﷺ said, "It is the date-palm tree." When we got up (from that place), I said to ᶜUmar, "O my father! By Allāh, it came to my mind that it must be the datepalm tree." ᶜUmar said,

(1) 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.

"What prevented you from speaking" I replied, "I did not see you speaking, so I disliked to speak or say anything." ʿUmar then said, "If you had said it, it would have been dearer to me than so-and-so."

قُلْتُ لعُمَرَ : يا أبَتاهُ ، وَاللهِ لَقَدْ كانَ وَقَعَ فى نَفْسِى أنَّها النَّخْلَةُ . فَقالَ : ما مَنَعَكَ أنْ تَكَلَّمَ ؟ قالَ : لَمْ أرَكُمْ تَكَلَّمُونَ فكَرِهْتُ أنْ أتَكَلَّمَ أوْ أقُولَ شَيْئا . قالَ عُمَرُ : لأنْ تَكُونَ قُلْتَها أحَبُّ إلَىَّ مِنْ كَذَا وكَذَا .

(167) CHAPTER. The Statement of Allāh ﷻ :—

'Allāh will keep firm those who believe with a Word that stands firm.' (14 : 27)

بابُ - يُثَبِّتُ اللهُ الَّذينَ آمَنُوا بالقَوْلِ الثّابِتِ - .

221. Narrated Al-Barāʾ bin ʿĀzib : Allāh's Apostle ﷺ said, "When a Muslim is questioned in his grave, he will testify that none has the right to be worshipped but Allāh and that Muḥammad ﷺ is Allāh's Apostle, and that is what is meant by Allāh's Statement :—

'Allāh will keep firm those who believe with a Word that stands firm in this world and in the Hereafter.' (14 : 27)

٢٢١ - حدَّثَنا أبو الوَليدِ : حدَّثَنا شُعْبَةُ قالَ : أخْبَرَنى عَلْقَمَةُ بنُ مُرْثَدٍ قالَ : سَمِعْتُ سَعْدَ بنَ عُبَيْدَةَ ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِىَ اللهُ تَعالَى عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : المُسْلِمُ إذَا سُئِلَ فى القَبرِ يَشْهَدُ أنْ لا إلَهَ إلاَّ اللهُ ، و أنَّ مُحَمَّدًا رَسُولُ اللهِ ، فَذَلكَ قَوْلُهُ - يُثَبِّتُ اللهُ الَّذينَ آمَنُوا بالقَوْلِ الثّابتِ فى الحَيَاةِ الدُّنْيا و فى الآخرَةِ . -

(168) CHAPTER. 'Have you not seen those who have changed the favour of Allāh into disbelief ?' (14 : 28)

بابٌ - ألَمْ تَرَ إلى الَّذينَ بَدَّلُوا نِعمَةَ اللهِ كُفْرًا - ألَمْ تَرَ : ألَمْ تَعْلَمْ . كقَوْلِهِ - ألَمْ تَرَ إلى الَّذينَ خَرَجُوا -

البَوَارُ: الهَلاكُ. بارَ يَبُورُ بُورًا. قَوْمًا بُورًا: هالِكِينَ.

٢٢٢ - حدَّثَنا عَلِى بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ: سَمِعَ ابنَ عَبّاسٍ - أَلَمْ تَرَ إلى الَّذِينَ بَدَّلُوا نِعْمَةَ اللهِ كُفْرًا - قالَ: هُمْ كُفّارُ أَهْلِ مَكَّةَ.

222. Narrated ʿAṭāʾ: When Ibn ʿAbbās heard :—

'Have you not seen those who have changed the favour of Allāh into disbelief?' (14 : 28)

he said, "Those were the disbelieving pagans of Mecca."

تفسير سورة الحجر

SŪRAT—AL—ḤIJR XV

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

وَقالَ مُجاهِدٌ: صِراطٌ عَلَيَّ مُسْتَقِيمٌ: الحَقُّ يَرْجِعُ إلى اللهِ، وَعَلَيْهِ طَرِيقُهُ. لَبِإمامٍ مُبِينٍ: عَلَى الطَّرِيقِ. وَقالَ ابنُ عَبّاسٍ: لَعَمْرُكَ: لَعَيْشُكَ. قَوْمٌ مُنْكَرُونَ: أَنْكَرَهُمْ لُوطٌ. كِتابٌ مَعْلُومٌ: أَجَلٌ. لَوْما: هَلّا تَأْتِينا. شِيَعٌ: أُمَمٌ وَالأَوْلِياءِ أَيْضًا شِيَعٌ. وَقالَ ابنُ عَبّاسٍ: يُهْرَعُونَ: مُسْرِعِينَ. لِلْمُتَوَسِّمِينَ: لِلنّاظِرِينَ. سُكِّرَتْ: عُشِّيَتْ. بُرُوجًا: مَنازِلَ لِلشَّمْسِ وَالقَمَرِ. لَوَاقِحَ، مُلاقِحَ مُلْقِحَةٌ. جَمَاءٍ: جماعَةُ حَمْأَةٍ، وَهُوَ الطِّينُ المُتَغَيِّرُ. وَالمَسْنُونُ: المَصْبُوبُ. تَوْجَلْ: تَخَفْ. دابِرَ: آخِرَ. لَبِإمامٍ

مُبِينٍ : الإمامُ كُلُّ ما ائْتَمَمْتَ وَاهْتَدَيْتَ بِهِ . الصَّيْحَةُ : الهَلَكَةُ .

باب قَوْلِهِ ـ إِلاَّ مَنِ اسْتَرَقَ السَّمْعَ فَاتْبَعَهُ شِهابٌ مُبِينٌ ـ .

(169) CHAPTER. The Statement of Allāh ﷻ :—

'Except him (devil) that gain hearing by stealing is pursued by a clear flaming fire.' (15 : 18)

٢٢٣ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ ، عَنْ عَمْرٍو : عَنْ عِكْرِمَةَ ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ : إِذَا قَضَى اللهُ الأَمْرَ فِي السَّماءِ ضَرَبَتِ المَلائِكَةُ بِأَجْنِحَتِها خُضْعانا لِقَوْلِهِ كالسِّلْسِلَةِ عَلَى صَفْوانٍ . قالَ عَلِيٌّ وَقالَ غَيْرُهُ : صَفْوانٍ يَنْفُذُهُمْ ، ذَلِكَ ـ فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا ماذَا قالَ رَبُّكُمْ قالوا لِلَّذِي قالَ الحَقَّ وَهُوَ العَلِيُّ الكَبِيرُ ـ فَيَسْمَعُها مُسْتَرِقُو السَّمْعِ هَكَذَا وَاحِدٌ فَوْقَ آخَرَ . وَوَصَفَ سُفْيانُ بِيَدِهِ وَفَرَّجَ بَيْنَ أَصابِعِ يَدِهِ اليُمْنَى ، نَصَبَها بَعْضَها فَوْقَ بَعْضٍ فَرُبَّما أَدْرَكَ الشِّهابُ المُسْتَمِعَ قَبْلَ أَنْ يَرْمِيَ بِها إِلَى صاحِبِهِ فَيُحْرِقَهُ ، وَرُبَّما لَمْ يُدْرِكْهُ حَتَّى يَرْمِيَ بِها إِلَى الَّذِي يَلِيهِ إِلَى الَّذِي هُوَ أَسْفَلَ

223. Narrated Abū Huraira ﷺ : 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 sub-narrators said, "The sound reaches them.") "When fear is banished from their hearts, they will say, 'What was it that your Lord said?' They say, 'The truth ; and He is the Most High, the Most Great.' (34 : 23) Then those who gain a hearing by stealing (i. e. devils) 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 hand and placed them one over the other horizontally.) A flame 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 sourcerer 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 that is true because of the true news heard from heaven."

مِنْهُ حتّى يُلْقُوها إلى الأرْضِ. وَرُبَّما قالَ سُفْيانُ: حتّى تَنْتَهِيَ إلى الأرْضِ، فَتُلْقَى عَلى فَمِ السّاحِرِ فَيَكْذِبُ مَعَها مائَةَ كَذْبَةٍ فَيَصْدُقُ فَيَقُولُونَ: أَلَمْ يُخْبِرْنا يَوْمَ كَذَا وكَذَا يَكُونَ كَذَا وكَذَا؟ فَوَجَدْنا حَقًّا لِلْكَلِمَةِ الّتي سُمِعَتْ مِنَ السَّماءِ.

224. Narrated Abū Huraira ﷺ: (The same Ḥadīth above, starting: 'When Allāh has ordained some affair..... ') In this narration the word 'foreteller' is added to the word 'wizard'.

٢٢٤ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ: إذا قَضَى اللهُ الأمْرَ؛ وَزادَ: والكاهِنِ. وَحدَّثَنا سُفْيانُ فَقالَ: قالَ عَمْرٌو: سَمِعْتُ عِكْرِمَةَ: حدَّثَنا أبو هُرَيْرَةَ قالَ: إذا قَضَى اللهُ الأمْرَ وَقالَ عَلى فَمِ السّاحِرِ، قُلْتُ لِسُفْيانَ: أنْتَ سَمِعْتَ عَمْرًا؟ قالَ: سَمِعْتُ عِكْرِمَةَ، قالَ: سَمِعْتَ أبا هُرَيْرَةَ؟ قالَ: نَعَمْ. قُلْتُ لِسُفْيانَ: إنَّ إنسانا رَوَى عَنْكَ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ أبي هُرَيْرَةَ وَيَرْفَعُهُ أنَّهُ قَرَأ فُزِّعَ، قالَ سُفْيانُ: هَكَذا قَرَأ عَمْرٌو فَلا أدْرِي سَمِعَهُ هَكَذا أمْ لا؟ قالَ سُفْيانُ: وَهِيَ قِراءَتُنا.

(170) CHAPTER. The Statement of Allāh ﷻ :—

'Surely! The dwellers of al-Ḥijr also rejected the Apostles.'

(15 : 80)

بابُ قَوْلِهِ - وَلَقَدْ كَذَّبَ أَصْحَابُ الحِجْرِ المُرْسَلِينَ -.

225. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : (While we were going for the Battle of Tabūk and when we reached the places of the dwellers of Al-Ḥijr), Allāh's Apostle ﷺ said about the dwellers of Al-Ḥijr (to us). "Do not enter (the dwelling places) of these people unless you enter weeping, but if you will not weep, then do not enter upon them, lest you be afflicted with what they were afflicted with."

٢٢٥ - حدَّثَنَا إِبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنَا مَعْنٌ قَالَ: حدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللهِ بنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ لأَصْحَابِ الحِجْرِ: لاَ تَدْخُلُوا عَلَى هَؤُلاَءِ القَوْمِ إِلاَّ أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلاَ تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ.

(171) CHAPTER. The Statement of Allāh ﷻ :—

'And indeed We have bestowed upon you the seven Mathani (oft-repeated Verses) Sura-al-Fātiḥah and the great Qur'ān.' (15 : 87)

بابُ قَوْلِهِ - وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ المَثَانِي وَالقُرْآنَ العَظِيمَ -.

226. Narrated Abū Saʿīd Al-Muʿallā: While I was praying, the Prophet ﷺ passed by and called me, but I did not go to him till I had finished my prayer. When I went to him, he said, "What prevented you from coming?" I said, "I was praying." He said, "Didn't

٢٢٦ - حدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنَا غُنْدَرٌ: حدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بنِ المُعَلَّى قَالَ: مَرَّ بِي النَّبِيُّ صلى الله عليه وسلم وَأَنَا أُصَلِّي فَدَعَانِي فَلَمْ آتِهِ حَتَّى

صَلَّيْتُ . ثُمَّ أَتَيْتُ فَقَالَ : ما مَنَعَكَ أَنْ تَأْتِيَ ؟ فَقُلْتُ : كُنْتُ أُصَلِّي ، فَقَالَ : أَلَمْ يَقُلِ اللهُ - يا أَيُّها الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلهِ وَلِلرَّسُولِ - ثُمَّ قَالَ : أَلا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي القُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ المَسْجِدِ ؟ فَذَهَبَ النَّبِيُّ صلى اللهُ عليه وسلَّم لِيَخْرُجَ فَذَكَّرْتُهُ فَقَالَ : الحَمْدُ لِلهِ رَبِّ العالَمِينَ هِيَ السَّبْعُ المَثانِي والقُرْآنُ العَظِيمُ الَّذِي أُوتِيتُهُ .

Allāh say,

'O you who believe! Answer the call of Allāh (by obeying Him) and to His Apostle.'' (8 : 24)

Then he added, "Shall I tell you the most superior Sūra in the Qur'ān before I go out of the mosque?" When the Prophet ﷺ was going to go out (of the Mosque), I reminded him and he said, "That is: 'Alḥamdu-lilāhi Rabbil-'Ālamīn (Sūrat-al-Fātiḥa)' which is the seven Al-Mathānī and the Grand Qur'ān which has been given to me."

٢٢٧ - حَدَّثَنا آدَمُ : حَدَّثَنا ابنُ أَبِي ذُؤَيْبٍ : حَدَّثَنا سَعِيدٌ المَقْبُرِيُّ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : أُمُّ القُرْآنِ هِيَ السَّبْعُ المَثانِي والقُرْآنُ العَظِيمُ .

227. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "The Um (substance) of the Qur'ān is the seven Mathānī and is the Great Qur'ān (i. e. Sūrat-al-Fātiḥa)."

بابُ قَوْلِهِ عَزَّوَجَلَّ - الَّذِينَ جَعَلُوا القُرْآنَ عِضِينَ - المُقْتَسِمِينَ : الَّذِينَ حَلَفُوا ومِنْهُ لا أُقْسِمُ : أَيْ أُقْسِمُ وَتُقْرَأُ لا أُقْسِمُ - قاسَمَهُما : حَلَفَ لَهُما وَلَمْ يَحْلِفْ لَهُ . وَقالَ مُجاهِدٌ تَقاسَمُوا : تَحالَفُوا .

(172) CHAPTER. The Statement of Allāh عزوجل :—

'Who have made their Scripture into parts (i.e. believed in a part and disbelieved the other).'

(15 : 91)

٢٢٨ - حَدَّثَنا يَعْقُوبُ بنُ إِبْراهِيمَ :

228. Narrated Ibn 'Abbās رضي الله عنهما :

Those who have made their Scripture into shreds are the people of the Scripture who divided it into portions and believed in some of it and disbelieved in some other.

حدَّثنا هُشيمٌ: أخبرَنا أبُو بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ تَعالَى عَنْهُما - الَّذينَ جَعَلُوا القُرآنَ عِضِينَ - قالَ: هُمْ أهْلُ الكِتابِ جَزَّءُوهُ أجْزاءً فآمَنُوا بِبَعْضِهِ وكَفَرُوا بِبَعْضِهِ.

229. Narrated Ibn ʿAbbās رضي الله عنهما : concerning :—

' As We sent down (the Scripture) on those who are divided (Jews and christians).' (15 : 90)

Those believe in some of it and disbelieve in some other, are the Jews and the Christians.

٢٢٩ - حدَّثَنِي عُبَيْدُ اللهِ بنُ مُوسَى، عَنِ الأعْمَشِ، عَنْ أبِي ظَبْيانَ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ تَعالَى عَنْهُما: كمَا أنْزَلْنا عَلَى المُقْتَسِمِينَ، قالَ: آمَنُوا بِبَعْضٍ وكَفَرُوا بِبَعْضٍ، اليَهُودُ والنَّصارَى.

(173) CHAPTER. The Statement of Allāh تعالى :—

' And worship your Lord until there comes unto you the Hour that is certain (i. e. death). (15 : 99)

بابُ قَولِهِ - وَاعْبُدْ رَبَّكَ حتَّى يأتِيَكَ اليَقِينُ - قالَ سالِمٌ: اليَقِينُ: المَوْتُ.

SŪRAT AN-NAḤL. XVI

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

سورة النحل

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

رُوحُ القُدُسِ: جبرِيلُ. نَزَلَ بِهِ الرُّوحُ الأمِينُ. فِي ضَيْقٍ: يُقالُ أمْرٌ ضَيْقٌ وَضَيِّقٌ مِثْلُ هَيْنٍ وَهَيِّنٍ، ولَيْنٍ ولَيِّنٍ، وَمَيْتٍ وَمَيِّتٍ. قالَ ابنُ عَبَّاسٍ:

تَتَفَيَّأُ ظِلالُهُ : تَتَهَيَّأُ . سُبُلَ رَبِّكِ ذُلُلا : لا يَتَوَعَّرُ عَلَيْها مَكانٌ سَلَكَتْهُ . وَقالَ ابنُ عَبّاسٍ : فى تَقَلُّبِهِمْ : اخْتِلافِهِمْ وَقالَ مُجاهِدٌ : تَمِيدُ : تَكَفَّأُ . مُفْرَطونَ : مَنْسِيُّونَ . وَقالَ غَيْرُهُ : فَإِذا قَرَأْتَ القُرآنَ فاسْتَعِذْ بِاللهِ مِنَ الشَّيْطانِ الرَّجِيمِ ، هَذا مُقَدَّمٌ وَمُؤَخَّرٌ : وذَلِكَ أَنَّ الاسْتِعاذَةَ قَبْلَ القِراءَةِ وَمَعْناها الاعْتِصامُ بِاللهِ . وقالَ ابنُ عَبّاسٍ : تُسِيمُونَ : تَرْعَوْنَ . شاكِلَتِهِ ناحِيَتِهِ . قَصْدُ السَّبِيلِ : البَيانُ . الدَّفْءُ : ما اسْتَدْفَأْتَ بِهِ . تُرِيحُونَ : بِالعَشِيِّ ، وَتَسْرَحُونَ : بِالغَداةِ . بِشِقِّ : يَعْنِي المَشَقَّةَ . عَلى تَخَوُّفٍ : تَنَقُّصٍ . الأَنْعامِ لَعِبْرَةً ، وَهِيَ تُؤَنَّثُ وَتُذَكَّرُ ، وَكَذَلِكَ النَّعَمُ لِلأَنْعامِ جَماعَةَ النَّعَمِ . أَكِنَّا : وَاحِدُها كِنٌّ مِثْلُ حِمْلٍ وَأَحْمالٍ . سَرابِيلَ : قُمُصٌ تَقِيكُمُ الحَرَّ . وَأَمّا سَرابِيلَ تَقِيكُمْ بَأْسَكُمْ ، فَإِنَّها الدُّرُوعُ . دَخَلاً بَيْنَكُمْ : كُلُّ شَيْءٍ لَمْ يَصِحَّ فَهُوَ دَخَلٌ . قالَ ابنُ عَبّاسٍ : حَفَدَةً : مَنْ وَلَدَ الرَّجُلُ . السَّكَرُ : ما حُرِّمَ مِنْ ثَمَرَتِها ، وَالرِّزْقُ الحَسَنُ : ما أَحَلَّ . وَقالَ ابنُ عُيَيْنَةَ عَنْ صَدَقَةَ : أَنْكاثا : هِيَ خَرْقاءُ كانَتْ إِذا أَبْرَمَتْ غَزْلَها نَقَضَتْهُ . وَقالَ ابنُ مَسْعُودٍ :

الأُمَّةُ مُعَلِّمُ الخَيرِ ، و القانِتُ : المُطِيعُ .

بابُ قَوْلِهِ تَعالىٰ ـ وَمِنكُم مَّن يُرَدُّ إلىٰ أَرْذَلِ العُمُرِ ـ .

(174) CHAPTER. The Statement of Allāh ﷻ :—

'And of you there are some who are sent back to senility.'

(16 : 70)

٢٣٠ ـ حدَّثَنا مُوسَىٰ بنُ أَسْماعِيلَ : حدَّثَنا هارُونُ بنُ مُوسَىٰ أَبو عَبْدِ اللهِ الأَعْوَرُ ، عَنْ شُعَيْبٍ ، عَنْ أَنَسِ ابنِ مالِكٍ رَضِيَ اللهُ تَعالىٰ عَنْهُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كانَ يَدْعُو : أَعُوذُ بِكَ مِنَ البُخْلِ والكَسَلِ ، و أَرْذَلِ العُمُرِ ، وَعَذابِ القَبرِ ، وَفِتْنَةِ الدَّجّالِ وَفِتْنَةِ المَحْيا والمَماتِ .

230. Narrated Anas bin Mālik ﷺ : Allāh's Apostle ﷺ used to invoke thus : "O Allāh ! I seek refuge with You from miserliness and laziness ; from the punishment in the grave ; from the affliction of Ad-Dajjāl ; and from the afflictions of life and death.

SŪRAT BANĪ—ISRAEL XVII
(Children of Israel) also called
" Surat-al-Isra) "

سورة بنى اسرائيل

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

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

231. Narrated Ibn Mas'ūd : Sūrat Banī Israel and Al-Kahf and Mary are among my first old property.

٢٣١ - حدَّثنا آدَمُ : حدَّثنا شُعْبَةُ ، عَنْ أَبِي إِسحَاقَ قَالَ : سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ يَزِيدَ قَالَ : سَمِعْتُ ابنَ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ فِي بَنِي إِسْرَائِيلَ وَ الكَهْفِ وَمَرْيَمَ إِنَّهُنَّ مِنَ العِتَاقِ الأُوَلِ . وَهُنَّ مِنْ تِلَادِي . فَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ ، قَالَ ابنُ عَبَّاسٍ : يَهُزُّونَ . وَقَالَ غَيْرُهُ : نَغَضَتْ سِنُّكَ أَيْ تَحَرَّكَتْ . وَقَضَيْنَا إِلَى بَنِي إِسرَائِيلَ أَخْبَرْنَاهُمْ أَنَّهُمْ سَيُفْسِدُونَ . وَالقَضَاءُ عَلَى وُجُوهٍ . وَقَضَى رَبُّكَ : أَمَرَ رَبُّكَ وَمِنْهُ الحُكْمُ - إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ - وَمِنْهُ الخَلْقُ - فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ - خَلَقَهُنَّ . نَفِيرًا مَنْ يَنْفِرُ مَعَهُ . مَيْسُورًا : لَيِّنًا . وَلْيُتَيَسَّرُوا : يُدَمَّرُوا مَا عَلَوْا . حَصِيرًا : مَحْبِسًا ، مَحْصَرًا . حَقَّ : وَجَبَ . مَيْسُورًا : لَيِّنًا . خِطْأً : إِثمًا ، وَهُوَ اسْمٌ مِنْ خَطِئْتُ . وَالخَطَأُ

مَفْتوحٌ مَصْدَرُهُ منَ الاثمِ. خَطِئْتُ بِمَعْنَى أخْطأْتُ. تَخْرِقَ: تَقْطَعَ. وَإذْ هُمْ نَجْوَى: مَصْدَرٌ منْ ناجَيْتُ فَوَصَفَهُمْ بِها، والمَعْنَى يَتَناجَوْنَ. رُفاتا: حُطاما. وَاسْتَفْزِزْ: اسْتَخِفَّ بِخَيْلِكَ الفُرْسانِ. والرَّجْلُ والرَّجَّالُ والرَّجَّالَةُ واحِدُها رَاجِلٌ مِثْلُ صَاحِبٍ وَصَحْبٍ وَتاجِرٍ وتِجْرٍ. حاصِباً: الرِّيحُ العاصِفُ، والحاصِبُ أيْضًا ما تَرْمِي بِهِ الرِّيحُ. وَمِنْهُ حَصَبُ جَهَنَّمَ. يُرْمَى بِهِ فِي جَهَنَّمَ وَهُمْ حَصَبُها، وَيُقالُ حَصَبَ فِي الأرْضِ ذَهَبَ. والحَصَبُ مُشْتَقٌّ منَ الحَصْباءِ والحِجارَةِ. تارَةً: مَرَّةً، و جماعَتُهُ تِيَرٌ و تارَاتٌ لأحْتَنِكَنَّ: لأسْتَأصِلَنَّهُمْ. يُقالُ: احْتَنَكَ فُلانٌ ما عِنْدَ فُلانٍ منْ عِلْمٍ: اسْتَقْصَاهُ. طائِرُهُ: حَظُّهُ. قالَ ابنُ عَبّاسٍ: كُلُّ سُلْطانٍ فِي القُرآنِ فَهُوَ حُجَّةٌ. وَلِيَّ منَ الذُّلِّ: لَمْ يُحالِفْ أحَدًا.

بابُ قَوْلِهِ ـ أسْرَى بِعَبْدِهِ لَيْلاً مِنَ المَسْجِدِ الحَرَامِ ـ.

(175) CHAPTER. The Statement of Allāh ﷻ :—

'Glorified be He, Who did take His Slave (Muḥammad ﷺ) for a journey by night from Al-Masjid-al-Ḥarām (Mecca).' (17 : 1)

232. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ was presented with two cups containing wine and milk on the night of his night journey at Jerusalem. He looked at it and took the milk. Gabriel said, "Thanks to Allāh Who guided you to the Fiṭra (i. e. Islam); if you had taken the wine, your followers would have gone astray."

٢٣٢ ـ حدَّثنا عبْدَانُ : حدَّثنا عبْدُ اللهِ : أخبرَنا يُونُسُ ح. وحدَّثنا أحْمَدُ بنُ صَالحٍ : حدَّثنا عَنْبَسَةُ : حدَّثنا يُونُسُ ، عنِ ابنِ شِهابٍ : قالَ ابنُ المُسَيَّبِ : قالَ أبو هُرَيْرَةَ : أُتِيَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لَيْلَةَ أُسْرِيَ بهِ بإيلِياءَ بقَدَحَيْنِ منْ خَمْرٍ وَلبنٍ . فَنَظَرَ إليْهِما فأخَذَ اللَّبنَ ، قالَ جِبْرِيلُ : الحَمْدُ للهِ الَّذى هَدَاكَ للفِطْرَةِ . لَوْ أخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ .

233. Narrated Jābir bin ʿAbdullāh رضي الله عنهما : The Prophet ﷺ said, "When the Quraish disbelieved me (concerning my night journey), I stood up in Al-Ḥijr (the un-roofed portion of the Kaʿba) and Allāh displayed Bait-ul-Maqdis before me, and I started to inform them (Quraish) about its signs while looking at it."

٢٣٣ ـ حدَّثنا أحْمَدُ بنُ صَالحٍ : حدَّثنا ابنُ وَهْبٍ قالَ : أخبرَنى يُونُسُ ، عنِ ابنِ شِهابٍ قالَ أبو سَلَمَةَ : سَمِعْتُ جابرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ تَعالى عَنْهُما قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ : لمَّا كَذَّبَتْنى قُرَيْشٌ قُمْتُ فى الحِجْرِ فَجَلَّى اللهُ لى بَيْتَ المَقْدِسِ فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آياتِهِ وَأنا أنْظُرُ إليْهِ : زَادَ يَعْقُوبُ بنُ إبْرَاهِيمَ : حدَّثنا ابنُ أخى ابنِ شِهابٍ ، عَنْ عَمِّهِ : لمَّا كَذَّبَتْنِى قُرَيْشٌ حِينَ أُسْرِيَ بى إلى بَيْتِ المَقْدِسِ ، نَحْوَهُ . قالَ : رِيحٌ تَقْصِفُ كُلَّ شَىْءٍ .

(176) CHAPTER. The Statement of · بابُ قَوْلِهِ تَعالى ـ وَلَقَدْ كَرَّمْنا

بَنِى آدَمَ ـ كَرَّمْنا : وأكْرَمْنا وَاحِدٌ ، ضِعْفَ الحَيَاةِ وَضِعْفَ المَمَاتِ : عَذَابَ الحَيَاةِ وَعَذَابَ المَمَاتِ . خِلافَكَ وَخَلْفَكَ سَوَاءٌ . وَنَأى : تَبَاعَدَ . شَاكِلَتِهِ . نَاحِيَتِهِ . وَهِىَ مِنْ شَكْلَتِهِ . صَرَّفْنا : وَجَّهْنا . قَبِيلاً : مُعَايَنَةً وَمُقَابَلَةً . وَقِيلَ القَابِلَةُ لأنَّها مُقَابِلَتُها ، وَتَقْبَلُ وَلَدَها . خَشْيَةَ الإنْفَاقِ ، يُقَالُ أنْفَقَ الرَّجُلُ أمْلَقَ . وَنَفِقَ الشَّىْءُ ذَهَبَ : قَتُورًا : مُقْتِرًا . للأذْقَانِ : مُجْتَمَعُ اللَّحْيَيْنِ ، الوَاحِدُ ذَقَنٌ . وَقَالَ مُجَاهِدٌ : مَوْفُورًا : وَافِرًا . تَبِيعا : ثائِرًا ، وقالَ ابنُ عَبَّاسٍ : نَصِيرًا . خَبَتْ : طَفِئَتْ . وَقَالَ ابنُ عَبَّاسٍ : لاتُبَذِّرْ : لاتُنْفِقْ فى البَاطِلِ . ابْتِغَاءَ رَحْمَةٍ . رِزْقٍ . مَثْبُورًا : مَلْعُونا . لاتَقْفُ : لاتَقُلْ . فَجَاسُوا : تَيَمَّمُوا . يُزْجِى الفُلْكَ : يُجْرِى الفُلْكَ . يَخِرُّونَ للأذْقَانِ : للوُجُوهِ .

Allāh ـ ﷻ :—

"And indeed, We have honoured the offspring of Adam." (17 : 70)

بابُ ـ وَإذَا أرَدْنا أنْ نُهْلِكَ قَرْيَةً أمَرْنا مُتْرَفِيها ـ الآيَةَ .

(177) CHAPTER. "When We decide to destroy a population We (first) send a definite Order (to obey Allāh) to those among them who are given the good thing of this life." (17 : 16)

٢٣٤ ـ حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ : أخْبَرَنا مَنْصُورٌ ، عَنْ أبِى

234. Narrated ʿAbdullāh ﷺ : During the Pre-Islamic Ignorant Period if

any tribe became great in number, we used to say, "Amira the children of so-and-so." (1)

وَائِلٍ ، عَنْ عَبْدِ اللهِ قَالَ : كُنَّا نَقُولُ للحَيِّ إِذَا كَثُرُوا فِى الجَاهِلِيَّةِ ، أُمِرَ بَنُو فُلَانٍ .

235. Narrated Al-Ḥumaidī : Sufyān narrated to us something and used the word 'Amira'.

٢٣٥ - حَدَّثَنَا الحُمَيْدِىُّ : حَدَّثَنَا سُفْيَانُ وَقَالَ أُمِرَ .

(178) CHAPTER. 'O you that are sprung from those whom We carried (in the ship) with Noah. Verily, he was a grateful slave.' (17 : 3)

بَابُ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا .

236. Narrated Abū Huraira رضى الله عنه : Some (cooked) meat was brought to Allāh's Apostle 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 being of early generations as well as late generation 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 of them. The

٢٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِىُّ ، عَنْ أَبِى زُرْعَةَ ابنِ عَمْرِو بنِ جَرِيرٍ ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ : أُتِىَ رَسُولُ اللهِ صلى الله عليه وسلم بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ ، فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ : أَنَا سَيِّدُ النَّاسِ يَوْمَ القِيَامَةِ ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ ؟ يَجْمَعُ اللهُ النَّاسَ الأَوَّلِينَ وَالآخِرِينَ فِى صَعِيدٍ

(1) In narration No. 234 and 235 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, 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. (17 : 16)

sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. 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 Adam.' 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 of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; 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?' Adam will say, 'Today my Lord has become as angry as 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! (has more need for intercession). Go to someone else; go to Noah.' So they will go to Noah and say (to him), 'O Noah! 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 as angry as He has never become before nor will ever become thereafter. I had (in the world) the

وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسُ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ. فَيَقُولُ النَّاسُ: أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيْكُمْ بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ. فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ. فَيَأْتُونَ

right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.' They will go to Abraham and say, 'O Abraham! You are Allāh's Apostle and His Khalīl (1) from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become as angry as He has never become before, nor will ever become thereafter. I had told three lies [Abū Haiyān (the sub-narrator) mentioned them in the Ḥadīth]. Myself! Myself! Myself! Go to someone else; go to Moses.' The people will then go to Moses and say, 'O Moses! You are Allāh's Apostle and Allāh gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord Don't you see in what state we are?' Moses will say, 'My Lord has today become as 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 someone else; go to Jesus.' So they will go to Jesus and say, 'O Jesus! You are Allāh's Apostle and His Word which He sent to Mary, and a supperior soul created by Him, (2) and you

إبْرَاهِيمَ فَيَقُولُونَ: يا إبْرَاهِيمُ، أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ الأَرْضِ، اشْفَعْ لَنَا إلى رَبِّكَ. أَلا تَرَى إلى ما نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإنِّي قَدْ كُنْتُ كَذَبْتُ ثَلاثَ كَذَبَاتٍ، فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الحَدِيثِ: نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إلى غَيْرِي، اذْهَبُوا إلى موسَى. فَيَأْتُونَ مُوسَى. فَيَقُولُونَ: يا مُوسَى، أَنْتَ رَسُولُ اللهِ، فَضَّلَكَ اللهُ بِرِسَالَتِهِ وَبِكَلامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إلى رَبِّكَ، أَلا تَرَى إلى ما نَحْنُ فِيهِ؟ فَيَقُولُ: إنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وإنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِها، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إلى عِيسَى. فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يا عِيسَى، أَنْتَ رَسُولُ اللهِ وَكَلِمَتُهُ أَلْقَاهَا إلى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي المَهْدِ صَبِيًّا، اشْفَعْ لَنَا، أَلا تَرَى إلى ما نَحْنُ فِيهِ؟

(1) Khalīl: See the glossary.

(2) "Rouh-ullāh": See in the glossary.

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?' Jesus will say, 'My Lord has today become as angry as He has never become before, nor will ever become thereafter. Jesus will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muḥammad.' So they will come to me and say, 'O Muḥammad! You are Allāh's Apostle and the last of the prophets, and Allāh forgave you early and late 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 ﷻ 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 people.'" The Prophet ﷺ further said, "By Him in whose Hand my soul is, the distance between every two gate-posts of Paradise

فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ؟ وَلَمْ يَذْكُرْ ذَنْبًا. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ صلى الله عليه وسلم. فَيَأْتُونَ مُحَمَّدًا صلى الله عليه وسلم فَيَقُولُونَ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ، فَأَقَعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ. ثُمَّ يَفْتَحُ اللهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ: ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ. فَيُقَالُ: يَا مُحَمَّدُ، أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ. ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحِمْيَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى.

is like the distance between Mecca and Busra (in Sha'm).''

(179) CHAPTER. The Statement of Allāh ﷻ :—

' And We gave David the Psalms.'
(17 : 55)

باب قَوْلِهِ ـ وآتَيْنَا دَاوُدَ زَبُورًا ـ .

237. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, '' The recitation of Psalms (David's Qur'ān) was made light and easy for David that he used to have his riding animal be saddled while he would finish the recitation before the servant had saddled it.''

٢٣٧ ـ حدَّثَنَا إسحَاقُ بنُ نَصْرٍ : حدَّثَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : خُفِّفَ عَلى دَاوُدَ القُرآنُ فَكَانَ يأْمُرُ دَابَّتَهُ لِتُسْرَجَ ، فَكَانَ يَقْرأُ قَبْلَ أنْ يَفْرُغَ ، يَعْنِي القُرآنَ .

(180) CHAPTER. ' Say (O Muhammad): Call unto those besides Him whom you assume (to be gods).....'
(17 : 56)

باب ـ قُلِ ادْعُوا الَّذينَ زَعَمْتُمْ مِنْ دُونِهِ ـ الآيَةَ .

238. Narrated 'Abdullāh regarding the explanation of the Verse :—

' Those whom they call upon (worship) (like Jesus the Son of Mary, angels etc.) desire (for themselves) means of access to their Lord (Allāh) as to which of them should be the nearer and they hope for His Mercy and fear His torment.'
(17 : 57)

٢٣٨ ـ حدَّثَنِي عَمْرُو بنُ عَلِيٍّ : حدَّثَنَا يَحْيى : حدَّثَنَا سُفْيانُ : حدَّثَنِي سُلَيْمانُ ، عَنْ إبْرَاهِيمَ ، عَنْ أبي مَعْمَرٍ ، عَنْ عَبْدِ اللهِ ـ إلى رَبِّهِمُ الوَسِيلَةَ ـ قالَ : كانَ نَاسٌ مِنَ الإنْسِ يَعْبُدُونَ ناسا مِنَ الجِنِّ ، فأسْلَمَ الجِنُّ وَتَمَسَّكَ هَؤُلاءِ بِدِينِهِمْ زَادَ الأشْجَعِيُّ ، عَنْ سُفْيانَ عَنِ الأعْمَشِ ـ قُلِ ادْعُوا الَّذينَ زَعَمْتُمْ ـ .

They themselves (e. g. Angels, saints, Apostles, Jesus, etc.,) worshipped Allāh. Those Jinns who were worshipped by some Arabs became Muslims (embraced Islam), but those human beings stuck to their (old) religion, Al-Aʿmash said extra :—

' Say, (O Muḥammad): Call unto those besides Him whom you assume (to be gods).' (17 : 56)

(181) CHAPTER. The Statement of Allāh ﷻ :—

' Those whom they call upon (worship) (like Jesus the son of Mary or angels etc.) desire (for themselves) means of access.....'

(17 : 57)

بابُ قَوْلِهِ ـ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ ـ الآيَةَ .

239. Narrated ʿAbdullāh ﷺ regarding the Verse :—

' Those whom they call upon (worship) (like Jesus the Son of Mary or angels etc.) desire (for themselves) means of access, to their Lord . ...' (17 : 57)

(It was revealed regarding) some Jinns who used to be worshipped (by human beings). They later embraced Islam (while those people kept on worshipping them).

٢٣٩ ـ حدَّثَنَا بِشْرُ بْنُ خَالِدٍ : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمَانَ ، عَنْ إِبْرَاهِيمَ ، عَنْ أَبِي مَعْمَرٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ فِي هَذِهِ الآيَةِ ـ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ ـ قَالَ : نَاسٌ مِنَ الْجِنِّ يُعْبَدُونَ فَأَسْلَمُوا ـ .

(182) CHAPTER. " And we granted the vision (Ascend to the Heavens " Mirāj ") which We showed you (O,

بابٌ ـ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ .

Muḥammad) as an actual eye - witness but as a trial for mankind.' (17 : 60)

240. Narrated Ibn ʿAbbās رضي الله عنهما : Regarding :—

' And We granted the vision (Ascend) to the Heaven " Mirāj ") which We showed you (O, Muḥammad as an actual eye witness) but as a trial for mankind.' (17 : 60)

It was an actual sight visible to the human eyes which was shown to Allāh's Apostle ﷺ during the night he was taken on a journey (through the heavens). And the cursed tree is the tree of Az-Zaqqūm (a bitter pungent tree which grows at the bottom of Hell).

٢٤٠ ـ حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ ، عَنْ عَمْرٍو ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما ـ وَما جَعَلْنا الرُّؤْيا التي أَرَيْناكَ إلاَّ فِتْنَةً للنّاسِ ـ قالَ : هِيَ رُؤْيا عَيْنٍ أُرِيها رَسُولُ اللهِ صلى الله عليه وسلم لَيْلَةَ أُسْرِيَ بِهِ ، والشَّجَرَةَ المَلْعُونَةَ شَجَرَةُ الزَّقُّومِ .

(183) CHAPTER. Verily ! The recitation of Qur'ān in the dawn is ever witnessed.' (17 : 78)

Mujāhid (Qur'ān at dawn) means the Fajr prayer.

بابُ قَوْلِهِ ـ إنَّ قُرآنَ الفَجْرِ كانَ مَشْهُودًا ـ قالَ مُجاهِدٌ : صَلاةَ الفَجْرِ .

241. Narrated Ibn Al-Musaiyab : Abū Huraira رضي الله عنه said, " The Prophet ﷺ said, ' A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr prayer." ' Abū Huraira added, " If you wish, you can recite :—

٢٤١ ـ حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثنا عَبْدُ الرَّزّاقِ : أخبرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ أبي سَلَمَةَ وابنِ المُسَيَّبِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلم قالَ : فَضْلُ صَلاةِ الجَمِيعِ عَلى صَلاةِ الوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً ، وتَجْتَمِعُ مَلائِكَةُ اللَّيْلِ وَمَلائِكَةُ النَّهارِ فِي

Verily! The recitation of Qur'ān in the dawn (Morning prayer) is ever witnessed.' " (17 : 78)

صَلاةِ الصُّبْحِ . يَقُولُ أَبو هُرَيْرَةَ : اقْرَءُوا إِنْ شِئْتُمْ ـ وَقُرآنَ الفَجْرِ إِنَّ قُرآنَ الفَجْرِ كانَ مَشْهُودًا ـ .

(184) CHAPTER. The Statement of Allāh ﷻ :—

' It may be that your Lord will raise you to a station of praise and glory.' (17 : 79)

بابُ قَولِهِ ـ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقاما مَحْمُودًا ـ .

242. Narrated Ibn ʿUmar ﷺ : On the Day of Resurrection the people will fall on their knees and every nation will follow their prophet and they will say, " O so-and-so ! Intercede (for us with Allāh)," till (the right) intercession is given to the Prophet (Muḥammad ﷺ) and that will be the day when Allāh will raise him into a station of praise and glory (i. e. Al-Maqām -al-Mahmūd).

٢٤٢ ـ حدَّثَنا إسمٰاعِيلُ بنُ أَبانَ : حدَّثَنا أَبو الأَحْوَصِ ، عَنْ آدَمَ بنِ عَلِيٍّ قالَ : سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ : إِنَّ النّاسَ يَصِيرونَ يَوْمَ القِيامَةِ جُثا ، كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّها ، يَقُولُونَ : يا فُلانُ اشْفَعْ حتّى تَنْتَهِيَ الشَّفاعَةُ إِلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَذٰلِكَ يَوْمَ يَبْعَثُهُ اللهُ المَقامَ المَحْمُودَ .

243. Narrated Jābir bin ʿAbdullāh ﷺ : Allāh's Apostle ﷺ said, " Whoever, after listening to the Adhān (for the prayer) says, ' O Allāh, the Lord of this complete call and of this prayer, which is going to be established !

٢٤٣ ـ حدَّثَنا عَلِيُّ بنُ عَيّاشٍ : حدَّثَنا شُعَيْبُ بنُ أَبي حَمْزَةَ ، عَنْ مُحَمَّدِ ابنِ المُنْكَدِرِ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : مَنْ قالَ حِينَ يَسْمَعُ

Give Muḥammad Al-Wasīla and Al-Faḍīla (1) and raise him to Al-Maqām-al-Mahmūd which You have promised him,' will be granted my intercession for him on the Day of Resurrection.''

النِّدَاءَ اللّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ والصَّلاةِ القَائِمَةِ ، آتِ مُحَمَّدًا الوَسِيلَةَ والفَضِيلَةَ ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِى وَعَدْتَهُ ، حَلَّتْ لَهُ شَفَاعَتِى يَوْمَ القِيامَةِ ، رَوَاهُ حَمْزَةُ بنُ عَبْدِ اللهِ ، عَنْ أَبِيهِ ، عَنِ النَّبِىِّ صلى الله عليه وسلَّم .

(185) CHAPTER. And say : Truth (i. e. Islam) has come and falsehood (disbelief) vanished.. .....' (17 :81)

بَابٌ - وَقُلْ جَاءَ الحَقُّ وَزَهَقَ البَاطِلُ - الآيَةَ . يَزْهَقُ : يَهْلِكُ .

244. Narrated ᶜAbdullāh bin Masᶜūd ﷺ : Allāh's Apostle ﷺ entered Mecca (in the year of the Conquest) and there were three-hundred and sixty idols around the Kaᶜba. He then started hitting them with a stick in his hand and say :—

' Truth (i. e. Islam) has come and falsehood (disbelief) vanished. Truly falsehood (disbelief) is (by its nature) bound to vanish.'

(17 : 81)

' Truth has come and falsehood can never do anything either in the begining or in the end.'

(34 : 49)

٢٤٤ - حَدَّثَنَا الحُمَيْدِىُّ : حَدَّثَنَا سُفْيَانُ ، عَنِ ابنِ أَبِى نَجِيحٍ ، عَنْ مُجَاهِدٍ ، عَنْ أَبِى مَعْمَرٍ ، عَنْ عَبْدِ اللهِ ابنِ مَسْعُودٍ رَضِىَ اللهُ عَنْهُ قَالَ : دَخَلَ رَسُولُ اللهِ صلى الله عليه وسلَّم مَكَّةَ وَحَوْلَ البَيْتِ سِتُّونَ وَثَلَثُمائَةِ نُصُبٍ فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِى يَدِهِ وَيَقُولُ : جَاءَ الحَقُّ وَزَهَقَ البَاطِلُ إِنَّ البَاطِلَ كَانَ زَهُوقًا - جَاءَ الحَقُّ وَمَا يُبْدِئُ البَاطِلُ وَمَا يُعِيدُ .

(1) Al-Wasīla is the highest position in Paradise which is devoted to the Prophet ﷺ particularly ; Al-Faḍīla is the extra degree of honour which is bestowed on him above all creation.

(186) CHAPTER. 'They ask you (O, Muhammad) concerning the spirit.' (17 : 85)

بابٌ ـ وَيَسْأَلُونَكَ عَنِ الرُّوحِ ـ.

245. Narrated ʿAbdullāh ﷺ : While I was in the company of the Prophet ﷺ on a farm and he was reclining on a palm leave stalk, some Jews passed by. Some of them said to the others, "Ask him (the Prophet ﷺ) about the spirit." Some of them said, "What urges you to ask him about it?" Others said, "(Don't) lest he should give you a reply which you dislike." But they said, "Ask him." So they asked him about the Spirit. The Prophet ﷺ kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet ﷺ said,

"'They ask you (O, Muhammad) concerning the Spirit. Say: "The spirit," its knowledge is with my Lord. And from the knowledge it is only a little that has been given to you (mankind).'" (17 : 85)

٢٤٥ ـ حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غياثٍ : حدَّثَنا أبي : حدَّثَنا الأعْمَشُ قالَ : حدَّثَنِي إبْرَاهِيمُ عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ : بَيْنا أنا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فى حَرْثٍ وهُوَ يَتَّكِئُ عَلى عَسِيبٍ إذْ مَرَّ اليَهُودُ فقالَ بَعْضُهُمْ لِبَعْضٍ : سَلُوهُ عَنِ الرُّوحِ ، فقالَ : ما رَابَكُمْ إلَيْهِ ، وقالَ بعْضُهُمْ لا يَسْتَقْبِلُكُمْ بِشَيْءٍ تكْرَهونَهُ ، فقالُوا سَلُوهُ فسألُوهُ عَنِ الرُّوحِ ، فأمْسَكَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فلَمْ يَرُدَّ عَلَيْهِمْ شَيْئا ، فعلِمْتُ أنَّهُ يُوحَى إلَيْهِ . فقُمْتُ مقامى ، فلَمَّا نَزَلَ الوَحْيُ قالَ ـ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أمْرِ رَبِّى وَما أُوتِيتُمْ مِنَ العِلْمِ إلاَّ قَلِيلاً ـ

(187) CHAPTER. 'Neither speak your prayer aloud, nor speak it in a low tone.' (17 : 110)

بابٌ ـ ولا تَجْهَرْ بصَلاتِكَ وَلا تُخافِتْ بِها ـ.

٢٤٦ ـ حدَّثنا يَعقُوبُ بنُ إبرَاهيم: حدَّثَنا هُشَيْمٌ: حدَّثنا أبو بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عَنْهُما فى قَوْلِه تَعالَى ـ وَلا تَجْهَرْ بصلاتِكَ وَلا تُخافتْ بِها ـ قالَ: نَزَلَتْ وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مُخْتَفٍ بِمَكَّةَ، كانَ إذَا صَلَّى بأصحَابِهِ رَفَعَ صَوْتَهُ بالقُرآنَ فإذَا سَمِعَ المُشْرِكونَ سَبُّوا القُرآنَ وَمَنْ أنْزَلَهُ وَمَنْ جاءَ بِهِ، فَقالَ اللهُ تَعالَى لنَبِيِّهِ صلى الله عليهِ وسلَّم ـ وَلا تَجْهَرْ بصَلاتِكَ ـ أىْ بقِرَاءَتِكَ فَيَسْمَعُ المُشْرِكونَ فَيَسُبُّوا القُرآنَ ـ وَلا تُخافِتْ بِها ـ عَنْ أصحَابِكَ فَلا تُسْمِعُهُمْ ـ وَابْتَغِ بَيْنَ ذَلكَ سَبِيلاً ـ .

246. Narrated Ibn ʿAbbās رضي الله عنهما : (regarding) :—

'Neither speak your, prayer aloud, nor speak it in a low tone.'

(17 : 110)

This Verse was revealed while Allāh's Apostle ﷺ was hiding himself in Mecca. When he prayed with his companions. he used to raise his voice with the recitation of Qur'ān, and if the pagans happened to hear him, they would abuse the Qur'ān, the One who revealed it and the one who brought it. Therefore Allāh ﷻ said to His Prophet ﷺ :

'Neither speak your prayer aloud.'

(17 : 110)

i.e. do not recite aloud lest the pagans should hear you, but seek a middle course between.

٢٤٧ ـ حدَّثَنا طَلْقُ بنُ غَنَّامٍ: حدَّثَنا زَائدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أُنْزِلَ ذَلكَ فى الدُّعاءِ .

247. Narrated ʿĀisha رضي الله عنها : The (above) Verse was revealed in connection with the invocations.

سورة الكهف

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وقالَ مُجاهِدٌ: تَقْرِضُهُمْ: تَتْرُكُهُمْ. وكانَ لَهُ ثُمَرٌ ـ ذَهَبٌ وَفِضَّةٌ. قالَ

SŪRAT-AL-KAHF (The cave) XVIII

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

غَيْرُهُ: جماعةُ الثمرِ. باخِعٌ: مُهْلِكٌ، أسَفًا: نَدَمًا. الكَهْفُ: الفَتْحُ فى الجَبَلِ. والرَّقِيمُ: الكِتابُ. مَرْقُومٌ: مَكْتُوبٌ مِنَ الرَّقْمِ. رَبَطْنا عَلى قُلُوبِهِمْ: أَلْهَمْناهُمْ صَبْرًا. لَوْلا أَنْ رَبَطْنا عَلى قَلْبِها. شَطَطًا: إفْراطًا. الوَصِيدُ: الفِناءُ، جَمْعُهُ وَصائِدُ وَوُصُدٌ. وَيُقالُ الوَصِيدُ البابُ، مُؤْصَدَةٌ مُطْبَقَةٌ، آصَدَ البابَ وأَوْصَدَ. بَعَثْناهُمْ: أحْيَيْناهُمْ. أزْكى: أكْثَرُ، وَيُقالُ أحَلُّ، وَيُقالُ أكْثَرُ رِيعًا. قالَ ابنُ عَبّاسٍ: أكْلُها، ولَمْ تَظْلِمْ: لَمْ تَنْقُصْ. وَقالَ سَعِيدٌ، عَنِ ابنِ عَبّاسٍ: الرَّقِيمُ: اللَّوْحُ مِنْ رَصاصٍ. كَتَبَ عامِلُهُمْ أسْماءَهُمْ ثُمَّ طَرَحَهُ فى خِزانَتِهِ، فَضَرَبَ اللهُ عَلى آذانِهِمْ فَناموا. وَقالَ غَيْرُهُ: وأَلَتْ تَئِلُ: تَنْجو. وَقالَ مُجاهِدٌ: مَوْئِلًا: مَحْرِزًا. لا يَسْتَطِيعُونَ سَمْعًا: لا يَعْقِلُونَ

بابٌ - وَكانَ الإنْسانُ أكْثَرَ شَيْءٍ جَدَلًا -.

(188) **CHAPTER.** The Statement of Allāh ﷻ :—

'But man is more quarrelsome than anything.' (18 : 54)

٢٤٨ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ بنِ سَعْدٍ:

248. Narrated 'Alī - ﷺ - that one night Allāh's Apostle ﷺ came to him

and Fāṭima and said, "Don't you (both) offer the (Tahajjud) prayer ?" (1) ʿAlī said, " When Allāh wishes us to awake, we awake." The Prophet ﷺ then recited :—

' But man is more quarrelsome than anything.' (18 : 54)

حدَّثنا أبي، عنْ صالحٍ ، عنَ ابنِ شهابٍ قالَ : أخبرَني عليُّ بنُ حُسينَ انَّ حُسينَ بنَ علىٍّ أخبرَهُ عنْ علىٍّ رَضيَ اللهُ عنْهُ : أنَّ رسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ طرَقَهُ وفاطمةَ ، قالَ : ألا تُصلِّيانِ ؟ رجْما بالغيْبِ : لمْ يستبِنْ ، يُقالُ فُرُطا : ندَما . سُرادِقُها مِثْلُ السُّرادِقِ ، و الحُجْرةُ التى تُطيفُ بالفساطيطِ . يُحاوِرُهُ مِنَ المُحاورةِ ـ لكِنَّا هُوَ اللهُ رَبِّى ـ أىْ لكِنْ أنا هُوَ اللهُ رَبِّى ، ثُمَّ حذَفَ الألِفَ و أدْغمَ إحْدَى النُّونَينِ فى الأُخْرَى ـ وفجَّرْنا خِلالهُما نهرًا ـ تقُولُ بيْنَهُما نهرًا . زلَقا : لا يثْبُتُ فيهِ قدَمٌ ـ هُنالكَ الوَلايةُ ـ ولَىُّ ولاءٌ . عُقْبا : عاقِبةٌ ، وعُقْبَى وعُقْبةٌ واحِدٌ وهِىَ الآخِرةُ . قُبُلًا وقبَلًا : استِئْنافا . ليُدْ حِضُوا : ليُزِيلُوا ، الدَّحْضُ : الزَّلَقُ .

بابُ قوْلِهِ ـ وإذْ قالَ مُوسَى لِفتاهُ لا أبْرَحُ حتَّى أبْلُغَ مَجْمَعَ البَحْرَيْنِ أوْ أمْضِىَ حُقُبا ـ زمانا و جمْعُهُ أحْقابٌ .

(189) CHAPTER. The Statement of Allāh ﷻ :—

" And (remember) when Moses said to his attendant : I will not give up until I reach the junction

(1) The Prophet ﷺ blamed himself for awakening them and then recited.

of the two seas or (until) I spend years and years in travel." (18 : 54)

249. Narrated Sa'id bin Jubair : I said to Ibn 'Abbās, " Nauf Al-Bikālī claims that Moses, the campanion of Al-Khadir was not the Moses of the children of Israel." Ibn 'Abbās said, " The enemy of Allāh (Nauf) told a lie." Narrated Ubai bin Ka'b that he heard Allāh's Apostle ﷺ saying, " Moses got up to deliver a speech before the children of Israel and he was asked, 'Who is the most learned person among the people ? ' 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 confluence of the two seas there is a slave of Ours who is more learned than you.'

Moses asked, ' O my Lord, how can I meet him ? ' Allāh said, ' Take a fish and put it in a basket (and set out), and where you will lose the fish, you will find him.' Moses took a fish and put it in a basket and set out, and so did his attendant Yusha' bin Nūn along with him 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. (18 : 61) Allāh stopped the current of water on both

٢٤٩ ـ حدَّثنا الحُمَيْدِيُّ : حدَّثنا سُفْيانُ ، حدَّثنا عَمْرُو بنُ دينارٍ قالَ : أخبرَني سَعيدُ بنُ جُبَيرٍ قالَ : قُلْتُ لابنِ عَبّاسٍ : إنَّ نَوْفا البِكالِيَّ يَزْعُمُ أنَّ مُوسَى صاحِبَ الخِضْرِ لَيْسَ هُوَ مُوسَى صاحِبَ بَنِي إسْرائيلَ ، فَقالَ ابنُ عَبّاسٍ : كَذَبَ عَدُوُّ اللهِ ، حدَّثَني أُبَيُّ بنُ كَعْبٍ أنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : إنَّ مُوسَى قامَ خَطِيبا فى بَنِي إسْرائيلَ ، فَسُئِلَ : أيُّ النّاسِ أعْلَمُ ؟ فَقالَ : أنا ، فَعَتَبَ اللهُ عَلَيْهِ إذْ لَمْ يَرُدَّ العِلْمَ إلَيْهِ . فأوْحَى اللهُ إلَيْهِ إنَّ لى عَبْدًا بِمَجْمَعِ البَحْرَيْنِ هُوَ أعْلَمُ مِنْكَ . قالَ مُوسَى : يا رَبِّ فَكَيْفَ لى بِهِ ؟ قالَ : تأخُذُ مَعَكَ حُوتا فَجَعَلَهُ فى مِكْتَلٍ ثُمَّ انْطَلَقَ وانْطَلَقَ مَعَهُ بِفَتاهُ يُوشَعَ بنِ نُونٍ حتَّى إذا أتَيا الصَّخْرَةَ وَضَعا رُؤُوسَهُما فَناما ، واضْطَرَبَ الحُوتُ فى المِكْتَلِ فَخَرَجَ مِنْهُ فَسَقَطَ فى البَحْرِ ـ فاتَّخَذَ سَبِيلَهُ فى البَحْرِ سَرَبا ـ وأمْسَكَ اللهُ عَنِ الحُوتِ جِرْيَةَ المَاءِ فَصارَ عَلَيْهِ مِثْلَ الطّاقِ . فَلَمّا اسْتَيْقَظَ نَسِيَ صاحِبُهُ أنْ يُخْبِرَهُ بالحُوتِ فانْطَلَقا

sides of the way created by the fish, and so that way was like a tunnel. When 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 Moses asked his young man, ' Bring us our breakfast ; no doubt, we have suffered much fatigue in this journey of ours.' (18 : 62)

Moses did not get tired till he had passed the place which Allāh had ordered him to observe. His attendant then said to him, ' Didn't you see (what happened) when we took shelter by the rock ? I indeed forgot the fish and none but Satan made me forget to tell you about it. It took its course into the sea in an marvellous way.' (18:63)

There was a tunnel for the fish and for Moses and his attendant there was astonishment. Moses said, ' That is what we were seeking after,' and so they both retraced their steps (18 : 64) They both returned, retracing their steps till they reached the rock. Behold ! There they found a man covered with a garment. Moses greeted him. Al-Khadir said astonishingly, ' Is there such a greeting in your land ? ' Moses said, ' I am Moses.' He said, ' Are you the Moses of the children of Israel ? ' Moses said, ' I have come to you so that you may teach me of what you have been taught regarding the straight path.'

بَقِيَّةَ يَوْمِهِما وَلَيْلَتِهِما حتّى إذَا كانَ مِنَ الغَدِ قالَ مُوسَى لفَتاهُ ـ آتِنا غَدَاءَنا لَقَدْ لَقِينا مِنْ سَفَرِنا هٰذَا نَصَبا ـ قالَ : ولَمْ يَجِدْ مُوسَى النَّصَبَ حتّى جاوَزَ المَكانَ الَّذى أمَرَ اللهُ بِهِ . فَقالَ لَهُ فَتاهُ ـ أرَأيْتَ إذْ أوَيْنا إلى الصَّخْرَةِ فإنِّى نَسِيتُ الحُوتَ وَما أنْسانِيهِ إلاَّ الشَّيْطانُ أنْ أذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فى البَحْرِ عَجَبا ـ قالَ : فَكانَ لِلْحُوتِ سَرَبا وَلِمُوسَى وَلِفَتاهُ عَجَبا . فَقالَ مُوسَى ـ ذٰلِكَ ما كُنَّا نَبْغِى . فارْتَدَّا عَلى آثارِهِما قَصَصا ـ قالَ : رَجَعَا يَقُصّانِ آثارَهُما حتّى انْتَهَيا إلى الصَّخْرَةِ فإذَا رَجُلٌ مُسَجًّى ثَوْبا ، فَسَلَّمَ عَلَيْهِ مُوسَى فَقالَ الخَضِرُ : وأنَّى بِأرْضِكَ السَّلامُ . قالَ : أنا مُوسَى ، قالَ : مُوسَى بَنِى إسْرَائِيلَ ؟ قالَ : نَعَمْ أتَيْتُكَ لِتُعَلِّمَنِى مِمَّا عُلِّمْتَ رُشْدا ـ قالَ إنَّكَ لَنْ تَسْتَطِيعَ مَعِىَ صَبْرا ـ يا مُوسَى إنِّى عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ لا تَعْلَمُهُ أنْتَ ، وأنْتَ عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لا أعْلَمُهُ ، فَقالَ مُوسَى ـ سَتَجِدُنِى إنْ شاءَ اللهُ صابِرا وَلا أعْصِى لَكَ أمْرا ـ فَقالَ لَهُ الخَضِرُ : فإنِ

Al-Khadir said, ' You will not be able to have patience with me. (18 : 66) O Moses ! I have some of Allāh's knowledge which He has bestowed upon me but you do not know it ; and you too, have some of Allāh's knowledge which He has bestowed upon you, but I do not know it.'' Moses said, ' Allāh willing, you will find me patient, and I will not disobey you in anything.' (18 : 69) Al-Khadir said to him, 'If you then follow me, do not ask me about anything until I myself speak to you concerning it.' (18 : 70). After that both of them proceeded along the sea coast, till a boat passed by and they requested the crew to let them go on board. The crew recognised Al-Khadir and allowed them to get on board free of charge. When they got on board, suddenly Moses saw that Al-Khadir had pulled out one of the planks of the boat with an adze. Moses said to him, ' These people gave us a free lift, yet you have scuttled their boat so as to drown its crew ! Truly, you have done a dreadful thing.' (18 : 71) Al-Khadir said, ' Didn't I say that you can have no patience with me ? ' (18 : 72) Moses said, ' Rebuke me not for forgetting and be not hard upon me for my affair and my company with you. (18 : 73)

Allāh's Apostle ﷺ said, " The first excuse given by Moses, was that he had forgotten. Then a sparrow came and sat on the edge of the boat and dipped its

اتَّبَعْتَنِي فَلا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا. فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ. فَمَرَّتْ سَفِينَةٌ فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ فَعَرَفُوا الْخَضِرَ فَحَمَلُوهُ بِغَيْرِ نَوْلٍ، فَلَمَّا رَكِبَا فِي السَّفِينَةِ لَمْ يَفْجَأْ إِلاَّ وَالْخَضِرُ قَدْ قَلَعَ لَوْحًا مِنْ أَلْوَاحِ السَّفِينَةِ بِالْقَدُومِ. فَقَالَ لَهُ مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ـ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ـ قَالَ: لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ـ قَالَ: وَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: وَكَانَتِ الأُولَى مِنْ مُوسَى نِسْيَانًا: قَالَ: وَجَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَنَقَرَ فِي الْبَحْرِ نَقْرَةً. فَقَالَ لَهُ الْخَضِرُ: مَا عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللهِ إِلاَّ مِثْلُ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنْ هَذَا الْبَحْرِ، ثُمَّ خَرَجَا مِنَ السَّفِينَةِ. فَبَيْنَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ إِذْ أَبْصَرَ الْخَضِرُ غِلْمَانًا يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَ الْخَضِرُ رَأْسَهُ بِيَدِهِ فَاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ. فَقَالَ لَهُ مُوسَى ـ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ـ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ

beak once in the sea. Al-Khadir said to 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 boat, and while they were walking on the sea shore, Al-Khadir saw a boy playing with other boys. Al-Khadir got hold of the head of that boy and pulled it out with his hands and killed him. Moses said, ' Lo ! Have you killed an innocent soul who has killed nobody ! Truly, you have done an illegal thing.'(18 : 74) He said, ' Didn't I tell you that you can have no patience with me ? ' (18 : 75) (The subnarrator said, ' The second blame was stronger than the first one .) Moses said, ' If I ask you about anything after this, keep me not in your company, you yave received an excuse from me.' (18 : 76) Then they both proceeded until they came to the inhabitants of a town. They asked them food but they refused to entertain them. (In that town) they found there a wall on the point of falling down. (18 : 77) Al-Khadir set it up straight with his own hands. Moses said, ' These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it. Al-Khadir said, ' This is the parting between me and you .....that is the interpretation of (those things) over which you were unable to hold patience.' (18 : 78-82)

سَعِيَ صَبْرًا ـ قَالَ : وهٰذَا أَشَدُّ مِن الأُولى ـ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ـ فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَ فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ ـ قَالَ : مَائِلٌ ، فَقَامَ الخَضِرُ فَأَقَامَهُ بِيَدِهِ ، فَقَالَ مُوسَى : قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّفُونَا ـ لَوْ شِئْتَ لاتَّخَذْتَ عَلَيْهِ أَجْرًا ـ قَالَ هٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ـ إِلى قَوْلِهِ ـ ذٰلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ـ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : وَدِدْنَا أَنَّ مُوسَى كَانَ صَبَرَ حَتَّى يَقُصَّ اللهُ عَلَيْنَا مِنْ خَبَرِهِمَا . قَالَ سَعِيدُ بْنُ جُبَيْرٍ : فَكَانَ ابْنُ عَبَّاسٍ يَقْرَأُ ـ وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا وَكَانَ يَقْرَأُ ـ وَأَمَّا الغُلامُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ ـ .

Allāh's Apostle ﷺ said, "We wished that Moses could have been more patient so that Allāh might have described to us more about their story."

(190) CHAPTER. The Statement of Allāh تعالى :—

'But when they reached the junction of the two Seas they forgot (about) their fish, which took its course through the sea (straight) as in a tunnel.' (18 : 61)

باب قوله - فلما بلغا مجمع بينهما نسيا حوتهما فاتخذ سبيله في البحر سربا - مذهبا، يسرب : يسلك، ومنه - وسارب بالنهار -.

250. 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 Kufa who is a story-teller called Nauf; who claims that he (Al-Khadir's companion) is not Moses of Banī Israel." 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, Ubai bin Ka'b said, Allāh's Apostle ﷺ said, 'Once Moses, Allāh's Apostle ﷺ, preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Moses and asked,

٢٥٠ - حدثنا إبراهيم بن موسى: أخبرنا هشام بن يوسف: أن ابن جريج أخبرهم قال: أخبرني يعلى ابن مسلم وعمرو بن دينار، عن سعيد ابن جبير، يزيد أحدهما على صاحبه وغيرهما قد سمعته يحدثه عن سعيد قال: إنا لعند ابن عباس في بيته. إذ قال: سلوني، قلت: أي أبا عباس جعلني الله فداءك: إن بالكوفة رجلا قاصا يقال له نوف يزعم أنه ليس بموسى بني إسرائيل، أما عمرو فقال لي قال قد كذب عدو الله وأما يعلى فقال لي: قال ابن عباس: حدثني أبي ابن كعب قال: قال رسول الله صلى الله عليه وسلم موسى رسول الله صلى الله عليه وسلم، قال: ذكر الناس يوما حتى إذا

'O Allāh's Apostle! Is there anyone on the earth who is more learned than you?' Moses replied, 'No.' So Allāh admonished him (Moses), for he did not ascribe all knowledge to Allāh. It was said (on behalf of Allāh), 'Yes, (there is a devotee of ours who knows more than you).' Moses said, 'O my Lord! Where is he?' Allāh said, 'At the confluence of the two seas.' Moses said, 'O my Lord! Tell me of a sign whereby I will recognise the place.'" ʿAmr said to me, Allāh said, "That place will be where the fish will leave you." Yaʿlā said to me, "Allāh said (to Moses), 'Take a dead fish (and your goal will be) the place where it will become alive.'" So Moses took a fish and put it in a basket and said to his attendant, "I don't want to trouble you, except that you should inform me as soon as this fish leaves me." He said (to Moses), "You have not demanded too much." And that is as mentioned by Allāh :—

'And (remember) when Moses said to his attendant.....' (18 : 60)

Yushaʿ bin Nūn. (Saʿīd did not state that). The Prophet ﷺ said, "While the attendant was in the shade of the rock at a wet place, the fish slipped out (alive) while Moses was sleeping. His attendant said (to himself), 'I will not wake him,' but when he awoke, he forgot to tell him. The fish slipped out and entered the sea. Allāh stopped the flow of the sea

فاضَتِ الْعُيُونُ وَرَقَّتِ الْقُلُوبُ، وَلَى فَأَدْرَكَهُ رَجُلٌ فَقَالَ: أَيْ رَسُولَ اللهِ، هَلْ فِى الأَرْضِ أَحَدٌ أَعْلَمُ مِنْكَ؟ قَالَ: لاَ، فَعَتَبَ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَى اللهِ. قِيلَ: بَلَى، قَالَ: أَيْ رَبِّ، فَأَيْنَ؟ قَالَ: بِمَجْمَعِ الْبَحْرَيْنِ قَالَ: أَيْ رَبِّ اجْعَلْ لِى عَلَمًا أَعْلَمُ ذَلِكَ مِنْهُ، فَقَالَ لِى عَمْرٌو، قَالَ حَيْثُ يُفَارِقُكَ الْحُوتُ، وَقَالَ لِى يَعْلَى: قَالَ خُذْ حُوتًا مَيِّتًا حَيْثُ يُنْفَخُ فِيهِ الرُّوحُ، فَأَخَذَ حُوتًا فَجَعَلَهُ فِى مِكْتَلٍ فَقَالَ لِفَتَاهُ: لاَ أُكَلِّفُكَ إِلاَّ أَنْ تُخْبِرَنِى بِحَيْثُ يُفَارِقُكَ الْحُوتُ، قَالَ مَا كَلَّفْتَ كَثِيرًا. فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ - وَإِذْ قَالَ مُوسَى لِفَتَاهُ - يُوشَعَ بْنِ نُونٍ لَيْسَتْ عَنْ سَعِيدٍ، قَالَ: فَبَيْنَمَا هُوَ فِى ظِلِّ صَخْرَةٍ فِى مَكَانٍ ثَرْيَانَ إِذْ تَضَرَّبَ الْحُوتُ وَمُوسَى نَائِمٌ، فَقَالَ فَتَاهُ لاَ أُوقِظُهُ حَتَّى إِذَا اسْتَيْقَظَ فَنَسِىَ أَنْ يُخْبِرَهُ وَتَضَرَّبَ الْحُوتُ حَتَّى دَخَلَ الْبَحْرَ فَأَمْسَكَ اللهُ عَنْهُ جِرْيَةَ الْبَحْرِ حَتَّى كَأَنَّ أَثَرَهُ فِى حَجَرٍ. قَالَ لِى عَمْرٌو، هَكَذَا كَأَنَّ أَثَرَهُ فِى حَجَرٍ وَحَلَّقَ بَيْنَ إِبْهَامَيْهِ وَالَّتِى تَلِيَاتِهِمَا - لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا - قَالَ: قَدْ قَطَعَ اللهُ عَنْكَ النَّصَبَ، لَيْسَتْ هَذِهِ عَنْ سَعِيدٍ، أَخَرَهُ فَرَجَعَا فَوَجَدَا

where the fish was, so that its trace looked as if it was made on a rock. ʿAmr, forming a hole with his two thumbs and index fingers, said to me, "Like this, as if its trace was made on a rock." Moses said, "We have suffered much fatigue on this journey of ours." (This was not narrated by Saʿīd). (Yushaʿ told Moses) and then they went back and found Al-Khadir. ʿUthmān bin Abī Sulaiman said to me, (they found him) on a green carpet in the middle of the sea. Al-Khadir was covered with his garment with one end under his feet and the other end under his head. When Moses greeted him, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Moses said, 'I am Moses.' Al-Khadir said, 'Are you the Moses of Banī Israel?' Moses said, 'Yes.' Al-Khadir said, "What do you want?' Moses said, 'I came to you so that you may teach me of the truth which you were taught.' Al-Khadir said, 'Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O 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-Khadir 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

خَضِرًا، قالَ لى عُثْمانُ بنُ أبى سُلَيْمانَ: عَلى طِنْفِسَةٍ خَضْرَاءَ عَلى كَبِدِ البَحْرِ. قالَ سَعِيدُ بنُ جُبَيْرٍ: مُسَجًّى بِثَوْبِهِ: قَدْ جَعَلَ طَرَفَهُ تَحْتَ رِجْلَيْهِ وَطَرَفَهُ تَحْتَ رَأْسِهِ فَسَلَّمَ عَلَيْهِ مُوسَى فَكَشَفَ عَنْ وَجْهِهِ وقالَ: هَلْ بِأَرْضِى مِنْ سَلامٍ؟ مَنْ أَنْتَ؟ قالَ: أنا مُوسَى، قالَ: مُوسَى بَنى إسْرَائِيلَ؟ قالَ: نَعَمْ، قالَ: فَمَا شَأْنُكَ؟ قالَ: جِئْتُ لِتُعَلِّمَنِى مما عُلِّمْتَ رَشَدًا، قالَ: أما يَكْفِيكَ أنَّ التَّوْرَاةَ بِيَدَيْكَ وأنَّ الوَحْىَ يَأْتِيكَ يا مُوسَى؟ إنَّ لى عِلْمًا لا يَنْبَغِى لَكَ أنْ تَعْلَمَهُ وَإنَّ لَكَ عِلْمًا لا يَنْبَغِى لى أنْ أعْلَمَهُ. فأخَذَ طائرٌ بِمِنْقارِهِ مِنَ البَحْرِ، وَقالَ: وَاللهِ ما عِلْمِى وَما عِلْمُكَ فى جَنْبِ عِلْمِ اللهِ إلاَّ كَما أخَذَ هَذَا الطَّائِرُ بِمِنْقارِهِ مِنَ البَحْرِ حَتَّى إذَا رَكِبا فى السَّفِينَةِ وَجَدَا مَعابِرَ صِغارًا تَحْمِلُ أهْلَ هَذَا السَّاحِلِ إلى أهْلِ هَذَا السَّاحِلِ الآخَرِ عَرَفُوهُ، فَقالُوا عَبْدُ اللهِ الصَّالِحُ، قالَ: قُلْنا لسعيد: خَضِرٌ؟ قالَ: نَعَمْ، لانَحْمِلُهُ بِأجْرٍ فَخَرَقَها وَوَتَدَ فِيها وَتِدًا، قالَ مُوسَى - أخَرَقْتَها لِتُغْرِقَ أهْلَها لَقَدْ جِئْتَ شَيْئًا إمْرًا - قالَ مُجاهِدٌ: مُنْكَرًا - قالَ ألَمْ أقُلْ إنَّكَ لَنْ تَسْتَطِيعَ مَعِىَ صَبْرًا - كانَتِ الأُولى نِسْيانًا، والوُسْطَى

board the boat,' (18 : 71) they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognised Al-Khadir and said, ' The pious slave of Allāh.' (We said to Sa'īd : " Was that Khadir ? " He said, " Yes.") The boat men said, ' We will not get him on board with fare.' Al-Khadir scuttled the boat and then plugged the hole with a piece of wood. Moses said, ' Have you scuttled it in order to drown these people ; surely, you have done a dreadful thing.' (18 : 71) (Mujāhid said, " Moses said so protestingly.") Al-Khadir said, ' Didn't I say that you can have no patience with me ? ' (18 : 72) The first inquiry of Moses was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Moses said, ' Rebuke me not for forgetting, and be not hard upon me for affair and company (with you).' (18 : 73)

(Then) they found a boy and Al-Khadir killed him. Ya'lā said : Sa'īd said, ' They found boys playing and Al-Khadir got hold of a handsome infidel boy, laid him down and then slew him with a knife. Moses said, ' Have you killed an innocent boy who has killed nobody ? ' (18 : 74) Then they proceeded and found a wall which was on the point of falling down, and Al-Khadir set it up straight. Sa'īd moved his hand thus and said, ' Al-Khadir raised his hand and the wall

شَرْطا ، والثّالِثَةُ عَمْدًا ـ قالَ لا تُؤاخِذنى بِما نَسِيتُ وَلا تُرْهِقنى مِنْ أمْرِى عُسْرًا ـ لَقِيا غُلاما فَقَتَلَهُ : قالَ يَعْلَى : قالَ سَعِيدٌ : وَجَدَ غِلْمانا يَلْعَبونَ فأخَذَ غُلاما كافِرًا ظَرِيفا فأضْجَعَهُ ثُمَّ ذَبَحَهُ بالسِّكِّينِ ـ قالَ أقَتَلْتَ نَفْسا زَكِيَّةً بِغَيرِ نَفْسٍ ـ لَمْ تَعْمَلْ بالحِنْثِ وَابن عَبّاسٍ قَرأها زَكِيَّةً زاكِيَةً زاكِيَةٍ مُسْلِمَةً كَقَوْلِكَ غُلاما زاكِيا ـ فانْطَلَقا فَوَجَدا جِدارًا يُرِيدُ أنْ يَنْقَضَّ فأقامَهُ ـ قالَ سَعِيدٌ بِيَدِهِ هَكَذا ، وَرَفَعَ يَدَهُ فاسْتَقامَ ، قالَ يَعْلَى : حَسِبْتُ أنَّ سَعِيدًا قالَ : فَمَسَحَهُ بِيَدِهِ فاسْتَقامَ ـ لَوْ شِئْتَ لاتَّخَذْتَ عَلَيْهِ أجْرًا ـ قالَ سَعِيدٌ : أجْرًا نأكُلُهُ ـ وكانَ وَراءَهُمْ مَلِكٌ ـ وكانَ أمامَهُمْ ، قَرَأها ابنُ عَبّاسٍ : أمامَهُمْ مَلِكٌ . يَزْعُمُونَ عَنْ غَيرِ سَعِيدٍ أنَّهُ هُدَدُ بنُ بُدَدٍ ، الغُلامُ المَقْتُولُ : يَزْعُمُونَ اسمُهُ حَيْسُورُ ـ مَلِكٌ يأخُذُ كُلَّ سَفِينَةٍ غَصْبا ـ فأرَدْتُ إذا هِيَ مَرَّتْ بِهِ أنْ يَدَعَها لِعَيْبِها . فإذا جاوَزُوا أصْلَحُوها فانْتَفَعُوا بِها وَمِنْهُمْ مَنْ يَقُولُ سَدُّوها بِقارُورَةٍ ، وَمِنْهُمْ مَنْ يَقُولُ بالقارِ . كانَ أبَوَاهُ مُؤْمِنَيْنِ وكانَ كافِرًا ـ فَخَشِينا أنْ يُرْهِقَهُما طُغْيانا وَكُفْرًا ـ أنْ يَحْمِلَهُما حُبُّهُ عَلى أنْ يُتابِعاهُ عَلى دِينِهِ ـ فأرَدْنا

أنْ يُبَدِّلَهُما رَبُّهُما خَيْرًا مِنْهُ زَكاةً وأقْرَبَ رُحْما ـ لقَوْله ـ أقَتَلْتَ نَفْسا زَكِيَّةً ـ وأقْرَبَ رُحْما : هُمَا بِهِ أرْحَمُ مِنْهُما بالأوَّلِ الَّذى قَتَلَ ، خَضِرٌ . وَزَعَمَ غَيْرُ سَعِيدٍ أنَّهُما أُبْدِلا جارِيَةً . وأمَّا دَاوُدُ بنُ أبى عاصِمٍ فَقَالَ عَنْ غَيْرِ واحِدٍ إنَّها جارِيَةٌ .

became straight. Ya'lā said, ' I think Sa'id said, ' Al-Khadir touched the wall with his hand and it became straight ! (Moses said to Al-Khadir), ' If you had wished, you could have received payment.' Sa'id said, ' Wages that we might have eaten.' For there was after them a certain king.' (18 : 79) For there was in front of them. Ibn 'Abbās recited : ' In front of them (was) a certain king.' It is said on the authority of somebody other than Sa'id that the king was Hudad bin Budad. They say that the boy was called Hairūr. ' A king who seized on every boat by force. (18 : 79) So I wished that if that boat passed by him, he would leave it because of its defect and when they 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 non-believer and We feared that he would grieve them by obstinate rebellion and disbelief.' (18 : 80) (i. e. that their love for him would urge them to follow him in his religion, ' so we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.' (18 : 81) This was in reply to Moses ' saying : You have killed a pure innocent soul.' (18 : 74) ' Closer in affection' means they will be more merciful to him than they were to the former whom Khadir had killed. Other than Sa'id

say that they were compensated with a girl. Dawūd bin Abī ʿAsim said on the authority of more than one that this next child was a girl.

(191) CHAPTER. The Statement of Allāh ﷻ :—

So, when they had passed on further, Moses said to his attendant : Bring us our breakfast ; we have suffered much fatigue in this journey of ours.....following the path they had come.' (18 : 62-64)

باب قَوْلُهُ ـ فَلَمَّا جاوَزَا قالَ لِفَتاهُ آتِنا غَدَاءَنا لَقَدْ لَقِينا مِنْ سَفَرِنا هٰذَا نَصَبا ـ إلى قَوْلِهِ قَصَصًا ـ صُنْعا : عَمَلاً. حِوَلاً : تَحَوُّلاً ـ قالَ ذٰلِكَ ما كُنَّا نَبْغِ فارْتَدَّا عَلى آثارِهِما قَصَصًا ـ نُكْرًا : دَاهِيَةً. يَنْقَضَّ : يَنْقاضُ كَمَا يَنْقاضُ السِّنُّ. لَتَخَذْتَ واتَّخَذْتَ وَاحِدٌ. رُحْما مِنَ الرَّحْمِ وَهِيَ أَشَدُّ مُبالَغَةً مِنَ الرَّحْمَةِ وَيُظَنُّ أَنَّهُ مِنَ الرَّحِيمِ. وَتُدْعَى مَكَّةُ أُمَّ رُحْمٍ أَيِ الرَّحْمَةُ تَنْزِلُ بِها.

(192) CHAPTER. The Statement of Allāh ﷻ :—

' He said : Do you remember (what happened) when we betook ourselves to the rock.....' (18 : 63)

باب قَوْلِهِ تَعالى ـ قالَ أَرَأَيْتَ إِذْ أَوَيْنا إلى الصَّخْرَةِ ـ إلى آخِرِهِ.

251. Narrated Saʿīd bin Jubair : I said to Ibn ʿAbbās, "Nauf-al-Bakālī claims that Moses of Banī Isreal was not Moses, the companion of Al-Khadir." Ibn ʿAbbās said, " Allāh's enemy tells a lie ! Ubai

٢٥١ ـ حدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ : حدَّثَنِي سُفْيانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو ابْنِ دِينارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قالَ : قُلْتُ لابْنِ عَبَّاسٍ : إِنَّ نَوْفا الْبَكالِيَّ

bin Ka'b narrated to us that Allāh's Apostle ﷺ said, 'Moses got up to deliver a sermon before Banī Israel and he was asked, 'Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allāh then admonished Moses for he did not ascribe all knowledge to Allāh only. (Then) sent the Divine Inspiration:—

> 'Yes, one of Our slaves at the confluence of the two seas is more learned than you.'

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.' So Moses set out along with his attendant Yusha' bin Nūn, and they carried with them a fish till they reached a rock and rested there. Moses put his head down and slept. (Sufyān, a sub-narrator said that somebody other than 'Amr said) 'At the rock there was a water spring called Al-Ḥayāt' 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 Moses awoke, he asked his attendant, 'Bring our breakfast...' (18 : 62) The narrator added: Moses did not suffer from fatigue except after he had passed the place he had been ordered to observe. His attendant Yusha bin Nūn said to him, 'Do you remember

يَزْعُمُ أَنَّ مُوسَى بَنِي إِسْرَائِيلَ لَيْسَ بِمُوسَى الخَضِرِ ، فَقَالَ : كَذَبَ عَدُوُّ اللهِ ، حَدَّثَنَا أُبَيُّ بْنُ كَعْبٍ ، عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم قَالَ : قَامَ مُوسَى خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَقِيلَ لَهُ : أَيُّ النَّاسِ أَعْلَمُ ؟ قَالَ : أَنَا ، فَعَتَبَ اللهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ العِلْمَ إِلَيْهِ وَأَوْحَى إِلَيْهِ بَلَى عَبْدٌ مِنْ عِبَادِي بِمَجْمَعِ البَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ . قَالَ : أَيْ رَبِّ ، كَيْفَ السَّبِيلُ إِلَيْهِ ؟ قَالَ : تَأْخُذُ حُوتًا فِي مِكْتَلٍ فَحَيْثُمَا فَقَدْتَ الحُوتَ فَاتَّبِعْهُ . قَالَ : فَخَرَجَ مُوسَى وَمَعَهُ فَتَاهُ يُوشَعُ بْنُ نُونٍ وَمَعَهُمَا الحُوتُ حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ فَنَزَلَ عِنْدَهَا . قَالَ : فَوَضَعَ مُوسَى رَأْسَهُ فَنَامَ . قَالَ سُفْيَانُ : وَفِي حَدِيثِ غَيْرِ عَمْرٍو قَالَ : وَفِي أَصْلِ الصَّخْرَةِ عَيْنٌ يُقَالُ لَهَا الحَيَاةُ لَا يُصِيبُ مِنْ مَائِهَا شَيْءٌ إِلَّا حَيِيَ . فَأَصَابَ الحُوتُ مِنْ مَاءِ تِلْكَ العَيْنِ ، قَالَ : فَتَحَرَّكَ وَانْسَلَّ مِنَ المِكْتَلِ فَدَخَلَ البَحْرَ فَلَمَّا اسْتَيْقَظَ مُوسَى - قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا - الآيَةَ . قَالَ : وَلَمْ يَجِدِ النَّصَبَ حَتَّى جَاوَزَ مَا أُمِرَ بِهِ . قَالَ لَهُ فَتَاهُ يُوشَعُ بْنُ نُونٍ - أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الحُوتَ - الآيَةَ ، قَالَ : فَرَجَعَا يَقُصَّانِ فِي آثَارِهِمَا فَوَجَدَ فِي البَحْرِ

(what happened) when we betook ourselves to the rock ? I did indeed forget (about) the fish..... .....' (18 : 63) The narrator added : So they came back, retracing their steps and then he found in the sea, the way of the fish looking like a tunnel, so it was an astonishing event for his attendant and tunnel for the fish. When they reached the rock, they found a man covered with a garment. Moses greeted him. The man said astonishingly, ' Is there any such greeting in your land ? ' Moses said, ' I am Moses.' The man said, ' Moses of Banī Israel ? ' Moses said, ' Yes,' and added, ' may I follow you on the footing that you teach me something of the Knowledge which you have been taught ? ' (18 : 66) Al-Khadir said to him, ' O 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.' Moses said, ' But I will follow you.' Al-Khadir said, ' Then if you follow me, ask me no question about anything until I myself speak to you concerning it.' (18 : 70)

After that both of them proceeded along the seashore. There passed by them a boat whose crew recognised Al-Khadir and received them on board free of charge. So they both got on board. A sparrow came and sat on the edge of the boat and dipped its beak into the sea. Al-Khadir said to Moses, ' My knowledge

كالطّاقِ مَمَرّ الحُوتِ . فكانَ لِفتاهُ عَجَبا وللْحُوتِ سَرَبا ، قالَ : فلَمّا انْتَهَيا إلى الصَّخْرَةِ إذا هُما برَجُلٍ مُسَجّى بثَوْبٍ فسَلَّمَ عَلَيْهِ مُوسَى ، قالَ : وأنّى بأرْضِكَ السّلامُ . فقالَ : أنا مُوسَى ، قالَ : مُوسَى بَنى إسْرائيلَ ؟ قالَ : نَعَمْ . قالَ : هَلْ أتّبِعُكَ عَلى أنْ تُعَلِّمَنِي مِمّا عُلِّمْتَ رُشْدًا ؟ قالَ لهُ الخَضِرُ : يا مُوسَى إنّكَ عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لا أعْلَمُهُ ، وأنا عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ اللهُ لا تَعْلَمُهُ . قالَ : بَلْ أتّبِعُكَ ، قالَ : فإنِ اتّبَعْتَنِي فَلا تَسْألْنِي عَنْ شَيْءٍ حَتّى أُحْدِثَ لكَ مِنْهُ ذِكْرًا . فانْطَلَقا يَمْشِيانِ عَلى السّاحِلِ فمَرَّتْ بِهِما سَفِينَةٌ فَعُرِفَ الخَضِرُ فحَمَلُوهُمْ فى سَفِينَتِهِمْ بغَيْرِ نَوْلٍ ، يَقُولُ بغَيْرِ أجْرٍ ، فرَكِبا السَّفِينَةَ . قالَ : وَوَقَعَ عُصْفُورٌ عَلى حَرْفِ السَّفِينَةِ فَغَمَسَ مِنْقارَهُ فى البَحْرِ فقالَ الخَضِرُ لِمُوسَى : ما عِلْمُكَ وَعِلْمِي وَعِلْمُ الخَلائِقِ فى عِلْمِ اللهِ إلاّ مِقْدارُ ما غَمَسَ هَذا العُصْفُورُ مِنْقارَهُ . قالَ : فلَمْ يَفْجَأْ مُوسَى إذْ عَمَدَ الخَضِرُ إلى قَدُومٍ فخَرَقَ السَّفِينَةَ ، فقالَ لَهُ مُوسَى : قَوْمٌ حَمَلُونا بغَيْرِ نَوْلٍ عَمَدْتَ إلى سَفِينَتِهِمْ فخَرَقْتَها لِتُغْرِقَ أهْلَها لَقَدْ جِئْتَ ، الآيَةَ . فانْطَلَقا إذا

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 Moses was startled by Al-Khadir's action of taking an adze and scuttling the boat with it. Moses said to him, 'These people gave us a free lift, but you intentionally scuttled their boat so as to drown them. Surely you have.....' (18 : 71) Then they both proceeded and found a boy playing with other boys. Al-Khadir took hold of him by the head and cut it off. Moses said to him, 'Lo! You have killed an innocent soul who has killed nobody; surely you have done an illegal thing!' (18 : 74) He said, 'Didn't I tell you that you could not remain patient with me..... but they refused to entertain them as their guests. There they found a wall therein at the point of collapsing.' (18 : 75-77) Al-Khadir moved his hand thus and set it upright (repaired it). Moses said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, you could have taken wages for it,' Al-Khadir said, 'This is the parting between you and I. Now I will tell you the interpretation of (those things) about which you were unable to hold patience.' (18 : 78)

Allāh's Apostle ﷺ said, 'We wished that Moses could have been more patient so that He (Allāh) could have described

هُمَا بِغُلامٍ يَلْعَبُ مَعَ الغِلْمانِ . فأخَذَ الخَضِرُ برأسِهِ فَقَطَعَهُ . قالَ لَهُ مُوسَى - أقَتَلْتَ نَفْسا زَكِيَّةً بغَيرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئا نُكْرًا . قالَ أَلَمْ أَقُلْ لَكَ إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - إلى قَوْلِهِ - فأبَوْا أنْ يُضَيِّفُوهُما فَوَجَدَا فِيها جِدَارًا يُرِيدُ أنْ يَنْقَضَّ - فَقالَ بِيَدِهِ هَكَذَا فأقامَهُ . فَقالَ لَهُ مُوسَى : إنَّا دَخَلْنا هَذِهِ القَرْيَةَ فَلَمْ يُضَيِّفُونا ولَمْ يُطْعِمُونا - لَوْ شِئْتَ لاتَّخَذْتَ عَلَيْهِ أجْرًا ، قالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتأوِيلِ مالَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا - فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : وَدَدْنا أنَّ مُوسَى صَبَرَ حَتَّى يَقُصَّ عَلَيْنا مِنْ أمْرِهِما . قالَ : وكانَ ابنُ عَبّاسٍ يَقْرَأُ - وكانَ أمامَهُمْ مَلِكٌ يأخُذُ كُلَّ سَفِينَةٍ - صالِحَةٍ - غَصْبا - وأمّا الغُلامُ فَكانَ كافِرًا .

to us more about their story.'
Ibn ʿAbbās used to recite :—

' And in front of them there was a king who used to seize every (serviceable) boat by force. (18 : 79) ..... And as for the boy he was a disbeliever.''

باب قوله ـ قل هل ننبئكم بالأخسرين أعمالا ـ.

(193) CHAPTER. The Statement of Allāh ﷻ :—

' Say : (O, Muḥammad) Shall we tell you of those who will lose most in respect of their deeds ? '
(18 : 103)

٢٥٢ ـ حدثني محمد بن بشار : حدثنا محمد بن جعفر : حدثنا شعبة ، عن عمرو ، عن مصعب : سألت أبي ـ قل هل ننبئكم بالأخسرين أعمالا ـ هم الحرورية ؟ قال : لا ، هم اليهود والنصارى . أما اليهود فكذبوا محمدا صلى الله عليه وسلم ، وأما النصارى كفروا بالجنة وقالوا لا طعام فيها ولا شراب . والحرورية الذين ينقضون عهد الله من بعد ميثاقه ، وكان سعد يسميهم الفاسقين .

252. Narrated Musʿāb : I asked my father, '' Was the Verse :—

' Say : (O, Muḥammad) Shall we tell you of those who will lose most in respect of their deeds?'
(18 : 103)

revealed regarding 'Al-Ḥarauriya ? '' He said ''No, but 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-Ḥarauriyya are those people who break their pledge to Allāh after they have confirmed that they will fulfil it, and Saʿd used to call them ' Al-Fāsiqīn ' (evil-doers).''

باب أولئك الذين كفروا

(194) CHAPTER. ' They are those

who deny in the Signs of their Lord and the meeting with Him (in the Hereafter); so (all of) their deeds are in vain.' (18 : 105)

بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ ـ الآيَةَ .

253. Narrated Abū Huraira ﷺ : Allāh's Apostle 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 in Allāh's Sight," and then the Prophet ﷺ added,

' We shall not give them any weight on the Day of Resurrection.' (18 : 105)

٢٥٣ ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ : أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ : حَدَّثَنِي أَبُو الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم قَالَ : إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لاَ يَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ ـ وَقَالَ اقْرَءُوا ـ فَلاَ نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ـ وَعَنْ يَحْيَى بْنِ بُكَيْرٍ ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي الزِّنَادِ مِثْلَهُ .

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

SŪRAT KĀF HĀ' YĀ 'AIN SĀD XIX

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

سورة كهيعص

وَقَالَ ابْنُ عَبَّاسٍ ـ أَسْمِعْ بِهِمْ وَأَبْصِرْ ـ اللهُ يَقُولُهُ وَهُمُ الْيَوْمَ لاَ يَسْمَعُونَ وَلاَ يُبْصِرُونَ فِي ضَلاَلٍ مُبِينٍ : يَعْنِي قَوْلَهُ ـ أَسْمِعْ بِهِمْ وَأَبْصِرْ ـ الْكُفَّارُ يَوْمَئِذٍ أَسْمَعُ شَيْءٍ وَأَبْصَرُهُ .

لا أرْجُمَنَّكَ : لا أشْتُمَنَّكَ . وَرِئْيا : مَنْظَرًا . وَقالَ أبو وائل : عَلِمَتْ مَرْيَمُ أنَّ التَّقِيَّ ذُو نُهْيَةٍ حتَّى قالَتْ - إنِّي أعُوذُ بالرَّحْمَنِ مِنْكَ إنْ كُنْتَ تَقِيًّا - وَقالَ ابنُ عُيَيْنَةَ : تَؤُزُّهُمْ أزًّا : تُزْعِجُهُمْ إلى المَعاصِي إزْعاجا . وَقالَ مُجاهِدٌ : إدًّا : عِوَجا . وَقالَ ابنُ عَبّاس : وِرْدًا : عَطاشا . أثاثا : مالا . إدًّا : قَوْلًا عَظيما . رِكْزًا : صَوْتا . وَقالَ غَيْرُهُ : غَيًّا : خُسْرانا . بُكِيًّا : جَماعَةُ باك . صِلِيًّا : صَلِيَ يَصْلَى . نَدِيًّا والنّادي واحِدٌ : مَجْلِسا .

بابُ قَوْلِهِ عَزَّوَجَلَّ - وأنْذِرْهُمْ يَوْمَ الحَسْرَةِ -.

(195) CHAPTER. The Statement of Allāh ﷻ :—

'And warn them of the day of distress (regrets).' (19 : 39)

٢٥٤ - حدَّثَنا عُمَرُ بنُ حَفْصِ ابنِ غِياث : حدَّثَنا أبي! حدَّثَنا الأعْمَشُ : حدَّثَنا أبو صالِح ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى الله عليه وسلم : يُؤْتَى بالمَوْتِ كَهَيْئَةِ كَبْشٍ أمْلَحَ فَيُنادي مُنادٍ يا أهْلَ الجَنَّةِ فَيَشْرَئِبُّونَ وَيَنْظُرُونَ فَيَقُولُ : هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ : نَعَمْ ، هَذَا المَوْتُ ، وكُلُّهُمْ قَدْ رآهُ . ثُمَّ يُنادي :

254. Narrated Abū Sa'īd Al-Khudri رضي الله عنه : Allāh's Apostle ﷺ said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a callmaker will call, 'O the 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 will have seen it. Then it will be announced again, 'O the 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 will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O the people of Paradise! Eternity for you and no death. O the people of Hell! Eternity for you and no death.'" Then the Prophet ﷺ recited :—

'And warn them of the Day of distress when the case has been decided! And (now) They are in a state of carelessness (i. e. the people of the world) and they do not believe.' (19 : 39)

يا أهْلَ النّارِ، فَيَشْرَئبُّون وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا المَوْتُ، وكُلُّهُمْ قَدْ رآهُ فَيُذْبَحُ. ثُمَّ يَقُولُ: يا أهْلَ الجَنَّةِ خُلُودٌ فَلا مَوْتَ. وَيا أهْلَ النّارِ خُلُودٌ فَلا مَوْتَ، ثُمَّ قَرَأ - وأنْذِرْهُمْ يَوْمَ الحَسْرَةِ إذْ قُضِيَ الأمْرُ وَهُمْ فِي غَفْلَةٍ: وهؤلاءِ فِي غَفْلَةٍ أهْلُ الدُّنيا - وَهُمْ لا يُؤْمِنُونَ -.

(196) CHAPTER. The Statement of Allāh ﷻ :—

'(The angels say): We descend not, but by command of your Lord. To Him belongs what is before us and what is behind us and what is between.' (19 : 64)

بابُ قَوْلِهِ - وَما نَتَنَزَّلُ إلاَّ بأمْرِ رَبِّكَ لَهُ ما بَيْنَ أيْدِينا وَما خَلْفَنا وَما بَيْنَ ذَلِكَ -.

255. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ said to Gabriel, "What prevents you from visiting us more often than you visit us now?" So there was revealed :—

'And we (angels) descend not but by the command of your Lord. To Him belongs what is before us and what is behind us.....' (19 : 64)

٢٥٥ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا عُمَرُ بنُ ذَرٍّ قالَ: سَمِعْتُ أبي، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ تَعالَى عَنْهما: قالَ النَّبِيُّ صلى الله عليه وسلم لِجِبْرِيلَ: ما يَمْنَعُكَ أنْ تَزُورَنا أكْثَرَ مِمّا تَزُورُنا؟ فَنَزَلَتْ - وَما نَتَنَزَّلُ إلاَّ بأمْرِ رَبِّكَ لَهُ ما بَيْنَ أيْدِينا وما خَلْفَنا -.

(197) CHAPTER. The Statement of Allāh ﷻ :—

'Have you then seen him who disbelieved in Our Signs, yet says : I shall certainly be given wealth and children ?' (19 : 77)

باب قَوْلِهِ ـ أَفَرَأَيْتَ الَّذِى كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالاً وَوَلَدًا ـ .

256. Narrated Khabbāb : I came to Al-ʿĀṣī bin Wā'il As-Sahmī and demanded something which he owed me. He said, "I will not give you (your money) till you disbelieve in Muḥammad." I said, "No, I shall not disbelieve in Muḥammad 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 Signs, yet says : I shall certainly be given wealth and children ?' (19 : 77)

٢٥٦ ـ حَدَّثَنَا الْحُمَيْدِىُّ : حَدَّثَنَا سُفْيَانُ ، عَنِ الأَعْمَشِ ، عَنْ أَبِى الضُّحَى ، عَنْ مَسْرُوقٍ قَالَ : سَمِعْتُ خَبَّابًا قَالَ : جِئْتُ الْعَاصِىَ بْنَ وَائِلٍ السَّهْمِىَّ أَتَقَاضَاهُ حَقًّا لِى عِنْدَهُ فَقَالَ : لاَ أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ صلى الله عليه وسلم ، فَقُلْتُ : لاَ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ ، قَالَ : وَإِنِّى لَمَيِّتٌ ثُمَّ مَبْعُوثٌ ؟ قُلْتُ : نَعَمْ ، قَالَ : إِنَّ لِى هُنَاكَ مَالاً وَوَلَدًا فَأَقْضِيكَ ، فَنَزَلَتْ هَذِهِ الآيَةُ ـ أَفَرَأَيْتَ الَّذِى كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالاً وَوَلَدًا ـ رَوَاهُ الثَّوْرِىُّ وَشُعْبَةُ وَحَفْصٌ وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ ، عَنِ الأَعْمَشِ .

(198) CHAPTER. 'Has he penetrated to the unseen, or has he taken a covenant from (Allāh) the Beneficent ?' (19 : 78)

باب أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ـ قَالَ : مَوْثِقًا .

257. Narrated Khabbāb : I was a

٢٥٧ ـ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ :

blacksmith in Mecca. Once I made a sword for Al-ʿĀṣī bin Wāʾil As-Sahmī. When I went to demand its price, he said, " I will not give it to you till you disbelieve in Muḥammad." I said, "I shall not disbelieve in Muḥammad 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 then seen him who disbelieved in Our Signs, yet says : I shall certainly be given wealth and children ? Has he penetrated to the unseen or has he taken a covenant from (Allāh) the Beneficent ? ' (19 : 77-78)

(199) CHAPTER. ' Nay ! We shall record what he says, and We shall add greatly to his punishment.' (19 : 79)

أخبرنا سفيان ، عن الأعمش ، عن أبي الضحى ، عن مسروق عن خباب قال : كنت قينا بمكة فعملت للعاصي بن وائل السهمي سيفا فجئت أتقاضاه فقال : لا أعطيك حتى تكفر بمحمد ، قلت : لا أكفر بمحمد صلى الله عليه وسلم حتى يميتك الله ثم يحييك ، قال : إذا أماتني الله ثم بعثني ولي مال وولد فأنزل الله - أفرأيت الذي كفر بآياتنا وقال لأوتين مالا وولدا أطلع الغيب أم اتخذ عند الرحمن عهدا - قال : مؤثقا . لم يقل الأشجعي ، عن سفيان سيفا ولا موثقا .

باب كلا سنكتب ما يقول ونمد له من العذاب مدا .

258. Narrated Masruq : Khabbāb said, " During the pre-Islamic period, I was a blacksmith and Al-ʿĀṣī bin Wāʾil 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." Khabbāb said, " By Allāh, I shall not disbelieve in Muḥammad till Allāh makes you die and then resurrects you." Al-ʿĀṣī said, "So leave me till I die and then be resurrected, for I will

٢٥٨ - حدثنا بشر بن خالد : حدثنا محمد بن جعفر ، عن شعبة ، عن سليمان : سمعت أبا الضحى يحدث عن مسروق عن خباب قال : كنت قينا في الجاهلية وكان لي دين على العاصي بن وائل ، قال : فأتاه أتقاضاه فقال : لا أعطيك حتى تكفر بمحمد صلى الله عليه وسلم فقال : والله لا أكفر حتى يميتك الله ثم تبعث ،

be given wealth and children whereupon I will pay you your debt." So this Verse was revealed :—

'Have you then seen him who disbelieved in Our Signs, yet says : I shall certainly be given wealth and children.' (19 : 77)

(200) CHAPTER. 'To Us shall return all that he talks of, and he shall appear before Us alone (without his wealth and children).' (19 : 80)

259. Narrated Khabbāb : I was a blacksmith and Al-ʿĀṣi 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." I said, "I will not dis believe in Muḥammad till you die and then he 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 Signs, yet says : I shall certainly be given wealth and children ? Has he penetrated to the unseen or has he taken a covenant from (Allāh) the Beneficent ? Nay ! We shall record what he says and We shall add greatly to his punishment. To Us shall return all that he talks of, and he shall appear before Us alone.'

(19 : 77-80)

قالَ : فَذَرْنِي حتّى أمُوتَ ثُمَّ أبْعَثَ فَسَوْفَ أُوتَى مالا وَوَلَدًا فأقْضِيكَ فَنَزَلَتْ هٰذِهِ الآيَةُ ـ أفَرَأيْتَ الّذِي كَفَرَ بآياتِنا وَقالَ لأُوتَيَنَّ مالاً وَوَلَدًا ـ .

باب وَنَرِثُهُ ما يَقُولُ وَيَأْتِينا فَرْدًا

ـ وَقالَ ابنُ عَبّاسٍ : الجِبالُ هَدًّا : هَدْما .

٢٥٩ ـ حدّثَنا يَحْيَى : حدّثَنا وَكِيعٌ ، عَنِ الأعْمَشِ ، عَنْ أبِي الضُّحَى ، عَنْ مَسْرُوقٍ ، عَنْ خَبّابٍ قالَ : كُنْتُ رَجُلاً قَيْنًا وكانَ لِي عَلَى العاصِي بنِ وائِلٍ دَيْنٌ فأتَيْتُهُ أتَقاضاهُ ، فَقالَ لِي : لا أقْضِيكَ حتّى تَكْفُرَ بِمُحَمَّدٍ . قالَ : قُلْتُ لَنْ أكْفُرَ بِهِ حتّى تَمُوتَ ثُمَّ تُبْعَثَ ، قالَ : وإنِي لَمَبْعُوثٌ مِنْ بَعْدِ المَوْتِ ؟ فَسَوْفَ أقْضِيكَ إذا رَجَعْتُ إلى مالٍ وَوَلَدٍ ، قالَ : فَنَزَلَتْ ـ أفَرَأيْتَ الّذِي كَفَرَ بآياتِنا وَقالَ لأُوتَيَنَّ مالاً وَوَلَدًا أطَّلَعَ الغَيْبَ أمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا كَلاّ سَنَكْتُبُ ما يَقُولُ وَنَمُدُّ لَهُ مِنَ العَذابِ مَدًّا وَنَرِثُهُ ما يَقُولُ وَيَأْتِينا فَرْدًا ـ

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

SŪRAT ṬĀHA : XX

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

سورة طٰـهٰ

قَـالَ عِكْرِمَةُ والضَّحّاكُ بالنَّبَطِيَّةِ. أَىْ طَهَ : يا رَجُلُ وَقالَ مُجاهِدٌ : أَلْقَى: صَنَعَ . أَزْرِى: ظَهْرِى. فَيُسْحِتَكُمْ : يُهْلِكَكُم. المُثْلَى: تأنيثُ الأَمْثَلِ يَقُولُ بِدِينِكُمْ . يُقالُ خُذِ المُثْلَى خُذِ الأَمْثَلَ. ثُمَّ ائْتُوا صَفًّا. يُقالُ هَلْ أَتَيْتَ الصَّفَّ اليَوْمَ ؟ يَعنى المُصَلَّى الَّذى الَّذى يُصَلِّى فيهِ. فأَوْجَسَ : أَضْمَرَ خَوْفا فَذَهَبَتِ الوَاوُ مِنْ خِيفَةً لِكَسْرَةِ الخاءِ. فى جُذُوعِ : أَىْ عَلَى جُذُوعِ النَّخْلِ. خَطْبُكَ : بالُكَ. مِساسَ : مَصْدَرُ ماسه مِساسا. لَنَنْسِفَنَّه: لَنَذْرِيَنَّه. قاعا : يَعْلُوهُ المَاءُ . والصَّفْصَفُ : المُسْتَوِى مِنَ الأَرْضِ . وَقالَ مُجاهِدٌ : أَوْزَارًا : أَثْقالاً. مِنْ زِينَةِ القَوْمِ : الحَلْىُ الَّذى اسْتَعارُوا. مِنْ آلِ فِرعَوْنَ : فَقَذَفْنُاها فَأَلْقَيْتُها. أَلْقَى : صَنَعَ فَنَسِىَ مُوساهُمْ : يَقولُونَه أَخْطَأَ الرَّبَّ . لا يَرْجِعُ إِلَيْهِمْ قَوْلاً : العِجْلُ . هَمْسا : حِسُّ الأَقْدامِ . حَشَرْتَنِى أَعْمَى عَنْ حُجَّتِى وَقَدْ كُنْتُ بَصِيرًا فى الدُّنْيا. قالَ ابن عَبَّاسٍ : بِقَبَسٍ : ضَلُّوا الطَّرِيقَ وكانُوا شاتِينَ فَقالَ : إِنْ لَمْ أَجِدْ عَلَيْها مِنْ يَهْدِى الطَّرِيقَ آتِكُمْ بِنارٍ تُوقِدُونَ. وَقالَ ابن عُيَيْنَةَ : أَمْثَلُهُمْ طَرِيقَةً :

أعْدَلهُمْ . وَقالَ ابن عبّاس : هَضْمًا : لا يُظْلَم فَيُهْضَم مِنْ حَسَناتِه . عِوَجا : وَاديا . وَلا أمْتا : رَابِيَةً . سِيرتَها : حالَتَها الأولى . النُّهَى : التُّقَى . ضَنْكا : الشقاء . هَوَى : شَقِيَ . بالوَاد المُقَدَّس : المُبارَك . طُوًى : اسمُ الوَادى . بِمَلْكِنا : بأمْرِنا . مَكانًا سِوًى : مَنْصَفٌ بَيْنَهُمْ . يَبَسا : يَبِسا . عَلَى قَدَرٍ : مَوْعِدٍ . لا تَنِيا : لا تَضْعُفا . يَفْرُط : عُقُوبَةً .

باب قَوْلِه - وَاصْطَنَعْتُكَ لِنَفْسِي -

(201) CHAPTER. The Statement of Allāh ﷻ :—

'And I have chosen you for Myself.' (20 : 41)

٢٦٠ - حدَّثَنا الصَّلْت بن مُحَمَّد : حدَّثَنا مَهْدِيُّ بن مَيْمُون : حدَّثَنا مُحَمَّدُ ابنُ سِيرِينَ ، عَنْ أبي هُرَيْرَةَ ، عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم قالَ : الْتَقَى آدَمُ وَمُوسَى فَقالَ مُوسَى لآدَمَ : أنْتَ الَّذى أشْقَيْتَ النَّاسَ وأخْرَجْتَهُمْ مِنَ الجَنَّةِ ؟ قالَ لَهُ آدَمُ : أنْتَ الَّذى اصْطَفاكَ اللهُ بِرِسالَتِه ، وَاصْطَفاكَ لِنَفْسِه ، وأنْزَلَ عَلَيْكَ التَّوْرَاةَ ؟ قالَ نَعَمْ ، قالَ : فَوَجَدْتُها كُتِبَ عَلَيَّ قَبْلَ أنْ يَخْلُقَنى ؟ قالَ : نَعَمْ ، فَحَجَّ آدَمُ مُوسَى . اليَمُّ : البَحْرُ .

260. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Adam and Moses met, and Moses said to Adam, 'Are you the one who made people miserable and turned them out of Paradise?' Adam said to him, 'Are you the one whom Allāh selected for His message and whom He selected for Himself and upon whom He revealed the Torah?' Moses said, 'Yes.' Adam said, 'Did you find that written in my fate before my creation?' Moses said, 'Yes.' So Adam overcame Moses with this argument."

(202) CHAPTER. 'And indeed We inspired Moses : (Saying) "Travel by night with My slaves and strike a dry path for them in the sea without fear of being overtaken (by Pharaoh), and without fear (of the Sea). Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up ; Pharaoh led his people astray and he did not guide them.'

(20 : 77-79)

باب ـ وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَى فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى ـ.

261. Narrated Ibn ʿAbbās ﷺ : When Allāh's Apostle ﷺ arrived at Medina, he found the Jews observing the fast on the day of ʿĀshūrā' (10th of Muḥarram). The Prophet ﷺ asked them (about it) and they replied, "This is the day when Moses became victorious over Pharaoh." The Prophet ﷺ said (to the Muslims), "We are nearer to Moses than they, so fast on this day."

٢٦١ ـ حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا رَوْحٌ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا أَبُو بِشْرٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : لَمَّا قَدِمَ رَسُولُ اللهِ صلى الله عليه وسلم الْمَدِينَةَ وَالْيَهُودُ تَصُومُ عَاشُورَاءَ فَسَالَهُمْ فَقَالُوا : هَذَا الْيَوْمُ الَّذِي ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم : نَحْنُ أَوْلَى بِمُوسَى مِنْهُمْ فَصُومُوهُ .

(203) CHAPTER. The Statement of Allāh ﷻ :—

' So let him not get you both out of the Garden, so that you come to toil.' (20 : 117)

باب قَوْلِهِ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى ـ.

٢٦٢ ـ حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ : حدَّثنا أيُّوبُ بنُ النَّجارِ ، عَنْ يَحْيَى ابنِ أبي كَثيرٍ ، عَنْ أبي سَلَمَةَ ابنِ عَبْدِ الرَّحْمَنِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : حاجَّ مُوسَى آدَمَ فَقالَ لَهُ : أنْتَ الَّذي أخْرَجْتَ النَّاسَ مِنَ الجَنَّةِ بِذَنْبِكَ فأشْقَيْتَهُمْ ؟ قالَ : قالَ آدَمُ : يا مُوسَى أنْتَ الَّذي اصْطَفاكَ اللهُ بِرِسالَتِهِ وبِكَلامِهِ ، أتَلُومُنِي عَلَى أمْرٍ كَتَبَهُ اللهُ عَلَيَّ قَبْلَ أنْ يَخْلُقَنِي ؟ أوْ قَدَّرَهُ عَلَيَّ قَبْلَ أنْ يَخْلُقَنِي ؟ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : فَحَجَّ آدَمُ مُوسَى .

262. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "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 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 Apostle ﷺ further said, "So Adam overcame Moses by this argument."

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

سورة الأنبياء

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

SŪRAT-AL-ANBIYĀ' XXI

(The Prophets) :

٢٦٣ ـ حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا غُنْدَرٌ : حدَّثَنا شُعْبَةُ ، عَنْ أبي إسحَاقَ قالَ : سَمِعْتُ عَبْدَ الرَّحْمَنِ بنَ يَزِيدَ ، عَنْ عَبْدِ اللهِ قالَ : بَنِي إسْرائِيلَ ، والكَهْفُ ، ومَرْيَمُ ، وطَهَ ، والأنْبِياءُ ، هُنَّ مِنَ العِتاقِ الأُوَلِ ، وهُنَّ مِنْ تِلادِي . وقالَ قَتادَةُ : جُذَاذًا :

263. Narrated ʿAbdullāh ﷺ : The Sūras of Banī Israel, Al-Kahf, Mariyam, Ṭāha and Al-Anbiyā' are from the very old Sūras which I learnt by heart, and they are my first property.

قَطَّعَهُنَّ : وَقالَ الحَسَنُ : فى فَلَكٍ مِثْلِ فِلْكَةِ المِغْزَلِ . يَسْبَحونَ : يَدُورُونَ . قالَ ابنُ عَبّاسٍ : نَفَشَتْ : رَعَتْ لَيْلاً . يُصْحَبُونَ : يُمْنَعُونَ . أُمَّتُكُمْ أُمَّةً وَاحِدَةً قالَ : دينُكُمْ دينٌ وَاحِدٌ . قالَ عِكْرِمَةُ : حَصَبُ جَهَنَّمَ : حَطَبُ بالحَبَشِيَّةِ . وَقالَ غَيرُهُ : أحَسّوا : تَوَقَّعوا ، مِنْ أحْسَسْتُ . خامِدينَ : هامِدينَ ، والحَصِيدُ : مُسْتَأصَلٌ يَقَعُ عَلَى الوَاحِدِ وَالاثْنَيْنِ والجَمِيعِ لا يَسْتَحْسِرُونَ : لا يُعْيِيُونَ ، وَمِنْهُ حَسِيرٌ وَحَسَرْتُ بَعِيرِى . عَمِيقٌ : بَعِيدٌ . نُكِّسُوا : رُدُّوا . صَنْعَةَ لَبُوسٍ : الدُّرُوعُ . تَقَطَّعُوا أمْرَهُمْ : اخْتَلَفُوا . الحَسِيسُ والحِسُّ والجَرْسُ و الهَمْسُ وَاحِدٌ وَهُوَ مِنَ الصَّوْتِ الخَفِيِّ . آذَنّاكَ : أعْلَمْنَاكَ . آذَنْتُكُمْ إذَا أعْلَمْتَهُ فأنْتَ وَهُوَ عَلَى سَوَاءٍ لَمْ تَغْدِرْ . وَقالَ مُجَاهِدٌ : لَعَلَّكُمْ تُسْئَلونَ : تُفْهَمُونَ . ارْتَضَى : رَضِيَ . التَّمَاثِيلُ : الأصْنامُ . السِّجِلُّ الصَّحِيفَةُ .

باب : كَمَا بَدَأنا أوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا .

(204) CHAPTER. 'As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us.'
(21 : 104)

264. Narrated Ibn ʿAbbās ﷺ : The Prophet ﷺ delivered a sermon and said, "You (people) will be gathered before Allāh (on the Day of Resurrection) bare-footed, 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, and We shall fulfil it truly,'

and added, "The first man who will be dressed on the Day of Resurrection, will be Abraham. Lo ! 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, Jesus, said, 'I was a witness over them while I dwelt among them...(to His Statement)..and You are the Witness to all things.' (5 : 120) Then it will be said, '(O Muḥammad) These people never stopped to retreat backwards (apostate) since you left them.'"

٢٦٤ ـ حدَّثنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثنا شُعْبَةُ ، عَنِ المغيرَةِ ابنِ النُّعْمانِ شَيْخٌ مِنَ النَّخَعِ ، عَنْ سَعيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : خَطَبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَقالَ : إنَّكُمْ مَحْشُورُونَ إلى اللهِ حُفاةً عُرَاةً غُرْلاً ـ كَما بَدَأْنا أوَّلَ خَلْقٍ نُعيدُهُ وَعْدًا عَلَيْنا إنّا كُنّا فاعِلِينَ ـ ثُمَّ إنَّ أوَّلَ مَنْ يُكْسَى يَوْمَ القِيامَةِ إبْرَاهِيمُ ، ألا إنَّهُ يُجاءُ بِرِجالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمالِ فَأقُولُ : يا رَبِّ أصْحابِي ، فَيُقالُ : لا تَدْرِي ما أحْدَثُوا بَعْدَكَ . فأقُولُ كَما قالَ العَبْدُ الصَّالِحُ ـ وكُنْتُ عَلَيْهِمْ شَهِيدًا ما دُمْتُ فِيهِمْ ـ إلى قَوْلِهِ ـ شَهِيدٌ ـ فَيُقالُ : إنَّ هَؤُلاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلى أعْقابِهِمْ مُنْذُ فارَقْتَهُمْ .

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

SŪRAT-AL-ḤAJJ : XXII

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

سورة الحج

وَقالَ ابنُ عُيَيْنَةَ : المُخْبِتِينَ : المُطْمَئِنِّينَ . وَقالَ ابنُ عَبّاسٍ فِي ـ

إذَا تَمَنَّى أَلْقَى الشيطانُ فى أُمْنِيَتِهِ ـ إذَا حَدَّثَ أَلْقَى الشَّيْطانُ فى حَدِيثِهِ فَيُبْطِلُ اللهُ ما يُلْقِى الشَّيْطانُ و يُحْكِمُ آياتِهِ . وَيُقالُ أُمْنِيَتُهُ : قِرَاءَتُهُ . إلاَّ أمانِىَّ : يَقْرَءُونَ وَلا يَكْتُبُونَ . وَقالَ مُجَاهِدٌ : مَشِيدٌ بالقَصَّةِ جِصٌ . وَقالَ غَيرُهُ : يَسطونَ يَفْرُطونَ مِنَ السَّطْوَةِ ، وَيُقالُ يَسطونَ : يَبْطِشونَ . وَهُدُوا إلى الطَّيِّبِ مِنَ القَوْلِ : أُلْهِمُوا إلى القُرآنِ ، وَهُدُوا إلى صِرَاطِ الحَمِيدِ : الإسْلامِ . وَقالَ ابنُ عَبَّاسٍ : بِسَبَبٍ : بِحَبْلٍ إلى سَقْفِ البَيْتِ . ثانِىَ عِطْفِهِ : مُسْتَكْبِرٌ . تَذْهَلُ : تُشْغَلُ .

بابُ قَوْلِهِ ـ وَتَرَى النَّاسَ سُكارَى ـ .

(205) CHAPTER. The Statement of Allāh ﷻ :—

'And you shall see mankind as in a drunken state. (22 : 2)

٢٦٥ ـ حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبى : حدَّثَنا الأعْمَشُ : حدَّثَنا أبو صالِحٍ ، عَنْ أبى سَعِيدٍ الخُدْرِىِّ قالَ : قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم : يَقُولُ اللهُ عَزَّوَجَلَّ يَوْمَ القِيامَةِ : يا آدَمُ ، فَيَقُولُ : لَبَّيْكَ رَبَّنا وَسَعْدَيْكَ . فَيُنادَى بِصَوْتٍ : إنَّ اللهَ يَأْمُرُكَ أنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثا إلى النَّارِ . قالَ : يا رَبِّ وَما بَعْثُ النَّارِ ؟ قالَ :

265. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : The Prophet ﷺ said, "On the Day of Resurrection Allāh ﷻ will say, 'O Adam!' Adam will reply, 'Labbaik (I am present) our Lord, and Sa'daik (I am present).' Then there will be a loud call (saying), 'Allāh orders you to take from among your offspring a mission for the (Hell) Fire.' Adam will say, 'O Lord! Who are the mission for the (Hell) Fire?' Allāh will say, 'Out of each thousand, take

out 999.' At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allāh." (22 : 2) (When the Prophet ﷺ mentioned this), the people were so distressed (and afraid) that their faces were changed (in colour) whereupon the Prophet ﷺ said, "From Gog and Magog nine-hundred-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) one-half of the people of Paradise." So we said, Allāhu Akbar."

مِنْ كُلِّ أَلْفٍ أُرَاهُ قَالَ تِسْعَمَائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَحِينَئِذٍ تَضَعُ الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَلِيدُ ـ وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللهِ شَدِيدٌ ـ فَشَقَّ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغَيَّرَتْ وُجُوهُهُمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم: مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعَمَائَةٍ وَتِسْعَةً وَتِسْعِينَ وَمِنْكُمْ وَاحِدٌ. ثُمَّ أَنْتُمْ فِى النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِى جَنْبِ الثَّوْرِ الأَبْيَضِ أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِى جَنْبِ الثَّوْرِ الأَسْوَدِ. وَإِنِّى لأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ فَكَبَّرْنَا. ثُمَّ قَالَ ثُلُثُ أَهْلِ الْجَنَّةِ فَكَبَّرْنَا. ثُمَّ قَالَ شَطْرُ أَهْلِ الْجَنَّةِ فَكَبَّرْنَا. وَقَالَ أَبُو أُسَامَةَ، عَنِ الأَعْمَشِ ـ تَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى ـ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمَائَةٍ وَتِسْعَةً وَتِسْعِينَ. وَقَالَ جَرِيرٌ وَعِيسَى بْنُ يُونُسَ وَأَبُو مُعَاوِيَةَ: سُكْرَى وَمَا هُمْ بِسُكْرَى.

(206) CHAPTER. ' There are among men, some who worship Allāh as it were on the verge.' (22 : 11) (i. e. not deep in the religion).

بَابُ ـ وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللهَ عَلَى حَرْفٍ ـ شَكٍّ. أَتْرَفْنَاهُمْ: وَسَّعْنَاهُمْ.

266. Narrated Ibn ʿAbbās رضي الله عنهما :

٢٦٦ ـ حَدَّثَنِى إِبْرَاهِيمُ بْنُ الْمُنْذِرِ:

Regarding the Verse :—

'There are some among men, who worship Allāh as it were on tne verge.' (22 : 11)

A man used to come to Medīna as if his wife brought a son and his mares produced offspring. He would say, "This religion (Islam) 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."

حدَّثنا يَحْيىَ بنُ أبي بُكَيرٍ : حدَّثنا إسْرائيلُ ، عَنْ أبي حُصَينٍ ، عَنْ سَعيدِ ابنِ جُبَيرٍ ، عَنِ ابنِ عبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ - وَمِنَ النّاسِ مَنْ يَعْبُدُ اللهَ عَلَى حَرْفٍ - قالَ : كانَ الرَّجُلُ يَقْدَمُ المَدينةَ ، فإنْ وَلَدَتْ امْرأتُهُ غُلاما وَنُتِجَتْ خَيْلُهُ قالَ هَذا دِينٌ صالِحٌ ، وإنْ لمْ تَلِدِ امْرأتُهُ ولمْ تُنْتَجْ خَيْلُهُ قالَ : هَذا دينُ سُوءٍ .

(207) CHAPTER. The Statement of Allāh ﷻ :—

'These are two antagonists (groups) who dispute with each other their Lord.' (22 : 19)

بابُ قَوْلِهِ - هَذانِ خَصْمانِ اخْتَصَمُوا فى رَبِّهِمْ - .

267. Narrated Qais bin ʿUbād : Abū Dharr رضي الله عنه used to take an oath confirming that the Verse,

'These are two antagonists who dispute with each other about their Lord,'

was revealed in connection with Ḥamza and his two companions and ʿUtbah and his two companions on the day when they came out of the battle of Badr. (1)

٢٦٧ - حدَّثنا حَجّاجُ بنُ مِنهالٍ : حدَّثنا هُشَيْمٌ : أخبرَنا أبو هاشِمٍ ، عَنْ أبي مِجْلَزٍ ، عَنْ قَيْسِ ابنِ عُبادٍ ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ أنَّهُ كانَ يُقْسِمُ قَسَما إنَّ هَذِهِ الآيَةَ - هَذانِ خَصْمانِ اخْتَصَمُوا فى رَبِّهِمْ - نَزَلَتْ فى حَمْزَةَ وَصاحِبَيْهِ ، وَعُتْبَةَ وَصاحِبَيْهِ يَوْمَ بَرَزُوا فى يَوْمِ بَدْرٍ .

(1) Ḥamza and his companions were Muslims while the others were pagans.

رَوَاهُ سُفْيانُ عَنْ أبي هاشِمٍ . وَقالَ عُثْمانُ ، عَنْ جَرِيرٍ ، عَنْ مَنْصُورٍ ، عَنْ أبي هاشِمٍ ، عَنْ أبي مِجْلَزٍ قَوْلَهُ .

٢٦٨ - حدَّثَنا حَجّاجُ بنُ مِنْهالٍ : حدَّثَنا مُعْتَمِرُ بنُ سُلَيْمانَ قالَ : سَمِعْتُ أبي قالَ : حدَّثَنا أبو مِجْلَزٍ ، عَنْ قَيْسِ بنِ عُبادٍ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ : أنا أوَّلُ مَنْ يَجْثُو بَيْنَ يَدَيِ الرَّحْمَنِ للْخُصُومَةِ يَوْمَ القِيامَةِ . قالَ قَيْسٌ : وَفِيهِمْ نَزَلَتْ - هَذانِ خَصْمانِ اخْتَصَمُوا فِي رَبِّهِمْ - قالَ : هُمُ الَّذِينَ بارَزُوا يَوْمَ بَدْرٍ : عَلِيٌّ ، وحَمْزَةَ ، وعُبَيْدَةُ ، وَشَيْبَةُ بنُ رَبِيعَةَ ، وعُتْبَةُ بنُ رَبِيعَةَ ، والوَلِيدُ بنُ عُتْبَةَ .

268. Narrated Qais bin ʿUbad : ʿAlī ﷺ said, " I will be the first to kneel before the Benificent on the Day of Resurrection because of the dispute." Qais said; This Verse,

> 'These are two antagonists who dispute with each other about their Lord,'

was revealed in connection with those who came out for the Battle of Badr, i.e. ʿAlī, Ḥamza, Ubaidā, Shaiba bin Rabīʿa, ʿUtbā bin Rabīʿa and Al-Walīd bin ʿUtba.

سورة المؤمنون

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

قالَ ابنُ عُيَيْنَةَ : سَبْعَ طَرائِقَ : سَبْعَ سَمَواتٍ . لَها سابِقُونَ : سَبَقَتْ لَهُمُ السَّعادَةُ . قُلُوبُهُمْ وَجِلَةٌ : خائِفِينَ . وَقالَ ابنُ عَبّاسٍ : هَيْهاتَ هَيْهاتَ : بَعِيدٌ بَعِيدٌ . فاسْأَلِ العادِّينَ الملائِكَةَ لِنَاكِبُونَ : لَعادِلُونَ . كالِحُونَ : عابِسُونَ . وَقالَ غَيْرُهُ : مِنْ سُلالَةٍ : الوَلَدُ

SŪRAT-AL-MU'MINŪN

(The Believers) XXIII

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

No. Ḥadīth is mentioned here. The meanings of some Qur'ānic words and expressions are only given. (in Arabic Text).

والنُّطْفَةُ السُّلالَةُ . والجِنَّةُ والجُنُونُ واحِدٌ . والغُثاءُ : الزَّبَدُ وَما ارْتَفَعَ عَنِ الماءِ وَما لا يُنْتَفَعُ بِهِ . يَجْأَرُونَ : يَرْفَعُونَ أَصْوَاتَهُمْ كَمَا تَجْأَرُ البَقَرَةُ . عَلَى أَعْقابِكُمْ : رَجَعَ عَلَى عَقِبَيْهِ . سامِرًا مِنَ السَّمَرِ والجَمِيعُ السُّمَّارُ ، والسَّامِرُ هاهُنا فِي مَوْضِعِ الجَمْعِ . تُسْحَرُونَ : تَعْمَوْنَ مِنَ السِّحْرِ .

سورة النور

SŪRAT AN-NŪR (Light) XXIV.

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

مِنْ خِلالِهِ : مِنْ بَيْنَ أَضْعافِ السَّحابِ . سَنا بَرْقِهِ وَهُوَ الضِّياءُ . مُذْعِنِينَ ، يُقالُ لِلْمُسْتَخْذِي مُذْعِنٌ . أَشْتاتًا وَشَتَّى وَشَتاتٌ وَشَتٌّ وَاحِدٌ . وَقالَ ابْنُ عَبَّاسٍ - سُورَةٌ أَنْزَلْناها - بَيَّنَّاها . وَقالَ غَيْرُهُ : سُمِّيَ القُرْآنُ لِجَماعَةِ السُّوَرِ وَسُمِّيَتِ السُّورَةُ لأَنَّها مَقْطُوعَةٌ مِنَ الأُخْرَى . فَلَمَّا قُرِنَ بَعْضُها إِلَى بَعْضٍ سُمِّيَ قُرْآنًا . وَقالَ سَعْدُ بْنُ عِياضٍ الثُّمالِيُّ : المِشْكاةُ : الكُوَّةُ بِلِسانِ الحَبَشَةِ . وَقَوْلُهُ تَعالَى - إِنَّ عَلَيْنا جَمْعَهُ وَقُرْآنَهُ - تَأْلِيفَ بَعْضِهِ إِلَى بَعْضٍ - فَإِذا قَرَأْناهُ فَاتَّبِعْ قُرْآنَهُ - فَإِذا جَمَعْناهُ وَأَلَّفْنا فَاتَّبِعْ قُرْآنَهُ ، أَيْ ما جُمِعَ فِيهِ

فاعْمَلْ بِما أمَرَكَ وَانْتَهِ عَمّا نَهاكَ .
وَيُقال لَيْسَ لشِعْرِهِ قُرآنٌ أيْ تأليفٌ ،
وسُمِّيَ الفُرْقانُ لأنّه يُفَرِّق بَيْنَ الحَقِّ
والبَاطِلِ . وَيُقال للمَرأةِ ما فَرأتْ بِسَلًا
قَطُّ أيْ لَمْ تَجْمَعْ فى بَطْنِها وَلَدًا .
وَقالَ ـ فَرَضْناها ـ أنْزَلْنا فيها فَرائِضَ
مُخْتَلِفَةً . وَمَنْ قَرأ فَرَّضْناها يَقُول
فَرَضْنا عَلَيْكُمْ وَعَلى مَنْ بَعْدَكُمْ .
قالَ مُجاهِدٌ : أوِ الطِّفْلِ الَّذِينَ لَمْ
يَظْهَرُوا: لَمْ يَدْرُوا لِمَا بِهِمْ مِنَ الصِّغَرِ .
وَقالَ الشَّعْبِيُّ ـ أولى الإرْبَةِ ـ مَنْ
لَيْسَ لَهُ أرَبٌ . وَقالَ مُجاهِدٌ : لا يُهِمُّهُ
إلاَّ بَطْنُهُ ولا يَخافُ عَلَى النِّساءِ . وَقالَ
طاوسٌ : هُوَ الأحْمَقُ الَّذى لا حاجَةَ لَهُ
فى النِّساءِ .

باب قَوْلِهِ عَزَّ وَجَلَّ ـ وَالَّذِينَ
يَرْمُونَ أزْوَاجَهُمْ ولَمْ يَكُنْ لَهُمْ
شُهَدَاءُ ـ الآيَةَ .

(208) CHAPTER. The Statement of Allāh ﷻ :-

'As for those who accuse their wives and have no witnesses except themselves.....' (24 : 6)

٢٦٩ ـ حَدَّثَنا إسحَاقُ : حَدَّثَنا
مُحَمَّدُ بْنُ يُوسُفَ الفِرْيابى : حَدَّثَنا
الأوْزَاعِيُّ قالَ : حَدَّثَنِى الزُّهْرِيُّ عَنْ
سَهْلِ بْنِ سَعْدٍ ، أنَّ عُوَيْمِرًا أتى عاصِمَ
ابْنَ عَدِيٍّ وكانَ سَيِّدَ بَنِى عَجْلانَ فَقالَ :

269. Narrated Sahl bin Sa'd : 'Uwaimir came to 'Āṣim bin 'Adī who was the chief of Banī 'Ajlān and said, "What do you say about a man who has found another man with his wife ? Should he kill him whereupon you would kill him (i. e. the husband), or what should

he do? Please ask Allāh's Apostle ﷺ about this matter on my behalf." ʿĀṣim then went to the Prophet ﷺ and said, "O Allāh's Apostle! (And asked him that question) but Allāh's Apostle ﷺ disliked the question." When ʿUwaimir asked ʿĀṣim (about the Prophet's answer) ʿĀṣim replied that Allāh's Apostle ﷺ disliked such questions and considered it shameful. ʿUwaimir then said, "By Allāh, I will not give up asking unless I ask Allāh's Apostle ﷺ about it." ʿUwaimir came (to the Prophet ﷺ) and said, "O Allāh's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Qiṣāṣ) (1) or what should he do?" Allāh's Apostle ﷺ said, "Allāh has revealed an order in the Qur'ān regarding your and your wife's affair." So Allāh's Apostle ﷺ ordered them to perform the measures of Mulāʿana (2) according to what Allāh had mentioned in His Book. So ʿUwaimir did Mulāʿana with her and said, "O Allāh's Apostle! If I kept her I would oppress her." So ʿUwaimir divorced her and so divorce became a tradition after them for those

كَيْفَ تَقُولُونَ فِى رَجُلٍ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً؟ أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَصْنَعُ؟ سَلْ لِى رَسُولَ اللهِ صلى اللهُ عليه وسلَّم عَنْ ذَلِكَ. فَأَتَى عَاصِمٌ النَّبِىَّ صلى اللهُ عليه وسلَّم فَقَالَ: يَا رَسُولَ اللهِ، فَكَرِهَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم المَسَائِلَ فَسَأَلَهُ عُوَيْمِرٌ فَقَالَ: إِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم كَرِهَ المَسَائِلَ وَعَابَهَا. قَالَ عُوَيْمِرٌ: وَاللهِ لاَ أَنْتَهِى حَتَّى أَسْأَلَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم عَنْ ذَلِكَ، فَجَاءَ عُوَيْمِرٌ فَقَالَ: يَا رَسُولَ اللهِ، رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَصْنَعُ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: قَدْ أَنْزَلَ اللهُ القُرْآنَ فِيكَ وَفِى صَاحِبَتِكَ. فَأَمَرَهُمَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم بِالمُلاَعَنَةِ بِمَا سَمَّى اللهُ فِى كِتَابِهِ فَلاَعَنَهَا ثُمَّ قَالَ: يَا رَسُولَ اللهِ، إِنْ حَبَسْتُهَا فَقَدْ ظَلَمْتُهَا فَطَلَّقَهَا فَكَانَتْ سُنَّةً لِمَنْ كَانَ بَعْدَهُمَا فِى المُتَلاَعِنَيْنِ. ثُمَّ قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: انْظُرُوا فَإِنْ جَاءَتْ بِهِ أَسْحَمَ أَدْعَجَ العَيْنَيْنِ، عَظِيمَ الأَلْيَتَيْنِ،

(1) Qiṣāṣ: See the glossary.

(2) See the word "Liʿān" in the glossary.

who happened to be involved in a case of Mulāʿana. Allāh's Apostle ﷺ then said, "Look! If she (ʿUwaimir's wife) delivers a black child with deep black large eyes, big hips and big legs, then I will be of the opinion that ʿUwaimir has spoken the truth; but if she delivers a red child looking like a Waḥra(1) then we will consider that ʿUwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allāh's Apostle ﷺ had mentioned as a proof for ʿUwaimir's claim; therefore the child was ascribed to its mother henceforth.

خَدَلَّجَ السَّاقَيْنِ، فَلَا أَحْسِبُ عُوَيْمِرًا إِلَّا قَدْ صَدَقَ عَلَيْهَا. وَإِنْ جَاءَتْ بِهِ أُحَيْمِرَ كَأَنَّهُ وَحَرَةٌ فَلَا أَحْسِبُ عُوَيْمِرًا إِلَّا قَدْ كَذَبَ عَلَيْهَا. فَجَاءَتْ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ بِهِ رَسُولُ اللهِ صلى الله عليه وسلم مِنْ تَصْدِيقِ عُوَيْمِرٍ، فَكَانَ بَعْدُ يُنْسَبُ إِلَى أُمِّهِ.

(209) CHAPTER. 'And the fifth oath (should be) the invoking of the curse of Allāh on him if he is of those who tell a lie (against her).' (24 : 7)

بَابٌ - وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ -.

270. Narrated Sahl bin Saʿd: A man came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e. the killer) (in Qiṣās) or what should he do?" So Allāh revealed concerning their case what is mentioned of the order of Mulāʿana. Allāh's Apostle ﷺ said to the man, "The matter

٢٧٠ - حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حَدَّثَنَا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلًا أَتَى رَسُولَ اللهِ صلى الله عليه وسلم فَقَالَ: يَا رَسُولَ اللهِ، أَرَأَيْتَ رَجُلًا رَأَى مَعَ امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَأَنْزَلَ اللهُ فِيهِمَا مَا ذُكِرَ فِي الْقُرْآنِ مِنَ التَّلَاعُنِ، فَقَالَ لَهُ رَسُولُ

(1) A short red animal.

between you and your wife has been decided." So they did Mulā'ana in the presence of Allāh's Apostle 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.

اللهِ صلى اللهُ عليهِ وسلَّم : قَدْ قُضِيَ فِيكَ وفى امْرأتِكَ ، قالَ : فتَلاعَنا وأنا شاهِدٌ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَفارَقَها فَكانَتْ سُنَّةً أنْ يُفَرَّقَ بَيْنَ المُتَلاعِنَيْنِ ، وكانَتْ حامِلاً فأنْكَرَ حَمْلَها وكانَ ابْنُها يُدْعَى إلَيْها . ثُمَّ جَرَتِ السُّنَّةُ فى المِيراثِ أنْ يَرِثَها وتَرِثَ مِنْهُ ما فَرَضَ اللهُ لَها .

(210) CHAPTER. 'But it shall avert the punishment from her (the wife)...' (24 : 8)

بابٌ - وَيَدْرَأُ عَنْها العَذابَ - الآيَةَ .

271. Narrated Ibn 'Abbās رضي الله عنهما : Hilāl bin Umaiya accused his wife of committing illegal sexual intercourse with Sharīk bin Sahmā' 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 Apostle ! 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 or you will receive the legal punishment (lashes) on your back." Hilāl then said, "By Him Who

٢٧١ - حدَّثَنِي مُحَمَّدُ بنُ بَشّارٍ : حدَّثَنا ابنُ أبى عَدِيٍّ ، عَنْ هِشامِ بنِ حَسّانَ : حدَّثَنا عِكْرِمَةُ عَنِ ابنِ عَبّاسٍ : أنَّ هِلالَ بنَ أُمَيَّةَ قَذَفَ امْرأتَهُ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم بِشَرِيكِ بنِ سَحْماءَ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : البَيِّنَةُ أوْ حَدٌّ فى ظَهْرِكَ ، فَقالَ : يا رَسُولَ اللهِ ، إذا رأى أحَدُنا عَلى امْرأتِهِ رَجُلاً يَنْطَلِقُ يَلْتَمِسُ البَيِّنَةَ ؟ فَجَعَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَقُولُ : البَيِّنَةَ وإلاَّ حَدٌّ فى ظَهْرِكَ . فَقالَ هِلالٌ : والَّذى بَعَثَكَ بالحَقِّ إنِّى لَصادِقٌ

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 Gabriel came down and revealed to him :—

'As for those who accuse their wives...' (24 : 6-9)

The Prophet ﷺ recited it till he reached : '... if (her accuser) is telling 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 that we thought that she would withdraw her denial. But then she said, "I will not dishonour my family through the days," and carried on (the process of taking oaths). The Prophet ﷺ then said, "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharīk bin Saḥmā's child." Later she delivered a child of that description. So the Prophet ﷺ said, "If the case was not settled by Allāh's Law, I would punish her severely."

وَلَيُنْزِلَنَّ اللهُ مَا يُبَرِّئُ ظَهْرِي مِنَ الحَدِّ. فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ - وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ - فَقَرَأَ حَتَّى بَلَغَ - إِنْ كَانَ مِنَ الصَّادِقِينَ - فَانْصَرَفَ النَّبِيُّ صلى الله عليه وسلم فَأَرْسَلَ إِلَيْهَا فَجَاءَ هِلَالٌ فَشَهِدَ وَالنَّبِيُّ صلى الله عليه وسلم يَقُولُ: إِنَّ اللهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟ ثُمَّ قَامَتْ فَشَهِدَتْ، فَلَمَّا كَانَتْ عِنْدَ الخَامِسَةِ وَقَفُوهَا وَقَالُوا إِنَّهَا مُوجِبَةٌ. قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَنَكَصَتْ حَتَّى ظَنَنَّا أَنَّهَا تَرْجِعُ ثُمَّ قَالَتْ: لَا أَفْضَحُ قَوْمِي سَائِرَ اليَوْمِ فَمَضَتْ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ العَيْنَيْنِ، سَابِغَ الأَلْيَتَيْنِ، خَدَلَّجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ بْنِ سَحْمَاءَ. فَجَاءَتْ بِهِ كَذَلِكَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم: لَوْلَا مَا مَضَى مِنْ كِتَابِ اللهِ لَكَانَ لِي وَلَهَا شَأْنٌ.

(211) CHAPTER. The Statement of Allāh ﷻ :—

'And the fifth (oath) should be that the wrath of Allāh be upon her if he (her husband) speaks the truth.' (24 : 9)

بابُ قَوْلِهِ - والخامِسَةُ أنَّ غَضَبَ اللهِ عَلَيْهَا إنْ كانَ مِنَ الصَّادِقِينَ - .

272. Narrated Ibn ʿUmar ﷺ : A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allāh's Apostle ﷺ. Allāh's Apostle ﷺ ordered them both to do Mulāʿana (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 Mulāʿana.

٢٧٢ - حدَّثَنِي مُقَدَّمُ بنُ مُحَمَّدِ ابنِ يَحْيَى : حدَّثَنا عَمِّي القاسِمُ بنُ يَحْيَى ، عَنْ عُبَيْدِ اللهِ وَقَدْ سَمِعَ مِنْهُ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أنَّ رَجُلاً رَمَى امْرأتَهُ فانْتَفَى مِنْ وَلَدِهَا فِي زَمانِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فأمَرَ بِهِمَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَتَلاعَنَا كَمَا قالَ اللهُ ثُمَّ قَضَى بالوَلَدِ لِلْمَرْأةِ وَفَرَّقَ بَيْنَ المُتَلاعِنَيْنِ .

(212) CHAPTER. The Statement of Allāh ﷻ :—

'Verily! They who spread the slander are a gang among you.' (24 : 11)

بابُ قَوْلِهِ - إنَّ الَّذِينَ جاءُوا بالإفْكِ عُصْبَةٌ مِنْكُمْ - أفَّاكٌ : كَذَّابٌ

273. Narrated ʿĀisha ﷺ : And as for him among them who had the greater share...' (24 : 11) was ʿAbdullāh bin Ubai bin Salūl.

٢٧٣ - حدَّثَنا أبو نُعَيْمٍ : حدَّثَنا سُفْيانُ . عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها - وَالَّذِي تَوَلَّى كِبْرَهُ - قالَتْ :

(1) See the word "Liʿān" in the glossary.

عَبْدُ اللهِ بنُ أُبَيٍّ بنِ سَلُولَ .

باب - لَوْلا إذْ سَمِعْتُمُوهُ ظَنَّ المُؤْمِنُونَ والمُؤْمِناتُ بأنْفُسِهِمْ خَيْرًا - إلى قَوْلِهِ - الكاذِبُونَ -

(213) CHAPTER. 'Why did not the believers —— men and women —— when you heard it, think good of their own people and say: This (charge) is an obvious lie.....lie.' (24 : 12-13)

٢٧٤ - حدَّثَنا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ يُونُسَ ، عَنِ ابنِ شِهابٍ قالَ : أخْبَرَنِي عُرْوَةُ بنُ الزُّبَيْرِ ، وَسَعِيدُ بنُ المُسَيَّبِ ، وَعَلْقَمَةُ بنُ وَقّاصٍ ، وَعُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ ، عَنْ حَدِيثِ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم حِينَ قالَ لَها أهْلُ الإفْكِ ما قالُوا ، فَبَرَّأَها اللهُ مِمّا قالُوا ، وكُلٌّ حدَّثَنِي طائِفَةً مِنَ الحَدِيثِ . وبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا ، وإنْ كانَ بَعْضُهُمْ أوْعَى لَهُ مِنْ بَعْضٍ . الَّذِي حدَّثَنِي عُرْوَةُ عَنْ عائشَةَ رَضِيَ اللهُ عَنْها : أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَتْ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إذا أرادَ أنْ يَخْرُجَ أقْرَعَ بَيْنَ أزْواجِهِ فأيَّتُهُنَّ خَرَجَ سَهْمُها خَرَجَ بِها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مَعَهُ . قالَتْ عائشَةُ : فأقْرَعَ

274. Narrated 'Aisha ﵂, the wife of the Prophet ﷺ: Whenever Allāh's Apostle ﷺ intendend to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out a Ghazwa, and the lot came upon me. So I proceeded with Allāh's Apostle ﷺ after Allāh's order of veiling (the women) had been revealed and thus I was carried (on to a camel) in my howdah and put down while in it also. We carried on our journey, and when Allāh's Apostle ﷺ had finished his Ghazwa and returned and we approached Medina, Allāh's Apostle ﷺ ordered us 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. When I had answered the call of nature, I went towards my howdah, but behold! A necklace of mine made of Jaz' Azfār (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, came and carried my howdah on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the howdah while raising it up, and I was still a young lady. 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 miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept. Ṣafwān bin Al-Muʿaṭṭil 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 and 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 Lillāh wa innā ilaihi rājiʿūn," (1) which he uttered on recognizing me. I covered my face with my garment, and by Allāh, he did not say to me a single word except, "Innā Lillāh wa innā ilaihi rājiʿūn," till he

بَيْنَنَا فِي غَزْوَةٍ غَزَاهَا فَخَرَجَ سَهْمِي ، فَخَرَجْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم بَعْدَ مَا نَزَلَ الحِجَابُ فَأَنَا أُحْمَلُ فِي هَوْدَجِي وَأُنْزَلُ فِيهِ . فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللهِ صلى الله عليه وسلم مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلَ وَدَنَوْنَا مِنَ المَدِينَةِ قَافِلِينَ ، آذَنَ لَيْلَةً بِالرَّحِيلِ فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ فَمَشَيْتُ حَتَّى إِذَا جَاوَزْتُ الجَيْشَ فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَحْلِي فَإِذَا عِقْدٌ لِي مِنْ جَزْعِ أَظْفَارٍ قَدِ انْقَطَعَ فَالْتَمَسْتُ عِقْدِي وَحَبَسَنِي ابْتِغَاؤُهُ . وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ رَكِبْتُ وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يُثْقِلْهُنَّ اللَّحْمُ إِنَّمَا يَأْكُلْنَ العُلْقَةَ مِنَ الطَّعَامِ فَلَمْ يَسْتَنْكِرِ القَوْمُ خِفَّةَ الهَوْدَجِ حِينَ رَفَعُوهُ ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ ، فَبَعَثُوا الجَمَلَ وَسَارُوا ، فَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ الجَيْشُ فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ وَلَا مُجِيبٌ فَأَمَمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ . فَبَيْنَا

(1) That means: We are for Allāh and we will return to HIM.

made his she-camel kneel down whereupon he trod on its forelegs and I mounted it. Then Ṣafwān set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday. Then whoever was meant for destruction, fell in destruction, and the leader of the Ifk (forged statement) was ʿAbdullāh bin Ubai bin Salūl. After this we arrived at Medina and I became ill for one month while the people were spreading the forged statements of the people of the Ifk, 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 Apostle ﷺ the same kindness as I used to receive when I fell sick. Allāh's Apostle ﷺ would now 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 propogated evil till I recovered from my ailment. I went out with Um Miṣṭaḥ to answer the call of nature towards Al-Manāṣiʿ, the place where we used to relieve ourselves, and 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 (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

أنا جالسةٌ فى منزلى غلبتنى عينى فنمت وكانَ صفوانُ بنُ المعطّلِ السُّلَمىُّ ثمَّ الذكوانىُّ مِنْ وَراءِ الجيشِ فأدلجَ فأصبحَ عندَ منزلى فرأى سوادَ إنسانٍ نائمٍ، فأتانى فعرفنى حينَ رآنى، وكانَ يرانى قبلَ الحجابِ، فاستيقظتُ باسترجاعِهِ حينَ عرفنى فخمّرتُ وجهى بجلبابى، واللهِ ما كلّمنى كلمةً ولا سمعتُ منهُ كلمةً غيرَ استرجاعِهِ، حتّى أناخَ راحلتَهُ فوطئَ على يدَيْها فركبتُها، فانطلقَ يقودُ بى الراحلةَ حتّى أتينا الجيشَ بعدَ ما نزلوا موغرينَ فى نحرِ الظهيرةِ، فهلكَ منْ هلكَ. وكانَ الذى تولّى الإفكَ عبدُ اللهِ بنُ أُبىٍّ ابنِ سلولَ، فقدمنا المدينةَ فاشتكيتُ حينَ قدمتُ شهرًا والناسُ يفيضونَ فى قولِ أصحابِ الإفكِ ولا أشعرُ بشىءٍ مِنْ ذلكَ وهوَ يريبنى فى وجعى أنّنى لا أعرفُ مِنْ رسولِ اللهِ صلى اللهُ عليهِ وسلّم اللُّطفَ الذى كنتُ أرى منهُ حينَ أشتكى، إنّما يدخلُ علىَّ رسولُ اللهِ صلى اللهُ عليهِ وسلّم فيسلّمُ ثمَّ يقولُ: كيفَ تيكُمْ؟ ثمَّ ينصرفُ فذاكَ الذى يريبنى ولا أشعرُ بالشرِّ حتّى خرجتُ بعدَما نقهتُ فخرجتُ معَ أمِّ مسطحٍ قبلَ المناصعِ وهوَ

with Um Mistah who was the daughter of Abī Ruhm bin ʿAbd Manāf, and her mother was daughter of Ṣakhr bin ʿĀmir who was the aunt of Abī Bakr As-Ṣiddīq, and her son was Mistah bin Uthāṯha. When we had finished our affair, Um Mistah and I came back towards my house. Um Mistah stumbled over her robe whereupon she said, "Let Mistah be ruined!" I said to her, "What a bad word you have said! Do you abuse a man who has taken part in the Battle of Badr?' She said, "O you there! Didn't you hear what he has said?" I said, "And what did he say?" She then told me the statement of the people of the Ifk (forged statement) which added to my ailment. When I returned home, Allāh's Apostle 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 Apostle 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! Take it easy, for by Allāh, there is no charming lady who is loved by her husband who has other wives as well, but that those wives would find fault with her." I said, "Subḥān Allāh! Did the people really talk about that?" That night I kept on weeping the whole night till the morning. My tears never stopped, nor did I enjoy sleep, and

مُتَبَرَّزُنا وكُنّا لا نَخْرُجُ إلاّ لَيْلاً إلى لَيْلٍ وَذلكَ قَبْلَ أنْ نَتَّخِذَ الكُنُفَ قَرِيبا مِنْ بُيُوتِنا، وأمْرُنا أمْرُ العَرَبِ الأُوَلِ فِي التَبَرُّزِ قِبَلَ الغائِطِ، فَكُنّا نَتَأذَّى بالكُنُفِ أنْ نَتَّخِذَها عِنْدَ بُيُوتِنا، فانْطَلَقَتْ أنا وأُمُّ مِسْطَحٍ، وَهِيَ ابنَةُ أبِي رُهْمِ ابنِ عَبْدِ مَنافٍ، وأُمُّها بِنْتُ صَخْرِ بنِ عامِرٍ خالَةُ أبِي بَكْرٍ الصِّدّيقِ، وَابْنُها مِسْطَحُ بنُ أُثاثَةَ. فأقْبَلْتُ أنا وأُمُّ مِسْطَحٍ قِبَلَ بَيْتِي وَقَدْ فَرَغْنا مِنْ شأنِنا فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِها فَقالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَها: بِئْسَ ما قُلْتِ: أتَسُبِّينَ رَجُلاً شَهِدَ بَدْرًا؟ قالَتْ: أيْ هَنْتاهْ، أوَلَمْ تَسْمَعِي ما قالَ؟ قالَتْ: قُلْتُ وَما قالَ؟ قالَتْ: فأخْبَرَتْنِي بِقَوْلِ أهْلِ الإفْكِ فازْدَدْتُ مَرَضًا عَلى مَرَضِي، قالَتْ: فَلَمّا رَجَعْتُ إلى بَيْتِي وَدَخَلَ عَلَيَّ رَسُولُ اللهِ صلى الله عليه وسلم تَعْنِي سَلَّمَ ثُمَّ قالَ: كَيْفَ تِيكُمْ؟ فَقُلْتُ: أتَأذَنُ لِي أنْ آتِيَ أبَوَيَّ؟ قالَتْ: وأنا حِينَئِذٍ أُرِيدُ أسْتَيْقِنَ الخَبَرَ مِنْ قِبَلِهِما، قالَتْ: فأذِنَ لِي رَسُولُ اللهِ صلى الله عليه وسلم فَجِئْتُ أبَوَيَّ فَقُلْتُ لأُمِّي: يا أُمَتاهُ، ما يَتَحَدَّثُ النّاسُ؟ قالَتْ: يا بُنَيَّةُ هَوِّنِي عَلَيْكِ، فَوَاللهِ لَقَلَّما كانَتِ امْرأةٌ قَطُّ وَضِيئَةً عِنْدَ

morning broke while I was still weeping, Allāh's Apostle ﷺ called ʿAlī bin Abī Ṭālib and Usama bin Zaid رضي الله عنهما when the Divine Inspiration delayed, in order to consult them as to the idea of divorcing his wife. Usāma bin Zaid told Allāh's Apostle ﷺ of what he knew about the innocence of his wife and of his affection he kept for her. He said, "O Allāh's Apostle! She is your wife, and we do not know anything about her except good." But ʿAlī bin Abī Ṭālib said, "O Allāh's Apostle! Allāh does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth." ʿĀisha added: So Allāh's Apostle ﷺ called for Barira and said, "O Barīra! Did you ever see anything which might have aroused your suspicion? (as regards ʿĀisha). Barīra said, "By Allāh Who has sent you with the truth, I have never seen anything regarding ʿĀisha which I would blame her for 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." So Allāh's Apostle ﷺ got up before the people and asked for somebody who would take revenge on ʿAbdullāh bin Ubai bin Salūl then. Allāh's Apostle ﷺ, while on the pulpit, said. "O Muslims! Who will help me against a man who has hurt me

رَجُلٍ يُحبُّها وَلها ضَرَائرُ إلاَّ أكْثَرْنَ عَلَيْها. قالَتْ: فَقُلْتُ: سُبْحانَ اللهِ: أوَ لَقَدْ تَحَدَّثَ النَّاسُ بِهٰذَا؟ قالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أصْبَحْتُ لا يَرْقَأُ لِى دَمْعٌ وَلا أكْتَحِلُ بِنَوْمٍ حَتَّى أصْبَحْتُ أبْكِى. فَدَعا رَسُولُ اللهِ صلى الله عليه وسلم عَلِيَّ بنَ أبي طالِبٍ وأُسامَةَ بنَ زَيْدٍ رَضِىَ اللهُ عَنْهُما حِينَ اسْتَلْبَثَ الوَحْىُ يَسْتَأمِرُهُما فى فِراقِ أهْلِهِ. قالَتْ: فأمّا أُسامَةُ بنُ زَيْدٍ فأشارَ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم بالّذى يَعْلَمُ مِنْ بَرَاءَةِ أهْلِهِ، وَبالّذى يَعْلَمُ لَهُمْ فى نَفْسِهِ مِنَ الوُدِّ، فَقالَ: يا رَسُولَ اللهِ، أهْلَكَ وَما نَعْلَمُ إلاَّ خَيْرًا. وأمّا عَلِيُّ بنُ أبي طالِبٍ فَقالَ: يا رَسُولَ اللهِ، لَمْ يُضَيِّقِ اللهُ عَلَيْكَ والنِّساءُ سِوَاها كَثِيرٌ، وَإنْ تَسْأَلِ الجارِيَةَ تَصْدُقْكَ. قالَتْ: فَدَعا رَسُولُ اللهِ صلى الله عليه وسلم بَرِيرَةَ فَقالَ: أىْ بَرِيرَةُ هَلْ رَأيْتِ مِنْ شَىْءٍ يَرِيبُكِ؟ قالَتْ بَرِيرَةُ: لا وَالّذى بَعَثَكَ بالحَقِّ، إنْ رَأيْتُ عَلَيْها أمْرًا أغْمِصُهُ عَلَيْها أكْثَرَ مِنْ أنَّها جارِيَةٌ حَدِيثَةُ السِّنِّ تَنامُ عَنْ عَجِينِ أهْلِها فَتَأتى الدَّاجِنُ فَتَأكُلُهُ. فَقامَ رَسُولُ اللهِ صلى الله عليه وسلم فاسْتَعْذَرَ يَوْمَئِذٍ مِنْ عَبْدِ اللهِ بنِ أُبَىٍّ ابْنِ

by slandering my family? By Allāh, I know nothing except good about my family, and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me." Sa'd bin Mu'ādh Al-Anṣārī got up and said, "O Allāh's Apostle! By Allāh, I will relieve you from him. If he be from the tribe of (Banī) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sa'd bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sa'd (bin Mu'ādh), "By Allāh the Eternal, you have told a lie! You shall not 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 'Ubada, "You are a liar! By Allāh the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allāh's Apostle ﷺ was standing on the pulpit. Allāh's Apostle 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

سَلُولَ. قالَتْ: فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وهُوَ عَلَى المِنْبَرِ: يا مَعْشَرَ المُسْلِمينَ، مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي؟ فَوَاللهِ ما عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَلَيْهِ إِلاَّ خَيْرًا، وَما كانَ يَدْخُلُ عَلَى أَهْلِي إِلاَّ مَعِي. فَقامَ سَعْدُ بنُ مُعاذٍ الأَنْصارِيّ فَقالَ: يا رَسُولَ اللهِ أَنَا أَعْذِرُكَ مِنْهُ، إِنْ كانَ مِنَ الأَوْسِ ضَرَبْتُ عُنُقَهُ. وإِنْ كانَ مِنْ إِخْوانِنا مِنَ الخَزْرَجِ أَمَرْتَنا فَفَعَلْنا أَمْرَكَ. قالَتْ: فَقامَ سَعْدُ ابنُ عُبادَةَ وَهُوَ سَيِّدُ الخَزْرَجِ، وكانَ قَبْلَ ذَلِكَ رَجُلاً صالِحًا ولكِنِ احْتَمَلَتْهُ الحَمِيَّةُ فَقالَ لِسَعْدٍ: كَذَبْتَ، لَعَمْرُ اللهِ لا تَقْتُلُهُ وَلا تَقْدِرُ عَلَى قَتْلِهِ. فَقامَ أُسَيْدُ بنُ حُضَيْرٍ وَهُوَ ابنُ عَمِّ سَعْدٍ فَقالَ لِسَعْدِ بنِ عُبادَةَ: كَذَبْتَ لَعَمْرُ اللهِ لَنَقْتُلَنَّهُ فَإِنَّكَ مُنافِقٌ تُجادِلُ عَنِ المُنافِقِينَ. فَتَثاوَرَ الحَيَّانِ الأَوْسُ والخَزْرَجُ حَتَّى هَمُّوا أَنْ يَقْتَتِلُوا وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قائِمٌ عَلَى المِنْبَرِ. فَلَمْ يَزَلْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ. قالَتْ: فَبَكَيْتُ يَوْمِي ذَلِكَ لا يَرْقَأُ لِي دَمْعٌ وَلا أَكْتَحِلُ بِنَوْمٍ. قالَتْ: فَأَصْبَحَ أَبَوايَ عِنْدِي وَقَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا لا أَكْتَحِلُ

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 the permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allāh's Apostle ﷺ came to us, greeted, and sat down. He had never sat with me since the day what was said, was said. He had stayed a month without receiving any Divine Inspiration concerning my case. Allāh's Apostle ﷺ recited the Tashāh-hud (1) after he had sat down, and then said, "Thereafter, O'Āisha! I have been informed such-and-such thing about you, and if you are innocent, Allāh will reveal your innocence, and if you have committed a sin, then ask of Allāh's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allāh, Allāh accepts his repentance." When Allāh's Apostle ﷺ had finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, "Reply to Allāh's Apostle ﷺ on my behalf as to what he said." He said, "By Allāh,

بِنَوْمٍ وَلَا أَرْقَا لِي دَمْعٌ، يَظُنَّانِ أَنَّ
الْبُكَاءَ فَالِقٌ كَبِدِي. قَالَتْ: فَبَيْنَا هُمَا
جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي فَاسْتَأْذَنَتْ عَلَيَّ
امْرَأَةٌ مِنَ الْأَنْصَارِ، فَأَذِنْتُ لَهَا.
فَجَلَسَتْ تَبْكِي مَعِي، قَالَتْ: فَبَيْنَا نَحْنُ
عَلَى ذَلِكَ دَخَلَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ فَسَلَّمَ ثُمَّ جَلَسَ. قَالَتْ:
وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ مَا قِيلَ
قَبْلَهَا. وَقَدْ لَبِثَ شَهْرًا لَا يُوحَى إِلَيْهِ
فِي شَأْنِنَا، قَالَتْ: فَتَشَهَّدَ رَسُولُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ جَلَسَ، ثُمَّ قَالَ:
أَمَّا بَعْدُ، يَا عَائِشَةُ فَإِنَّهُ قَدْ بَلَغَنِي
عَنْكِ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً
فَسَيُبَرِّئُكِ اللهُ. وَإِنْ كُنْتِ أَلْمَمْتِ
بِذَنْبٍ فَاسْتَغْفِرِي اللهَ وَتُوبِي إِلَيْهِ.
فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ
تَابَ إِلَى اللهِ تَابَ اللهُ عَلَيْهِ. قَالَتْ:
فَلَمَّا قَضَى مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا
أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لِأَبِي:
أَجِبْ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيمَا
قَالَ. قَالَ: وَاللهِ مَا أَدْرِي مَا أَقُولُ
لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ
لِأُمِّي: أَجِيبِي رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ، قَالَتْ: مَا أَدْرِي مَا أَقُولُ لِرَسُولِ

(1) I certify that none has the right to be worshipped but Allāh, and that Muḥammad is His Apostle.

I do not know what to say to Allāh's Apostle ﷺ." Then I said to my mother, "Reply to Allāh's Apostle (ﷺ)." She said, "I do not know what to say to Allāh's Apostle ﷺ." Still a young girl as I was and though I had little knowledge of Qur'ān, I said, "By Allāh, I know that you heard this story (of the Ifk) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent —— and Allāh knows that I am innocent —— you will not believe me; and if I confess something —— and Allāh knows that I am innocent of it —— you will believe me. By Allāh, I cannot find of you an example except that of Joseph's father: "So (for me) patience is most fitting against that which you assert and it is Allāh (Alone) whose help can be sought (12 : 18). Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allāh would reveal my innocence. But by Allāh, I never thought that Allāh would sent down about my affair, Divine Inspiration that would be recited (forever), as I considered myself too unworthy to be talked of by Allāh with something that was to be recited; but I hoped that Allāh's Apostle ﷺ might have a vision in which Allāh would prove my innocence. By Allāh, Allāh's Apostle ﷺ had not left his seat and nobody had left the house when the

اللهِ صلى اللهُ عليهِ وسلَّم، قالَتْ: قُلْتُ وأنا جارِيَةٌ حَدِيثَةُ السِّنِّ لا أقْرأُ كَثِيرًا مِنَ القُرآنِ: إنِّي وَاللهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُمْ هَذَا الحَدِيثَ حَتَّى اسْتَقَرَّ فِي أنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلْتُ لَكُمْ إنِّي بَرِيئَةٌ واللهُ يَعْلَمُ أنِّي مِنْهُ بَرِيئَةٌ لا تُصَدِّقُونِي بِذَلِكَ. وَلَئِنِ اعْتَرَفْتُ لَكُمْ بِأمْرٍ وَاللهُ يَعْلَمُ أنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنِّي. وَاللهِ ما أجِدُ لَكُمْ مَثَلاً إلاَّ قَوْلَ أبِي يُوسُفَ قالَ - فَصَبْرٌ جَمِيلٌ واللهُ المُسْتَعانُ عَلَى ما تَصِفُونَ - قالَتْ: ثُمَّ تَحَوَّلْتُ فاضْطَجَعْتُ عَلَى فِرَاشِي. قالَتْ: وأنا حِينَئِذٍ أعْلَمُ أنِّي بَرِيئَةٌ، وأنَّ اللهَ مُبَرِّئِي بِبَرَاءَتِي. وَلَكِنْ وَاللهِ ما كُنْتُ أظُنُّ أنَّ اللهَ مُنْزِلٌ فِي شأنِي وَحْيًا يُتْلَى، وَلَشأنِي فِي نَفْسِي كانَ أحْقَرَ مِنْ أنْ يَتَكَلَّمَ اللهُ فِيَّ بِأمْرٍ يُتْلَى، وَلَكِنْ كُنْتُ أرْجُو أنْ يَرَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فِي النَّوْمِ رُؤْيا يُبَرِّئُنِي اللهُ بِها قالَتْ: فَوَاللهِ ما رَامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَلا خَرَجَ أحَدٌ مِنْ أهْلِ البَيْتِ حَتَّى أُنْزِلَ عَلَيْهِ فأخَذَهُ ما كانَ يَأخُذُهُ مِنَ البُرَحاءِ، حَتَّى إنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الجُمانِ مِنَ العَرَقِ، وَهُوَ فِي يَوْمٍ شاتٍ، مِنْ ثِقَلِ القَوْلِ الَّذِي

Divine Inspiration came to Allāh's Apostle ﷺ. So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down like pearls, though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him. When that state of Allāh's Apostle ﷺ was over —— and he was smiling when he was relieved —— the first word he said was, "'Āisha, Allāh ﷻ 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 ﷻ." So Allāh ﷻ revealed :—

'They who spread the Slander are a gang among you. Think it not .....' (24 : 11-20)

When Allāh revealed this to confirm my innocence, Abū Bakr Aṣ-Ṣiddīq who used to provide for Mistaḥ bin Uthāṭha because of the latter's kinship to him and his poverty, said, "By Allāh, I will never provide for Mistaḥ anything after what he has said about 'Āisha." So Allāh revealed :—

'Let not those who are good and wealthy among you swear not to help their kinsmen, those in need, and those who left their homes in Allāh's Cause. Let them forgive and overlook. Do you not wish

يُنْزَلُ عَلَيْهِ. قالَتْ: فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم سُرِّيَ عَنْهُ وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلُ كَلِمَةٍ تَكَلَّمَ بِهَا: يا عائشَةُ، أَمَّا اللهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ. فَقالَتْ أُمِّي: قُومِي إِلَيْهِ، قالَتْ: فَقُلْتُ: وَاللهِ لا أَقُومُ إِلَيْهِ وَلا أَحْمَدُ إِلاَّ اللهَ عَزَّ وَجَلَّ. وأَنْزَلَ اللهُ عَزَّ وَجَلَّ - إِنَّ الَّذِينَ جاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ لا تَحْسَبُوهُ - العَشْرَ الآياتِ كُلَّها، فَلَمَّا أَنْزَلَ اللهُ هَذَا فِي بَرَاءَتِي قالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ وَكانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثاثَةَ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ: وَاللهِ لا أُنْفِقُ عَلَى مِسْطَحٍ شَيْئًا أَبَدًا بَعْدَ الَّذِي قالَ لِعائشَةَ مَا قالَ. فَأَنْزَلَ اللهُ - وَلا يَأْتَلِ أُولُوا الفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي القُرْبَى وَالمَساكِينَ وَالمُهاجِرِينَ فِي سَبِيلِ اللهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلا تُحِبُّونَ أَنْ يَغْفِرَ اللهُ لَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ - قالَ أَبُو بَكْرٍ: بَلَى وَاللهِ إِنِّي أُحِبُّ أَنْ يَغْفِرَ اللهُ لِي. فَرَجَعَ إِلَى مِسْطَحٍ النَّفَقَةَ الَّتِي كانَ يُنْفِقُ عَلَيْهِ. وَقالَ: وَاللهِ لا أَنْزِعُها مِنْهُ أَبَدًا. قالَتْ عائشَةُ: وَكانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يَسْأَلُ زَيْنَبَ ابْنَةَ جَحْشٍ عَنْ أَمْرِي، فَقالَ: يا زَيْنَبُ ماذَا عَلِمْتِ أَوْ رَأَيْتِ؟

that Allāh should forgive you? For Allāh is Oft-forgiving, Most Merciful.' (24 : 22)

Abū Bakr said, "Yes, by Allāh, I wish that Allāh should forgive me." So he resumed giving Miṣṭaḥ the aid he used to give him before and said, "By Allāh, I will never withold it from him at all." Allāh's Apostle ﷺ also asked Zainab bint Jaḥsh about my case. He said, "O Zainab! What have you learnt and what have you seen?" She replied, "O Allāh's Apostle! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about ʿĀisha)." Of all the wives of Allāh's Apostle ﷺ, it was Zainab who aspired to receive from him the same favour as I used to receive, yet, Allāh saved her (from telling lies) because of her piety. But her sister, Ḥamna, kept on fighting on her behalf, so she was destroyed as were those who invented and spread the slander.

فَقالَتْ: يا رَسُولَ اللهِ، أَحْمِى سَمْعِى وَبَصَرِى ما عَلِمْتُ إلا خَيْرًا. قالَتْ: وَهِىَ الَّتِى كانَتْ تُسامِينِى مِنْ أَزْوَاجِ رَسُولِ اللهِ صلى الله عليه وسلم فَعَصَمَها اللهُ بالوَرَعِ. وَطَفِقَتْ أُخْتُها حَمْنَةُ تُحارِبُ لَها فَهَلَكَتْ فِيمَنْ هَلَكَ مِنْ أَصْحابِ الإِفْكِ.

(214) CHAPTER. The Statement of Allāh ﷻ:—

'Had it not been for the grace of Allāh and His mercy unto you in this world and the Hereafter, a great torment had touched you for that whereof you have spoken.' (24 : 14)

بابُ قَوْلِهِ وَلَوْلا فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ فى الدُّنْيا والآخِرَةِ لَمَسَّكُمْ فِيما أَفَضْتُمْ فِيهِ عَذابٌ عَظِيمٌ - وقالَ مُجاهِدٌ: تَلَقَّوْنَهُ: يَرْوِيهِ بَعْضُكُمْ عَنْ بَعْضٍ. تُفِيضُونَ تَقُولُونَ.

275. Narrated Um Rumān, ʿĀisha's mother : When ʿĀisha was accused, she fell down unconscious.

٢٧٥ ـ حدَّثنا مُحمَّدُ بنُ كثيرٍ : حدَّثنا سُلَيْمانُ ، عَنْ حُصَيْنٍ ، عَنْ أبي وائلٍ ، عَنْ مَسْرُوقٍ ، عَنْ أُمِّ رُومانَ أمِّ عائشةَ : أنَّها قالَتْ : لمَّا رُميَتْ عائشةُ خرَّتْ مَغْشِيًا عَلَيْها .

(215) CHAPTER. The Statement of Allāh ﷻ :—

" When you welcomed it with your tongues, and uttered with your mouths that whereof you have no knowledge....." (24 : 15)

بابُ ـ إذْ تَلَقَّوْنَهُ بالْسِنَتِكُمْ وَتَقُولونَ بافْواهِكُمْ ما لَيْسَ لَكُمْ بِهِ عِلْمٌ ـ الآيَةَ .

276. Narrated Ibn Abi Mulaika : I heard ʿĀisha reciting :—

' When you invented a lie (and carry it) on your tongues.'

(24 : 15) (1)

٢٧٦ ـ حدَّثنا إبْراهيمُ بنُ مُوسَى : حدَّثنا هِشامٌ : أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ : قالَ ابنُ أبي مُلَيْكَةَ : سَمِعْتُ عائشَةَ تَقْرأُ ـ إذْ تَلِقُونَهُ بالْسِنَتِكُمْ ـ .

(216) CHAPTER. ' And why did you not, when you heard it, say : It is not right of us to speak of this ? ' (24 : 16)

بابٌ ـ وَلَوْلا إذْ سَمِعْتُمُوهُ قُلْتُمْ ما يَكُونُ لَنا أنْ نَتَكَلَّمَ بِهٰذا ـ الآيَةَ .

277. Narrated Ibn Abū Mulaika :

٢٧٧ ـ حدَّثنا مُحمَّدُ بنُ المُثَنَّى :

(1) The difference in the translation of this Verse comes from the way one word is read, i. e. ' Talquanahu ' (you received it) or, ' Taliquanaha ' (you invented a lie). The popular recitation is ' Taliqūanaha ' while ʿĀisha recited it : ' Taliqunaha.'

Ibn ʿAbbās asked permission to visit ʿĀisha 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 Apostle 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 alright if I fear (Allāh)." Ibn ʿAbbās said, "Allāh willing, you are alright as you are the wife of Allāh's Apostle 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 ofter him and ʿĀisha said to him, "Ibn ʿAbbās came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

حدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ قَالَ: حدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ قَالَ: اسْتَأْذَنَ ابْنُ عَبَّاسٍ قَبْلَ مَوْتِهَا عَلَى عَائِشَةَ وَهِيَ مَغْلُوبَةٌ قَالَتْ: أَخْشَى أَنْ يُثْنِيَ عَلَيَّ فَقِيلَ ابْنُ عَمِّ رَسُولِ اللهِ صلى الله عليه وسلم وَمِنْ وُجُوهِ الْمُسْلِمِينَ، قَالَتْ ائْذَنُوا لَهُ، فَقَالَ: كَيْفَ تَجِدِينَكِ؟ قَالَتْ: بِخَيْرٍ إِنِ اتَّقَيْتُ، قَالَ: فَأَنْتِ بِخَيْرٍ إِنْ شَاءَ اللهُ تَعَالَى، زَوْجَةُ رَسُولِ اللهِ صلى الله عليه وسلم وَلَمْ يَنْكِحْ بِكْرًا غَيْرَكِ، وَنَزَلَ عُذْرُكِ مِنَ السَّمَاءِ. وَدَخَلَ ابْنُ الزُّبَيْرِ خِلاَفَهُ فَقَالَتْ: دَخَلَ ابْنُ عَبَّاسٍ فَأَثْنَى عَلَيَّ وَوَدِدْتُ أَنِّي كُنْتُ نِسْيًا مَنْسِيًّا.

278. Narrated Al-Qāsim: Ibn ʿAbbās ﷺ asked ʿĀisha's permission to enter. Al-Qāsim then narrated the whole Ḥadīth (as in 277) but did not mention: "Would that I had been forgotten and out of sight."

٢٧٨ - حدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ: حدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ اسْتَأْذَنَ عَلَى عَائِشَةَ نَحْوَهُ، وَلَمْ يَذْكُرْ: نِسْيًا مَنْسِيًّا.

(217) CHAPTER. The Statement of Allāh ﷻ :—

'Allāh admonishes you that you repeat not such (conduct) if you are believers.' (24 : 17)

بَابُ قَوْلِهِ - يَعِظُكُمُ اللهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا - الآيَةَ.

279. Narrated Masrūq : ʿĀisha ﷺ 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 penalty ? " (Sufyān, the sub-narrator, 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."

٢٧٩ ـ حدَّثنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ أبي الضُّحَى ، عَنْ مَسْرُوقٍ ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها قالَتْ : جاءَ حَسّانُ بنُ ثابِتٍ يَسْتأذِنُ عَلَيْها ، قُلْتُ : أتأْذَنينَ لِهَذا ؟ قالَتْ : أوَلَيْسَ قَدْ أصابَهُ عَذابٌ عَظِيمٌ ؟ قالَ سُفْيانُ : تَعْنِي ذَهابَ بَصَرِهِ ، فَقالَ :

حَصانٌ رَزانٌ ما تُزَنُّ بِرِيبَةٍ
وَتُصْبِحُ غَرْثَى مِن لُحُومِ الغَوافِلِ
قالَتْ لَكِنْ أنْتَ .

(218) CHAPTER. The Statement of Allāh ﷻ :—

' And Allāh makes the signs plain to you, And Allāh is All-Knowing, All-Wise.' (24 : 18)

بابُ قَوْلِهِ ـ وَيُبَيِّنُ اللهُ لَكُمُ الآياتِ وَاللهُ عَلِيمٌ حَكِيمٌ ـ .

280. Narrated Masrūq : Ḥassān came to Aisha and said the following poetic Verse : ' A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.' ʿĀisha said, " But you are not," I said (to ʿĀisha), " 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 ' ? "

(24 : 11)

٢٨٠ ـ حدَّثنا مُحَمَّدُ بنُ بَشّارٍ : حدَّثنا ابنُ أبي عَدِيٍّ : أنْبأنا شُعْبَةُ ، عَنِ الأعْمَشِ ، عَنْ أبي الضُّحَى ، عَنْ مَسْرُوقٍ قالَ : دَخَلَ حَسّانُ بنُ ثابِتٍ عَلَى عائشةَ فَشَبَّبَ وَقالَ :

She said, " What punishment is worse than blindness ? " She added, " And he used to defend Allāh's Apostle ﷺ against the pagans (in his poetry).

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ
وَتُصْبِحُ غَرْثَى مِنْ لُحُومِ الْغَوَافِلِ
قَالَتْ عَائِشَةُ : لَسْتَ كَذَاكَ ، قُلْتُ :
تَدَعِينَ مِثْلَ هَذَا يَدْخُلُ عَلَيْكِ وَقَدْ
أَنْزَلَ اللهُ - وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ -
فَقَالَتْ : وَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى ،
وَقَالَتْ : وَقَدْ كَانَ يَرُدُّ عَنْ رَسُولِ
اللهِ صلى اللهُ عليه وسلَّم .

(219) CHAPTER. The Statement of Allāh ﷻ :—

' Verily, those who like that slander should spread concerning those who Believe..... and that Allāh is Full of kindness, Most Merciful.' (24 : 19-20)

' Let not those among you who are good in religion and wealthy, swear not give (any sort of help) to their kinsmen, those in need .....for Allāh is Oft-Forgiving, Most Merciful.' (24 : 22)

بَابٌ - إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا - الآيَةَ إِلَى قَوْلِهِ - رَءُوفٌ رَحِيمٌ - تَشِيعُ : تَظْهَرُ - وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ إِلَى قَوْلِهِ - وَاللهُ غَفُورٌ رَحِيمٌ -

281. Narrated ʿĀisha رضي الله عنها : When there was said about me what was said which I myself was unaware of, Allāh's Apostle ﷺ got up and delivered a sermon. He recited Tashāh-hud, (1) and

٢٨١ - وَقَالَ أَبُو أُسَامَةَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ : أَخْبَرَنِي أَبِي ، عَنْ عَائِشَةَ قَالَتْ : لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللهِ صلى اللهُ

(1) See the word " Tashāh-hud " in the glossary.

after glarifying and praising Allāh as He deserved, he said, "To proceed: O people! Give me your opinion regarding those people who made a forged story against my wife. By Allāh, I do not know anything bad about her. 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 Apostle! Allow me to chop their heads off!" Then a man from the Al-Khazraj (Sa'd bin 'Ubada) 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 Aus tribe, you would not like to chop their heads off." It was quite probable that some evil would take place between the Aus 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 Um Mistaḥ was accompanying me. On our return, Um Mistaḥ stumbled and said, "Let Mistaḥ be ruined!" I said to her, "O mother! Why do you abuse your son?" On that Um Mistaḥ became silent for a while, and stumbling again, she said, "Let Mistaḥ be ruined!" I said to her, "Whey do you abuse your son?" She stumbled for the third time

عليه وسلّم فِي خَطيبا فَتَشَهَّدَ فَحَمِدَ اللهَ وأثْنَى عَلَيْهِ بِما هُوَ أهْلُهُ ثُمَّ قالَ : أمّا بَعْدُ ، أشيروا عَلَيَّ فِي أُناسٍ أبَنُوا أهْلِي . وأيمُ اللهِ ما عَلِمْتُ عَلَى أهْلِي مِنْ سُوءٍ ، وأبَنُوهُمْ بِمَنْ وَاللهِ ما عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ . وَلا يَدْخُلُ بَيْتِي قَطُّ إلاَّ وأنا حاضِرٌ ، وَلا غِبْتُ فِي سَفَرٍ إلاَّ غابَ مَعِي . فَقامَ سَعْدُ بنُ مُعاذٍ فَقالَ : ائْذَنْ لِي يا رَسُولَ اللهِ أنْ نَضْرِبَ أعْناقَهُمْ . وَقامَ رَجُلٌ مِنْ بَنِي الخَزْرَجِ وكانَتْ أُمُّ حَسّانَ بنَ ثابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقالَ : كَذَبْتَ ، أما وَاللهِ أنْ لَوْ كانُوا مِنَ الأوْسِ ما أحْبَبْتَ أنْ تُضْرَبَ أعْناقُهُمْ ، حَتَّى كادَ أنْ يَكُونَ بَيْنَ الأوْسِ والخَزْرَجِ شَرٌّ فِي المَسْجِدِ وَما عَلِمْتُ . فَلَمّا كانَ مَساءَ ذَلِكَ اليَوْمِ خَرَجْتُ لِبَعْضِ حاجَتِي وَمَعِي أُمُّ مِسْطَحٍ فَعَثَرَتْ وَقالَتْ : تَعِسَ مِسْطَحٌ . فَقُلْتُ : أيْ أُمَّ ، تَسُبِّينَ ابْنَكِ ؟ وَسَكَتَتْ ثُمَّ عَثَرَتِ الثّانِيَةَ فَقالَتْ تَعِسَ مِسْطَحٌ ، فَقُلْتُ لَها : تَسُبِّينَ ابْنَكِ ؟ ثُمَّ عَثَرَتِ الثّالِثَةَ فَقالَتْ : تَعِسَ مِسْطَحٌ ، فانْتَهَرْتُها ، فَقالَتْ : وَاللهِ ما أسُبُّهُ إلاَّ فِيكِ . فَقُلْتُ : فِي أيِّ شَأنِي ؟ قالَتْ : فَبَقَرَتْ لِي الحَدِيثَ ، فَقُلْتُ : وَقَدْ كانَ هَذا ؟ قالَتْ : نَعَمْ ، وَاللهِ . فَرَجَعْتُ إلى بَيْتِي كأنَّ الَّذِي

and said, "Let Mistah 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, being so astonished (and distressed) that I did not know for what purpose I had gone out. Then I had fever and said to Allāh's Apostle ﷺ, "Send me to my father's house." So he sent a slave with me, and when I entered the house, I found Um Rumān (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! Take it easy, for there is never a charming lady loved by her husband who has other wives but that they feel jealous of her and speak badly of her." But she did not feel the news as I did. I asked (her), "Does my father know about it?" She said, "yes" I asked, "Does Allāh's Apostle ﷺ know about it too?" She said, "Yes, Allāh's Apostle 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

خَرَجْتُ لَهُ لا أَجِدُ مِنْهُ قَلِيلاً وَلا كَثِيرًا. وَوَعَكْتُ فَقُلْتُ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم أَرْسِلْنِي إِلَى بَيْتِ أَبِي فَأَرْسَلَ مَعِي الغُلامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ فِي السُّفْلِ وَأَبَا بَكْرٍ فَوْقَ الْبَيْتِ يَقْرَأُ. فَقَالَتْ أُمِّي: مَا جَاءَ بِكِ يَا بُنَيَّةُ؟ فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الحَدِيثَ وَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مِثْلَ مَا بَلَغَ مِنِّي. فَقَالَتْ: يَا بُنَيَّةُ، خَفِّضِي عَلَيْكِ الشَّأْنَ فَإِنَّهُ وَاللهِ لَقَلَّمَا كَانَتِ امْرَأَةٌ قَطُّ حَسْنَاءُ عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلاَّ حَسَدْنَهَا وَقِيلَ فِيهَا. وَإِذَا لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي. قُلْتُ: وَقَدْ عَلِمَ بِهِ أَبِي؟ قَالَتْ: نَعَمْ. قُلْتُ: وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم؟ قَالَتْ: نَعَمْ، وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم. وَاسْتَعْبَرْتُ وَبَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْتِي وَهُوَ فَوْقَ الْبَيْتِ يَقْرَأُ فَنَزَلَ فَقَالَ لأُمِّي: مَا شَأْنُهَا؟ قَالَتْ: بَلَغَهَا الَّذِي ذُكِرَ مِنْ شَأْنِهَا فَفَاضَتْ عَيْنَاهُ. قَالَ: أَقْسَمْتُ عَلَيْكِ أَيْ بُنَيَّةُ إِلا رَجَعْتِ إِلَى بَيْتِكِ فَرَجَعْتُ وَلَقَدْ جَاءَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بَيْتِي فَسَأَلَ عَنِّي خَادِمَتِي فَقَالَتْ: لا وَاللهِ مَا عَلِمْتُ عَلَيْهَا عَيْبًا إِلاَّ أَنَّهَا كَانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ خَمِيرَهَا أَوْ عَجِينَهَا. وَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ: اصْدُقِي

said about her (as regards the story of Al-Ifk)." On that Abū Bakr wept and 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 Apostle 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 defect in her character except that she sleeps and lets the sheep enter (her house) and eat her dough." On that, some of the Prophet's companions spoke harshly to to her and said, "Tell the truth to Allāh's Apostle ﷺ." Finally they told her of the affair (of the slander). She said, "Subḥān Allāh! By Allāh, I know nothing against her except what a goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "Subḥān Allāh! By Allāh, I have never uncovered the private 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 Apostle ﷺ came to me after he had offered the Asr prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allāh and said, "Now then O 'Āisha! 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 Al-Anṣārī woman

رَسُولَ اللهِ صلى اللهُ عليه وسلَّم حتَّى أَسْقَطوا لها بِه. فقالَتْ: سُبْحانَ اللهِ، وَاللهِ ما عَلِمْتُ عَلَيْها إلاَّ ما يَعْلَمُ الصَّائِغُ عَلى تِبْرِ الذَّهَبِ الأَحْمَرِ. وَبَلَغَ الأَمْرُ إلى ذَلِكَ الرَّجُلِ الَّذى قيلَ لَهُ، فَقالَ: سُبْحانَ اللهِ، وَاللهِ ما كَشَفْتُ كَنَفَ أُنْثَى قَطُّ. قالَتْ عائشَةُ: فَقُتِلَ شَهِيدًا فى سَبِيلِ اللهِ. قالَتْ: وأَصْبَحَ أَبَوَايَ عِنْدى فَلَمْ يَزَالا حتَّى دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وَقَدْ صَلَّى العَصْرَ. ثُمَّ دَخَلَ وَقَدِ اكْتَنَفَتْنِى أَبَوَايَ عَنْ يَمِينِى وَعَنْ شِمالى. فَحَمِدَ اللهَ وأَثْنَى عَلَيْهِ، ثُمَّ قالَ: أَمَّا بَعْدُ، يا عائشَةُ إنْ كُنْتِ قارَفْتِ سُوءًا أَوْ ظَلَمْتِ فَتُوبِى إلى اللهِ فإنَّ اللهَ يَقْبَلُ التَّوْبَةَ مِنْ عِبادِهِ. قالَتْ: وَقَدْ جاءَتِ امْرَأَةٌ مِنَ الأَنْصارِ فَهِىَ جالِسَةٌ بالبابِ. فَقُلْتُ: أَلا تَسْتَحِى مِنْ هَذِهِ المَرْأَةِ أَنْ تَذْكُرَ شَيْئًا؟ فَوَعَظَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فالْتَفَتُّ إلى أَبِى فَقُلْتُ: أَجِبْهُ، قالَ: فَماذا أَقُولُ؟ فالْتَفَتُّ إلى أُمِّى فقُلْتُ أَجِيبِيهِ، فَقالَتْ: أَقُولُ ماذا؟ فَلَمَّا لَمْ تُجِيباهُ تَشَهَّدْتُ فَحَمِدْتُ اللهَ وأَثْنَيْتُ عَلَيْهِ بِما هُوَ أَهْلُهُ. قُلْتُ: أَمَّا بَعْدُ. فَوَاللهِ لَئِنْ قُلْتُ لَكُمْ إنِّى لَمْ أَفْعَلْ، وَاللهُ عَزَّ وَجَلَّ يَشْهَدُ إنِّى لَصادِقَةٌ، ما ذاكَ بِنافِعِى

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 Apostle 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 certify that none has the right to be worshipped except Allāh, and that Muḥammad ﷺ is His Apostle ! " 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 ﷻ 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 ; 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 herself guilty.' By Allāh, ' I do not see a suitable example for me and you but the example of (I tried to remember Jacob's name but couldn't) Joseph's father when he said ; So (for me) " Patience is most fitting against that which you assert. It is Allāh (alone) whose help can be sought.' (12:18) At that

عِنْدَكُمْ ، لَقَدْ تَكَلَّمْتُمْ بِهِ وَأُشْرِبَتْهُ قُلُوبُكُمْ . وَإِنْ قُلْتُ إِنِّي فَعَلْتُ وَاللهُ يَعْلَمُ أَنِّي لَمْ أَفْعَلْ لَتَقُولُنَّ قَدْ بَاءَتْ بِهِ عَلَى نَفْسِهَا ، وَإِنِّي وَاللهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا . وَالْتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْدِرْ عَلَيْهِ ، إِلَّا أَبَا يُوسُفَ حِينَ قَالَ - فَصَبْرٌ جَمِيلٌ وَاللهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ - وَأُنْزِلَ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ سَاعَتِهِ فَسَكَتْنَا فَرُفِعَ عَنْهُ وَإِنِّي لَأَتَبَيَّنُ السُّرُورَ فِي وَجْهِهِ وَهُوَ يَمْسَحُ جَبِينَهُ وَيَقُولُ : أَبْشِرِي يَا عَائِشَةُ ، فَقَدْ أَنْزَلَ اللهُ بَرَاءَتَكِ . قَالَتْ : وَكُنْتُ أَشَدَّ مَا كُنْتُ غَضَبًا ، فَقَالَ لِي أَبَوَايَ : قُومِي إِلَيْهِ ، فَقُلْتُ وَاللهِ لَا أَقُومُ إِلَيْهِ وَلَا أَحْمَدُهُ وَلَا أَحْمَدُكُمَا ، وَلَكِنْ أَحْمَدُ اللهَ الَّذِي أَنْزَلَ بَرَاءَتِي . لَقَدْ سَمِعْتُمُوهُ فَمَا أَنْكَرْتُمُوهُ وَلَا غَيَّرْتُمُوهُ . وَكَانَتْ عَائِشَةُ تَقُولُ : أَمَّا زَيْنَبُ ابْنَةُ جَحْشٍ فَعَصَمَهَا اللهُ بِدِينِهَا فَلَمْ تَقُلْ إِلَّا خَيْرًا ، وَأَمَّا أُخْتُهَا حَمْنَةُ فَهَلَكَتْ فِيمَنْ هَلَكَ . وَكَانَ الَّذِي يَتَكَلَّمُ فِيهِ مِسْطَحٌ وَحَسَّانُ بْنُ ثَابِتٍ وَالْمُنَافِقُ عَبْدُ اللهِ بْنُ أُبَيٍّ وَهُوَ الَّذِي كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ وَهُوَ الَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ هُوَ وَحَمْنَةُ . قَالَتْ : فَحَلَفَ أَبُو بَكْرٍ أَنْ لَا يَنْفَعَ مِسْطَحًا

very hour the Divine Inspiration came to Allāh's Apostle ﷺ and we remained silent. Then the inspiration 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 ʿĀisha! 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 did you deny it nor change it (to defend me)." (ʿĀisha used to say:) "But as regards Zainab bint Jaḥsh, (the Prophet's wife), Allāh protected her because of her piety, so she did not say anything except good (about me), but her sister, Ḥamna, was ruined among those who were ruined. Those who used to speak evil about me were Misṭaḥ, Ḥassān bin Thābit, and the hypocrite, ʿAbdullāh bin Ubai who used to spread that news and tempt others to speak of it, and it was he and Ḥamna who had the greater share therein. Abū Bakr took an oath that he would never do any favour to Misṭaḥ at all. Then Allāh ﷻ revealed the Divine Verse:—

'Let not those among you who are good in religion and wealthy (i.e. Abū Bakr) swear not to give (any sort of help) to their kinsmen,

بِنافِعَةٍ أبَدًا، فأنْزَلَ اللهُ عَزَّ وجَلَّ - ولا يأْتَلِ أُولُو الفَضْلِ مِنْكُمْ - إلى آخرِ الآيَةِ، يَعنى أبا بَكْرٍ - والسَّعَةَ أنْ يُؤْتُوا أُولى القُرْبى والمَساكينَ - يَعنى مِسْطَحا. إلى قَوْلِهِ - ألا تُحِبُّونَ أنْ يَغْفِرَ اللهُ لَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ - حتَّى قالَ أبو بَكْرٍ: بَلى وَاللهِ يا رَبَّنا إنَّا لَنُحِبُّ أنْ تَغْفِرَ لَنا، وَعادَ لَهُ بِما كانَ يَصْنَعُ.

and those in need (i. e. Misṭaḥ) ..... Do you not wish that Allāh should forgive you? And Allāh if Oft-Forgiving, Most Merciful.'

(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 Misṭaḥ the expenditure which he used to give him before.

(220) CHAPTER. 'They should cover (draw their veils over) their necks and not display their beauty.' (23 : 31)

Narrated ʿĀisha رضي الله عنها : May Allāh bestow His Mercy on the early emigrant women. When Allāh revealed:

'They should draw their veils over their necks and bosoms,'

they tore their aprons and covered their faces with it.

باب ـ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ ـ وَقَالَ أَحْمَدُ بْنُ شَبِيبٍ : حَدَّثَنَا أَبِي، عَنْ يُونُسَ : قَالَ ابْنُ شِهَابٍ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : يَرْحَمُ اللهُ نِسَاءَ الْمُهَاجِرَاتِ الأُوَلَ ، لَمَّا أَنْزَلَ اللهُ ـ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ شَقَّقْنَ مُرُوطَهُنَّ فَاخْتَمَرْنَ بِهِ .

282. Narrated Ṣafiya bint Shaiba : ʿĀisha used to say : "When (the Verse):

'They should draw their veils over their bosoms,'

was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces."

٢٨٢ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ مُسْلِمٍ ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ : أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا كَانَتْ تَقُولُ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ ـ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ ـ أَخَذْنَ أُزُرَهُنَّ فَشَقَّقْنَهَا مِنْ قِبَلِ الْحَوَاشِي فَاخْتَمَرْنَ بِهَا .

SŪRAT AL-FURQĀN XXV

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

سورة الفرقان

بسم الله الرحمن الرحيم

قال ابن عباس : هباءً منثورًا : ما تذريه الريح . مدّ الظل : ما بين طلوع الفجر إلى طلوع الشمس . ساكنا : دائما . عليه دليلا : طلوع الشمس . خلفة : من فاته من الليل عمل أدركه بالنهار ، أو فاته بالنهار أدركه بالليل . وقال الحسن : هب لنا من أزواجنا وذرياتنا قرة أعين : في طاعة الله ، وما شيء أقر لعين المؤمن من أن يرى حبيبه في طاعة الله ، وقال ابن عباس : ثبورًا : ويلا . وقال غيره : السعير مذكر . والتسعير والاضطرام : التوقد الشديد . تملى عليه ـ تقرأ عليه ، من أمليت وأمللت . الرس : المعدن ، جمعه رساس . ما يعبأ يقال ما عبأت به شيئا ، لا يعتد به . غراما : هلاكا . وقال مجاهد : وعتوا : طغوا . وقال ابن عيينة : عاتية : عتت على الخزان .

باب قوله ـ الذين يحشرون على وجوههم إلى جهنم ـ الآية .

(221) CHAPTER. The Statement of Allāh تعالى :—

'Those who will be gathered to Hell on their faces.....' (25 : 34)

٢٨٣ ـ حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّد : حدَّثنا يُونُسُ بنُ مُحَمَّد البَغْدادِيُّ : حدَّثنا شَيْبانُ ، عَنْ قَتادَةَ : حدَّثنا أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ : أنَّ رَجُلاً قالَ : يا نَبِيَّ اللهِ ، يُحْشَرُ الكافِرُ عَلى وَجْهِهِ يَوْمَ القِيامَةِ ؟ قالَ : أليْسَ الَّذى أمْشاهُ عَلى الرِّجْلَيْنِ فى الدُّنْيا قادِرًا عَلى أنْ يُمْشِيَهُ عَلى وَجْهِهِ يَوْمَ القِيامَةِ ؟ قالَ قَتادَةُ : بَلى وَعِزَّةِ رَبِّنا .

283. Narrated Anas bin Mālik رضي الله عنه : A man said, " O Allāh's Prophet ! Will Allāh gather the non-believers on their faces on the Day of Resurrection ? " He 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 sub-narrator, said : Yes, By the Power of Our Lord !)

بابُ قَوْلِهِ ـ والَّذينَ لا يَدْعُونَ مَعَ اللهِ إلها آخَرَ وَلا يَقْتُلُونَ النَّفْسَ ـ الآيَةَ . يَلْقَ أثاما : العُقُوبَةَ .

(222) CHAPTER. The Statement of Allāh تعالى :—

' Those who invoke not with Allāh any other god, nor kill such life as Allāh has forbidden.....'

(25 : 68)

٢٨٤ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيى ، عَنْ سُفْيانَ قالَ : حدَّثَنى مَنْصُورٌ وَسُلَيْمانُ ، عَنْ أبى وائِلٍ ، عَنْ أبى مَيْسَرَةَ ، عَنْ عَبْدِ اللهِ . قالَ : وحدَّثَنى واصِلٌ ، عَنْ أبى وائِلٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ : سألْتُ أوْ سُئِلَ رَسُولُ اللهِ صلى الله عليه وسلم : أىُّ الذَّنْبِ عِنْدَ اللهِ أكْبَرُ ؟ قالَ : أنْ تَجْعَلَ لِلهِ نِدًّا وَهُوَ خَلَقَكَ . قُلْتُ :

284. Narrated ʿAbdullāh رضي الله عنه : I, or somebody, asked Allāh's Apostle ﷺ , " Which is the biggest sin in the Sight of 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, " Then, that you kill your son, being afraid that he may share your meals with you." I asked, " What is next ? " He said, " That you commit illegal sexual intercourse with the wife of your neighbour."

ثُمَّ أَيٌّ؟ قَالَ: ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يُطْعَمَ مَعَكَ. قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ. قَالَ: وَنَزَلَتْ هٰذِهِ الآيَةُ تَصْدِيقًا لِقَوْلِ رَسُولِ اللهِ صلى الله عليه وسلم - وَالَّذِينَ لَا يَدْعُونَ مَعَ اللهِ إِلٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ -.

Then the following Verse was revealed: to confirm the statement of Allāh's Apostle ﷺ :—

'Those who invoke not with Allāh, any other god, nor kill life as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse.' (25 : 68)

٢٨٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي الْقَاسِمُ ابْنُ أَبِي بَزَّةَ أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ: هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ فَقَرَأْتُ عَلَيْهِ - وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ - فَقَالَ سَعِيدٌ: قَرَأْتُهَا عَلَى ابْنِ عَبَّاسٍ كَمَا قَرَأْتَهَا عَلَيَّ، فَقَالَ هٰذِهِ مَكِّيَّةٌ نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ الَّتِي فِي سُورَةِ النِّسَاءِ.

285. Narrated Al-Qāsim bin Abī Bazza that he asked Sa'īd bin Jubair, "Is there any repentance for the one who has murdered a believer intentionally?" Then I recited to him :—

'Nor kill such life as Allāh has forbidden except for a just cause.'

Sa'īd said, "I recited this very Verse before Ibn 'Abbās as you have recited it before me. Ibn 'Abbās said, 'This Verse was revealed in Mecca and it has been abrogated by a Verse in Sūrat-An-Nisā' which was later revealed in Medina.'" (1)

(1) In. Sūrat-Al-Furqān Allāh gives the chance to one who has murdered a believer, to repent: 'Unless he repents, believes, and works righteous deeds, for Allāh will change the evil of such persons into good, and Allāh is Oft-Forgiving, Most Merciful,' (25 : 70) while in Sūrat-An-Nisā' Allāh says: 'If a man kills a believer intentionally, his recompense is Hell, to abide therein (forever); and the wrath and curse of Allāh are upon him, and a great torment is prepared for him.' (4:93) Ibn 'Abbās thinks that the latter Verse has abrogated the former. In Ḥadīth 287 he says that the former Verse was applicable only to the pagans before embracing Islam. The latter Verse is concerned with those who have embraced Islam. See Ḥadīth No. 287, 288, 289.

286. Narrated Sa'id bin Jubair : The people of Kufa 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', 4 : 93) was the last thing revealed in this respect and nothing cancelled its validity."

٢٨٦ ـ حدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا غُنْدَرٌ : حدَّثَنا شُعْبَةُ ، عَنِ المُغِيرَةِ بنِ النُّعْمانِ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ : اخْتَلَفَ أهْلُ الكُوفَةِ فِي قَتْلِ المُؤْمِنِ ، فَدَخَلْتُ فِيهِ إلى ابنِ عَبّاسٍ فَقالَ : نَزَلَتْ آخِرَ ما نَزَلَ وَلَمْ يَنْسَخْها شَيْءٌ .

287. Narrated Sa'id bin Jubair : I asked Ibn 'Abbās ﷺ about Allāh's saying :—

' ... his reward is Hell Fire.'

(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 ﷻ :—

' Those who invoke not with Allāh any other god.'

He said, " This Verse was revealed concerning the pagans of the pre-Islamic period." (1)

٢٨٧ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ حدَّثَنا مَنْصُورٌ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ : سَألْتُ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما عَنْ قَوْلِهِ تَعالى ـ فَجَزاؤُهُ جَهَنَّمُ ـ قالَ : لا تَوْبَةَ لَهُ وَعَنْ قَوْلِهِ جَلَّ ذِكْرُهُ ـ لا يَدْعُونَ مَعَ اللهِ إلها آخَرَ ـ قالَ : كانَتْ هَذِهِ فِي الجاهِلِيَّةِ .

(223) CHAPTER. The Statement of Allāh ﷻ :—

' The torment will be doubled for him, on the Day of Resurrection

بابُ قَوْلِهِ ـ يُضاعَفْ لَهُ العَذابُ يَوْمَ القِيامَةِ ويَخْلُدْ فِيهِ مُهانا ـ .

(1) See the previous footnote and Hadith No. 288.

and he will dwell therein in disgrace.' (25 : 93)

288. Narrated Sa'id bin Jubair : Ibn Abza said to me, " Ask Ibn 'Abbās regarding the Statement of Allāh ﷻ :

' And whoever murders a believer intentionally, his recompense is Hell.' (4 : 69)

And also His Statement :—

' ... nor kill such life as Allāh has borbidden, except for a just cause ..... except those who repent, believe, and do good deeds.' "

(25 : 68-70)

So I asked Ibn 'Abbās and he said, "When this (25 : 68 - 69) was revealed, the people of Mecca 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."
So Allāh revealed :—

' Except those who repent, believe, and do good deeds..... and Allāh is Oft-Forgiving, Most Merciful.' (25 : 70)

(224) CHAPTER. ' Except those who repent, believe, and do good deeds. For those Allāh will change the sins of such persons into good, and Allāh is Oft-Forgiving, Most Merciful.' (25 : 70)

٢٨٨ - حدثنا سعد بن حفص : حدثنا شيبان ، عن منصور ، عن سعيد ابن جبير قال : قال ابن أبزى : سئل ابن عباس عن قوله تعالى - ومن يقتل مؤمنا متعمدا فجزاؤه جهنم - وقوله - ولا يقتلون النفس التى حرم الله إلا بالحق - حتى بلغ - إلا من تاب وآمن - فسألته فقال : لما نزلت قال أهل مكة : فقد عدلنا بالله وقتلنا النفس التى حرم الله إلا بالحق وأتينا الفواحش ، فأنزل الله - إلا من تاب وآمن وعمل عملا صالحا - إلى قوله - غفورا رحيما -

باب - إلا من تاب وآمن وعمل عملا صالحا فأولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما -

289. Narrated Sa'id bin Jubair : Abdur-Rahmān bin Abza ordered me to ask Ibn 'Abbās regarding the two Verses (the first of which was) :—

' And whosoever murders a believer intentionally.'' (4 : 93)

So I asked him, and he said, '' Nothing has abrogated this Verse.'' About (the other Verse) :—

' And those who invoke not with Allāh any other god,'

he said, '' It was revealed concerning the pagans.' (1)

٢٨٩ ـ حدَّثنا عَبْدَانُ : أخبرَنا أبي ، عَنْ شُعْبَةَ ، عَنْ مَنْصُورٍ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ : أمَرَنِي عَبْدُ الرَّحْمَنِ بنُ أبْزَى أنْ أسألَ ابنَ عَبَّاسٍ عَنْ هاتَيْنِ الآيَتَيْنِ ـ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا ـ فَسألْتُهُ فَقالَ : لَمْ يَنْسَخْها شَيْءٌ ، وعَنْ ـ وَالَّذِينَ لا يَدْعُونَ مَعَ اللهِ إلهًا آخَرَ ـ قالَ : نَزَلَتْ فِي أهْلِ الشِّرْكِ .

(225) CHAPTER. ' So the torment will be constant on you (forever).' (25 : 71)

بابُ فَسَوْفَ يَكُونُ لِزَامًا ـ هَلَكَةً .

290. Narrated 'Abdullāh ﷺ : 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.' (25 : 71)

٢٩٠ ـ حدَّثنا عُمَرُ بنُ حَفْصِ ابنِ غِياثٍ : حدَّثَنا أبي : حدَّثَنا الأعْمَشُ : حدثَنا مُسْلِمٌ ، عَنْ مَسْرُوقٍ قالَ : قالَ عَبْدُ اللهِ : خَمْسٌ قَدْ مَضَيْنَ : الدُّخانُ ، والقَمَرُ ، والرُّومُ ، والبَطْشَةُ ، وَاللِّزامُ فَسَوْفَ يَكُونُ لِزامًا .

(1) See Hadith No. 288.

(2) The events referred to here are all mentioned in the Holy Qur'ān. (a) The Smoke here means what the pagans of Mecca imagined to see in the sky because of their severe hunger when Allāh afflicted them with famine. See (44 : 10) (b) The event of the splitting of the Moon which took place in the lifetime of the

(Continued)

SŪRAT ASH-SHUʿARĀʾ

(The Poets) XXVI

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

سورة الشعراء

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ : تَعْبَثُونَ : تَبْنُونَ . هَضِيمٌ : يَتَفَتَّتُ إِذَا مُسَّ . مُسَحَّرِينَ : مَسْحُورِينَ . اللَّيْكَةُ وَالأَيْكَةُ : جَمْعُ أَيْكَةٍ وَهِيَ جَمْعُ الشَّجَرِ . يَوْمِ الظُّلَّةِ : إِظْلَالُ الْعَذَابِ إِيَّاهُمْ . مَوْزُونٍ : مَعْلُومٍ . كَالطَّوْدِ : كَالْجَبَلِ . الشِّرْذِمَةُ : طَائِفَةٌ قَلِيلَةٌ . الْحَاذِرُونَ : الْمُتَسَلِّحُونَ . قَالَ ابْنُ عَبَّاسٍ : ـ لَعَلَّكُمْ تَخْلُدُونَ ـ كَأَنَّكُمْ ، الرِّيعُ : الارْتِفَاعُ مِنَ الأَرْضِ وَجَمْعُهُ رِيعَةٌ وَأَرْيَاعٌ ، وَاحِدُهُ الرِّيعَةُ . مَصَانِعُ : كُلُّ بِنَاءٍ فَهُوَ مَصْنَعَةٌ . فَرِهِينَ : مَرِحِينَ ، فَارِهِينَ بِمَعْنًى ، وَيُقَالُ فَارِهِينَ : حَاذِقِينَ . تَعْثَوْا : هُوَ

Prophet ﷺ and was witnessed by the pagans, his companions and some believers. See (54 : 1) : one of the Miracles of the Prophet ﷺ .

(c) The Romans were defeated by the pagan Persia whereupon the pagan Quraish of Mecca rejoiced. See (30 : 1)

(d) The Mighty grasp is that which Allāh sent upon the pagans of Quraish in the Badr Battle. See (94 : 16)

(e) The constant Punishment will definitely be inflicted upon those who rejected faith. ʿAbdullāh regards this future inevitable event as definite as any past event, therefore he includes it in the four other events.

(f) Please see the Appendix for the Miracles of the Prophet ﷺ

أشَدُّ الفَسَادِ ، وَعَاثَ يَعِيثُ عَيْثًا ، الجِبِلَّةُ : الخَلْقُ . جُبِلَ : خُلِقَ ، وَمِنْهُ جُبُلاً وَجِبِلاً وجُبُلاً يَعْنِي الخَلْقَ ، قَالَهُ ابنُ عَبَّاسٍ .

بابٌ - وَلا تُخْزِنِي يَوْمَ يُبْعَثُونَ -

(226) CHAPTER. 'And let me not be in disgrace on the Day when people will be resurrected.' (26 : 87)

٢٩١ - وَقَالَ إِبْرَاهِيمُ بنُ طَهْمَانَ ، عَنِ ابنِ أَبِي ذِئْبٍ ، عَنْ سَعِيدِ بنِ أَبِي سَعِيدٍ المَقْبُرِيِّ عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ : إِنَّ إِبْرَاهِيمَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ يَرَى أَبَاهُ يَوْمَ القِيامَةِ عَلَيْهِ الغَبَرَةُ وَالقَتَرَةُ . الغَبَرَةُ : هِيَ القَتَرَةُ .

291. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "On the Day of Resurrection Abraham ﷺ will see his father covered with Qatara and Ghabara (i. e. having a dark face)."

٢٩٢ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنَا أَخِي ، عَنِ ابنِ أَبِي ذِئْبٍ ، عَنْ سَعِيدٍ المَقْبُرِيِّ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ : يَلْقَى إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ : يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لا تُخْزِنِي يَوْمَ يُبْعَثُونَ ، فَيَقُولُ اللهُ : إِنِّي حَرَّمْتُ الجَنَّةَ عَلَى الكَافِرِينَ

292. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "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 to the non-believers.'"

بابٌ - وَأَنْذِرْ عَشِيرَتَكَ

(227) CHAPTER. 'And warn your

tribe of near-kinsmen, and lower your wing (be kind and humble) to the believers who followed you.' (26 : 214-215)

293. Narrated Ibn ʿAbbās ﷺ

When the Verse :—

'And warn your tribe of near-kinsmen,' was revealed, the Prophet ﷺ ascended the Ṣafa (mountain) and started calling, "O Banī Fihr! O Banī ʿAdī!" 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 warner to you in face of a terrific punishment." Abū Lahab said (to the Prophet ﷺ), "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed :—

'Perish the hands of Abū Lahab (one of the Prophet's uncle). And perish he! No profit to him from all his wealth and from all his children..... (111 : 1-5)

الأقْرَبِينَ وَاخْفِضْ جَنَاحَكَ .. : أَلَنْ جَانِبَكَ .

٢٩٣ ـ حدَّثَنَا عُمَرُ بنُ حَفْصِ ابنِ غِيَاثٍ : حدَّثَنَا أبي : حدَّثَنَا الأعْمَشُ قَالَ : حدَّثَنِي عَمْرٌو ابنُ مُرَّةَ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : لمَّا نَزَلَتْ ـ وأنْذِرْ عَشِيرَتَكَ الأقْرَبِينَ ـ صَعِدَ النَّبِيُّ صلى اللهُ عليه وسلَّم عَلَى الصَّفَا فَجَعَلَ يُنَادِي: يا بَنِي فِهْرٍ ، يا بَنِي عَدِيٍّ ، لِبُطُونِ قُرَيْشٍ حتَّى اجْتَمَعُوا فَجَعَلَ الرَّجُلُ إذَا لَمْ يَسْتَطِعْ أنْ يَخْرُجَ أرْسَلَ رَسُولاً لِيَنْظُرَ ما هُوَ ، فَجَاءَ أبو لَهَبٍ وَقُرَيْشٌ فَقَالَ : أرَأيْتَكُمْ لَوْ أخْبَرْتُكُمْ أنَّ خَيْلاً بالوَادِي تُرِيدُ تُغِيرَ عَلَيْكُمْ أكُنْتُمْ مُصَدِّقِيَّ ؟ قالُوا : نَعَمْ ، ما جَرَّبْنَا عَلَيْكَ إلاَّ صِدْقاً . قَالَ : إنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ، فَقَالَ أبو لَهَبٍ : تَبًّا لَكَ سَائِرَ اليَوْمِ ، ألِهَذَا جَمَعْتَنَا ؟ فَنَزَلَتْ ـ تَبَّتْ يَدَا أبِي لَهَبٍ وَتَبَّ ما أغْنَى عَنْهُ مالُهُ وَما كَسَبَ ـ .

294. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ got up when the Verse :—

'And warn your tribe of near-kinsmen,'

was revealed and said, "O Quraish people! (or he said a similar word) Buy your-selves! I cannot save you from Allāh (if you disobey Him). O Banī ʿAbd Manāf! I cannot save you from Allāh (if you you disobey Him). O ʿAbbās! The son of ʿAbdul Muṭṭalib! I cannot save you from Allāh (if you disobey Him). O Ṣafiya, (the aunt of Allāh's Apostle) I cannot save you from Allāh (if you disobey Him). O Fāṭima, the daughter of Muḥammad! Ask what you wish from my property, but I cannot save you from Allāh (if you disobey Him)."

٢٩٤ ـ حدّثنا أبو اليمان : أخبرنا شعيب ، عن الزهري قال : أخبرني سعيد بن المسيب وأبو سلمة بن عبد الرحمن : أن أبا هريرة قال : قام رسول الله صلى الله عليه وسلم حين أنزل الله ـ وأنذر عشيرتك الأقربين ـ قال : يا معشر قريش أو كلمة نحوها ، اشتروا أنفسكم ، لا أغني عنكم من الله شيئا . يا بني عبد مناف ، لا أغني عنكم من الله شيئا . يا عباس بن عبد المطلب : لا أغني عنك من الله شيئا . ويا صفية عمة رسول الله : لا أغني عنك من الله شيئا . ويا فاطمة بنت محمد صلى الله عليه وسلم : سليني ما شئت من مالي ، لا أغني عنك من الله شيئا . تابعه أصبغ ، عن ابن وهب ، عن يونس ، عن ابن شهاب .

SŪRAT AN-NAML

(The Ants) : XXVII

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

(Quaranic vocabulary not translated.)

(See Arabic Test only)

سورة النمل

بسم الله الرحمن الرحيم

والخب ء : ما خبأت . لا قبل : لا طاقة . الصرح : كل ملاط اتخذ من القوارير : والصرح : القصر ، وجماعته صروح . وقال ابن عباس : ولها عرش : سرير

كَرِيمٌ ، حُسْنُ الصَّنْعَةِ وَغَلاءُ الثَّمَنِ .
يَأْتُونِي مُسْلِمِينَ : طَائِعِينَ . رَدِفَ :
اقْتَرَبَ . جَامِدَةً : قَائِمَةً . أَوْزِعْنِي :
اجْعَلْنِي وَقَالَ مُجَاهِدٌ : نَكَّرُوا :
غَيَّرُوا . وَأُوتِينَا الْعِلْمَ : يَقُولُهُ
سُلَيْمَانُ . الصَّرْحُ : بِرْكَةُ مَاءٍ ضَرَبَ
عَلَيْهَا سُلَيْمَانُ قَوَارِيرَ وَأَلْبَسَهَا إِيَّاهُ .

سورة القصص

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

- كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ - إِلاَّ مُلْكَهُ ، وَيُقَالُ إِلاَّ مَا أُرِيدَ بِهِ وَجْهُ اللهِ .
وَقَالَ مُجَاهِدٌ : الأَنْبَاءُ : الْحُجَجُ .

SŪRAT AL-QAṢAṢ

(The Narration) XXVIII

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

'Everything (that exists) will perish save His countenance.' (28 : 88)

(I request the reader of this book to see in connection with this, the word 'Tauhīd' in the glossary.)

بَابُ قَوْلِهِ - إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللهَ يَهْدِي مَنْ يَشَاءُ - .

(228) CHAPTER. The Statement of Allāh ﷻ :—

'Verily! You (O, Muḥammad) guide not whom you love, but Allāh guides whom He will.' (28 : 56)

٢٩٥ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ ، عَنْ أَبِيهِ قَالَ : لَمَّا

295. Narrated Al-Musaiyab : When Abū Ṭālib was on his death bed, Allāh's Apostle ﷺ came to him and found

with him, Abū Jahl and ʿAbdullāh bin Abī Umaiya bin Al-Mughīra. Allāh's Apostle ﷺ said, "O uncle! Say: None has the right to be worshipped except Allāh, a sentence with which I will defend you before Allāh." On that Abū Jahl and ʿAbdullāh bin Abī Umaiya said to Abū Ṭālib, "Will you now leave the religion of ʿAbdul Muṭṭalib?" Allāh's Apostle ﷺ kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abū Ṭālib said as the last thing he said to them, "I am on the religion of ʿAbdul Muṭṭalib," and refused to say: None has the right to be worshipped except Allāh. On that Allāh's Apostle 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 fitting for the Prophet and those who believe that they should invoke (Allāh) for forgiveness for pagans.' (9 : 113)

And then Allāh revealed especially about Abū Ṭālib :—

'Verily! You (O, Muḥammad) guide not whom you love, but Allāh guides whom He will.'

(28 : 56)

حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ وَعَبْدَ اللهِ بنَ أَبِي أُمَيَّةَ بنِ الْمُغِيرَةِ . فَقَالَ : أَيْ عَمِّ قُلْ لا إِلَهَ إِلاَّ اللهُ ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ . فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللهِ بنُ أَبِي أُمَيَّةَ : أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يَعْرِضُهَا عَلَيْهِ وَيُعِيدَانِهِ بِتِلْكَ الْمَقَالَةِ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ : عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ ، وَأَبَى أَنْ يَقُولَ لا إِلَهَ إِلاَّ اللهُ . قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : وَاللهِ لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ ، فَأَنْزَلَ اللهُ ـ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ـ وَأَنْزَلَ اللهُ فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللهِ صلى اللهُ عليه وسلَّم ـ إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللهَ يَهْدِي مَنْ يَشَاءُ ـ . قَالَ ابنُ عَبَّاسٍ : أُولِي الْقُوَّةِ : لا يَرْفَعُهَا الْعُصْبَةُ مِنَ الرِّجَالِ . لَتَنُوءُ : لَتَثْقُلُ . فَارِغًا إِلاَّ مِنْ ذِكْرِ مُوسَى . الْفَرِحِينَ : الْمَرِحِينَ . قُصِّيهِ : اتَّبِعِي أَثَرَهُ . وَقَدْ يَكُونُ أَنْ يَقُصَّ الْكَلامَ ـ نَحْنُ نَقُصُّ عَلَيْكَ ـ عَنْ جُنُبٍ : عَنْ بُعْدٍ ، وَعَنْ جَنَابَةٍ وَاحِدٌ ، وَعَنِ اجْتِنَابٍ أَيْضًا . تَبْطَشُ

وَنَبْطُشُ . يَأْتَمِرُونَ : يَتَشَاوَرُونَ . العُدْوَانُ والعَدَاءُ والتَّعَدِّي وَاحِدٌ . آنَسَ : أَبْصَرَ . الجِذْوَةُ : قِطْعَةٌ غَلِيظَةٌ مِن الخَشَبِ لَيْسَ فِيهَا لَهَبٌ . والشِّهَابُ فِيهِ لَهَبٌ . والحَيَّاتُ : أَجْنَاسٌ : الجَانُّ ، والأَفَاعِي ، والأَسَاوِدُ . رِدْأً : مُعِينًا . قَالَ ابنُ عَبَّاسٍ : يُصَدِّقُنِي . وَقَالَ غَيْرُهُ سَنَشُدُّ : سَنُعِينُكَ . كُلَّمَا عَزَّزْتَ شَيْئًا فَقَدْ جَعَلْتَ لَهُ عَضُدًا . مَقْبُوحِينَ : مُهْلَكِينَ . وَصَّلْنَا : بَيَّنَّاهُ وأَتْمَمْنَاهُ . يُجْبَى : يُجْلَبُ . بَطِرَتْ : أَشِرَتْ . فِي أُمِّهَا رَسُولاً . أُمُّ القُرَى : مَكَّةُ وَمَا حَوْلَهَا . تُكِنُّ : تُخْفِي ، أَكْنَنْتُ الشَّيْءَ أَخْفَيْتُهُ . وكَنَنْتُهُ : أَخْفَيْتُهُ وأَظْهَرْتُهُ . وَيْكَأَنَّ اللهَ : مِثْلُ - أَلَمْ تَرَ أَنَّ اللهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ - يُوَسِّعُ عَلَيْهِ وَيُضَيِّقُ عَلَيْهِ .

بَابُ - إِنَّ الَّذِي فَرَضَ عَلَيْكَ القُرْآنَ -.

(229) CHAPTER. 'Verily, He Who has given you the Qur'ān will certainly bring you house again (to Mecca).' (28 : 85)

٢٩٦ - حَدَّثَنَا مُحَمَّدُ بنُ مُقَاتِلٍ : أَخْبَرَنَا يَعْلَى : حَدَّثَنَا سُفْيَانُ العُصْفُرِيُّ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ - لَرَادُّكَ

296. Narrated Ibn 'Abbās ﷺ : '..... will bring you house' means to Mecca.

إلى مَعادٍ ـ قالَ : إلى مَكّةَ .

سورة العنكبوت

SŪRAT AL-ʿANKABŪT

(The Spider) XXIX

No Ḥadīths are mentioned here.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

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

قالَ مُجاهِدٌ : مُسْتَبْصِرِينَ : ضَلالَةً . وَقالَ غَيْرُهُ : الحَيَوَانُ والحَيُّ واحِدٌ . فَلْيَعْلَمَنَّ اللهُ : عَلِمَ اللهُ ذٰلِكَ إنَّما هِيَ بِمَنْزِلَةِ فَلْيَتَمِيزَ اللهُ كَقَوْلِهِ ـ لِيَمِيزَ اللهُ الخَبِيثَ ـ أثْقالاً مَعَ أثْقالِهِمْ ـ أوْزَارًا مَعَ أوْزَارِهِمْ .

سورة الروم

SŪRAT AR-RUM

(The Roman Empire) XXX

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

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

فَلا يَرْبُو مَنْ أعْطَى يَبْتَغِي أفْضَلَ فَلا أجْرَ لَهُ فِيها . قالَ مُجاهِدٌ : يُحْبَرُونَ : يُنَعَّمُونَ . يَمْهَدُونَ : يُسَوُّونَ المَضاجِعَ . الوَدْقُ : المَطَرُ . قالَ ابن عبّاسٍ ـ هَلْ لَكُمْ مِمّا مَلَكَتْ أيمانُكُمْ . فِى الآلِهَةِ . وفِيهِ : تَخافُونَهُمْ : أنْ يَرِثُوكُمْ كَما يَرِثُ بَعْضُكُمْ بَعْضًا . يَصَّدَّعُونَ : يَتَفَرَّقُونَ . فاصْدَعْ . وَقالَ غَيْرُهُ : ضُعْفٌ وَضَعْفٌ لُغَتانِ . وَقالَ مُجاهِدٌ : السُّوأى الإساءَةُ ، جَزاءُ

المُسيئِينَ .

297. 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 (ʿAbdullāh) Ibn Masʿūd 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 best,' for it is an aspect of knowledge to say, 'I do not know,' if you do ot know a certain thing. Allāh said to His Prophet ﷺ :—

' Say (O Muḥammad) : No wage do I ask of you for this (Qurʾān), nor am I a person who takes upon himself jobs which he cannot do.'

(38 : 86)

shows that the defeat of Byzantines has already passed "

The Quraish delayed in embracing Islam for a period, so the Prophet ﷺ invoked evil on them, saying, ' O Allāh ! Help me against them by sending seven years of (famine) like those of Joseph.' So they were afflicted with such a severe year of famine that they were destroyed therein and ate dead animals and bones.

٢٩٧ ـ حدَّثنا مُحمَّدُ بنُ كَثِيرٍ : حدَّثنا سُفْيانُ : حدَّثنا منْصُورٌ والأعْمَشُ ، عَنْ أبي الضُّحَى ، عَنْ مَسْرُوقٍ قالَ : بَيْنَما رَجُلٌ يُحَدِّثُ فى كِنْدَةَ فقالَ يَجِيءُ دُخانٌ يَوْمَ القِيامَةِ فيأْخُذُ بأسْماعِ المُنافِقِينَ وأبْصارِهِمْ . يأخُذُ المُؤْمِنَ كَهَيْئَةِ الزُّكامِ ، فَفَزِعْنا فأتَيْتُ ابنَ مسْعُودٍ وكانَ مُتَّكِئا فَغَضِبَ ، فَجَلَسَ فقالَ : مَنْ عَلِمَ فلْيَقُلْ وَمَنْ لمْ يَعْلَمْ فلْيَقُلِ اللهُ أعْلَمُ ، فإنَّ مِنَ العِلْمِ أنْ يَقُولَ لمَا لا يَعْلَمُ لا أعْلَمُ . فإنَّ اللهَ قالَ لِنَبِيِّهِ صلى اللهُ عليهِ وسلَّمَ ـ قُلْ ما أسألُكُمْ عَلَيْهِ مِنْ أجْرٍ وَما أنا مِنَ المُتَكَلِّفِينَ ـ وإنَّ قُرَيْشا أبْطَئُوا عَنِ الإسْلامِ فَدَعا عَلَيْهِمُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فقالَ : اللَّهُمَّ أعِنِّى عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ ، فأخَذَتْهُمْ سَنَةً حَتَّى هَلَكُوا فيها وأكَلُوا المَيْتَةَ والعِظامَ ، وَيَرَى الرَّجُلُ ما بَيْنَ السَّماءِ والأرْضِ كَهَيْئَةِ الدُّخانِ ، فَجاءَهُ أبو سُفْيانَ فقالَ : يا مُحَمَّدُ جِئْتَ تأمُرُنا بصِلَةِ الرَّحِيمِ وإنَّ قَوْمَكَ قَدْ هَلَكُوا فادْعُ اللهَ . فَقَرَأ ـ فارْتَقِبْ يَوْمَ تأتِى السَّماءُ بِدُخانٍ مُبِينٍ ـ إلى قَوْلِهِ ـ عائِدُونَ ـ أفَيُكْشَفُ عَنْهُمْ عَذابُ الآخِرَةِ إذا

They started seeing something like smoke between the sky and the earth (because of severe hunger). Abū Sufyān then came (to the Prophet ﷺ) and said, "O Muḥammad! You came to order to keep good relations with kith and kain, and your kinsmen have now perished, so please invoke Allāh (to relieve them).' Then Ibn Mas'ūd recited :—

'Then watch you the day when sky will bring forth a kind of smoke plainly visible.....but truly you will revert to your ways.'
(44 : 10-15)

Ibn Mas'ūd added, 'Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allāh ﷻ (threatened them thus) :—

'One day We shall seize you with a mighty grosp.' (44 : 16)

And that was the day of the Battle of Badr. Allāh's saying :—

'And soon will come the inevitable (punishment),' (25 : 77)

refers to the day of Badr. Allāh's Statement :—

'Alif-Lam-Mim, the Romans have been defeated...and they, after their defeat, will be victorious,'
(30 : 1—3)

جاءَ ثُمَّ عادُوا إلى كُفْرِهِمْ ؟ فذلكَ قَوْلُهُ تعالى - يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى - يَوْمَ بَدْرٍ . ولِزَامًا يَوْمَ بَدْرٍ . - الٓمٓ غُلِبَتِ الرُّومُ - إلى - سَيَغْلِبُونَ - والرُّومُ قَدْ مَضَى .

(230) CHAPTER. Allāh's Statement: 'Let, there be no change in the Religion of Allāh (i. e. to join

بابُ قَوْلِهِ - لا تَبْدِيلَ لِخَلْقِ اللهِ - لِدِينِ اللهِ . خَلْقُ الأَوَّلِينَ : دِينُ

none in Allāh's worship).' (30 : 30)

الأوَّلِينَ ، والفِطْرَةُ : الإسْلامُ .

298. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, " No child is born except on Al-Fiṭra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal ; do you see any part of its body amputated ? " Then he recited :—

' The pure Islamic nature, (i. e. worship none but Allāh) with which Allāh....., has created mankind. Let There be no change in Allāh's religion (i. e. to join none in Allāh's worship). That is the staight religion.' (30 : 30)

٢٩٨ - حدَّثَنا عَبْدَانُ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا يُونُسُ ، عَنِ الزُّهْرِيِّ قالَ : أخْبَرَنِي أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ : أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : ما مِنْ مَوْلُودٍ إلاَّ يُولَدُ عَلى الفِطْرَةِ فأبَوَاهُ يُهَوِّدانِهِ أوْ يُنَصِّرانِهِ أوْ يُمَجِّسانِهِ : كما تُنْتَجُ البَهِيمَةُ بَهِيمَةً جَمْعاءَ هَلْ تُحِسُّونَ فِيها مِنْ جَدْعاءَ ؟ ثُمَّ يَقُولُ - فِطْرَةَ اللهِ التي فَطَرَ النَّاسَ عَلَيْها لا تَبْدِيلَ لِخَلْقِ اللهِ ذَلِكَ الدِّينُ القَيِّمُ - .

SŪRAT LUQMĀN XXXI

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

سورة لقمان

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

(231) CHAPTER. ' O my son join not in Worship others with Allāh. Verily ! joining others in worship with

- لا تُشْرِكْ بِاللهِ إنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ - .

Allāh, is a great wrong indeed.'
(31 : 13)

299. Narrated ʿAbdullāh ﷺ : When there was revealed :—
'It is those who believe and not confuse their beliefs with wrong,'
it was very hard for the companions of Allāh's Apostle ﷺ, so they said, "Which of us has not confused his belief with wrong?" Allāh's Apostle 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 wrong indeed.
(31 : 13)

٢٩٩ ـ حدَّثنا قُتَيْبَةُ بن سَعيد : حدَّثنا جَرِيرٌ ، عَنِ الأعْمَشِ ، عَنْ عَنْ إبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ : لمَّا نَزَلَتْ هَذِهِ الآيَةُ ـ الَّذين آمَنُوا ولمْ يَلْبِسُوا إيمانَهُمْ بِظُلْمٍ ـ شَقَّ ذَلكَ عَلى أصحَابِ رَسُولِ الله صلى اللهُ عليهِ وسلَّم وَقَالُوا : أيُّنا لمْ يَلْبِسْ إيمانَهُ بِظُلْمٍ ؟ فَقَالَ رَسُولُ الله صلى اللهُ عليهِ وسلَّم : إنَّهُ لَيْسَ بذَاكَ ، ألا تَسْمَعُ إلى قَوْلِ لُقْمَانَ لابْنِهِ ـ إنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ـ .

(232) CHAPTER. The Statement of Allāh ﷻ :—
'Verily, the knowledge of the Hour is with Allāh (alone).'
(31 : 34)

بابُ قَوْلِهِ ـ إنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ ـ .

300. Narrated Abū Huraira ﷺ : One day while Allāh's Apostle ﷺ was sitting with the people, a man came to him walking and said, "O Allāh's Apostle!

٣٠٠ ـ حَدَّثَنِي إسحَاقُ ، عَنْ جَرِيرٍ ، عَنْ أبي حَيَّانَ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كَانَ يَوْماً بَارِزاً للنَّاسِ

What is Belief?" The Prophet ﷺ said, "Belief is to believe in Allāh, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection." The man asked, "O Allāh's Apostle! What is Islam?" The Prophet ﷺ replied, "Islam is to worship Allāh and not worship anything besides Him, to offer prayers (1) perfectly, to pay the (compulsory) charity i. e. Zakāt and to fast the month of Ramaḍān." The man again asked, "O Allāh's Apostle! What is Ihsan (Benevolence)?" The Prophet ﷺ said, "Ihsan is to worship Allāh as if you see Him, and if you do not see Him, then (take it for granted that) Allāh sees you." The man further asked, "O Allāh's Apostle! When will the Hour be established?" The Prophet ﷺ replied, "The one

إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ : يَا رَسُولَ اللهِ ، مَا الإِيمَانُ ؟ قَالَ : الإِيمَانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الآخِرِ . قَالَ : يَا رَسُولَ اللهِ ، مَا الإِسْلاَمُ ؟ قَالَ : الإِسْلاَمُ أَنْ تَعْبُدَ اللهَ وَلاَ تُشْرِكَ بِهِ شَيْئًا ، وَتُقِيمَ الصَّلاَةَ ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ ، وَتَصُومَ رَمَضَانَ . قَالَ : يَا رَسُولَ اللهِ مَا الإِحْسَانُ ؟ قَالَ : الإِحْسَانُ أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ . قَالَ : يَا رَسُولَ اللهِ ، مَتَى تَقُومُ السَّاعَةُ ؟ قَالَ : مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ ، وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا . إِذَا وَلَدَتِ الْمَرْأَةُ رَبَّتَهَا فَذَلِكَ مِنْ أَشْرَاطِهَا . وَإِذَا كَانَ الْحُفَاةُ الْعُرَاةُ رُءُوسَ النَّاسِ

(1) 'Iqamāt-aṣ-Ṣalat' i. e. The offering of prayers; is not udderstood by many of our Muslims. It means that (a all the members of a family or group of a town or a village must offer the prayers; all the males in the mosque for all five congregational prayers and all females in their houses, both young and old from 7 years of age upwards (and no member of the family is to be excused) at the five fixed stated hours for the five compulsory prayers, and if any member intentionally did not offer the prayer, then even if the others prayed, they did not establish the prayer. Each chief (of the town, village, family, etc.) is responsible for it before Allāh. (b) To offer the prayer in a way just as the Prophet ﷺ offered it with all its rules and rites. Please see Ḥadīth No. 785, 786, 788, in the Ist. Volume in order to know the Prophet's way of proying.

who is asked about it does not know more than the questioner does, but I will describe to you its portends: When the lady slave gives birth to her mistress, that will be of its portends; when the bare-footed naked people become the chiefs of the people, that will be of its portends. The Hour is one of five things which nobody knows except Allāh. Verily, the knowledge of the Hour is with Allāh (alone). He sends down the rain, and knows that which is in the wombs." (31 : 34)
Then the 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 Gabriel who came to teach the people their religion."

فَذَاكَ مِنْ أَشْرَاطِهَا . فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ - إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ - ثُمَّ انْصَرَفَ الرَّجُلُ فَقَالَ: رُدُّوا عَلَيَّ، فَأَخَذُوا لِيَرُدُّوا فَلَمْ يَرَوْا شَيْئًا . فَقَالَ: هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ .

301. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : The Prophet ﷺ said, "The keys of the Unseen are five." And then he recited :—

'Verily, the knowledge of the Hour is with Allāh (alone).'.....(31 : 34)

٣٠١ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ زَائِدَةَ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ: أَنَّ أَبَاهُ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم : مَفَاتِيحُ الْغَيْبِ خَمْسٌ . ثُمَّ قَرَأَ - إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ -

SŪRAT-AS-SA JDA : XXXII

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

سورة السجدة

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وَقَالَ مجاهِدٌ : مَهِينٍ : ضَعِيفٍ . نُطْفَةُ الرَّجلِ . ضلَلْنا : هَلَكْنا . وَقَالَ ابنُ عَبّاسٍ : الجُرُزُ التى لا تُمْطَرُ إلاّ مَطَرًا لا يُغْنى عَنْها شَيْئًا . يَهْدِ : يُبَيِّنْ .

(233) CHAPTER. The Statement of Allāh ﷻ :—

'No soul knows what is kept hidden (in reserve) for them of joy.' (32 : 17)

بابُ قَوْلِهِ - فَلا تَعْلَمُ نَفْسٌ ما أُخْفِىَ لَهُمْ - .

302. Narrated Abū Huraira رضى الله عنه : Allāh's Apostle ﷺ said, "Allāh said, 'I have prepared for my pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thoughtof.'" Abū Huraira added : If you wish you can read :—

'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.' (32 : 17)

٣٠٢ - حدَّثَنا عَلِىٌّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ ، عَنِ الزِّنادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلّمَ قالَ : قالَ اللهُ تَبارَكَ وَتَعالى : أَعْدَدْتُ لِعِبادِىَ الصّالِحِينَ مالا عَيْنٌ رأَتْ ، وَلا أُذُنٌ سَمِعَتْ ، وَلا خَطَرَ عَلى قَلْبِ بَشَرٍ . قالَ أبو هُرَيْرَةَ : اقْرَءُوا انْ شِئْتُمْ - فَلا تَعْلَمُ نَفْسٌ ما أُخْفِىَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ - . وَحَدَّثَنا سُفْيانُ : حدَّثَنا أبوالزِّنادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِى هُرَيْرَةَ قالَ : قالَ اللهُ مِثْلَهُ : قِيلَ لِسُفْيانَ : رِوايَةً ؟ قالَ : فأىُّ شَىْءٍ ؟ .

وَقَالَ أَبُو مُعَاوِيَةَ ، عَنْ أَبِي صَالِحٍ ، قَرَأَ أَبُو هُرَيْرَةَ : قُرَّاتِ أَعْيُنٍ .

303. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "Allāh said, 'I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.'" Then he recited :—

'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.' (32 : 17)

٣٠٣ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنِ الأَعْمَشِ : حَدَّثَنَا أَبُو صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلم : يَقُولُ اللهُ تَعَالَى . أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ ، وَلاَ أُذُنٌ سَمِعَتْ ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ ذُخْرًا مِنْ بَلْهِ مَا أُطْلِعْتُمْ عَلَيْهِ . ثُمَّ قَرَأَ - فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ - .

سُورَةُ الأَحْزَابِ

SŪRAT-AL-AḤZĀB XXXIII

(The clans)

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

وَقَالَ مُجَاهِدٌ : صَيَاصِيهِمْ : قُصُورِهِمْ . مَعْرُوفًا فِي الْكِتَابِ . - النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ - .

(234) CHAPTER. 'The Prophet is closer to the believers than their own selves.''

٣٠٤ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ : حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ :

304. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "There is no

believer but I, of all the people, 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,'

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 sponsor."

حدَّثنا أبي، عَنْ هِلالِ بنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بنِ أبي عَمْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : ما مِنْ مُؤْمِنٍ إلاَّ وأنا أوْلى النَّاسِ بِهِ في الدُّنْيا والآخِرةِ، اقْرءُوا إنْ شِئْتُمْ - النَّبِيُّ أوْلى بالمُؤْمِنِينَ مِنْ أنْفُسِهِمْ - فأيُّما مُؤْمِنٍ تَرَكَ مالاً فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كانُوا، فإنْ تَرَكَ دَيْنًا أوْ ضَيَاعًا فَلْيَأْتِنِي وأنا مَوْلاهُ .

(235) CHAPTER. "Call them (by the names of) their fathers : That is more just in the Sight of Allāh.'

(33 : 5)

بابٌ - ادْعُوهُمْ لآبائِهِمْ هُوَ أقْسَطُ عِنْدَ اللهِ - .

305. Narrated ʿAbdullāh bin ʿUmar ﷺ : We used not to call Zaid bin Hāritha, the freed slave of Allāh's Apostle ﷺ , except Zaid bin Muḥammad ﷺ till the Qurʾānic Verse was revealed :—

'Call them (by the names of) their fathers. That is more just in the Sight of Allāh." (33 : 5)

٣٠٥ - حدَّثَنا مُعَلَّى بنُ أسَدٍ : حدَّثَنا عَبْدُ العَزِيزِ بنُ المُخْتارِ : حدَّثَنا مُوسَى بنُ عُقْبَةَ قالَ : حدَّثَنِي سالِمٌ ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أنَّ زَيْدَ بنَ حارِثَةَ مَوْلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ما كُنَّا نَدْعُوهُ إلاَّ زَيْدَ بنَ مُحَمَّدٍ حتى نَزَلَ القُرآنُ ، - ادْعُوهُمْ لآبائِهِمْ هُوَ أقْسَطُ عِنْدَ اللهِ - .

(236) CHAPTER. '(Among the believers are men) Who have been true to

بابُ - فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَما بَدَّلُوا تَبْدِيلاً -

their covenant with Allāh. Of them, some have fulfilled their obligations (met their death) and some still wait, but they have never changed (their determiation) in the least.' (33 : 23)

نحبه : عهده . أقطارها : جوانبها . الفتنة لآتوها : لأعطوها .

306. Narrated Anas ﷺ : We think that the Verse :—

'Among the believers are men who have been true to their covenant with Allāh,'

was revealed in favour of Anas bin An-Naḍir.

٣٠٦ - حدثنا محمد بن بشار : حدثنا محمد بن عبد الله الأنصاري قال : حدثني أبي ، عن ثمامة ، عن أنس رضي الله عنه قال : نرى هذه الآية نزلت في أنس بن النضر - من المؤمنين رجال صدقوا ما عاهدوا الله عليه - .

307. Narrated Zaid bin Thābit : When we collected the fragmentary manuscripts of the Qur'ān into copies, I missed one of the Verses of Sūrat al-Aḥzāb which I used to hear Allāh's Apostle ﷺ reading. Finally I did not find it with anybody except Khuzaima Al-Anṣārī whose witness was considered by Allāh's Apostle 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.'

٣٠٧ - حدثنا أبو اليمان : أخبرنا شعيب ، عن الزهري قال : أخبرني خارجة بن زيد بن ثابت ، أن زيد ابن ثابت قال : لما نسخنا الصحف في المصاحف فقدت آية من سورة الأحزاب كنت أسمع رسول الله صلى الله عليه وسلم يقرؤها لم أجدها مع أحد إلا مع خزيمة الأنصاري الذي جعل رسول الله صلى الله عليه وسلم شهادة رجلين من المؤمنين - رجال صدقوا ما عاهدوا الله عليه - .

(237) CHAPTER. The Statement of Allāh ﷻ :—

باب قوله - يا أيها النبي قل لأزواجك إن كنتن تردن الحياة

'O Prophet! (Muhammad ﷺ) Say to your wives: If you desire the life of this world and its glitter, then come! I will give you the gifts of divorce and set you free in a handsome manner (divorce).'
(33 : 28)

الدنيا وَزِينَتَها فَتَعالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحا جَمِيلاً ـ وَقالَ مَعْمَرٌ: التَبَرُّجُ: أنْ تُخْرِجَ مَحاسِنَها. سُنَّةَ اللهِ: اسْتَنَّها: جَعَلَها.

308. Narrated 'Aisha رضي الله عنها, the wife of the Prophet ﷺ: Allāh's Apostle ﷺ came to me when Allāh ordered him to give option to his wives. So Allāh's Apostle 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! Say to your wives .....' (33 : 28-29)

On that I said to him, "Then why should I consult my parents? Verily, I seek Allāh, His Apostle and the Home of the Hereafter."

٣٠٨ ـ حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ صلى الله عليه وسلم أخْبَرَتْهُ: أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلم جاءَها حِينَ أمَرَ اللهُ أنْ يُخَيِّرَ أزْواجَهُ فَبَدَأَ بِي رَسُولُ اللهِ صلى اللهُ عليه وسلم فَقالَ: إنِّي ذاكِرٌ لَكِ أمْرًا فَلا عَلَيْكِ أنْ تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أبَوَيْكِ وَقَدْ عَلِمَ أنَّ أبَوَيَّ لَمْ يَكُونا يَأْمُرانِي بِفِراقِهِ. قالَتْ: ثُمَّ قالَ: إنَّ اللهَ قالَ ـ يا أيُّها النَّبِيُّ قُلْ لأزْواجِكَ ـ إلى تَمامِ الآيَتَيْنِ. فَقُلْتُ لَهُ: فَفِي أيِّ هَذا أسْتَأْمِرُ أبَوَيَّ؟ فَإنِّي أُرِيدُ اللهَ وَرَسُولَهُ والدَّارَ الآخِرَةَ.

(238) CHAPTER. The Statement of Allāh تعالى:

'But if you desire Allāh, His Apostle, and the Home of the

بابُ قَوْلِهِ ـ وَإنْ كُنْتُنَّ تُرِدْنَ اللهَ وَرَسُولَهُ والدَّارَ الآخِرَةَ فَإنَّ اللهَ أعَدَّ لِلْمُحْسِناتِ مِنْكُنَّ أجْرًا عَظِيما ـ وَقالَ قَتادَةُ: وَاذْكُرْنَ ما يُتْلَى فِي

Hereafter, then verily, Allāh has prepared for the good doers among you, a great reward.' (33 : 29)

(Regarding the Verse) :—

'And remember that which is recited in your homes of the verses of Allāh and Wisdom,' (33 : 34)

Qatāda said : That means the Qur'ān and the Sunna (Prophet's tradition).

بُيُوتِكُنَّ مِنْ آيَاتِ اللهِ وَالحِكْمَةِ : القُرآنِ وَالسُّنَّةِ .

309. Narrated 'Āisha, the wife the Prophet ﷺ : When Allāh's Apostle 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 ﷻ says :—

'O Prophet (Muhammad ﷺ)! Say to your wives: If it be that you desire the life of this world and its glitter.....a great reward.'" (33 : 28-29)

I said, "Then why should I consult my parents? Verily, I seek Allāh, His Apostle and the Home of the Hereafter." Then all the Prophet's wives did the same as I did.

٣٠٩ - وَقَالَ اللَّيْثُ : حَدَّثَنِي يُونُسُ ، عَنِ ابنِ شِهَابٍ قَالَ : أَخْبَرَنِي أَبُو سَلَمَةَ بنَ عَبْدِ الرَّحْمَنِ : أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قَالَتْ : لَمَّا أُمِرَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم بِتَخْيِيرِ أَزْوَاجِهِ بِدأَبِي فَقَالَ : إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأمِرِي أَبَوَيْكِ . قَالَتْ : وَقَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِنِي بِفِرَاقِهِ . قَالَتْ ثم قال : إِنَّ اللهَ جَلَّ ثَنَاؤُهُ قَالَ - يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الحَيَاةَ الدُّنْيَا وَزِينَتَهَا - إِلَى - أَجْرًا عَظِيمًا - قَالَتْ : فَقُلْتُ : فَفِي أَيِّ هَذَا اسْتَأْمِرُ أَبَوَيَّ ؟ فَإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ . قَالَتْ : ثُمَّ فَعَلَ أَزْوَاجُ النَّبِيِّ صلى اللهُ عليه وسلَّم مِثْلَ مَا فَعَلْتُ . تَابَعَهُ مُوسَى بنُ أَعْيَنَ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، قال : أَخْبَرَنِي أَبُو سَلَمَةَ . وَقَالَ عَبْدُ الرَّزَّاقِ

وأبو سُفْيانَ المَعْمَرِيُّ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عائشةَ .

(239) CHAPTER. The Statement of Allāh ﷻ :—

'But you did hide in your mind that which Allāh was about to make manifest. You did fear mankind, whereas Allāh had a better right that you should fear him.' (33 : 37)

بابُ قَوْلِهِ ـ وتُخْفِي فى نَفْسِكَ ما اللهُ مُبْدِيهِ وتَخْشَى النّاسَ واللهُ أحَقُّ أنْ تَخْشاهُ ـ .

310. Narrated Anas bin Mālik رضي الله عنه : The Verse :—

'But you did hide in your mind that which Allāh was about to make manifest,' (33 : 37)

was revealed concerning Zainab bint Jahsh and Zaid bin Hāritha.

٣١٠ـ حدَّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ : حدَّثَنا مُعَلَّى بنُ مَنْصُورٍ ، عَنْ حَمّادِ ابنِ زَيْدٍ : حدَّثَنا ثابِتٌ ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ : أنَّ هٰذِهِ الآيَةَ ـ وتُخْفِي فى نَفْسِكَ ما اللهُ مُبْدِيهِ نَزَلَتْ فى شأنِ زَيْنَبَ ابْنَةِ جَحْشٍ وزَيْدِ بنِ حارِثَةَ .

(240) CHAPTER. The Statement of Allāh ﷻ :—

"You (O Muhammad ﷺ) can postpone (the turn of) any of them (your wives) that you will, and there is no blame on you

بابُ قَوْلِهِ ـ تُرْجِي مَنْ تَشاءُ مِنْهُنَّ وتُؤْوِي إلَيْكَ مَنْ تَشاءُ ومَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلا جُناحَ عَلَيْكَ ـ قالَ ابنُ عَبّاسٍ : تُرْجِي : تُؤَخِّرُ ، أرْجِهِ : أخِّرْهُ .

if you invite one whose (turn) you have set aside (temporarily) . '
(33 : 51)

311. Narrated ʿĀisha رضي الله عنها : I used to look down upon those ladies who had given themselves to Allāh's Apostle ﷺ and I used to say, "Can a lady give herself (to a man)?" But when Allāh revealed :—

" You (O Muḥammad ﷺ) can postpone the turn of any (of them) you will, and you may receive any of them you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily), ' (33 : 51)

I said (to the Prophet ﷺ), "I feel that your Lord hastens in fulfilling your wishes and desires."

٣١١ ـ حدَّثنا زكريا بن يحيى : حدَّثنا أبو أسامة ، قال هشام : حدَّثنا عن أبيه ، عن عائشة رضي الله عنها قالت : كنت أغار على اللاتي وهبن أنفسهن لرسول الله صلى الله عليه وسلم وأقول : أتهب المرأة نفسها ؟ فلما أنزل الله تعالى ـ ترجي من تشاء منهن وتؤوي إليك من تشاء ومن ابتغيت ممن عزلت فلا جناح عليك ـ قلت : ما أرى ربك إلا يسارع في هواك .

312. Narrated Muʿādha : ʿĀisha رضي الله عنها said, "Allāh's Apostle ﷺ used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed :—

" You (O Muḥammad ﷺ) can postpone the turn of any of them (your wives) that you will, and you may receive any (of them) that you will; and there is no blame on you if you invite one

٣١٢ ـ حدَّثنا حيان بن موسى : أخبرنا عبد الله : أخبرنا عاصم الأحول ، عن معاذة ، عن عائشة رضي الله عنها : أن رسول الله صلى الله عليه وسلم كان يستأذن في يوم المرأة منا بعد أن أنزلت هذه الآية ـ ترجي من تشاء منهن وتؤوي إليك من تشاء ومن ابتغيت ممن عزلت فلا جناح عليك ـ فقلت لها : ما كنت تقولين ؟ قالت : كنت أقول له : إن كان ذاك

whose turn you have set aside (temporarily).'"

I asked ʿĀisha, "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."

إلىَّ فإنى لا أُرِيدُ يا رَسُولَ اللهِ أنْ أُوثِرَ عَلَيْكَ أحَدًا. تابَعَهُ عَبّادُ بنُ عَبّادٍ: سَمِعَ عاصِمًا.

(241) CHAPTER. The Statement of Allāh ﷻ :—

'Enter not the Prophet's houses until leave is given to you for a meal.....
truly, such a thing is in Allāh's Sight an enormity.'

(33 : 53-54)

بابُ قَوْلِهِ ـ لا تَدْخُلُوا بُيُوتَ النَّبِىِّ إلاَّ أنْ يُؤْذَنَ لَكُمْ إلى طَعامٍ ـ إلى قَوْلِهِ ـ إنَّ ذَلِكُمْ كانَ عِنْدَ اللهِ عَظِيمًا ـ يُقالُ: إناهُ: إدْراكَهُ، أنَى يَأْنِى أناةً فَهُوَ آنٍ. ـ لَعَلَّ السّاعَةَ تَكُونُ قَرِيبًا ـ إذا وَصَفْتَ صِفَةَ المُؤَنَّثِ قُلْتَ قَرِيبَةً، وَإذَ جَعَلْتَهُ ظَرْفًا وَبَدَلًا، وَلَمْ تُرِدِ الصِّفَةَ نَزَعْتَ الهاءَ مِنَ المُؤَنَّثِ. وكَذَلِكَ لَفْظُها فى الوَاحِدِ وَالاثْنَيْنِ والجَمْعِ لِلذَّكَرِ والأُنْثَى.

313. Narrated ʿUmar رضي الله عنه : I said, "O Allāh's Apostle! 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."

٣١٣ ـ حَدَّثَنا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: قالَ عُمَرُ رَضِىَ اللهُ عَنْهُ: قُلْتُ: يا رَسُولَ اللهِ، يَدْخُلُ عَلَيْكَ البَرُّ والفاجِرُ، فَلَوْ أمَرْتَ أُمَّهاتِ المُؤْمِنِينَ بِالحِجابِ،

Then Allāh revealed the Verses of Al-Hijāb. (1)

فأنزل الله آية الحجاب.

314. Narrated Anas bin Mālik ﷺ : When Allāh's Apostle 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 seemed to be 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 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! Do not enter the houses of the Prophet.....'

(33 : 53)

٣١٤ - حدثنا محمد بن عبد الله الرقاشي : حدثنا معتمر بن سليمان قال : سمعت أبي يقول : حدثنا أبو مجلز، عن أنس بن مالك رضي الله عنه قال : لما تزوج رسول الله صلى الله وسلم زينب ابنة جحش دعا القوم فطعموا ثم جلسوا يتحدثون. وإذا هو كأنه يتهيأ للقيام فلم يقوموا فلما رأى ذلك قام فلما قام من قام وقعد ثلاثة نفر، فجاء النبي صلى الله عليه وسلم ليدخل فإذا القوم جلوس، ثم إنهم قاموا. فانطلقت فجئت فأخبرت النبي صلى الله عليه وسلم أنهم قد انطلقوا فجاء حتى دخل. فذهبت أدخل فألقى الحجاب بيني وبينه، فأنزل الله - يا أيها الذين آمنوا لا تدخلوا بيوت النبي - الآية.

315. Narrated Anas bin Mālik : I of all the people know best this Verse

٣١٥ - حدثنا سليمان بن حرب : حدثنا حماد بن زيد، عن أيوب،

(1) i. e. The observing of veils (a complete body cover excluding the eyes) by the muslim women. Please see chapter No. 220 and Hadith No. 282.

of Al-Hijāb. When Allāh's Apostle ﷺ married Zainab bint Jahsh رضي الله عنها, 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 until leave is given to you for a meal, (and then) not (so early as) to wait for its preparation.....ask them from behind a screen.' (33 : 53)

So the screen was set up and the people went away.

عَنْ أَبِي قِلَابَةَ : قَالَ أَنَسُ بْنُ مَالِكٍ : أَنَا أَعْلَمُ النَّاسِ بِهٰذِهِ الآيَةِ الحِجَابِ ، لَمَّا أُهْدِيَتْ زَيْنَبُ بِنْتُ جَحْشٍ رَضِيَ اللهُ عَنْهَا إِلَى رَسُولِ اللهِ صلى الله عليه وسلم كَانَتْ مَعَهُ فِي البَيْتِ صَنَعَ طَعَامًا ، وَدَعَا القَوْمَ فَقَعَدُوا يَتَحَدَّثُونَ فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم يَخْرُجُ ثُمَّ يَرْجِعُ وَهُمْ قُعُودٌ يَتَحَدَّثُونَ فَأَنْزَلَ اللهُ تَعَالَى - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ - إِلَى قَوْلِهِ - مِنْ وَرَاءِ حِجَابٍ - فَضُرِبَ الحِجَابُ وَقَامَ القَوْمُ .

316. Narrated Anas رضي الله عنه : A banquet of bread and meat was held on the occasion of the marriage of the 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

٣١٦ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الوَارِثِ : حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ صُهَيْبٍ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : بُنِيَ عَلَى النَّبِيِّ صلى الله عليه وسلم بِزَيْنَبَ ابْنَةِ جَحْشٍ بِخُبْزٍ وَلَحْمٍ ، فَأُرْسِلْتُ عَلَى الطَّعَامِ دَاعِيًا فَيَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ ، ثُمَّ يَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ فَدَعَوْتُ حَتَّى مَا أَجِدُ أَحَدًا أَدْعُو . فَقُلْتُ : يَا نَبِيَّ اللهِ مَا أَجِدُ أَحَدًا أَدْعُوهُ ، قَالَ : ارْفَعُوا طَعَامَكُمْ وَبَقِيَ ثَلَاثَةُ رَهْطٍ

and went towards the dwelling place of ʿĀisha 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 ʿĀisha, and they said to him the same as ʿĀisha 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 ʿĀisha. 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 (1) was revealed.

يتحدثون في البيت . فخرج النبي صلى الله عليه وسلم فانطلق إلى حجرة عائشة ، فقال : السلام عليكم أهل البيت ورحمة الله ، فقالت : وعليك السلام ورحمة الله ، كيف وجدت أهلك ؟ بارك الله لك . فتقرى حجر نسائه كلهن يقول لهن كما يقول لعائشة ويقلن له كما قالت عائشة . ثم رجع النبي صلى الله عليه وسلم فإذا ثلاثة من رهط في البيت يتحدثون ، وكان النبي صلى الله عليه وسلم شديد الحياء فخرج منطلقا نحو حجرة عائشة ، فما أدري آخبرته أو أخبر أن القوم خرجوا ، فرجع حتى إذا وضع رجله في أسكفة الباب داخلة وأخرى خارجة أرخى الستر بيني وبينه ، وأنزلت آية الحجاب .

317. Narrated Anas رضي الله عنه : When Allāh's Apostle ﷺ married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a banquet). Then he went out to the dwelling 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

٣١٧ - حدثنا إسحاق بن منصور : أخبرنا عبد الله بن بكر السهمي : حدثنا حميد ، عن أنس رضي الله عنه قال : أولم رسول الله صلى الله عليه وسلم حين بنى بزينب ابنة جحش فأشبع الناس خبزا ولحما . ثم خرج إلى حجر أمهات المؤمنين

(1) See the Foot-note of Hadīth No. 313.

(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 Apostle 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. Then the Verse of Al-Hijāb was revealed.

كَمَا كَانَ يُصْنَعُ صَبِيحَةَ بِنَائِهِ فَيُسَلِّمُ عَلَيْهِنَّ وَيَدْعُو لَهُنَّ وَيُسَلَّمُ عَلَيْهِ وَيَدْعُونَ لَهُ . فَلَمَّا رَجَعَ إِلَى بَيْتِهِ رَأَى رَجُلَيْنِ جَرَى بِهِمَا الْحَدِيثُ فَلَمَّا رَآهُمَا رَجَعَ عَنْ بَيْتِهِ فَلَمَّا رَأَى الرَّجُلَانِ نَبِيَّ اللهِ صلى الله عليه وسلم رَجَعَ عَنْ بَيْتِهِ وَثَبَا مُسْرِعَيْنِ ، فَمَا أَدْرِي أَنَا أَخْبَرْتُهُ بِخُرُوجِهِمَا أَمْ أُخْبِرَ فَرَجَعَ حَتَّى دَخَلَ الْبَيْتَ وَأَرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ وَأُنْزِلَتْ آيَةُ الْحِجَابِ .

وَقَالَ ابْنُ أَبِي مَرْيَمَ : أَخْبَرَنَا يَحْيَى : حَدَّثَنِي حُمَيْدٌ : سَمِعَ أَنَسًا ، عَنِ النَّبِيِّ صلى الله عليه وسلم .

318. Narrated ʿĀisha رضي الله عنها : 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 recognise her. So ʿUmar 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 recognised on going out. Sauda returned while Allāh's Apostle 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 Apostle !

٣١٨ - حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : خَرَجَتْ سَوْدَةُ بَعْدَ مَا ضُرِبَ الْحِجَابُ لِحَاجَتِهَا وَكَانَتِ امْرَأَةً جَسِيمَةً لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا . فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ : يَا سَوْدَةُ ، أَمَا وَاللهِ مَا تَخْفَيْنَ عَلَيْنَا فَانْظُرِي كَيْفَ تَخْرُجِينَ؟ قَالَتْ : فَانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللهِ صلى الله عليه وسلم فِي بَيْتِي وَإِنَّهُ لَيَتَعَشَّى وَفِي يَدِهِ عَرْقٌ ، فَدَخَلَتْ فَقَالَتْ : يَا رَسُولَ اللهِ ، إِنِّي خَرَجْتُ لِبَعْضِ

I went out to answer the call of nature and ʿUmar said to me so-and-so." Then Allāh inspired him (the Prophet ﷺ) and when the state of inspiration 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."

حاجتي فقال لي عمر كذا وكذا، قالت: فأوحى الله إليه، ثم رفع عنه وإن العرق في يده ما وضعه فقال: إنه قد أذن لكن أن تخرجن لحاجتكن.

(242) CHAPTER. The Statement of Allāh ﷻ :—

'Whether you reveal anything, or conceal it, verily, Allāh is Knower of all things.....Verily Allāh is Witness over all things.'

(33 : 54-55)

باب قوله - إن تبدوا شيئا أو تخفوه فإن الله كان - إلى قوله - شهيدا -.

319. Narrated ʿĀisha رضي الله عنها : Aflaḥ, the brother of Abī Al-Quʿais, asked permission to visit me after the order of Al-Hijāb was revealed. I said, "I will not permit him unless I take the permission of the Prophet ﷺ about him for it was not the brother of Abī Al-Quʿais but the wife of Abī Al-Quʿais that nursed me." The Prophet ﷺ entered upon me, and I said to him, "O Allāh's Apostle! Aflaḥ, the brother of Abī Al-Quʿais asked the 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,

٣١٩ - حدثنا أبو اليمان: أخبرنا شعيب، عن الزهري: حدثني عروة ابن الزبير، أن عائشة رضي الله عنها قالت: استأذن علي أفلح أخو أبي القعيس بعد ما أنزل الحجاب فقلت: لا آذن له حتى أستأذن فيه النبي صلى الله عليه وسلم فإن أخاه أبا القعيس ليس هو أرضعني ولكن أرضعتني امرأة أبي القعيس. فدخل علي النبي صلى الله عليه وسلم فقلت له: يا رسول الله، إن أفلح أخا أبي القعيس استأذن فأبيت أن آذن حتى أستأذنك. فقال النبي صلى الله عليه

" O Allāh's Apostle ! The man was not the person who had nursed me, but the woman, the wife of Abī Al-Quʿais had nursed me." He said, " Admit him, for he is your uncle. Taribat Yaminuki (may your right hand be dusted) " ʿUrwa, the sub-narrator added : For that ʿĀisha used to say, " Consider those things which are illegal because of blood relations as illegal because of the corresponding foster relations."

وسلّم : وَما مَنَعَكَ أنْ تأْذَنِينَ ؟ عَمُّكِ . قُلْتُ : يا رَسُولَ اللهِ إنَّ الرَّجُلَ لَيْسَ هُوَ أرْضَعَنِي ولَكِنْ أرْضَعَتْنِي امْرأةُ أبِي القُعَيْسِ . فَقالَ : ائْذَنِي لَهُ فإنَّهُ عَمُّكِ ، تَرِبَتْ يَمِينُكِ . قالَ عُرْوَةُ : فَلِذَلِكَ كانَتْ عائِشَةُ تَقُولُ : حَرِّمُوا مِنَ الرَّضاعَةِ ما تحَرِّمُونَ مِنَ النَّسَبِ .

(243) CHAPTER. The Statement of Allāh ﷻ :—

' Allāh sends blessings on the Prophet ﷺ and His angels ask Allāh to bless him.....(invoke for him.') (33 : 56)

Abū ʿĀlʿĀliya said, " Allāh's blessings (n this Verse) means His compliments to him before the Angels, and the blessings of Angels means their invocations,"

بابُ قَوْلِهِ - إنَّ اللهَ وَمَلائكَتَهُ يُصَلُّونَ عَلى النَّبِيِّ - الآيَةَ قالَ أبُو العالِيَةِ : صَلاةُ اللهِ ثَناؤُهُ عَلَيْهِ عِنْدَ المَلائِكَةِ . وَصَلاةُ المَلائِكَةِ الدُّعاءُ . وَقالَ ابنُ عَبّاسٍ : يُصَلُّونَ : يُبَرِّكُونَ . لَنُغْرِيَنَّكَ : لَنُسَلِّطَنَّكَ .

320. Narrated Kaʿb bin ʿUjra : It was said, " O Allāh's Apostle ! We know how to greet you, but how to invoke Allāh for you ? " The Prophet ﷺ said, " Say : Allāhumma ṣalli ʿalā Muḥammadin waʿalā Āli Muḥammaddin, Kama ṣallaita ʿalā āli Ebrāhīma, innaka

٣٢٠ - حدَّثَنِي سَعِيدُ بنُ يَحْيَى : حدَّثَنا أبِي : حدَّثَنا مِسْعَرٌ ، عَنِ الحَكَمِ ، عَنِ ابنِ أبِي لَيْلَى عَنْ كَعْبِ بنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ ، قِيلَ : يا رَسُولَ اللهِ أمّا السَّلامُ عَلَيْكَ فَقَدْ عَرَفْناهُ ، فَكَيْفَ الصَّلاةُ عَلَيْكَ ؟ قالَ : قُولُوا : اللَّهُمَّ

Ḥamidun Majīd." (1)

صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ .

321. Narrated Abū Saʿīd Al-Khudri: We said, "O Allāh's Apostle ! (We know) this greeting (to you) but how shall we invoke Allāh for you ? " He said, "Say! Allāhumma ṣalliʿalā Muḥammadin ʿabduka wa rasūluka kama ṣallaitaʿalā āli Ebrāhīm wa bārikʿalā Muḥammadin waʿalā āli Muḥammadin kama bārakta ʿalā āli Ebrāhīm." (2) Al-Laith said : ʿAlā Muḥammadin waʿalā āli Muḥammadin kama bārakta ʿalā āli Ebrāhīm.

٣٢١ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : حَدَّثَنَا اللَّيْثُ قَالَ : حَدَّثَنِي ابْنُ الْهَادِ ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : قُلْنَا يَا رَسُولَ اللهِ ، هَذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ ؟ قَالَ : قُولُوا : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ . قَالَ أَبُو صَالِحٍ ، عَنِ اللَّيْثِ : عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ .

322. Narrated Ibn Abī Ḥāzim and

٣٢٢ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ :

(1) Oh Allāh ! Send Your Ṣalāt on Muḥammad and his family as You sent Your Ṣalāt on Abraham's family. Oh Allāh ! Send Your Blessings on Muḥammad and his family as you sent Your Blessings on Abraham's family. You are Praise-worthy, Most Gracious. See Ḥadīth No. 368, 369 in the 8th Volume for details.

(2) Send Your Ṣalāt upon Muḥammad, Your slave and Your Apostle, as You sent Your ṣalāt on Abraham's family, and send Your Blessings upon Muḥammad and his family as You sent Your Blessings upon Abraham.

Ad-Dārawardī : Yazīd said, " Kama ṣallaita ala Ebrāhīma wa bārik ʿalā Muḥammadin wa āli Muḥammadin kama bārakta ʿalā Ebrāhīma wa āli Ebrāhīm."(1)

حدَّثنا ابن أبي حازمٍ والدَّرَاوَرْدِي عَنْ يَزِيدَ . وَقالَ : كمَا صَلَّيْتَ عَلَى إبراهيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وآلِ مُحَمَّدٍ كمَا بارَكْتَ عَلَى إبْرَاهيمَ وآلِ إبْرَاهيمَ .

(244) CHAPTER. ' Be you not like those who annoyed and insulted Moses.' (33 : 69)

بابٌ - لا تَكُونُوا كالذينَ آذَوْا موسَى -

323. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, " Moses was a shy man, and that is what the Statement of Allāh ﷻ means :—

' O you who believe ! Be you not like those who annoyed and insulted Moses, but Allāh proved his innocence of that which they alleged and he was honourable in Allāh's Sight.' (33 : 69)

٣٢٣ - حدَّثنا إسحَاقُ بنُ إبْرَاهيمَ : أخْبَرَنا رَوْحُ بنُ عُبادَةَ : حدَّثَنا عَوْفٌ ، عَنِ الحَسَنِ وَمُحَمَّدٍ وخِلاسٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : إنَّ مُوسَى كانَ رَجُلاً حَيِيًّا ، وَذَلكَ قَوْلُه تَعالى - يا أيُّها الذينَ آمَنُوا لا تَكُونُوا كالذينَ آذَوْا مُوسَى فَبَرَّأَهُ اللهُ مِمَّا قالُوا وكانَ عِنْدَ اللهِ وَجِيهًا - .

SŪRAT SABA (The City of Saba) XXXIV

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

سورة سبأ

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

يُقالُ مُعاجِزِينَ : مُسابِقِينَ . بمُعْجِزِينَ :

(1) The same invocation as in 320 and 321 with a little modification in form. Note : " Ṣalāt " from Allāh means (here) His graces and honours, (upon Muḥammad ﷺ .)

بفائتين . مُعاجِزِينَ : مُعاجِزِيَّ ، مُسابِقِيَّ . سَبَقُوا ، فاتُوا . لا يُعْجِزُونَ : لا يَفُوتُونَ . يَسْبِقُونا : يُعْجِزُونا . قَوْلُهُ بِمُعْجِزِينَ : بِفائِتِينَ ، وَمَعْنى مُعاجِزِينَ مُغالِبِينَ . يُرِيدُ كُلُّ واحِدٍ مِنْهُما أنْ يُظْهِرَ عَجْزَ صاحِبِهِ . معشارُ : عُشرُ الأُكُلُ : الثَمَرُ . باعِدْ وَبَعِّدْ واحِدٌ . وَقالَ مُجاهِدٌ : لا يَعْزُبُ لا يغيبُ . سَيْلُ العَرِمِ : السُّدُّ ماءٌ أحْمَرُ أرْسَلَهُ اللهُ فى السُّدِّ فَشَقَّهُ وَهَدَمَهُ وَحَفَرَ الوادى فارتَفَعَتا عَنِ الجَنْبَتَيْنِ وَغابَ عَنْهُما الماءُ فَيَبِسَتا وَلَمْ يَكُنِ الماءُ الأحمَرُ مِنَ السُّدِّ وَلَكِنْ كانَ عَذابا أرْسَلَهُ اللهُ عَلَيْهِمْ مِنْ حَيْثُ شاءَ . وَقالَ عَمْرُو بنُ شُرَحْبِيلَ : العَرِمُ : المُسَنَّاةُ بِلَحْنِ أهْلِ اليَمَنِ . وَقالَ غَيرُهُ : العَرِمُ : الوادى . السّابِغاتُ : الدُّرُوعُ . وَقالَ مُجاهِدٌ : يُجازَى : يُعاقَبُ . أعِظُكُمْ بِواحِدَةٍ : بطاعَةِ اللهِ . مَثْنَى وَفُرادَى : واحِدٌ وَاثْنَيْنِ . التَناوُشُ : الرَّدُّ مِنَ الآخِرَةِ إلى الدُّنْيا . وَبَيْنَ ما يَشْتَهُونَ : مِنْ مالٍ أوْ وَلَدٍ أوْ زَهْرَةٍ . بأشْياعِهِمْ : بأمْثالِهِمْ . وَقالَ ابنُ عَبّاسٍ : كالجوابى : كالجَوْبَةِ مِنَ الأرْضِ . الخَمْطِ الأراكُ . والأثْلُ : الطَرْفاءُ . العَرِمُ : الشَديدُ .

(245) CHAPTER. ' Yet, when fear is banished from their hearts, they say : What is it that your Lord said ? They say : The Truth, and He is the Most Great.' (34 : 23)

بابٌ ـ حتّى إذا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا ماذا قالَ رَبُّكُمْ قالُوا الحَقَّ وَهُوَ العَلِيُّ الكَبِيرُ ـ

324. Narrated Abū Huraira ﷺ : Allāh's Prophet ﷺ said, "When Allāh decrees some order in the heaven, the Angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. When the state of fear disappears, they ask each other other, " What has your Lord ordered ? They say that He has said that which is true and just, and He is the Most High, the Most Great." (34 : 23) Then the stealthy listeners (devil) hear this order, and these stealthy listeners are like this, one over the other." (Sufyān, a sub-narrator demonstrated that by holding his hand upright and seperating 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 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 ? '

٣٢٤ ـ حدَّثَنا الحُمَيْدِيُّ : حدَّثَنا سُفْيانُ : حدَّثَنا عَمْرٌو قالَ ، سَمِعْتُ عِكْرِمَةَ يقُول سَمِعْتُ أبا هُرَيْرَةَ يَقُول : إنَّ نَبِيَّ اللهِ صلى اللهُ عليه وسلَّم قال : إذا قَضَى اللهُ الأمْرَ فى السَّماءِ ضَرَبَتِ المَلائكَةُ بأجْنِحَتِها خُضْعانا لقَوْلِهِ كأنَّهُ سِلْسِلَةٌ عَلى صَفْوانٍ فإذا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا ماذا قالَ رَبُّكُمْ ، قالُوا : اللّذى قالَ الحَقَّ وَهُوَ العَلِيُّ الكَبِيرُ فَيَسْمَعُها مُسْتَرِقُ السَّمْعِ وَمُسْتَرِقُوا السَّمْعِ هَكَذا بَعْضُه فَوْقَ بَعْضٍ . وَصَفَهُ سُفْيانُ بكَفِّهِ فحَرَّفَها وَبَدَّدَ بَيْنَ أصابِعِهِ . فَيَسْمَعُ الكَلِمَةَ فَيُلْقِيها إلى مَنْ تَحْتَهُ ثُمَّ يُلْقِيها الآخَرُ إلى مَنْ تَحْتَهُ حتّى يُلْقِيها عَلى لِسانِ السّاحِرِ أوِ الكاهِنِ . فَرُبَّما أدْرَكَ الشِّهابُ قَبْلَ أنْ يُلْقِيَها . وربما ألْقاها قَبْلَ أنْ يُدْرِكَه فَيَكْذِبُ مَعَها مائةَ كَذْبَةٍ فَيُقالُ : أليْسَ قَدْ قالَ لَنا يَوْمَ كَذا وكَذا كَذا وكَذا ؟ فَيُصَدَّقُ بتِلْكَ الكَلِمَةِ الّتى سُمِعَتْ مِنَ السَّماءِ .

So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

(246) CHAPTER. 'He is only a warner to you in face of a severe torment.'

بابٌ - إنْ هُوَ إلاَّ نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ -.

325. Narrated Ibn 'Abbās رضي الله عنهما : One day the Prophet ﷺ ascended Ṣafa mountain and said, "Oh Sabāhāh!" (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." 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 hands of Abū Lahab! .....' (111 : 1)

٣٢٥ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثنا مُحَمَّدُ بنُ حازِمٍ : حدَّثنا الأعْمَشُ : عَنْ عَمْرِو بنِ مُرَّةَ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : صَعِدَ النَّبِيُّ صلى الله عليه وسلَّم الصَّفا ذاتَ يَوْمٍ فَقالَ : يا صَبَاحاهْ ، فاجْتَمَعَتْ إلَيْهِ قُرَيْشٌ قالُوا : مالَكَ ؟ قال أرأيْتُم لَوْ أخْبَرْتُكُمْ أنَّ العَدُوَّ يُصَبِّحُكُمْ أوْ يُمَسِّيكُمْ أما كُنْتُمْ تُصَدِّقُونِي ؟ قالُوا : بَلَى . قالَ : فإنِي نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ . فَقالَ أبو لَهَبٍ : تَبًّا لَكَ ، ألِهَذا جَمَعْتَنا ؟ فأنْزَلَ اللهُ - تَبَّتْ يَدا أبِي لَهَبٍ -.

SŪRAT-AL-MALA IKA XXXV (The Angels)

(also called Sūrat-Fatir) The Originator of Creation.

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

سورة الملائكة

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

القِطْمِيرُ : لِفافَةُ النَّواةِ . مُثْقَلَةٌ : مُثْقَلَةٌ . وقالَ غَيْرُهُ : الحُرُورُ بالنَّهارِ

(1) An expression used for calling people to assemble because of an emergency.

(No Ḥadīths are mentioned here)
(See Arabic Text only)

مَعَ الشَّمْسِ . وَقَالَ ابنُ عَبَّاسٍ : الحُرُورُ بِاللَّيْلِ . والسَّمُومُ بِالنَّهارِ . وغَرَابِيبُ سُودٌ : أشَدُّ سَوَادًا . الغِرْبِيبُ .

سورة يٰسٓ

SŪRAT YASĪN XXXVI

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ : فَعَزَّزْنا : شَدَّدْنا . يا حَسْرَةً عَلَى العِبادِ : كانَ حَسْرَةً عَلَيْهِمْ اسْتِهْزَاؤُهُمْ بالرُّسُلِ - أنْ تُدْرِكَ القَمَرَ .. لا يَسْتُرُ ضَوْءُ أحَدِهِما ضَوْءَ الآخَرِ ، وَلا يَنْبَغِي لَهُما ذَلِكَ . سابِقُ النَّهارِ : يَتَطالَبانِ حَثِيثَيْنِ نَسْلُخُ : نُخْرِجُ أحَدَهُما مِنَ الآخَرِ ويَجْرِي كُلُّ وَاحِدٍ مِنْهُما مِنْ مِثْلِهِ مِنَ الأنْعامِ . فَكِهُونَ : مُعْجَبُونَ . جُنْدٌ مُحْضَرُونَ عِنْدَ الحِسابِ . وَيُذْكَرُ عَنْ عِكْرِمَةَ : المَشْحُونِ : المُوقَرُ .

وَقَالَ ابنُ عَبَّاسٍ : طائِرُكُمْ : مَصائِبُكُمْ . يَنْسِلُونَ : يَخْرُجُونَ . مَرْقَدِنا : مَخْرَجِنا . أحْصَيْناهُ : حَفِظْناهُ . مَكانَتِهِمْ وَمَكانِهِمْ وَاحِدٌ .

باب قَوْلُهُ - والشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ العَزِيزِ

(247) CHAPTER. Allāh's Statement: 'And the seen runs its course for a

fixed term decreed for it. That is the decree of the All-Mighty, the All-Knowing.' (36 : 38)

العَلِيمِ ـ .

326. Narrated Abū Dharr : Once I was with the Prophet ﷺ in the mosque at the time of sunset. The Prophet ﷺ said, " O Abū Dharr ! Do you khow where the sun sets ? " I replied, " Allāh and His Apostle know best." He said, " It goes and prostrates (1) underneath (Allāh's) Throne ; and that is Allāh's Statement :—

' And the sun runs its course for a a fixed term decreed for it. And that is the decree of All-Mighty, the All-Knowing.'

٣٢٦ ـ حدَّثَنَا أبو نُعَيْمٍ : حدَّثَنَا الأعْمَشُ ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ ، عَنْ أبِيهِ ، عَنْ أبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ : كُنْتُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فِي المَسْجِدِ عِنْدَ غُرُوبِ الشَّمْسِ فَقَالَ : يا أبا ذَرٍّ ، أتَدْرِي أيْنَ تَغْرُبُ الشَّمْسُ ؟ قُلْتُ : اللهُ وَرَسُولُهُ أعْلَمُ ، قَالَ : فَإنَّها تَذْهَبُ حتَّى تَسْجُدَ تَحْتَ العَرْشِ ، فَذَلِكَ قَوْلُهُ تَعَالَى ـ والشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ العَزِيزِ العَلِيمِ ـ .

327. Narrated Abū Dharr : I asked the Prophet ﷺ about the Statement of Allāh :—

' And the sun runs its course for a term decreed for it.'

He said, " Its course is underneath (Allāh's) Throne." (Prostration of Sun trees, stars etc. mentioned in Qur'ān and

٣٢٧ ـ حدَّثَنَا الحُمَيْدِيُّ : حدَّثَنَا وكِيعٌ : حدَّثَنَا الأعْمَشُ ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ ، عَنْ أبِيهِ ، عَنْ أبِي ذَرٍّ قَالَ : سَألْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم عَنْ قَوْلِهِ تَعَالَى ـ والشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ـ قَالَ : مُسْتَقَرُّها تَحْتَ العَرْشِ .

(1) According to the statement of religions scholars " prostration " here means " obedience " i. e. it obeys and our limited knowledge of geography and Islamic religion it is well known that the Sun is going round the Earth Continuously on its fixed course without stopping, as fixed by Allmighty (Allāh) its Creator and that is under His Throne, in the Verse. (36 : 40)

Ḥadīth does not mean like our prostration but it means that these objects are obedient to their Creator (Allāh ﷻ) and they obey for what they have been created for).

SŪRAT AṢ-ṢĀFFAT XXXVII

(Those ranged in ranks)

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

سورة الصافات

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وَقالَ مُجاهِدٌ - وَيَقْذِفُونَ بالغَيْبِ مِنْ مَكانٍ بَعِيدٍ - مِنْ كُلِّ مَكانٍ - وَيُقْذَفُونَ مِنْ كُلِّ جانِبٍ دُحُورًا - يُرْمون . وَاصِبٌ : دائمٌ . لازِبٌ : لازِمٌ . تأتُونَنا عَنِ اليَمِينِ : يَعْنِي الحَقَّ ، الكُفّارُ تَقُولُهُ للشَّياطِينِ . غَوْلٌ : وَجَعُ بَطْنٍ . يُنْزَفُونَ : لاتَذْهَبُ عُقُولُهُمْ . قَرِينٌ : شَيْطانٌ . يُهْرَعُونَ : كَهَيْئَةِ الهَرْوَلَةِ . يَزِفُّونَ : النَّسَلانُ فِي المَشْيِ . وَبَيْنَ الجِنَّةِ نَسَبًا : قالَ كُفّارُ قُرَيْشٍ : المَلائِكَةُ بَناتُ اللهِ ، وَأُمَّهاتُهُمْ بَناتُ سَرَواتِ الجِنِّ . وَقالَ اللهُ تَعالَى - وَلَقَدْ عَلِمَتِ الجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ - سَتُحْضَرُ لِلْحِسابِ . وَقالَ ابنُ عَبّاسٍ : لَنَحْنُ الصَّافُّونَ : المَلائِكَةُ . صِراطِ الجَحِيمِ : سَواءِ الجَحِيمِ وَوَسَطِ الجَحِيمِ . لَشَوْبًا : يُخْلَطُ طَعامُهُمْ ، وَيُساطُ بالحَمِيمِ . مَدْحُورًا : مَطْرُودًا .

بَيْضٌ مَكْنُونٌ: اللُّؤْلُؤُ المَكْنُونُ. ـ وَتَرَكْنا عَلَيْهِ فِى الآخِرِينَ ـ يُذْكَرُ بِخَيرٍ. يَسْتَسْخِرُونَ: يَسْخَرُونَ. بَعْلاً: رَبًّا. الأَسْبابُ: السَّماءُ.

بابُ قَوْلِهِ ـ وَإِنَّ يُونُسَ لَمِنَ المُرْسَلِينَ ـ.

(248) CHAPTER. The Statement of Allāh ﷻ :—

'Verily! Jonah was one of the Apostles.' (37 : 139)

٣٢٨ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِى وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: ما يَنْبَغِى لأَحَدٍ أَنْ يَكُونَ خَيرًا مِنِ ابنِ مَتَّى.

328. Narrated 'Abdullāh رضي الله عنه : Allāh's Apostle ﷺ said, "Nobody has the right to be better than (Jonah) bin Matta."

٣٢٩ ـ حدَّثَنِى إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ: حدَّثَنِى أَبِى، عَنْ هِلالِ بنِ عَلِىٍّ مِنْ بَنِى عامِرِ بنِ لُؤَىٍّ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ: مَنْ قالَ أَنا خَيرٌ مِنْ يُونُسَ بنِ مَتَّى فَقَدْ كَذَبَ.

329. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "He who says that I am better than Jonah bin Matta, tells a lie."

SŪRAT-SĀD XXXVIII

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

سورة صٓ

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

330. Narrated Al-ʿAwwām : I asked Muhājid regarding the prostration in Sūrat Sād. He said, " Ibn ʿAbbās was asked the same question and he said, ' Those were (the prophets) who received Allāh's Guidance : —

So follow their guidance."

(9 : 90)

Ibn ʿAbbās used to perform a prostration (on reading this Sūra).

٣٣٠ ـ حدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنَا غُنْدَرٌ : حدَّثَنَا شُعْبَةُ ، عَنِ العَوَّامِ قَالَ : سَأَلْتُ مُجَاهِدًا عَنِ السَّجْدَةِ فِى صٓ قَالَ : سُئِلَ ابنُ عَبَّاسٍ فَقَالَ ـ أُولَئِكَ الَّذِىَ هَدَى اللهُ فَبِهُدَاهُمُ اقْتَدِهِ ـ وكَانَ ابنُ عَبَّاسٍ يَسْجُدُ فِيهَا .

331. Narrated Al-ʿAwwām : I asked Mujāhid regarding the prostration in Sūrat Sād. He said, " I asked Ibn ʿAbbās, ' What evidence makes you prostrate ? ' He said, ' Don't you recite :—

' And amongst his progeny, David and Solomon. Those are they whom Allāh guided. So follow their guidance.' (6 : 84 : 88)

So David was the one of those (prophets) whom Prophet (Muḥammad ﷺ) was ordered to follow. David عليه السلام prostrated, so Allāh's Apostle (Muḥammad ﷺ) performed this prostration too.' "

٣٣١ ـ حدَّثَنِى مُحَمَّدُ بنُ عَبْدِ اللهِ : حدَّثَنَا مُحَمَّدُ بنُ عُبَيْدٍ الطَّنَافِسِىُّ ، عَنِ العَوَّامِ قَالَ : سَأَلْتُ مُجَاهِدًا عَنْ سَجْدَةِ صٓ فَقَالَ : سَأَلْتُ ابنَ عَبَّاسٍ : مِنْ أَيْنَ سَجَدْتَ ؟ فَقَالَ : أَوَ مَا تَقْرَأُ : ـ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ أُولَئِكَ الَّذِينَ هَدَى اللهُ فَبِهُدَاهُمُ اقْتَدِهْ ـ فَكَانَ دَاوُدُ مِمَّنْ أُمِرَ نَبِيُّكُمْ صلى اللهُ عليه وسلَّم أَنْ يَقْتَدِىَ بِهِ . فَسَجَدَهَا دَاوُدُ عَلَيْهِ السَّلامُ فَسَجَدَهَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم . عُجَابٌ : عَجِيبٌ . القِطُّ : الصَّحِيفَةُ . هُوَ هَاهُنَا صَحِيفَةُ الحَسَنَاتِ وَقَالَ مُجَاهِدٌ : فِى عِزَّةٍ : مُعَازِّينَ . المِلَّةُ : الآخِرَةُ : مِلَّةُ قُرَيْشٍ . الاخْتِلاقُ : الكَذِبُ . الأَسْبَابُ :

طُرُقُ السَّماءِ فى أبْوَابِها. جُنْدٌ ما هُنالكَ مَهْزُومٌ: يَعْنى قُرَيْشا. أُولئكَ الأحْزَابُ: القُرُونُ الماضِيَةُ. فَوَاقٍ: رُجُوعٍ. قِطَّنا عَذَابَنا. الصَّافناتُ: صِفْنُ الفَرَسِ. أتَّخَذْناهُمْ سُخْرِيًّا: أحَطْنا بِهِمْ. أتْرَابٌ: أمْثالٌ. وَقالَ ابنُ عَبّاسٍ: الأيْدُ: القُوَّةُ فى العِبادَةِ. الأبْصارُ: البَصَرُ فى أمْرِ اللهِ. حُبَّ الخَيْرِ عَنْ ذِكْرِ رَبى: مِنْ ذِكْرِ. طَفِقَ مَسْحا: يَمْسَحُ أعْرافَ الخَيْلِ وَعَرَاقِيبَها. الأصْفادِ: الوَثاقِ.

بابُ قَوْلِهِ - هَبْ لى مُلْكا لا يَنْبَغى لأحَدٍ مِنْ بَعْدى إنَّكَ أنْتَ الوَهّابُ -.

(249) CHAPTER. The Statement of Allāh ﷻ :—

'(O my Lord! Forgive me and) grant me a kingdom such as shall not belong to any after me. Verily, You are the Granter of bounties (without measure).'

(38 : 35)

٣٣٢ - حدَّثَنا إسحَاقُ بنُ إبْراهيمَ: حدَّثَنا رَوْحٌ وَمُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبى هُرَيْرَةَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ: إنَّ عِفْرِيتا مِنَ الجِنِّ تَفَلَّتَ عَلَىَّ البارِحَةَ، أوْ كَلِمَةً نَحْوَها، لِيَقْطَعَ عَلَىَّ الصَّلاةَ فأمْكَنَنى اللهُ مِنْهُ

332. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "Last night a demon from the Jinns came to me (or the Prophet ﷺ said, a similar sentence) to disturb my 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 Solomon :—

'(O my Lord ! Forgive me and) grant me a kingdom such as shall not belong to any after me.' "

The narrator added : Then he (the Prophet ﷺ) dismissed him, rejected.

وأردْتُ أنْ أرْبطَهُ إلى سارِيةٍ منْ سَوَارِي المَسْجِدِ حتَّى تُصْبِحُوا وَتَنْظُرُوا إليْهِ كُلُّكُمْ فذَكرْتُ قَوْلَ أخِي سُلَيْمانَ - رَبِّ هَبْ لِي مُلْكا لا يَنْبَغِي لأحَدٍ منْ بَعْدِي - قالَ رَوْحٌ : فَرَدَّهُ خاسِئا .

(250) CHAPTER. The Statement of Allāh ﷻ :—

'Nor am I one of the pretenders (a person who takes upon himself jobs which he cannot do).'

(38 : 86)

بابُ قَوْلِهِ - وَما أنا منَ المُتَكَلِّفِينَ - .

333. Narrated Masrūq : We came upon ʿAbdullāh bin Masʿūd 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 a sign of having knowledge to say about something which one does not know, ' Allāh knows better.' Allāh ﷻ said to His Prophet ﷺ :

'Say (O Muḥammad !) No wage do I ask of You for this (Qurʾān), nor am I one of the pretenders (a person who takes upon himself jobs which he cannot do).'

(38 : 86)

Now I will tell you about Ad-Dukhān (the smoke). Allāh's Apostle ﷺ invited the Quraish to embrace Islam,

٣٣٣ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيد : حدَّثَنا جَرِيرٌ ، عَنِ الأعْمَشِ ، عَنْ أبِي الضُّحَى ، عَنْ مَسْرُوقٍ قالَ : دَخَلْنا عَلَى عَبْدِ اللهِ بنِ مَسْعُودٍ قالَ : يا أيُّها النَّاسُ مَنْ عَلِمَ شَيْئا فَيَقُلْ بِهِ ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ اللهُ أعْلَمُ ، فإنَّ منَ العِلْمِ أنْ يَقُولَ لِمَا لا يَعْلَمُ : اللهُ أعْلَمُ ، قالَ اللهُ عَزَّوَجَلَّ لِنَبِيِّهِ صلى اللهُ عليهِ وسلَّم - قُلْ ما أسألُكُمْ عَلَيْهِ مِنْ أجْرٍ وَما أنا مِنَ المُتَكَلِّفِينَ - وَسأُحَدِّثُكُمْ عَنِ الدُّخانِ . إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم دَعا قُرَيْشا إلى الإسْلامِ فأبْطَئُوا عَلَيْهِ فَقالَ : اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ

but they delayed their response. So he said, " O Allāh ! Help me against them by sending on them seven years of famine similar to the seven years of famine of Joseph." So the famine year 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 ﷻ said,

> ' Then watch you for the Day when the sky will bring forth a kind of smoke plainly visible, covering the people. This is painful torment.' (44 : 10-11)

So they invoked Allāh, " Our Lord ! Remove the punishment from us for we are believers." How can there be remembrance for them when an Apostle, explaining things elearly, has already come to them ? Yet they turned away from him and said : ' One taught by others, a madman ? '

> ' We shall indeed remove punishment for a while, but truly, they will revert (to bisbelief).'

(44 : 12-15)

Will the punishment be removed on the Day of Resurrection ? " 'Abdullāh added, " The punishment was removed from them for a while but they reverted to disbelief, so Allāh destroyed them on the Day of Badr. Allāh said :—

> ' The day we shall seize you with a mighty grasp. We will indeed (then) exact retribution.' "

(44 : 16)

كَسَبْعِ يُوسُفَ ، فَأَخَذَتْهُمْ سَنَةً فَحَصَّتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا الْمَيْتَةَ وَالْجُلُودَ حَتَّى جَعَلَ الرَّجُلُ يَرَى بَيْنَهُ وَبَيْنَ السَّمَاءِ دُخَانًا مِنَ الْجُوعِ . قَالَ اللهُ عَزَّ وَجَلَّ - فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ . يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ - قَالَ فَدَعَوْا - رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ . ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ . إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ - أَفَيُكْشَفُ الْعَذَابُ يَوْمَ الْقِيَامَةِ ؟ قَالَ فَكُشِفَ ثُمَّ عَادُوا فِي كُفْرِهِمْ فَأَخَذَهُمُ اللهُ يَوْمَ بَدْرٍ ، قَالَ اللهُ تَعَالَى - يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ - .

SŪRAT AZ-ZUMAR XXXIX

(The Crowds)

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

سورة الزمر

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ـ أفمَنْ يَتَّقِي بوَجْهِهِ: يجرُّ عَلَى وَجْهِهِ فِى النَّارِ وَهُوَ قَوْلُهُ تَعَالَى ـ أفمَنْ يُلْقَى فِى النَّارِ خَيرٌ أمْ مَنْ يأتِى آمِنًا يَوْمَ القيامَةِ ـ ذِى عِوَجٍ ـ لَبْسٍ. وَرَجُلاً سَلَمًا لِرَجُلٍ صَالِحًا. ويخَوِّفُونَكَ بالَّذِينَ مِنْ دونِهِ: بالأوْثانِ، خَوَّلْنا: أعْطَيْنا. وَالذى جاءَ بالصِّدْقِ القُرآن وَصَدَّقَ بِهِ المُؤْمِن يَجِئ يَوْمَ القيامَةِ، وَقالَ غَيرُهُ: مُتَشاكِسُونَ، الرَّجُل الشَّكِس: العَسِر لا يَرْضَى بالإنْصافِ. وَرَجُلاً سِلْمًا. وَيُقال سالمًا: صَالِحًا. اشْمَأزَّتْ: نَفَرَتْ. بِمَفازَتِهِمْ مِنَ الفَوْزِ. حافِّينَ: أطافُوا بِهِ، مُطِيفِينَ بِحَفَافَيْهِ: بِجَوَانِبِهِ. مُتَشابِهًا بِهَا لَيْسَ مِنَ الاشْتِباهِ وَلَكِنْ يُشْبِهُ بَعْضُهُ بَعْضًا فِى التَّصْدِيقِ.

(251) CHAPTER. The Statement of Allāh ﷻ :—

'O My slaves who have transgressed against their souls! Despair not of the Mercy of Allāh.' (39 : 53)

بَاب قَوْلِهِ ـ يا عِبادِيَ الَّذِينَ أسْرَفُوا عَلَى أنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللهِ ـ الآيَةَ.

334. Narrated Ibn ʿAbbās رضي الله عنهما : Some pagans who committed murders in great number and committed illegal

٣٣٤ ـ حدَّثَنِى إبْرَاهِيمُ بن مُوسَى: أخْبَرَنا هِشام بن يُوسُفَ: أنَّ ابنَ جُرَيْجٍ

sexual intercouse excessively, came to Muḥammad ﷺ and said, "O Muḥammad! Whatever you say and invite people to, is good; but we wish that you could inform us that we can make an expiation for our (past) deeds." So the Divine Verses came :—

'Those who invoke not with Allāh any other god, nor kill such life as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse.' (25 : 68)

And there was also revealed :—

'Say: O My slaves who have transgressed against their souls! Despair not of the Mercy of Allāh.' (39 : 53)

أخبرَهُمْ : قالَ يَعْلَى : إنَّ سَعيدَ بنَ جُبَيرٍ أخبرَه عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما : أنَّ أناساً مِنْ أهْلِ الشِّرْكِ كانُوا قَدْ قَتَلُوا وأكْثَرُوا، وَزَنَوْا وأكْثَرُوا فأتَوْا مُحَمَّداً صلى اللهُ عليهِ وسلَّم فقالُوا إنَّ الذى تَقُولُ وَتَدْعُو إلَيْهِ لحَسَنٌ لَوْ تُخْبِرُنا أنَّ لمَا عَمِلْنا كَفّارَةً فَنَزَلَ - وَالّذينَ لا يَدْعُونَ مَعَ اللهِ إلها آخَرَ وَلا يَقْتُلُونَ النفْسَ التى حَرَّمَ اللهُ إلاَّ بالحَقِّ ولا يَزْنُونَ - وَنَزَلَ - قُلْ يا عِبادِيَ الّذينَ أسْرَفُوا عَلى أنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحمَةِ اللهِ -.

(255) CHAPTER. The Statement of Allāh ﷻ :—

'No just estimate have they made of Allāh such as is due to Him.' (39 : 67)

بابُ قَوْلِهِ - وَما قَدَرُوا اللهَ حَقَّ قَدْرِهِ -.

335. Narrated ʿAbdullāh رضي الله عنه : A (Jewish) Rabbi came to Allāh's Apostle 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

٣٣٥ - حدَّثَنا آدمُ : حدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ : جاءَ حَبْرٌ مِنَ الأحْبارِ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فقالَ : يا مُحَمَّدُ، إنّا نَجِدُ أنَّ اللهَ يَجْعَلُ السَّمَواتِ عَلى إصْبَعٍ، والأرَضِينَ عَلى إصْبَعٍ، والشَّجَرَ عَلى إصْبَعٍ، وَالمَاءَ والثَّرَى عَلى

that his pre-molar teeth became visible, and that was the confirmation of the Rabbi. Then Allāh's Apostle ﷺ recited :—

'No just estimate have they made of Allāh such as is due to Him.'

(39 : 67)

إِصْبَعٍ ، وسائرَ الخلائقِ على إصبَعٍ . فيقولُ : أنا الملكُ . فضحكَ النبيُّ صلى اللهُ عليهِ وسلَّم حتَّى بدَتْ نواجذُهُ تصديقًا لقولِ الحبرِ ، ثُمَّ قرأَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم - وما قدَرُوا اللهَ حقَّ قدْرِهِ - .

(253) CHAPTER. His Statement :—

'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.'

(39 : 67)

بابُ قولِهِ - والأرضُ جميعًا قبضتُهُ يومَ القيامةِ والسمواتُ مطويّاتٌ بيمينِهِ -

336. Narrated Abū Huraira رضي الله عنه : I heard Allāh's Apostle ﷺ saying, "Allāh will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say, 'I am the King ; where are the kings of the earth?' "

٣٣٦ - حدَّثنا سعيدُ بنُ عُفَيْرٍ قالَ : حدَّثني اللَّيْثُ قالَ : حدَّثني عبدُ الرَّحمنِ بنُ خالدِ بنِ مُسافرٍ ، عنِ ابنِ شهابٍ ، عنْ أبي سلَمةَ : أنَّ أبا هُرَيْرةَ قالَ : سمعتُ رسولَ اللهِ صلى اللهُ عليهِ وسلَّم يقولُ : يقبِضُ اللهُ الأرضَ ويَطْوِي السمواتِ بيمينِهِ ثُمَّ يقولُ : أنا الملِكُ ، أينَ ملوكُ الأرضِ ؟ .

(254) CHAPTER. The Statement of Allāh ﷻ :—

'And the trumpet will be blown; and all that are in the heavens and on earth will swoon away except him whom Allāh wills.....'

(39 : 68)

بابُ قولِهِ - ونُفِخَ في الصُّورِ فصَعِقَ مَنْ في السمواتِ ومَنْ في الأرضِ إلاَّ مَنْ شاءَ اللهُ - الآيةَ .

337. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, " I will be the first to raise my head after the second blowing of the horn (trumpet) and will see Moses hanging on the Throne, and I will not know whether he had been in that state all the time or after the blowing of the horn (trumpet)."

٣٣٧ ـ حدَّثَنِي الحَسَنُ : حدَّثَنا إسْماعِيلُ بنُ خَلِيلٍ : أخْبَرَنا عَبْدُ الرَّحِيمِ، عَنْ زَكَرِيّاءَ بنِ أبِي زَائِدَةَ، عَنْ عامِرٍ ؛ عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : إنِي مِنْ أوَّلِ مَنْ يَرْفَعُ رَأسَهُ بَعْدَ النَّفْخَةِ الآخِرَةِ ، فإذَا أنا بِمُوسَى مُتَعَلِّقٌ بِالعَرْشِ فَلا أدْرِي أكَذَلِكَ كانَ أمْ بَعْدَ النَّفْخَةِ ؟.

338. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, " Between the two blowings of the trumpet there will be forty." The people said, " O Abū Huraira ! Forty days ? " I refused to reply. They said, " Forty years ? " I refused to reply and added : Everything of the human body will decay except the coccy bone (of the tail) and from that bone Allāh will reconstruct the whole body.

٣٣٨ ـ حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبِي: حدَّثَنا الأعْمَشُ قالَ : سَمِعْتُ أبا صالِحٍ قالَ : سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : ما بَيْنَ النَّفْخَتَيْنِ أرْبَعُونَ . قالُوا : يا أبا هُرَيْرَةَ ، أرْبَعُونَ يَوْماً ؟ قالَ : أبَيْتُ ، قالَ : أرْبَعُونَ سَنَةً ؟ قالَ : أبَيْتُ : قالَ : أرْبَعُونَ شَهْراً ؟ قالَ : أبَيْتُ . وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإنْسانِ إلاَّ عَجْبَ ذَنَبِهِ فِيهِ يُرَكَّبُ الخَلْقُ .

SŪRAT-AL-MU'MIN

(The Believer) : XXXX

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

سورة المؤمن

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

قالَ مُجاهِدٌ : مَجازُها مَجازُ أوائِلِ

السُّوَرِ : وَيُقالُ بَلْ هُوَ اسْمٌ لِقَوْلِ شُرَيْحِ بنِ أبي أوْفَى العَبْسِيِّ :

يُذَكِّرُنِي حامِيمَ والرُّمْحُ شاجِرٌ
فَهَلاَّ تَلا حامِيمَ قَبْلَ التَّقَدُّمِ ؟

الطَّوْلُ : التَّفَضُّلُ ، داخِرِينَ : خاضِعِينَ . وَقالَ مُجاهِدٌ : إلى النَّجاةِ : الإيمانَ . لَيْسَ لَهُ دَعْوَةٌ : يَعْنِي الوَثَنَ . يُسْجَرُونَ : تُوقَدُ بِهِمُ النَّارُ . تَمْرَحُونَ : تَبْطَرُونَ . وكانَ العلاءُ بنُ زِيادٍ يُذَكِّرُ النَّارَ ، فَقالَ رَجُلٌ : لِمَ تُقَنِّطُ النَّاسَ ؟ قالَ : وأنا أقْدِرُ أنْ أُقَنِّطَ النَّاسَ ، واللهُ عزَّ وَجَلَّ يَقُولُ - يا عِبادِيَ الَّذِينَ أسْرَفُوا عَلى أنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللهِ - وَيَقُولُ : وإنَّ المُسْرِفِينَ هُمْ أصْحابُ النَّارِ - وَلَكِنَّكُمْ تُحِبُّونَ أنْ تُبَشَّرُوا بالجَنَّةِ عَلى مَساوِي أعْمالِكُمْ ، وإنَّما بَعَثَ مُحَمَّدًا صلى اللهُ عليه وسلَّم مُبَشِّرًا بالجَنَّةِ لِمَنْ أطاعَهُ ، وَمُنْذِرًا بالنَّارِ لِمَنْ عَصاهُ .

٣٣٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ : حدَّثَنا الأوْزاعِي قالَ : حدَّثَنِي يَحْيَى بنُ أبي كَثِيرٍ قالَ : حدَّثَنِي مُحَمَّدُ بنُ إبْراهِيمَ التَّيْمِيُّ : حدَّثَنِي عُرْوَةُ بنُ الزُّبَيْرِ قالَ : قُلْتُ

339. Narrated ʿUrwa bin Az-Zbuair : I asked ʿAbdullāh bin ʿAmr bin Al-ʿĀṣ to inform me of the worst thing the pagans had done to Allāh's Apostle ﷺ He said, " While Allāh's Apostle ﷺ was praying in the courtyard of the Kaʿba,

لعَبْد اللهِ بنِ عَمرِو بنِ العاصِ : أخبِرْنِي بأشَدّ ما صَنَعَ المُشْرِكونَ برَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، قالَ : بَيْنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يُصَلِّي بفِناءِ الكَعْبَةِ إذْ أقْبَلَ عُقْبَةُ بنُ أبي مُعَيْطٍ فأخَذَ بمَنْكِبِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَلَوَى ثَوْبَهُ في عُنُقِهِ فخَنَقَهُ خَنْقًا شَديدًا . فأقْبَلَ أبو بَكْرٍ . فأخَذَ بمَنْكِبِهِ وَدَفَعَ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَقالَ ـ أتَقْتُلُونَ رَجُلًا أنْ يَقُولَ رَبِّيَ اللهُ وَقَدْ جاءَكُمْ بالبَيِّناتِ مِنْ رَبِّكُمْ ـ .

'Uqba bin Abī Mu'ait came and seized Allāh's Apostle 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 Apostle ﷺ and said, "Would you kill a man just because he says; 'My Lord is Allāh,' and has brought you with clear Signs from your Lord?'" (40 : 28)

سورة حمٓ السجدة

SŪRAT ḤĀ MĪM (The Prostration) OR SŪRAT - FUṢṢILAT XXXXI

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقالَ طاوُسٌ عَنِ ابنِ عَبّاسٍ ـ ائْتِيا طَوْعًا أوْ كَرْهًا ـ أعْطِيا ـ قالَتا أتَيْنا طائِعِينَ ـ أعْطَيْنا .

وَقالَ المِنْهالُ : عَنْ سَعِيدٍ قالَ : قالَ رَجُلٌ لابنِ عَبّاسٍ : إنِّي أجِدُ في القُرآنِ أشْياءَ تَخْتَلِفُ عَلَيَّ ، قالَ ـ فَلا أنْسابَ بَيْنَهُمْ يَوْمَئِذٍ وَلا يَتَساءَلُونَ ـ وَأقْبَلَ بَعْضُهُمْ عَلى بَعْضٍ يَتَساءَلُونَ ـ وَلا يَكْتُمُونَ اللهَ حَدِيثًا ـ رَبَّنا ما كُنّا مُشْرِكِينَ ـ فَقَدْ

(255) CHAPTER. Sa'īd 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 between them that Day, nor will they ask of one another,' (23 : 101)

(yet He says :)

'And they will turn to one another and question one another.' (37 : 27)

Allāh says :—

'They can hide no facts from Allāh,' (4 : 42)

(Yet He reports what the pagans will say :)

'(By Allāh) our Lord, we were not those who joined others in worship with Allāh,' (6 : 23)

According to this Verse, they will hide some facts. Allāh says :—

'Are you more the difficult to create, or the heaven that He constructed? ..... And after that He spread the earth.' (79 : 27)

In this Verse He mentions the creation of the heavens before the creation of the earth. Then He says : " Say (O, Muḥammad) :—

' Do you verily disbelieve Him Who created the earth in two days (period) ..... obedient.' (41 : 9-11)

So He mentions in this Verse the creation of the earth before the sky. And He says :—

' And Allāh is Oft-Forgiving, Most Merciful.' (4 : 23)

' (Allāh) is All-Mighty. All-Wise,' (4 : 56)

' Allāh is All-Hearer, All-Seer,' (4 : 58)

This seems to be something that was and has passed." Then Ibn ʿAbbās answered, " There will be no relationship between them.' that is on the first blowing of the Trumpet. So the Trumpet will be blown whereupon all that are in the Heavens and on the earth will swoon, except those

كَتَمُوا فى هٰذِهِ الآيَةِ ، وَقالَ - أَمِ السَّماءُ بَناها - إلى قَوْلِهِ - دَحاها - فَذَكَرَ خَلْقَ السَّماءِ قَبْلَ خَلْقِ الأَرْضِ ، ثُمَّ قالَ - إِنَّكُمْ لَتَكْفُرُونَ بِالَّذى خَلَقَ الأَرْضَ فى يَوْمَيْنِ إلى - طائِعِينَ - فَذَكَرَ فى هٰذِهِ خَلْقَ الأَرْضِ قَبْلَ السَّماءِ . وَقالَ - وَكانَ اللهُ غَفُورًا رَحِيما - عَزِيزًا حَكِيما - سَمِيعا بَصِيرًا - فَكَأَنَّه كانَ ثُمَّ مَضَى . فَقالَ - فَلا أَنْسابَ بَيْنَهُمْ - فى النَّفْخَةِ الأُولى ، ثُمَّ يُنْفَخُ فى الصُّورِ - فَصَعِقَ مَنْ فى السَّمَواتِ وَمَنْ فى الأَرْضِ إلاَّ مَنْ شاءَ اللهُ فَلا أَنْسابَ بَيْنَهُمْ - عِنْدَ ذٰلِكَ وَلا يَتَساءَلُونَ . ثُمَّ فى النَّفْخَةِ الآخِرَةِ - أَقْبَلَ بَعْضُهُمْ عَلى بَعْضٍ يَتَساءَلُونَ - وَأَمَّا قَوْلُهُ - ما كُنَّا مُشْرِكِينَ - وَلا يَكْتُمُونَ اللهَ - فَإِنَّ اللهَ يَغْفِرُ لأَهْلِ الإِخْلاصِ ذُنُوبَهُمْ . وَقالَ الْمُشْرِكُونَ تَعالَوْا نَقُولُ لَمْ نَكُنْ مُشْرِكِينَ فَخُتِمَ عَلى أَفْواهِهِمْ فَتَنْطِقُ أَيْدِيهِمْ ، فَعِنْدَ ذٰلِكَ عُرِفَ أَنَّ اللهَ لا يُكْتَمُ حَدِيثًا ، وَعِنْدَهُ - يَوَدُّ الَّذِينَ كَفَرُوا - الآيَةَ . وَخَلَقَ الأَرْضَ فى يَوْمَيْنِ ثُمَّ خَلَقَ السَّماءَ ، ثُمَّ اسْتَوَى إلى السَّماءِ فَسَوَّاهُنَّ فى يَوْمَيْنِ آخَرَيْنِ . ثُمَّ دَحَا الأَرْضَ . وَدَحْوُها أَنْ أَخْرَجَ مِنْها الْماءَ وَالْمَرْعَى . وَخَلَقَ الْجِبالَ وَالْجِمالَ وَالآكامَ وَما بَيْنَهُما فى يَوْمَيْنِ

whom Allāh will exempt.' (39 : 68) Then 'there will be no relationship between them, and at that time one will not ask another.' Then, when the Trumpet is blown for the second time,' they will turn to one another and question one another.' As for His Statement : 'We never worshipped others besides Allāh,' and, 'They can hide no facts from Allāh,' Allāh will forgive the sins of those who were sincere in their worship, whereupon the pagans 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 Apostle ﷺ) will wish (that they were level with the ground, and they can hide no facts from Allāh). (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 inbetween 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 thè heavens

آخَرَيْنِ ، فَذَلِكَ قَوْلُهُ دَحاها . وَقَوْلُهُ خَلَقَ الأَرْضَ فِى يَوْمَيْنِ فَجُعِلَتِ الأَرْضُ وَما فِيها مِنْ شَىْءٍ فِى أَرْبَعَةِ أَيّامٍ ، وَخُلِقَتِ السَّمَوَاتُ فِى يَوْمَيْنِ . وكانَ اللهُ غَفُورًا ، سَمَّى نَفْسَهُ ذَلِكَ ، وذلِكَ قَولُهُ ، أَىْ لَمْ يَزَلْ كذلك فَإِنَّ اللهَ لَمْ يُرِدْ شَيْئًا إِلاَّ أَصاب بِهِ الَّذِى أَراد ، فَلا يَخْتَلِفْ عَلَيْكَ القُرآنُ ، فَإِنَّ كُلاًّ مِنْ عِنْدِ اللهِ . حدَّثَنِيهِ يُوسُفُ بْنُ عَدِىٍّ : حدَّثَنا عُبَيْدُ اللهِ بْنُ عَمْرٍو ، عَنْ زَيْدِ بْنِ أَبِى أُنَيْسَةَ ، عَنِ المِنْهالِ بِهَذَا . وقال مُجاهِدٌ - لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ - مَحْسُوبٍ . أَقْواتَها : أَرْزاقَها . فِى كُلِّ سَماءٍ أَمْرَها مِمَّا أُمِرَ بِهِ . نَحِساتٍ : مَشائِيمَ . وَقَيَّضْنا لَهُمْ قُرَناءَ تَتَنَزَّلُ عَلَيْهِمُ المَلائِكَةُ عِنْدَ المَوْتِ . اهْتَزَّتْ بِالنَّباتِ وَرَبَتْ : ارْتَفَعَتْ . وَقالَ غَيْرُهُ : مِنْ أَكْمامِها حِينَ تَطْلُعُ لَيَقُولُنَّ هَذا لِى : أَىْ بِعِلْمِى أَنا مَحْقُوقٌ بِهَذَا . وَقالَ غَيْرُهُ - سَوَاءً لِلسَّائِلِينَ - قَدَّرَها سَوَاءً - فَهَدَيْناهُمْ - دَلَلْناهُمْ عَلَى الخَيْرِ والشَّرِّ ، كَقَوْلِهِ - وَهَدَيْناه النَّجْدَيْنِ - وكَقَوْلِهِ - هَدَيْناه السَّبِيلَ - والهُدَى الَّذِى هُوَ الإِرْشادُ بِمَنْزِلَةِ أَسْعَدْناهُ ، مِنْ ذَلِكَ قَوْلُهُ - أُولَئِكَ الَّذِينَ هَدَى اللهُ فَبِهُدَاهُمُ اقْتَدِهْ - يُوزَعُونَ : يُكَفُّونَ . مِنْ أَكْمامِها :

were created in two days. (Concerning His Saying :) ' And Allāh was Oft-Forgiving,' He named Himself like that (so the naming has passed) but the contents of of His saying is still valid, for if Allāh ever wants to do something, He surely fulfils what He wants. So you should not see contradiction in the Qur'ān, for all of it is from Allāh.''

قَشْرُ الكُفْرَى الكُمُّ . وَقَالَ غَيْرُهُ : وَيُقَالُ للعِنَبِ إِذَا خَرَجَ أَيْضًا كَافُورٌ وَكُفْرَّى . وَلِيٌّ حَمِيمٌ : القَرِيبُ . مِنْ مَحِيصٍ : حَاصَ عَنْهُ : حَادَ عَنْهُ . مِرْيَةٌ وَمُرْيَةٌ وَاحِدٌ : أَيِ امْتِرَاءٌ . وَقَالَ مُجَاهِدٌ : اعْمَلُوا مَا شِئْتُمْ : الوَعِيدُ . وَقَالَ ابنُ عَبَّاسٍ - بِالَّتِي هِيَ أَحْسَنُ - الصَّبْرُ عِنْدَ الغَضَبِ وَالعَفْوُ عِنْدَ الإِسَاءَةِ فَإِذَا فَعَلُوهُ عَصَمَهُمُ اللهُ وَخَضَعَ لَهُمْ عَدُوُّهُمْ - كَأَنَّهُ وَلِيٌّ حَمِيمٌ -.

(256) CHAPTER. The Statement of Allāh ﷻ :—

' And you did not hide yourself, lest your ears, and your eyes and your skins should testify against you.' (41 : 22)

بَابُ قَوْلِهِ - وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ - الآيَةَ .

340. Narrated Ibn Mas'ūd (regarding) the Verse :—

' And you did not hide yourself lest your ears, and your eyes and your skins should testify against you.....' (41 : 22)

While two persons from Quraish and their brother-in-law from Thaqīf (or two

٣٤٠ - حَدَّثَنَا الصَّلْتُ بنُ مُحَمَّدٍ : حَدَّثَنَا يَزِيدُ بنُ زُرَيْعٍ ، عَنْ رَوْحِ بنِ القَاسِمِ عَنْ مَنْصُورٍ ، عَنْ مُجَاهِدٍ ، عَنْ أَبِي مَعْمَرٍ ، عَنِ ابنِ مَسْعُودٍ - وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ - الآيَةَ ، كَانَ رَجُلَانِ مِنْ

persons from Thaqīf and their brother-in-law from Quraish) were in a house, they said to each other, " Do yo 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 did not hide yourself lest your ears, and your eyes and your skins should testify against you.....' (41 : 22)

قُرَيْشٍ وَخَتَنٌ لَهما مِنْ ثَقِيفٍ ، أَوْ رَجُلانِ مِنْ ثَقِيفٍ وَخَتَنٌ لَهُما مِنْ قُرَيْشٍ فى بَيْتٍ ، فَقالَ بَعْضُهُمْ لِبَعْضٍ : أَتَرَوْنَ أَنَّ اللهَ يَسْمَعُ حديثَنا؟ قالَ بَعْضُهُمْ : يَسْمَعُ بَعْضَهُ ، وَقالَ بَعْضُهُمْ : لَئِنْ كانَ يَسْمَعُ بَعْضَهُ لَقَدْ يَسْمَعُ كُلَّهُ ، فأُنْزِلَتْ ـ وَما كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلا أَبْصارُكُمْ ـ الآيَةَ .

(257) CHAPTER. The Statement of Allāh ﷻ :—

' And that thought of yours which you thought about your Lord, has brought you to distruction, and you have become (this Day) of those utterly lost.' (41 : 23)

بابٌ قَوْلُهُ ـ وَذَلِكُمْ ظَنُّكُمُ الَّذى ظَنَنْتُمْ بِرَبِّكُمْ أَرْداكُمْ فأَصْبَحْتُمْ مِنَ الخاسِرِينَ ـ

341. Narrated ʿAbdullāh ﷺ : There gathered near the House (i. e. the Kaʿba) two Quraishi persons and a person from Thaqīf (or two persons from Thaqīf and one from Quraish), and all of them with very fat belles 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 low tone." The third said,

٣٤١ ـ حدَّثَنا الحُمَيْدِىُّ : حدَّثَنا سُفْيانُ : حدَّثَنا مَنْصُورٌ ، عَنْ مُجاهِدٍ ، عَنْ أَبِى مَعْمَرٍ ، عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قالَ : اجْتَمَعَ عِنْدَ البَيْتِ قُرَشِيّانِ وَثَقَفِىٌّ ، أَوْ ثَقَفِيّانِ وَقُرَشِىٌّ كَثِيرَةٌ شَحْمٌ بُطُونِهِمْ . قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ . فَقالَ أَحَدُهُمْ : أَتَرَوْنَ أَنَّ اللهَ يَسْمَعُ ما نَقُولُ ؟ قالَ الآخَرُ : يَسْمَعُ إِنْ جَهَرْنا وَلا يَسْمَعُ إِنْ أَخْفَيْنا . وَقالَ الآخَرُ :

"If He can hear when we talk in a loud tone, then He can also hear when we speak in a low tone." Then Allāh, the Honourable, the Majestic revealed :—

'And you did not hide yourself lest your ears, and eyes and your skins should testify against you...' (41 : 22-23)

إنْ كانَ يَسْمَعُ إذَا جَهَرْنا فإنَّهُ يَسْمَعُ إذَا أخْفَيْنا. فأنْزَلَ اللهُ عزَّ وَجَلَّ - وَما كُنْتُمْ تَسْتَتِرُونَ أنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلا أبْصارُكُمْ وَلا جُلُودُكُمْ - الآيَةَ. وكانَ سُفْيانُ يُحَدِّثُنا بِهٰذَا فَيَقُولُ: حدَّثَنا مَنْصُورٌ أوِ ابنُ أبي نَجِيحٍ أوْ حُمَيْدٌ أحَدُهُمْ أوِ اثْنانِ مِنْهُمْ ثُمَّ ثَبَتَ عَلَى مَنْصُورٍ وَتَرَكَ ذٰلِكَ مِرارًا غَيْرَ واحِدَةٍ

(258) CHAPTER, The Statement of Allāh ﷻ :—

'Then if they have patience, yet the Fire will be a Home for them, ...' (41 : 24)

بابٌ قَوْلُهُ - فإنْ يَصْبِرُوا فالنارُ مَثْوًى لَهُمْ - الآيَةَ.

342. Narrated ʿAbdullāh (bin Masʿūd) : (As above, Ḥadīth No. 341).

٣٤٢ - حدَّثَنا عَمْرُو بنُ عَلِيٍّ : حدَّثَنا يَحْيَى : حدَّثَنا سُفْيانُ قالَ : حدَّثَنِي مَنْصُورٌ. عَنْ مُجاهِدٍ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ بِنَحْوِهِ.

SŪRAT-ASH-SHURĀ
SŪRAT-ḤĀ MĪM ʿAIN SĪN, QĀF XXXXII

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

سورة حمٓ عسقٓ

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ : عَقِيما : الَّتِي لا تَلِدُ. رُوحا مِنْ أمْرِنا : القُرْآنُ. وَقالَ مُجاهِدٌ : يَذْرَؤُكُمْ فِيهِ : نَسْلٌ

بَعْدَ نَسْلٍ . لا حُجَةَ بَيْنَنَا: لا خُصُومَةَ بَيْنَنَا وَبَيْنَكُمْ . مِنْ طَرْفٍ خَفِيٍّ : ذَلِيلٍ . وَقَالَ غَيْرُهُ : فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ : يَتَحَرَّكْنَ وَلا يَجْرِينَ فِى الْبَحْرِ . شَرَعُوا : ابْتَدَعُوا .

بَابُ قَوْلِهِ - إِلاَّ الْمَوَدَّةَ فِى الْقُرْبَى -.

(259) CHAPTER. The Statement of Allāh ﷻ :—

"Except to be kind to me for my Kinship with you." (42 : 23)

٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ . عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ : سَمِعْتُ طَاوُسًا ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا : أَنَّهُ سُئِلَ عَنْ قَوْلِهِ إِلاَّ الْمَوَدَّةَ فِى الْقُرْبَى - فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ : قُرْبَى آلِ مُحَمَّدٍ صلى اللهُ عليه وسلَّم . فَقَالَ ابْنُ عَبَّاسٍ : عَجِلْتَ ، إِنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلاَّ كَانَ لَهُ فِيهِمْ قَرَابَةٌ ، فَقَالَ : إِلاَّ أَنْ تَصِلُوا مَا بَيْنِى وَبَيْنَكُمْ مِنَ الْقَرَابَةِ .

343. Narrated Ibn ʿAbbās ﷺ that he was asked (regarding) :—

"Except to be kind to me for my Kinship with you." (42 : 23)

Saʿīd bin Zubair (who was present then) said, "It means here (to show what is due for) the relatives of Muḥammad ﷺ." On that Ibn ʿAbbās said: You have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet ﷺ had relatives therein. The Prophet ﷺ said, "(I do not want anything from you) except to be Kind to me for my Kinship with you."

SŪRAT ḤĀ MĪM XXXXIII

Az-Zukhruf (Good Adornments)

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

سورة حمّ الزخرف

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وَقالَ مُجاهِدٌ: عَلى أُمَّةٍ: عَلى إمامٍ. وَقِبَلَه يا رَبِّ، تَفْسِيرُهُ: أيَحْسَبُونَ أنا لا نَسْمَعُ سِرَّهُمْ ونَجْوَاهُمْ وَلا نَسْمَعُ قِيلَهُمْ. وَقالَ ابنُ عَبّاسٍ: وَلَوْلا أنْ يَكُونَ النّاسُ أُمَّةً وَاحِدَةً: لَوْلا أنْ جَعَلَ النّاسَ كُلَّهُمْ كُفّارًا لَجَعَلْتُ لِبُيُوتِ الكُفّارِ سُقُفًا مِنْ فِضَّةٍ وَمَعارِجَ مِنْ فِضَّةٍ وَهِيَ دَرَجٌ وَسُرُرٌ فِضَّةً. مُقْرِنِينَ: مُطِيقِينَ: آسَفُونا: أسْخَطُونا. يَعْشُ: يَعْمَى. وَقالَ مُجاهِدٌ - أفَنَضْرِبُ عَنْكُمُ الذِّكْرَ - أيْ تُكَذِّبُونَ بِالقُرْآنِ ثُمَّ لا تُعاقَبُونَ عَلَيْهِ - وَمَضَى مَثَلُ الأوَّلِينَ - سُنَّةُ الأوَّلِينَ. مُقْرِنِينَ: يَعْنِي الإبِلَ والخَيْلَ والبِغالَ والحَمِيرَ. يُنَشَّأُ فِي الحِلْيَةِ: الجَوارِي جَعَلْتُمُوهُنَّ لِلرَّحْمٰنِ وَلَدًا، فَكَيْفَ تَحْكُمُونَ؟ لَوْ شاءَ الرَّحْمٰنُ ما عَبَدْناهُمْ: يَعْنُونَ الأوْثانَ، يَقُولُ اللهُ تَعالى - ما لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ - الأوْثانُ إنَّهُمْ لا يَعْلَمُونَ. فِي عَقِبِهِ: وَلَدِهِ. مُقْتَرِنِينَ: يَمْشُونَ مَعًا. سَلَفًا: قَوْمُ فِرْعَوْنَ سَلَفًا لِكُفّارِ أُمَّةِ مُحَمَّدٍ صلى اللهُ عليه وسلّم. وَمَثَلًا: عِبْرَةً. يَصِدُّونَ: يَضِجُّونَ. مُبْرِمُونَ: مُجْمِعُونَ. أوَّلُ العابِدِينَ: أوَّلُ المُؤْمِنِينَ. وَقالَ غَيْرُهُ:

إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ : الْعَرَبُ تَقُولُ نَحْنُ مِنْكَ الْبَرَاءُ وَالْخَلاءُ وَالْوَاحِدُ وَالاثْنَانِ وَالْجَمِيعُ مِنَ الْمُذَكَّرِ وَالْمُؤَنَّثِ ، يُقَالُ فِيهِ بَرَاءٌ لأَنَّهُ مَصْدَرٌ . وَلَوْ قَالَ بَرِيءٌ لَقِيلَ فِي الاثْنَيْنِ بَرِيئَانِ وَفِي الْجَمِيعِ بَرِيئُونَ . وَقَرَأَ عَبْدُ اللهِ إِنَّنِي بَرِيءٌ بِالْيَاءِ . وَالزُّخْرُفُ : الذَّهَبُ . مَلائِكَةٌ يَخْلُفُونَ : يَخْلُفُ بَعْضُهُمْ بَعْضًا .

بَابٌ قَوْلُهُ - وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَاكِثُونَ -.

(260) CHAPTER. The Statement of Allāh ﷻ :—

' They will call, ' O Mālik (Keeper of Hell)! Let your Lord make an end of us? ' He will say, ' No, but you shall abide." (4 : 77)

٣٤٤ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ عَمْرٍو ، عَنْ عَطَاءٍ ، عَنْ صَفْوَانَ بْنِ يَعْلَى ، عَنْ أَبِيهِ قَالَ : سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ عَلَى الْمِنْبَرِ - وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ - وَقَالَ قَتَادَةُ - مَثَلاً لِلآخِرِينَ : عِظَةً لِمَنْ بَعْدَهُمْ . وَقَالَ غَيْرُهُ : مُقْرِنِينَ : ضَابِطِينَ ، يُقَالُ فُلانٌ مُقْرِنٌ لِفُلانٍ : ضَابِطٌ لَهُ . وَالأَكْوَابُ : الأَبَارِيقُ الَّتِي لاخَرَاطِيمَ

344. Narrated Ya'lā : I heard the Prophet ﷺ reciting when on the pulpit: ' They will call, ' O Malik (Keeper of Hell) Let your Lord make an end of us.' (43 : 77)

لهَا ، وَقَالَ قَتَادَةُ : فى أُمِّ الكِتَابِ : جُمْلَةِ الكِتَابِ ، أَصْلِ الكِتَابِ . أَوَّلُ العَابِدِينَ : أَىْ مَا كَانَ فَأَنَا أَوَّلُ الآنِفِينَ وَهُمَا لُغَتَانِ ، رَجُلٌ عَابِدٌ وَعَبِدٌ . وَقَرَأَ عَبْدُ اللهِ : وَقَالَ الرَّسُولُ يَارَبِّ ، وَيُقَالُ أَوَّلُ العَابِدِينَ الجَاحِدِينَ مَنْ عَبِدَ يَعْبَدُ - أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا إِنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ - مُسْرِفِينَ ، وَاللهِ لَوْ أَنَّ هَذَا القُرْآنَ رُفِعَ حَيْثُ رَدَّهُ أَوَائِلُ هَذِهِ الأُمَّةِ لَهَلَكُوا ، فَأَهْلَكَنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الأَوَّلِينَ : عُقُوبَةُ الأَوَّلِينَ : جُزْءًا : عِدْلًا .

سورة حم الدخان

SŪRA ḤĀ MĪM AL-DUKHĀN

(the smoke) XXXXIV

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

وَقَالَ مُجَاهِدٌ : رَهْوًا طَرِيقًا يَابِسًا ، وَيُقَالُ رَهْوًا سَاكِنًا . عَلَى عِلْمٍ عَلَى العَالَمِينَ ، عَلَى مَنْ بَيْنَ ظَهْرَيْهِ . فَاعْتِلُوهُ : ادْفَعُوهُ - وَزَوَّجْنَاهُمْ بِحُورِ عِينٍ - أَنْكَحْنَاهُمْ حُورًا عِينًا يَحَارُ فِيهَا الطَّرْفُ . وَيُقَالُ أَنْ تَرْجُمُونِ : القَتْلَ . وَرَهْوًا : سَاكِنًا . وَقَالَ ابْنُ عَبَّاسٍ : كَالمُهْلِ : أَسْوَدُ كَمُهْلِ الزَّيْتِ . وَقَالَ غَيْرُهُ : تُبَّعٍ : مُلُوكُ اليَمَنِ ، كُلُّ وَاحِدٍ مِنْهُمْ

يُسَمَّى تُبَّعًا لأَنَّهُ يَتْبَعُ صَاحِبَهُ . والظِّلُّ يُسَمَّى تُبَّعًا لأَنَّهُ يَتْبَعُ الشَّمْسَ .

(261) CHAPTER. The Statement of Allāh ﷻ :—

'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible.' (44 : 10)

بَابٌ - فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ - فَارْتَقِبْ : فَانْتَظِرْ .

345. Narrated ʿAbdullāh ﷺ : Five things have passed, i. e. the smoke, the defeat of the Romans, the splitting of the moon, Al-Batsha the defeat of the infidels in the battle of Badr and Al-Lizām (the inevitable punishment in the Hereafter).' (1)

٣٤٥ - حَدَّثَنَا عَبْدَانُ ، عَنْ أَبِي حَمْزَةَ ، عَنِ الأَعْمَشِ ، عَنْ مُسْلِمٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللهِ قَالَ : مَضَى خَمْسٌ : الدُّخَانُ ، وَالرُّومُ ، وَالْقَمَرُ ، وَالْبَطْشَةُ ، وَاللِّزَامُ -

(262) CHAPTER. 'Covering the people ; this is a painful torment.' (44 : 11)

بَابٌ - يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ -

346. Narrated ʿAbdullāh ﷺ : It (i.e., the imagined smoke) was because, when the Quraish refused to obey the Prophet ﷺ , he asked Allāh to

٣٤٦ - حَدَّثَنَا يَحْيَى : حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنِ الأَعْمَشِ ، عَنْ مُسْلِمٍ ، عَنْ مَسْرُوقٍ قَالَ : قَالَ عَبْدُ اللهِ : إِنَّمَا كَانَ هَذَا لأَنَّ قُرَيْشًا لَمَّا اسْتَعْصَوْا

(1) See Ḥadīth No. 290.

afflict them with years of famine similar to those of (Prophet) Joseph,, and so they were stricken with famine and fatigue, 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 extreme fatigue. So Allah ﷻ revealed:—

> Then watch you for the Day when the sky will bring forth a kind of smoke plainly visible, covering the people; this is a painfull of torment.' (44:10-11)

Then someone (Abū Sufyān) came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! ﷺ Invoke Allāh to send rain for the tribes of Muḍar for they are on the verge of destruction." On that the Prophet ﷺ said (astonishingly) "(Shall I invoke Allāh) for the tribes of Muḍar? Verily, you are a brave man!" But the Prophet ﷺ prayed for rain and it rained for them. Then the Verse was revealed:—

> But truly you will revert to your ways.' (44:15)

(When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heatheism) whereupon Allāh ﷻ revealed:—

'On the Day when we shall seize you with a Mighty Grasp. We will indeed (then) exact retribution, (44:16)

The narrator said, "That was the day of the Battle of Badr."

عَلَى النَّبِيِّ صلى الله عليه وسلم دَعا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ، فأصابَهُمْ قَحْطٌ وَجَهْدٌ حتَّى أكَلُوا العِظامَ فجَعَلَ الرَّجُلُ يَنْظُرُ إلى السَّماءِ فيَرَى ما بَيْنَهُ وَبَيْنَها كَهَيْئَةِ الدُّخانِ مِنَ الجَهْدِ. فأنْزَلَ اللهُ تَعالى - فارْتَقِبْ يَوْمَ تأتِي السَّماءُ بِدُخانٍ مُبِينٍ - يَغْشَى النّاسَ هَذا عَذابٌ أليمٌ - قالَ: فأُتِيَ رَسُولُ اللهِ صلى الله عليه وسلم فَقِيلَ: يا رَسُولَ اللهِ، اسْتَسْقِ اللهَ لِمُضَرَ فإنَّها قَدْ هَلَكَتْ، قالَ: لِمُضَرَ؟ إنَّكَ لَجَرِيءٌ فاسْتَسْقَى فَسُقُوا. فَنَزَلَتْ - إنَّكُمْ عائِدُونَ - فَلَمّا أصابَتْهُمُ الرَّفاهِيَةُ عادُوا إلى حالِهِمْ حِينَ أصابَتْهُمُ الرَّفاهِيَةُ فأنْزَلَ اللهُ عَزَّ وَجَلَّ - يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرى إنّا مُنْتَقِمُونَ - قالَ: يَعْنِي يَوْمَ بَدْرٍ.

(260) CHAPTER. The Statement of Allāh ﷻ :—

"(They will say) Our Lord! Remove the torment from us, really we are believers." (44:12)

بابُ قَوْلِهِ تعالى ـ رَبَّنا اكْشِفْ عَنَّا العَذَابَ إنَّا مُؤْمِنُونَ ـ .

347. Narrated 'Abdullāh: It is a sign of having knowledge that, when you do not know something, you say: 'Allāh knows better.' Allāh said to his Prophet ﷺ :—

'Say: No wage do I ask of you for this (Qur'ān), nor am I a person who takes upon himself jobs which he cannot do.' (38:86)

When the Quraish troubled and stood against the Prophet ﷺ, he said, "O Allāh! Help me against them by afflicting them with seven years of famine like the seven years of Joseph." So they were stricken with a year of 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. Then they said:

Our Lord! Remove the torment from us, really we are believers. (44:12)

٣٤٧ ـ حدَّثَنا يَحْيَى : حدَّثَنا وَكِيعٌ ، عَنِ الأعْمَشِ ، عَنْ أبي الضُّحَى ، عَنْ مَسْرُوقٍ قالَ : دَخَلْتُ عَلَى عَبْدِ اللهِ فقالَ : إنَّ مِنَ العِلْمِ أنْ تَقُولَ لِمَا لا تَعْلَمُ : اللهُ أعْلَمُ ، إنَّ اللهَ قالَ لِنَبِيِّهِ صَلَّى اللهُ عليه وسلَّمَ ـ قُلْ ما أسألُكُمْ عَلَيْهِ مِنْ أجْرٍ وَما أنا مِنَ المُتَكَلِّفِينَ ـ إنَّ قُرَيْشًا لَمَّا غَلَبُوا النَّبِيَّ صَلَّى اللهُ عليه وسلَّمَ وَاسْتَعْصَوْا عَلَيْهِ قالَ : اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ ، فأخَذَتْهُمْ سَنَةٌ أكَلُوا فِيها العِظَامَ وَالمَيْتَةَ مِنَ الجَهْدِ حتى جَعَلَ أحَدُهُمْ يَرَى ما بَيْنَهُ وَبَيْنَ السَّماءِ كَهَيْئَةِ الدُّخانِ مِنَ الجُوعِ . قالُوا رَبَّنا اكْشِفْ عَنَّا العَذَابَ إنَّا مُؤْمِنُونَ . فَقِيلَ لَهُ إنْ كَشَفْنا عَنْهُمْ عادُوا ، فَدَعا رَبَّهُ فَكَشَفَ عَنْهُمْ فَعادُوا فانْتَقَمَ اللهُ مِنْهُمْ يَوْمَ بَدْرٍ . فَذَلِكَ قَوْلُهُ ـ يَوْمَ تَأتِي السَّماءُ بِدُخانٍ مُبِينٍ ـ إلى قَوْلِهِ جَلَّ ذِكْرُهُ إنَّا مُنْتَقِمُونَ ..

And then it was said to the Prophet ﷺ (by Allāh), "If we remove it from them, they will revert to their ways (of heathenism)." So the Prophet ﷺ invoked his Lord, who removed the punishment from them, but later they reverted (to heathen ism), whereupon Allāh punished them on the Day of the Battle of Badr, and that is what Allāh's Statement indicates:—

> Then watch for the day that the sky will bring forth a kind of smoke plainly visible.....we will indeed (then) exact retribution.' (44:10)

(264) CHAPTER. How can there be for them an (effectual) Reminder an Apostle, explainings things clearly, has already come to them?' (44:13)

باب ـ أنَّى لَهُمُ الذِّكْرَى وَقَدْ جاءَهُمْ رَسُولٌ مُبِينٌ ـ الذِّكْرُ والذِّكْرَى واحِدٌ .

348. Narrated Masrūq: I came upon 'Abdullāh and he said, "When Allāh's Apostle ﷺ invited the Quraish (to Islam), they disbelieved him and stood against him, So he (the Prophet ﷺ) said, "O Allāh! Help me against them by afflicting them with seven years of famine similar to the seven years of Joseph.' So they were stricken with a year of drought that destroyed everything, and they started eating dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue and hunger."

٣٤٨ ـ حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ : حَدَّثَنا جَرِيرُ بنُ حازِمٍ ، عَنِ الأعْمَشِ ، عَنْ أبِي الضُّحَى ، عَنْ مَسْرُوقٍ قالَ : دَخَلْتُ عَلَى عَبْدِ اللهِ ثُمَّ قالَ : إنَّ رَسُولَ اللهِ صَلَّى اللهُ عليهِ وسلَّمَ لَمّا دَعا قُرَيْشا كَذَّبُوهُ واسْتَعْصَوْا عَلَيْهِ : فَقالَ : اللّهُمَّ بِسَبْعٍ كَسَبْعِ يُوسُفَ ، فَأصابَتْهُمْ سَنَةٌ حَصَّتْ يَعْنِي كُلَّ شَيءٍ حَتَّى كانُوا يَأْكُلُونَ المَيْتَةَ فَكانَ يَقُومُ أحَدُهُمْ فَكانَ يَرَى بَيْنَهُ وَبَيْنَ السَّماءِ مِثْلَ الدُّخانِ مِنَ الجَهْدِ والجُوعِ ، ثُمَّ

ʿAbdullāh then recited :—

'Then watch you for the Day when the sky will bring forth a kind of smoke plainly visible, covering the people. This is a painful torment... (till he reached)..... We shall indeed remove the punishment for a while, but truly you will revert to your ways (of heathenism) ,'

ʿAbdullāh added: "Will the punishment be removed from them on the Day of Resurrection?" He added, " The severe grasp was on the Day of the Battle of Badr ."

قُرأ فارْتقِبْ يَومَ تأتِي السَّماءُ بِدُخانٍ مُبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ - حتى بَلَغَ - إنَّا كاشِفُوا العَذابِ قَلِيلاً إنَّكُمْ عائِدُونَ - قالَ عَبْدُاللهِ : أفَيُكْشَفُ عَنْهُمُ العَذابُ يَومَ القِيامَةِ ؟ قالَ : وَالبَطْشَةُ الكُبْرَى : يَومَ بَدْرٍ .

(265) CHAPTER. Then they turned away from him (Apostle Muḥammad ﷺ and say: He (Muḥammad ﷺ) is taught (by a human being) he is a madman.! (44 : 14)

بابٌ - ثُمَّ تَوَلَّوا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ .

349. Narrated ʿAbdullāh رضي الله عنه : Allāh sent (the Prophet) Muḥammad ﷺ and said:—

'Say, No wage do I ask of you for this (Qur'ān) nor am I a person who takes upon himself jobs which he cannot do (bringing anything from myself).' (38:68)

When Allāh's Apostle ﷺ saw Quraish standing against him, he said," O Allāh! Help me against them by afflicting them

٣٤٩ - حَدَّثَنا بِشْرُ بنُ خالِدٍ : أخْبَرَنا مُحَمَّدٌ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمانَ ، وَمَنْصُورٍ عَنْ أبِي الضُّحَى ، عَنْ مَسْرُوقٍ قالَ : قالَ عَبْدُ اللهِ : إنَّ اللهَ بَعَثَ مُحَمَّدًا صلى اللهُ عليه وسلَّم وَقالَ - قُلْ ما أسألُكُمْ عَلَيْهِ مِنْ أجْرٍ وَما أنا مِنَ المُتَكَلِّفِينَ - فإنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم لَمَّا رَأى قُرَيْشا اسْتَعْصَوْا عَلَيْهِ فَقالَ : اللَّهُمَّ أعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ فأخَذَتْهُمُ السَّنَةُ التي

with seven years of famine similar to the seven years (of famine) of 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 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 the famine disappeared). He said to them, "You will revert (to heathenism) after that." ʿAbdullāh then recited :—

Then watch you for the Day when the sky will bring forth a kind of smoke plainly visible ..... but truly you will revert (to your ways) .'

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 sub-narrater said, "The splitting of the moon." And another said, "The defeat of the Romans (has passed) ."

حَصَّتْ كُلَّ شَيْءٍ حتَّى أكَلُوا العِظَامَ والجُلُودَ . فَقَالَ أحَدُهُمْ : حتَّى أكَلُوا الجُلُودَ والمَيْتَةَ وَجَعَلَ يَخْرُجُ مِنَ الأرْضِ كَهَيْئَةِ الدُّخَانِ . فأتَاهُ أبُو سُفْيَانَ فَقَالَ : أيْ مُحَمَّدُ ، إنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللهَ ، أنْ يَكْشِفَ عَنْهُمْ ، فَدَعَا ثُمَّ قَالَ : تَعُودُوا بَعْدَ هَذَا . فِى حَدِيثِ مَنْصُورٍ . ثُمَّ قَرَأ - فارْتَقِبْ يَوْمَ تأتِى السَّمَاءُ بِدُخَانٍ مُبِينٍ - إلى - عائِدُونَ - أيُكْشَفُ عَذَابُ الآخِرَةِ ؟ فَقَدْ مَضَى الدُّخَانُ والبَطْشَةُ واللِّزَامُ ، وَقَالَ أحَدُهُمْ : القَمَرُ . وَقَالَ الآخَرُ : الرُّومُ -

(266) CHAPTER. 'On the Day when We shall seize you with a Mighty Grasp...We shall indeed (then) exact retribution.' (44:16)

يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى إنَّا مُنْتَقِمُونَ -.

350. Narrated ʿAbdullāh ﷺ : Five

٣٥٠ - حدَّثنا يَحْيَى وَحدَّثنا

things have passed: Al-Lizām, the defeat of the Romans, the mighty grasp, the splitting of the moon, and the smoke.

وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: خَمْسٌ قَدْ مَضَيْنَ: اللِّزَامُ، والرُّومُ، والبَطْشَةُ، القَمَرُ، والدُّخانُ.

SŪRAT ḤĀ MĪM AL-JATHIYA: XLV

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

سورة حم الجاثية

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

جاثِيَةً: مُسْتَوْفِزِينَ عَلَى الرُّكَبِ. وَقَالَ مُجَاهِدٌ: نَسْتَنْسِخُ: نَكْتُبُ. نَنْسَاكُمْ: نَتْرُكُكُمْ.

(267) CHAPTER. 'And nothing destroys us but Time. (45 : 24)

بابٌ وَمَا يُهْلِكُنَا إِلاَّ الدَّهْرُ - الآيَةَ.

351. Narrated Abū Huraira ﷺ: Allāh's Apostle ﷺ said, "Allāh said, 'The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.'"

٣٥١ - حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ ابنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: قَالَ اللهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابنُ آدَمَ، يَسُبُّ الدَّهْرَ وأَنَا الدَّهْرُ بِيَدِي الأَمْرُ أُقَلِّبُ اللَّيْلَ والنَّهارَ.

SŪRAT AL-AHQĀF (Winding sand-tract) No: XLVI

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

سورة الأحقاف

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقالَ مُجاهِدٌ : تُفِيضُونَ : تَقُولُونَ .
وَقالَ بَعْضُهُمْ : أثَرَةٍ وأَثْرَةٍ وأثارَةٍ :
بَقِيَّةٌ مِنْ عِلْمٍ . وَقالَ ابنُ عَبّاسٍ :
بِدْعًا مِنَ الرُّسُلِ : ما كُنْتُ بِأَوَّلِ
الرُّسُلِ . وَقالَ غَيْرُهُ : أرأيْتُمْ هٰذِهِ
الآلِفَ ؟ إنَّما هِيَ تَوَعَّدٌ إنْ صَحَّ ما
تَدَّعُونَ لا يَسْتَحِقُّ أنْ يُعْبَدَ ، وَلَيْسَ
قَوْلُهُ أرأيْتُمْ بِرُؤْيَةِ العَيْنِ ، إنَّمَا هُوَ :
أتَعْلَمُونَ : أبَلَغَكُمْ أنَّ ما تَدْعُونَ
مِنْ دُونِ اللهِ خَلَقُوا شَيْئًا .

باب ـ وَالَّذِي قالَ لِوالِدَيْهِ أُفٍّ
لَكُما أتَعِدانِنِي أنْ أُخْرَجَ ـ إلى قَوْلِهِ ـ
أساطِيرُ الأوَّلِينَ ـ .

(268) CHAPTER . 'But he who says to his parents : 'Fie on you both! Do you hold out the promise to me that I shall be raised up?.....that is nothing but the tales of the ancient.' (46 : 17)

٣٥٢ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا أبُو عَوانَةَ ، عَنْ أبِي بِشْرٍ ، عَنْ يُوسُفَ بنِ ماهَكَ قالَ : كانَ مَرْوانُ عَلَى الحِجازِ اسْتَعْمَلَهُ مُعاوِيَةُ فَخَطَبَ فَجَعَلَ يَذْكُرُ يَزِيدَ بنَ مُعاوِيَةَ لِكَيْ يُبايِعَ لَهُ بَعْدَ أبِيهِ . فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ أبِي بَكْرٍ شَيْئًا ، فَقالَ خُذُوهُ . فَدَخَلَ بَيْتَ عائِشَةَ فَلَمْ يَقْدِرُوا عَلَيْهِ ، فَقالَ مَرْوانُ : إنَّ هٰذا

352. Narrated Yūsuf bih Māᶜhak: Marwān had been appointed as the governor of Hijaz by Muᶜāwiya. He delivered a sermon and mentioned Yazīd bin Muᶜāwiya so that the people might take the oath of allegiance to him as the successor of his father (Muᶜāwiya). Then ᶜAbdur Raḥmān bin Abū Bakr told him something whereupon Marwān ordered that he be arrested. But ᶜAbdur-Raḥmān entered ᶜĀisha's house and they could not arrest him.

Marwān said, "It is he (ʿAbdur-Raḥmān) about whom Allāh revealed this Verse :—

'And the one who says to his parents: 'Fie on you! Do you hold out the promise to me.....?' "

On that, ʿAisha said from behind a screen, "Allāh did not reveal any revelation about this except what was connected with the declaration of my innocence (of the slander)."

الَّذى أنْزَلَ اللهُ فيهِ ـ وَالَّذى قالَ لِوالِدَيْهِ أُفٍّ لَكُما أتَعِدانِنى ـ فَقالَتْ عائِشَةُ مِنْ وَراءِ الحِجابِ : ما أنْزَلَ اللهُ فِينا شَيْئًا مِنَ القُرآنِ إلاَّ أنَّ اللهَ أنْزَلَ عُذْرِى .

(269) CHAPTER. The Statement of Allāh:—

'Then when they saw it as a dense cloud coming towards their valleys ..... ' (46 : 24)

بابُ قَوْلِهِ ـ فَلَمّا رَأَوْهُ عارِضًا مُسْتَقْبِلَ أوْدِيَتِهِمْ ـ الآيَةَ . قالَ ابنُ عَبّاسٍ : عارِضٌ : السَّحابُ .

353. Narrated ʿĀisha ﵂ the wife of the Prophet ﷺ : I never saw Allāh's Apostle ﷺ laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allāh's Apostle! 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 ʿĀisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind ? Verily,

٣٥٣ ـ حدَّثَنا أحْمَدُ : حدَّثَنا ابنُ وَهْبٍ : أخْبَرَنا عَمْرٌو أنَّ أبا النَّضْرِ حَدَّثَهُ ، عَنْ سُلَيْمانَ بنِ يَسارٍ ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها زَوْجِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَتْ : ما رأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم ضاحِكًا حتَّى أرَى مِنْهُ لَهَواتِهِ ، إنَّما كانَ يَتَبَسَّمُ . قالَتْ : وكانَ إذا رأى غَيْمًا أوْ رِيحًا عُرِفَ فى وَجْهِهِ . قالَتْ : يا رَسُولَ اللهِ ، إنَّ النّاسَ إذا رَأوُا الغَيْمَ فَرِحُوا رَجاءَ أنْ يَكُونَ فِيهِ المَطَرُ ، وأراكَ إذا رَأيْتَهُ عُرِفَ فى وَجْهِكَ الكَراهِيَةُ ، فَقالَ : يا عائِشَةُ ، ما يُؤْمِنُنى

some people saw (the signs of punishment and said, 'This cloud will give us rain .' "

أنْ يكُونَ فيهِ عذَابٌ ، عُذِّبَ قَوْمٌ بالرِّيحِ . وَقَدْ رأى قَوْمٌ العَذَابَ فقالُوا هٰذَا عارِضٌ مُمْطِرُنا ـ .

SŪRAT MUḤAMMAD(ﷺ) LXVII

سورة محمد

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

بِسْمِ اللهِ الرحْمٰنِ الرَّحِيمِ

أوْزَارَها : آثامَها . حتَّى لا يَبْقَى إلاَّ مُسْلِمٌ . عَرَّفَها : بَيَّنَها . وَقالَ مُجاهِدٌ : مَوْلَى الَّذينَ آمَنُوا : وَلِيُّهُمْ . فإذَا عَزَمَ الأمْرُ : أيْ جَدَّ الأمْرُ . فَلا تَهِنُوا : لا تَضْعُفُوا . وَقالَ ابنُ عَبَّاسٍ : أضْغانَهُمْ : حَسَدَهُمْ . آسِنٍ : مُتَغَيِّرٍ .

(270) CHAPTER. 'And (you) sever your ties of kinship (47 : 22)

بابٌ ـ وَتُقَطِّعُوا أرْحامَكُمْ ـ .

354. Narrated Abū Huraira رضي الله عنه :

The Prophet ﷺ said, "Allāh created His creation, and when He had finished it, the womb (blood relation, kith and kin) got up and caught hold of Allāh whereupon Allāh said, 'What is the matter?' On that, it said, 'I seek refuge with you from those who break the ties of kith and kin.' On that Allāh said, 'Will you be satisfied

٣٥٤ ـ حدَّثَنا خالِدُ بنُ مَخْلَدٍ : حدَّثَنا سُلَيْمانُ : حدَّثَنِي مُعاوِيَةُ بنُ أبِي مُزَرِّدٍ ، عَنْ سَعِيدِ بنِ يَسارٍ ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلم قالَ : خَلَقَ اللهُ الخَلْقَ فَلَمَّا فَرَغَ مِنْهُ قامَتِ الرَّحِمُ فأخَذَتْ ، فَقالَ لَهُ : مَهْ . قالَتْ : هٰذَا مَقامُ العائِذِ بِكَ مِنَ القَطِيعَةِ . قالَ : ألا تَرْضَيْنَ أنْ

أصِلَ مَنْ وَصَلَكِ، وأقْطَعَ مَنْ قَطَعَكِ؟ قالَتْ: بَلَى يا رَبِّ. قالَ: فَذَاكِ. قالَ أبو هُرَيْرَةَ: اقْرَءُوا إنْ شِئْتُمْ - فَهَلْ عَسَيْتُمْ إنْ تَوَلَّيْتُمْ أنْ تُفْسِدُوا فى الأرْضِ وَتُقَطِّعُوا أرْحامَكُمْ -.

if I bestow My favours on him who keeps your ties, and withhold My favours from him who breaks your ties?' On that it said, 'Yes, O my Lord!' Then Allāh said, 'That is for you.'" Abū Huraira 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. (47 : 22)

٣٥٥ - حدَّثَنا إبْراهِيمُ بنُ حَمْزَةَ: حدَّثَنا حاتِمٌ، عَنْ مُعاوِيَةَ قالَ: حدَّثَنِى عَمِّى أبُو الحُبابِ سَعِيدُ بنُ يَسارٍ، عَنْ أبى هُرَيْرَةَ بِهٰذَا. ثُمَّ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: اقْرَءُوا إنْ شِئْتُمْ - فَهَلْ عَسَيْتُمْ -.

355. Narrated Abū Huraira: (As above, no. 354, but added) Then Allāh's Apostle ﷺ said, "Recite if you wish: "Would you then ."" (47 : 22)

٣٥٦ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مُعاوِيَةُ بنُ أبِى المُزَرِّدِ بِهٰذَا. قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: وَاقْرَءُوا إنْ شِئْتُمْ - فَهَلْ عَسَيْتُمْ - آسِنٌ: مُتَغَيِّرٌ.

356. Narrated Muʿāwiya bin Abī Al-Muzarrad: Allāh's Apostle ﷺ said, "Recite if you wish: Would you theu if you were given the authority..... (47:22)

سورة الفتح

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

SŪRAT AL-FATH (The Victory): XLVIII

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

قال مجاهد: بورا: هالكين. وقال مجاهد: سيماهم في وجوههم: السمتة. وقال منصور، عن مجاهد: التواضع. شطأه: فراخه. فاستغلظ: غلظ. سوقه: الساق حاملة الشجرة ويقال دائرة السوء كقولك رجل السوء: ودائرة السوء: العذاب. يعزروه: ينصروه. شطأه: شطء السنبل تنبت الحبة عشرا أو ثمانيا وسبعا فيقوى بعضه ببعض، فذلك قوله تعالى: فآزره - قواه. ولو كانت واحدة لم تقم على ساق. وهو مثل ضربه الله للنبي صلى الله عليه وسلم إذ خرج وحده ثم قواه بأصحابه كما قوى الحبة بما ينبت منها.

باب قوله - إنا فتحنا لك فتحا مبينا -.

(271) CHAPTER. The Statement of Allāh ﷻ :—

'Verily, We have given you (O, Muḥammad) a manifest victory.'

(48 : 1)

٣٥٧ - حدثنا عبد الله بن مسلمة: عن مالك، عن زيد بن أسلم، عن أبيه: أن رسول الله صلى الله عليه وسلم كان يسير في بعض أسفاره وعمر بن الخطاب يسير معه ليلا فسأله عمر

357. Narrated Aslam: While Allāh's Apostle ﷺ was proceeding at night on one of his journeys and ʿUmar bin Al-Khaṭṭāb was travelling beside him, ʿUmar asked him about something but Allāh's Apostle 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, ʿUmar bin Al-Khaṭṭāb said to himself, "Thakilat Um ʿUmar (May ʿUmar's mother lose her son)! I asked Allāh's Apostle ﷺ three times but he did not reply." ʿUmar then said, "I made my camel run faster and went ahead of the people, and I was afraid that some Qur'ānic Verses might he rvealed 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 Apostle ﷺ and greeted him. He (Allāh's Apostle ﷺ) said, 'Tonight a Sūra has been revealed to me, and it is dearer to me than that on which the sun rises (i. e., the world)' Then he recited: 'Verily, we have granted you a manifest victory.'"

ابنُ الخطّابِ عنْ شيْءٍ فلمْ يُجبْهُ رسُولُ اللهِ صلى اللهُ عليهِ وسلّم، ثمّ سألَهُ فلمْ يُجبْهُ. ثمّ سألَهُ فلمْ يُجبْهُ. فقالَ عُمرُ بنُ الخطّابِ: ثكلتْ أمُّ عُمرَ، نزرْتَ رسُولَ اللهِ صلى اللهُ عليهِ وسلّم ثلاثَ مرّاتٍ كلُّ ذلكَ لا يُجيبُكَ. قالَ عُمرُ: فحرّكْتُ بعيرِي ثمّ تقدّمْتُ أمامَ الناسِ وخشيتُ أنْ ينْزلَ فيّ القُرآنُ فما نشبْتُ أنْ سمعْتُ صارِخا يصْرُخُ بي، فقُلْتُ لقدْ خشيتُ أنْ يكُونَ نزلَ فيّ قُرآنٌ، فجِئتُ رسُولَ اللهِ صلى اللهُ عليهِ وسلّم فسلّمْتُ عليْهِ فقالَ: لقدْ أُنْزِلتْ عليّ اللّيْلةَ سُورةٌ لهِيَ أحبُّ إليّ مِمّا طلعتْ عليْهِ الشمْسُ. ثمّ قرأ - إنّا فتحْنا لكَ فتْحا مُبِينا -.

358. Narrated Anas رضي الله عنه : 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory,' refers to Al-Ḥudaibiya (peace treaty).

٣٥٨ - حدّثنا مُحمّدُ بنُ بشّارٍ: حدّثنا غُنْدرٌ: حدّثنا شُعْبةُ قالَ: سمِعْتُ قتادةَ، عنْ أنسٍ رضِيَ اللهُ عنْهُ - إنّا فتحْنا لكَ فتْحا مُبِينا - قالَ: الحُدَيْبِيةُ.

359. Narrated ʿAbdullah bin

٣٥٩ - حدّثنا مُسْلِمُ بنُ إبْراهيمَ:

Mughaffal: On the Day of the Conquest of Mecca, the Prophet ﷺ recited Sūrat Al-Fath in a vibrating and pleasant voice. (Muʿāwiya, the sub-narrator said, "If I could immitate the recitation of the Prophet ﷺ I would do so.")

حدَّثَنا شُعْبَةُ : حدَّثَنا مُعاوِيَةُ بنُ قُرَّةَ ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ قالَ : قَرأ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَوْمَ فَتْحِ مَكَّةَ سُورَةَ الفَتْحِ فَرَجَّعَ فِيها، قالَ مُعاوِيَةُ : لَوْ شِئْتُ أنْ أحْكِيَ لَكُمْ قِراءَةَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم لَفَعَلْتُ .

(273) CHAPTER. The Statement of Allāh ﷻ :

'That Allāh may forgive you your faults of the past and those to follow, and complete His favours on you and guide you on the straight way.' (48 : 2)

باب قَوْلِهِ - لِيَغْفِرَ لَكَ اللهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تأخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ ويَهْدِيَكَ صِراطًا مُسْتَقِيمًا - .

360. Narrated Al-Mughīra: The The Prophet ﷺ kept on offering night prayers till his feet became swollen. Somebody said, to him," "Allāh has fogiven you your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave (of Allāh then)?"

٣٦٠ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ : أخْبَرَنا ابنُ عُيَيْنَةَ : حدَّثَنا زِيادٌ : أنَّهُ سَمِعَ المُغِيرَةَ يَقُولُ : قامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم حتَّى تَوَرَّمَتْ قَدَماهُ فَقِيلَ لَهُ : غَفَرَ اللهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تأخَّرَ ، قالَ : أفَلا أكُونُ عَبْدًا شَكُورًا ؟

361. Narrated ʿĀisha رضي الله عنها : The Th Prophet ﷺ used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O.

٣٦١ - حدَّثَنا الحَسَنُ بنُ عَبْدِ العَزِيزِ : حدَّثَنا عَبْدُ اللهِ بنُ يَحْيَى : أخْبَرَنا حَيْوَةُ ، عَنْ أبِي الأسْوَدِ : سَمِعَ عُرْوَةَ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها

Allāh's Apostle! Why do you do it since Allāh has forgiven you your faults of the past and those to follow?" He said, "Shouldn't I love to be a thankfull slave (of Allāh)?" When he became old, he prayed while sitting; but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing.

أنَّ نَبِيَّ اللهِ صلى اللهُ عليه وسلَّم كانَ يَقُومُ مِنَ اللَّيْلِ حتَّى تَتَفَطَّرَ قَدَماهُ، فَقالَتْ عائشَةُ: لِمَ تَصْنَعُ هٰذَا يا رَسُولَ اللهِ وَقَدْ غَفَرَ اللهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تأخَّرَ؟ قالَ: أفَلا أُحِبُّ أنْ أكُونَ عَبْدًا شَكُورًا؟ فَلَمَّا كَثُرَ لَحْمُهُ صَلَّى جالِسًا فإذَا أرَادَ أنْ يَرْكَعَ قامَ فَقَرَأَ ثُمَّ رَكَعَ.

(273) CHAPTER. Verily, 'We have sent you as a witness, as a bringer of glad tidings, and as a warner.' (48 : 8)

بابٌ - إنَّا أرْسَلْناكَ شاهِدًا وَمُبَشِّرًا وَنَذِيرًا -.

362. Narrated ᶜAbdullāh bin ᶜAmr bin Al-ᶜĀs ﷺ : This Verse:—

'O Prophet! Verily We have sent you as a witness, as a bringer of glad tidings and as a warner,' (48 : 8)

Which is in the Qurᵓān, appears in the Torah thus:—

'O Prophet! Verily We have sent you as a witness, as a bringer of glad tidings and as a warner, and as a protector for the illiteracies (i.e., the Arabs.) You are my slave and My Apostle, and I have named you Al-Mutawakkil (one who depends upon Allāh). You are neither hard-hearted nor of fierce character, nor one who

٣٦٢ - حدَّثَنا عَبْدُ اللهِ بنُ سَلَمَةَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ، عَنْ هِلالِ بنِ أبي هِلالٍ عَنْ عَطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ العاصِ رَضِيَ اللهُ عَنْهُما: أنَّ هٰذِهِ الآيَةَ الَّتِي فِي القُرآنِ - يا أيُّها النَّبِيُّ إنَّا أرْسَلْناكَ شاهِدًا وَمُبَشِّرًا وَنَذِيرًا - قالَ: فِي التَّوْراةِ: يا أيُّها النَّبِيُّ إنَّا أرْسَلْناكَ شاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَحِرْزًا لِلأُمِّيِّينَ: أنْتَ عَبْدِي وَرَسُولِي، سَمَّيْتُكَ المُتَوَكِّلَ، لَيْسَ بِفَظٍّ وَلا غَلِيظٍ وَلا سَخَّابٍ بِالأسْواقِ، وَلا يَدْفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ، وَلَكِنْ يَعْفُو وَيَصْفَحُ، وَلَنْ يَقْبِضَهُ اللهُ حَتَّى يُقِيمَ

shouts in the markets. You do not return evil for evil, but excuses and forgives. Allāh will not take you unto Him till He guides through you a deviating nation on the right path by causing them to say: "None has the right to be worshipped but Allāh." With such a statement He will open blind eyes, deaf ears and hardened hearts.'

به الملّةَ العوجاءَ بأنْ يقولوا لا إلٰهَ إلاّ اللهُ ، فيفتحُ بها أعيُنًا عُميًا ، وآذانا صُمًّا ، وقُلوبا غُلْفا .

(274) CHAPTER. He it is Who sent down tranquility (calmness) into the hearts of believers.' (48:4)

باب ـ هُوَ الّذى أنزَلَ السّكينةَ فى قُلوبِ المؤمنينَ ـ .

363. Narrated Al-Barā' رضي الله عنه : While a man from the companions of the Prophet ﷺ was reciting (Qur'ān) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet ﷺ. The Prophet ﷺ said, "That was the tranquility (calmness) which descended because of the recitation of the Qur'ān."

٣٦٣ ـ حدّثنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائيلَ ، عَنْ أبى إسحاقَ ، عَنِ البَرَاءِ رَضِىَ اللهُ عَنْهُ قالَ : بَيْنَما رَجُلٌ مِنْ إصحابِ النّبِىِّ صَلَّى اللهُ عليه وسلّم يَقْرأُ وَفَرَسٌ لَهُ مَرْبُوطٌ فى الدّارِ فَجعَلَ يَنْفِرُ ، فَخَرَجَ الرَّجُلُ فَنَظَرَ فَلَمْ يَرَ شَيْئًا ؟ وَجَعَلَ يَنْفِرُ فَلَمّا أصْبَحَ ذَكَرَ ذٰلكَ للنّبِىِّ صلى الله عليه وسلّم فَقالَ : تِلكَ السّكِينَةُ تَنَزَّلَتْ بالقُرآنِ .

(275) CHAPTER. The Statement of Allāh تعالى :—

باب قَوْلِه ـ إذْ يُبايِعُونَكَ تَحْتَ الشَّجَرَةِ ـ .

'When they swore allegiance to you (O, Muḥammad under the tree.'
(48 : 18)

364. Narrated Jābir: We were one thousand and four hundred on the Day of Al-Ḥudaibiya.

٣٦٤ ـ حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثنا سُفْيانُ ، عَنْ عَمْرٍو ، عَنْ جابِرٍ قالَ : كُنَّا يَوْمَ الحُدَيْبِيَةِ ألْفًا وأرْبَعمائةٍ .

365. Narrated ʿUqba bin Ṣahbān: ʿAbdullāh bin Mughaffal Al-Muzani who was one of those who witnessed (the event of) the tree, said, "The Prophet ﷺ forbade the throwing of small stones (with two fingers)." ʿAbdullāh bin Al-Mughaffal Al-Muzani also said, "The Prophet ﷺ also forbade urinating at the place where one takes a bath."

٣٦٥ ـ حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثنا شَبابَةُ : حدَّثنا شُعْبَةُ ، عَنْ قَتادَةَ قالَ : سَمِعْتُ عُقْبَةَ بنَ صَهْبانَ ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ المُزَنِيِّ مِمَّنْ شَهِدَ الشَّجَرَةَ : نَهَى النَّبِيُّ صلى اللهُ عليه وسلَّم عَنِ الخَذْفِ . وعُقْبَةَ بنِ صَهْبانَ قالَ : سَمِعْتُ عَبْدَ اللهِ بنَ المُغَفَّلِ المُزَنِيَّ فى البَوْلِ فى المُغْتَسَلِ .

366. Narrated Thābit bin Aḍ-Ḍaḥḥāk رضي الله عنه who was one of the companions of the tree (those who swore fealty to the Prophet ﷺ beneath the tree at Al-Ḥudaibiya) :

٣٦٦ ـ حدَّثنا مُحَمَّدُ بنُ الوَلِيدِ : حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ : حدَّثنا شُعْبَةُ ، عَنْ خالِدٍ ، عَنْ أبى قِلابَةَ ، عَنْ ثابِتِ ابنِ الضَّحّاكِ رَضِيَ اللهُ عَنْهُ وكانَ مِنْ أصحابِ الشَّجَرَةِ .

367. Narrated Ḥabīb bin Abī Thābit: I went to Abū Wāʾil to ask him (about those who had rebelled against ʿĀlī). On that Abū Wāʾil said, "We were at

٣٦٧ ـ حدَّثنا أحْمَدُ بنُ إسحاقَ السُّلَمِى : حدَّثنا يَعْلَى : حدَّثنا عَبْدُ العَزِيزِ ابنُ سِياهٍ ، عَنْ حَبِيبِ ابنِ أبى ثابِتٍ

قالَ : أتيْتُ أبا وَائلٍ أسألهُ فقالَ : كُنّا بِصِفّينَ ، فقالَ رَجُلٌ : ألَمْ تَرَ إلى الّذينَ يُدْعَوْنَ إلى كِتابِ اللهِ تعالى؟ فقالَ عَلِيٌّ : نَعَمْ ، فقالَ سَهْلُ بنُ حُنَيْفٍ : اتّهِمُوا أنْفُسَكُمْ ، فلَقَدْ رأيْتُنا يَوْمَ الحُدَيْبِيَةِ ، يَعْنِي الصُّلْحَ الّذي كانَ بَيْنَ النّبِيِّ صلى اللهُ عليهِ وسلّم والمُشْرِكينَ ، ولَوْ نَرَى قِتالاً لَقاتَلْنا ، فَجاءَ عُمَرُ فقالَ : ألَسْنا عَلى الحَقِّ ، وهُمْ عَلى الباطِلِ ؟ أليْسَ قَتْلانا في الجَنّةِ وقَتْلاهُمْ في النّارِ ؟ قالَ : بَلى ، قالَ : فَفِيمَ أُعْطِي الدّنِيّةَ في دِينِنا ونَرْجِعُ ، ولَمّا يَحْكُمِ اللهُ بَيْنَنا؟ فقالَ : يا ابْنَ الخَطّابِ ، إنّي رَسُولُ اللهِ ولَنْ يُضَيِّعَنِي اللهُ أبَدًا ، فَرَجَعَ مُتَغَيِّظًا فلَمْ يَصْبِرْ حتّى جاءَ أبا بَكْرٍ فقالَ : يا أبا بَكْرٍ ، ألَسْنا عَلى الحَقِّ وهُمْ عَلى الباطِلِ ؟ قالَ : يا ابْنَ الخَطّابِ ، إنهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلّم ولَنْ يُضَيِّعَهُ اللهُ أبَدًا ، فَنَزَلَتْ سُورَةُ الفَتْحِ .

Siffin (a city on the bank of the Euphrates, the place where the battle tooke place between ʿAlī and Muʿāwiya). A man said, 'Will you be on the side of those who are called to consult Allāh's Book (to settle the dispute)?' ʿAlī said, 'Yes (I agree that we should settle the matter in the light of the Qurʾān).''' Some people objected to ʿAlī's agreement and wanted to fight. On that Sahl bin Ḥunifa said, 'Blame yourselves! I rember how, on the day of Al-Ḥudaibiya (i.e., the peace trealy between the Prophet ﷺ and the (Quraish) pagans), if we had been allowed to choose fighting, we would have fought (the pagans). At that time ʿUmr came (to the Prophet ﷺ) and said, "Aren't we in the right and they (pagans) in the wrong? Won't our killed persons go to Paradise, and theirs in the Fire?"' The Prophet ﷺ replied, "Yes." ʿUmar 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 Apostle, and Allāh will never neglect me." So ʿUmar left the place angrily and he was so impatient that he went to Abū Bakr and said, "O Abū Bakr! Aren't we in the right and they (pagans) in the wrong?"' Abū Bakr said, "O the son of Al-Khaṭṭāb! He is

Allāh's Apostle, and Allāh will never neglect him.'' Then Sūra Al-Fatḥ (The Victory) was revealed.'''

SŪRT Al-ḤUJURĀT (The Inner Apartment)

No. XL IX

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

سورة الحجرات

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: لاتُقَدِّمُوا: لاتَفْتَاتُوا عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم حتَّى يَقْضِيَ اللهُ عَلَى لِسانِهِ. امْتَحَنَ: أخْلَصَ. تَنابَزُوا: يُدْعَى بالكُفْرِ بَعْدَ الإسْلامِ. يَلِتْكُمْ: يَنْقُصُكم. ألَتْنا: نَقَصْنا.

(276) CHAPTER. 'Raise not your voices above the voice of the Prophet.....' (49 : 2)

باب - لاتَرْفَعُوا أصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ - الآيَةَ. تَشْعُرُونَ: تَعْلَمُونَ، وَمِنهُ الشَّاعِرُ.

368. Narrated Ibn Abī Mulaika: The two righteous persons were about to be ruined. They were Abū Bakr and ᶜUmar 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-Aqraᶜ bin Ḥābis, the brother of Banī Mujashī (to be their governor) while the other recommended somebody else. (Nāfiᶜ, the

٣٦٨ - حدَّثَنا يَسَرَةُ بنُ صَفْوَانَ ابنِ جَمِيلٍ اللَّخْمِيُّ: حدَّثَنا نافِعُ بنُ عُمَرَ، عَنِ ابنِ أبِي مُلَيْكَةَ قالَ: كادَ الخَيِّرَانِ أنْ يَهْلِكا: أبا بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما، رَفَعا أصْوَاتَهُما عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم حِينَ قَدِمَ عَلَيْهِ رَكْبُ بَنِي تَمِيمٍ. فأشارَ أحَدُهُما بالأقْرَعِ بنِ حابِسٍ أخِي بَنِي مُجَاشِعٍ.

sub-narrater said, I do not rember his name.) Abū Bakr said to ᶜUmar, "You wanted nothing but to oppose me!" ᶜUmar 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.'

Ibn Az-Zubair said, "Since the revelation of this Verse, ᶜUmar 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 grandfather, Abū Bakr.

وأشارَ الآخرُ برَجُلٍ آخرَ ، قالَ نافِعٌ : لا أحفَظُ اسْمَهُ ، فقالَ أبُو بَكْرٍ لِعُمَرَ : ما أرَدْتَ إلاَّ خِلافِي ، قالَ : ما أرَدْتُ خِلافَكَ ، فارْتَفَعَتْ أصْوَاتُهُما فِي ذَلكَ ، فأنْزَلَ اللهُ - يا أيُّها الَّذينَ آمَنُوا لا تَرْفَعُوا أصْوَاتَكُمْ - الآيَةَ ، قالَ ابنُ الزُّبَيرِ : فَمَا كانَ عُمَرُ يُسْمِعُ رَسُولَ اللهِ صلى الله عليه وسلَّم بَعْدَ هَذِهِ الآيَةِ حتَّى يَسْتَفْهِمَهُ ، ولَمْ يَذْكُرْ ذَلكَ عَنْ أبِيهِ ، يَعْنِي أبا بَكْرٍ ،

369. Narrated Anas bin Mālik رضي الله عنه :

The Prophet ﷺ missed Thābit bin Qais for a period. (So he enquired about him.) A man said, "O Allāh's Apostle! 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. (Musa (bin

٣٦٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا أزْهَرُ بنُ سَعْدٍ : أخْبَرَنا ابنُ عَوْنٍ قالَ : أنْبَأنِي مُوسَى ابنُ أنَسٍ ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ : أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم افْتَقَدَ ثابِتَ بنَ قَيْسٍ فَقالَ رَجُلٌ : يا رَسُولَ اللهِ ، أنا أعْلَمُ لَكَ عِلْمَهُ ، فأتاهُ فَوَجَدَهُ جالِسا فِي بَيْتِهِ مُنَكِّسا رأسَهُ ، فَقالَ لَهُ مَا شأنُكَ ؟ فَقالَ : شَرٌّ ، كانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ صلى اللهُ عليه وسلَّم فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ مِنْ أهْلِ النَّارِ . فأتَى الرَّجُلُ النَّبِيَّ صلى اللهُ عليه وسلَّم فأخْبَرَهُ أنَّهُ قالَ كَذا وكَذا ،

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.'"

فَقَالَ مُوسَى: فَرَجَعَ إِلَيهِ المَرَّةَ الآخِرَةَ بِبِشَارَةٍ عَظِيمَةٍ، فَقَالَ اذْهَبْ إِلَيهِ فَقُلْ لَهُ إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الجَنَّةِ.

(277) CHAPTER: Verily! Those who call you from behind the dwellings most of them have no sense' (49 : 4)

بَاب - إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الحُجُرَاتِ أَكْثَرُهُمْ لاَ يَعْقِلُونَ -.

370. Narrated ʿAbdullāh bin Az-Zubair: A travelling group of Banī Tamīm came to the Prophet ﷺ (and requested him to appoint a governor for them).

Abū Bakr said, "Appoint Al-Qaʿqāʿ bin Maʿbad." ʿUmar said, "Appoint Al-Aqraʿ bin Ḥābis." On that Abū Bakr said (to ʿUmar), "You did not want but to oppose me!" ʿUmar 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! Be not forward.....' (49 : 1)

٣٧٠ - حَدَّثَنَا الحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ عَبْدَ اللهِ ابْنَ الزُّبَيْرِ أَخْبَرَهُمْ أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ أَبُو بَكْرٍ: أَمِّرِ القَعْقَاعَ بْنَ مَعْبَدٍ. وَقَالَ عُمَرُ: أَمِّرِ الأَقْرَعَ بْنَ حَابِسٍ، فَقَالَ أَبُو بَكْرٍ: مَا أَرَدْتَ إِلَى أَوْ إِلاَّ خِلاَفِي، فَقَالَ عُمَرُ: مَا أَرَدْتُ خِلاَفَكَ. فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَنَزَلَ فِي ذَلِكَ - يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُقَدِّمُوا بَيْنَ يَدَيِ اللهِ وَرَسُولِهِ - حَتَّى انْقَضَتِ الآيَةُ.

(278) CHAPTER. The statement of Allāh ﷻ :—

And if they had patience till you could come out to them, it would have been better for them.' (49 : 5)

بابُ قَوْلِهِ - وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ -.

SŪRAT QĀF : No. L

In the Name of Allāh, the Most Beneficent, the Mest Merciful

سورة قَ

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

رَجْعٌ بَعِيدٌ : رَدٌّ . فُرُوجٍ : فُتُوقٍ ، وَاحِدُهَا فَرْجٌ . مِنْ حَبْلِ الْوَرِيدِ : وَرِيدَاهُ فِي حَلْقِهِ ، وَالْحَبْلُ الْعَاتِقُ . وَقَالَ مُجَاهِدٌ : مَا تَنْقُصُ الْأَرْضُ مِنْ عِظَامِهِمْ . تَبِصْرَةً بَصِيرَةً . حَبَّ الْحَصِيدِ : الْحِنْطَةُ . بَاسِقَاتٍ : الطِّوَالُ . أَفَعَيِينَا : أَفَأَعْيَا عَلَيْنَا . وَقَالَ قَرِينُهُ : الشَّيْطَانُ الَّذِي قُيِّضَ لَهُ . فَنَقَّبُوا : ضَرَبُوا . أَوْ أَلْقَى السَّمْعَ : لَا يُحَدِّثُ نَفْسَهُ بِغَيْرِهِ حِينَ أَنْشَأَكُمْ وَأَنْشَأَ خَلْقَكُمْ . رَقِيبٌ : عَتِيدٌ . رَصَدٌ : سَابِقٌ وَشَهِيدٌ : الْمَلَكَانِ . كَاتِبٌ وَشَهِيدٌ : شَهِيدٌ شَاهِدٌ بِالْغَيْبِ . لُغُوبٍ : النَّصَبُ ، وَقَالَ غَيْرُهُ : نَصِيدٌ : الْكُفْرِيُّ مَا دَامَ فِي أَكْمَامِهِ وَمَعْنَاهُ مَنْضُودٌ بَعْضُهُ عَلَى بَعْضٍ ، فَإِذَا خَرَجَ مِنْ أَكْمَامِهِ فَلَيْسَ بِنَضِيدٍ . فِي أَدْبَارِ النُّجُومِ وَأَدْبَارِ السُّجُودِ كَانَ عَاصِمٌ يَفْتَحُ التِّي فِي قَ

وَيَكْسِرُ التى فى الطُّورِ ، وَيُكْسَرَانِ جميعا وَيُنْصَبَانِ . وَقَالَ ابنُ عَبَّاسٍ يَوْمَ الخُرُوجِ : يَوْمَ يَخْرُجُونَ إلى البَعْثِ مِنَ القُبُورِ .

بَاب قَوْلِهِ ـ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ـ

(279) CHAPTER. Allāh's Statement :

' It (Hell) will say : "Are there any more (to come)?"' (50 : 30)

٣٧١ ـ حدَّثَنَا عَبْدُ اللهِ بنُ أَبِى الأَسْوَدِ : حدَّثَنَا حَرَمِىُّ بنُ عُمَارَةَ : حدَّثَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى الله عليه وسلم قَالَ : يُلْقَى فِى النَّارِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ حتَّى يَضَعَ قَدَمَهُ فَتَقُولُ قَطْ قَطْ .

371. Narrated Anas : ﷺ : The Prophet ﷺ said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?' (50:30) till Allāh puts His Foot over it and it will say, 'Qaṭ! Qaṭ! (Enough! Enough!) '"

٣٧٢ ـ حدَّثَنَا مُحَمَّدُ بنُ مُوسَى القَطَّانُ : حدَّثَنَا أَبُو سُفْيَانَ الحِمْيَرِىُّ سَعِيدُ بنُ يَحْيَى بنِ مَهْدِىٍّ : حَدَّثَنَا عَوْفٌ ، عَنْ مُحَمَّدٍ ، عَنْ أَبِى هُرَيْرَةَ رَفَعَهُ ، وَأَكْثَرُ مَا كَانَ يُوقِفُهُ أَبُو سُفْيَانَ ، يُقَالُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ ، وَتَقُولُ هَلْ مِنْ مَزِيدٍ ؟ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ قَطْ قَطْ .

372. Narrated Abū Huraira (that the Prophet ﷺ said): "It will be said to the fire, 'Are you filled?' It will say, 'Are there any more (to come)?' On that Allāh ﷻ will put His Foot in it, and it will say 'Qaṭ! Qaṭ! (Enough! Enough!).' "

373. Narrated Abū Huraira ﷺ :

The Prophet ﷺ said, "Paradise and the Fire argued, and the Fire 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 ﷻ said to Paradise, 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allāh said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my servants. And each one of you will have its fill.' As for the Fire, it will not be filled till Allāh puts His Foot over it whereupon it will say, 'Qaṭ! Qaṭ!' (I) at that time it will be filled, and its diffirent parts will come closer to each other; and Allāh ﷻ will not wrong any of His created beings. As regards Paradise, Allāh ﷻ will creat new creatures to fill it with."

٣٧٣ - حَدَّثَنَا عَبْدُاللهِ بنُ مُحَمَّدٍ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ ، عَنْ هَمَّامٍ ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ : قَالَ النَّبِيُّ صلى الله عليه وسلم : تَحَاجَّتِ الجَنَّةُ وَالنَّارُ ، فَقَالَتِ النَّارُ : أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ ، وَقَالَتِ الجَنَّةُ : مَالِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ ؟ قَالَ اللهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ : أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي ، وَقَالَ لِلنَّارِ : إِنَّمَا أَنْتِ عَذَابٌ أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي ، وَلِكُلٍّ وَاحِدَةٍ مِنْهُمَا مِلْؤُهَا ؛ فَأَمَّا النَّارُ فَلَا تَمْتَلِئُ حَتَّى يَضَعَ رِجْلَهُ فَتَقُولُ قَطْ قَطْ ، فَهُنَالِكَ تَمْتَلِئُ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ ، وَلَا يَظْلِمُ اللهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا . وَأَمَّا الجَنَّةُ فَإِنَّ اللهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا .

(289) CHAPTER. The Statement of Allāh ﷻ :—

And elebrate the praises of your Lord before the rising of the sun and before (its) setting.' (50:39)

بَابُ قَوْلِهِ - فَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغُرُوبِ -

(1) Enough, Enough.

374. Narrated Jarir bin ʿAbdullāh: 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 prayers before sunrise (Fajr prayer) and before sunset (Asr prayer)." Then the Prophet ﷺ recited :

'And celebrate the praises of your Lord before the rising of the sun and before (its) setting.' (50:39)

٣٧٤ ـ حدّثنا إسحاقُ بنُ إبراهيمَ، عنْ جريرٍ، عنْ إسماعيلَ، عنْ قيسِ بنِ أبي حازمٍ، عنْ جريرِ بنِ عبدِ اللهِ قالَ : كنّا جلوساً ليلةً مع النبيِّ صلى اللهُ عليهِ وسلّمَ فنظرَ إلى القمرِ ليلةَ أربعَ عشرةَ فقالَ : إنكمْ سترونَ ربّكمْ كما ترونَ هذا، لا تضامّونَ في رؤيتِهِ، فإنِ استطعتمْ أنْ لا تغلبوا على صلاةٍ قبلَ طلوعِ الشمسِ، وقبلَ غروبِها فافعلوا، ثمّ قرأَ ـ وسبّحْ بحمدِ ربّكَ قبلَ طلوعِ الشمسِ وقبلَ الغروبِ ـ .

375. Narrated Mujāhid: Ibn ʿAbbās said, "Allāh ordered His Prophet ﷺ to celebrate Allāh's praises after all prayers." He refers to His Statement:

'After the prayers.' (50:40)

٣٧٥ ـ حدّثنا آدمُ : حدّثنا ورقاءُ، عنِ ابنِ أبي نجيحٍ، عنْ مجاهدٍ قالَ : قالَ ابنُ عبّاسٍ : أمرَهُ أنْ يسبّحَ في أدبارِ الصلواتِ كلِّها، يعني قولَهُ ـ وأدبارَ السجودِ ـ .

SŪRAT ADH-DHĀRIYĀT No. L I

(The winds that scatter)

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

(No Hadīths were mentioned here)

سورة والذاريات

بسمِ اللهِ الرحمنِ الرحيمِ

قالَ علىٌّ عليهِ السلامُ : الذاريات : الرياحُ. وقالَ غيرُهُ : تذروهُ : تفرّقُهُ ـ وفي أنفسِكمْ أفلا تبصرونَ ـ

تَأْكُلُ وَتَشْرَبُ فِى مَدْخَلٍ وَاحِدٍ وَيَخْرُجُ مِنْ مَوْضِعَيْنِ. فَرَاغَ: فَرَجَعَ. فَصَكَّتْ: فَجَمَعَتْ أَصَابِعَهَا. فَضَرَبَتْ بِهِ جَبْهَتَهَا. وَالرَّمِيمُ: نَبَاتُ الأَرْضِ إِذَا يَبِسَ وَدِيسَ. لَمُوسِعُونَ: أَىْ لَذُو سَعَةٍ، وَكَذَلِكَ عَلَى الْمُوسِعِ قَدَرُهُ. يَعْنِى الْقَوِىَّ. زَوْجَيْنِ: الذَّكَرَ وَالأُنْثَى، وَاخْتِلاَفُ الأَلْوَانِ، حُلْوٌ وَحَامِضٌ، فَهُمَا زَوْجَانِ. فَفِرُّوا إِلَى اللهِ مِنَ اللهِ إِلَيْهِ. إِلاَّ لِيَعْبُدُونِ. مَا خَلَقْتُ أَهْلَ السَّعَادَةِ مِنْ أَهْلِ الْفَرِيقَيْنِ إِلاَّ لِيُوَحِّدُونِ. وَقَالَ بَعْضُهُمْ: خَلَقَهُمْ لِيَفْعَلُوا، فَفَعَلَ بَعْضٌ وَتَرَكَ بَعْضٌ وَلَيْسَ فِيهِ حُجَّةٌ لأَهْلِ الْقَدَرِ، وَالذَّنُوبُ: الدَّلْوُ الْعَظِيمُ. وَقَالَ مُجَاهِدٌ: ذَنُوبًا: سَبِيلاً. مَرَّةً: صَيْحَةً. الْعَقِيمُ: الَّتِى لاَ تَلِدُ. وَقَالَ ابْنُ عَبَّاسٍ: وَالْحُبُكِ: اسْتِوَاؤُهَا وَحُسْنُهَا. فِى غَمْرَةٍ: فِى ضَلاَلَتِهِمْ يَتَمَادَوْنَ. وَقَالَ غَيْرُهُ: تَوَاصَوْا: تَوَاطَئُوا. وَقَالَ مُسَوَّمَةً: مُعَلَّمَةً مِنَ السِّيمَا. قُتِلَ الإِنْسَانُ: لُعِنَ.

سورة الطور

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ قَتَادَةُ: مَسْطُورٍ: مَكْتُوبٍ

SŪRAT WAṬ-ṬŪR (The Mount)

No. LII

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

وَقَالَ مُجَاهِدٌ : الطُّورُ : الْجَبَلُ بِالسُّرْيَانِيَّةِ . رَقٌّ مَنْشُورٌ : صَحِيفَةٌ . وَالسَّقْفِ الْمَرْفُوعِ : سَمَاءٌ . الْمَسْجُورِ : الْمُوقَدِ . وَقَالَ الْحَسَنُ : تُسْجَرُ حَتَّى يَذْهَبَ مَاؤُهَا فَلَا يَبْقَى فِيهَا قَطْرَةٌ . وَقَالَ مُجَاهِدٌ : أَلَتْنَاهُمْ : نَقَصْنَاهُمْ . وَقَالَ غَيْرُهُ : تَمُورُ تَدُورُ . أَحْلَامُهُمْ : الْعُقُولُ . وَقَالَ ابْنُ عَبَّاسٍ : الْبَرُّ : اللَّطِيفُ . الْمَنُونُ : الْمَوْتُ ، وَقَالَ غَيْرُهُ : يَتَنَازَعُونَ : يَتَعَاطَوْنَ .

٣٧٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ ، عَنْ عُرْوَةَ ، عَنْ زَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ قَالَتْ : شَكَوْتُ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَشْتَكِي ، فَقَالَ : طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ ، فَطُفْتُ وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ .

376. Narrated Um Salama: I complained to Allāh's Apostle ﷺ that I was sick, so he said, "Perform the Ṭawāf while riding behind the people (who are performing the Ṭawāf on foot)." So I perfomed the Ṭawāf while Allāh's Apostle ﷺ was offering the prayer by the side of the Kaʿba and was reciting:

'By the Mount (Saini) and by a Decree Inscribed.' (52)

٣٧٧ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثُونِي عَنِ الزُّهْرِيِّ ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ ، فَلَمَّا بَلَغَ هَذِهِ الْآيَةَ - أَمْ

377. Narrated Muṭʿim ﷺ : I heard the Prophet ﷺ reciting Sūrat Aṭ-Ṭūr in the Maghrib prayer, and when he reached the Verse:

'Were they created by nothing, Or were they themselves the

creators,
Or did they create the Heavens and the Earth?
Nay, they have no firm belief nor do they own the treasuries of Your Lord, nor have they been given charge (there of)?', (52:35—37)
my heart was about to fly (when I realised this firm argument).

خُلِقُوا مِن غَيرِ شَيءٍ أَمْ هُمُ الخالِقُونَ ، أَمْ خَلَقُوا السَّمَوَاتِ والأَرْضَ بَلْ لا يُوقِنُونَ . أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ المُسَيْطِرُونَ ـ كادَ قَلْبِي أَنْ يَطِيرَ . قالَ سُفْيانُ : فأَمّا أَنا فإِنَّما سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ مُحَمَّدِ بنِ جُبَيرِ بنِ مُطْعِمٍ عَنْ أَبِيهِ : سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عليهِ وسلَّم يَقْرَأُ فِي المَغْرِبِ بالطُّورِ ، لَمْ أَسْمَعْهُ زَادَ الَّذِي قالُوا لِي .

سورة والنجم

SŪRAT WAN--NAJM (The star) LIII

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

بِسْمِ اللهِ الرَّحمَنِ الرَّحِيمِ

وَقالَ مُجاهِدٌ : ذُو مِرَّةٍ : ذُو قُوَّةٍ . قابَ قَوْسَينِ : حَيْثُ الوَتَرُ مِنَ القَوْسِ . ضِيزَى : عَوْجاءُ . وأَكْدَى : قَطَعَ عَطاءَهُ . رَبُّ الشِّعْرَى : هُوَ مِرْزَمُ الجَوْزَاءِ . الَّذِي وَفَّى : وَفَّى ما فُرِضَ عَلَيْهِ . أَزِفَتِ الآزِفَةُ : اقْتَرَبَتِ السَّاعَةُ . سامِدُونَ : البَرْطَمَةُ . وَقالَ عِكْرِمَةُ : يَتَغَنَّوْنَ بالحِمْيَرِيَّةِ . وَقالَ إِبْرَاهِيمُ : أَفْتُمارُونَهُ : أَفْتُجادِلُونَهُ : وَمَنْ قَرَأَ أَفْتَمْرُونَهُ : يَعْنِي أَفْتَجْحَدُونَهُ . ما زَاغَ البَصَرُ : بَصَرُ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّم . وَما طَغَى : وَما جاوَزَ ما رَأَى . فَتَمارَوْا : كَذَّبُوا . وقالَ الحَسَنُ : إِذا

هَوَى : غَابَ . وقالَ ابنُ عَبّاسٍ : أغْنَى وأقْنَى : أعْطَى فأرْضَى .

٣٧٨ ـ حَدَّثَنا يَحْيَى : حَدَّثَنا وَكيع ، عَنْ إسْماعيلَ بنِ أبى خالِدٍ ، عَنْ عامِرٍ ، عَنْ مَسْرُوقٍ قالَ : قُلْتُ لِعائِشَةَ رضِىَ اللهُ عَنْها : يا أُمَتاهُ ، هَلْ رأى مُحَمَّدٌ صَلَّى اللهُ عليه وسلّم رَبَّهُ ؟ فَقالَتْ : لَقَدْ قَفَّ شَعْرِى مِمّا قُلْتَ ، أيْنَ أنْتَ مِنْ ثَلاثٍ مَنْ حَدَّثَكَهُنَّ فَقَدْ كَذَبَ ؟ مَنْ حَدَّثَكَ أنَّ مُحَمَّدًا صَلَّى اللهُ عليه وسلّمَ رأى رَبَّهُ فَقَدْ كَذَبَ . ثُمَّ قَرأتْ لا تُدْرِكُهُ الأبْصارُ وَهُوَ يُدْرِكُ الأبْصارَ وَهُوَ اللَّطيفُ الخَبيرُ ـ وَما كانَ لِبَشَرٍ أنْ يُكَلِّمَهُ اللهُ إلاَّ وَحْيا أوْ مِنْ وَراءِ حِجابٍ ـ وَمَنْ حَدَّثَكَ أنَّهُ تَعْلَمُ ما فى غَدٍ فَقَدْ كَذَبَ . ثُمَّ قَرأتْ ـ وَما تَدْرِى نَفْسٌ ماذا تَكْسِبُ غَدًا ـ وَمَنْ حَدَّثَكَ أنَّهُ كَتَمَ فَقَدْ كَذَبَ ، ثُمَّ قَرأتْ ـ يا أيُّها الرَّسُولُ بَلِّغْ ما أنْزِلَ إلَيْكَ مِنْ رَبِّكَ ـ الآيَةَ ، وَلَكِنْ رأى جِبْرِيلَ عَلَيْهِ السَّلامُ فى صُورَتِهِ مَرَّتَيْنِ .

378. Narrated Masrūq : I said to ʿĀisha رضي الله عنها , "O Mother! Did the Prophet Muḥammad ﷺ see his Lord?" ʿĀisha said, "What you have said makes my hair stand on end! Know that if somebody tell you one of the following three things, he is a liar: Whoever tells you that Mmḥammad ﷺ saw his Lord, is a liar." Then ʿĀisha recited the Verse :

> 'No vision can grasp Him, but His grasp is over all vision. He is above all comprehension; yet is acquainted with all things.' (6:103)
> 'It is not fitting for a human being that Allāh should speak to him except by inspiration or from behind a veil.' (42:51)

ʿĀisha further said, "And whoever tell you that the Prophet ﷺ knows what is going to happen tomorrow, is a liar." She then recited :—

> 'No soul can know what it will earn tomorrow.' (31:34)

She added: "And whoever tell you that he concealed (some of Allāh's orders), is a liar." Then she recited:

> 'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord.....' (5:70)

ʿĀisha added, "But the Prophet ﷺ saw Gabriel in his true form twice."

(281) CHAPTER. 'And was at a distance of but two bow-lengths or (even) nearer.' (53:9)

باب ـ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ـ حَيْثُ الْوَتَرُ مِنَ الْقَوْسِ.

379. Narrated ʿAbdullāh رضي الله عنه regarding the Verses:

'And was at a distance of but two bow-lengths or (even) nearer; So did (Allāh) convey the Inspiration to His slave (Gabriel) and then he Gabriel), conveyed (that to Muḥammad ﷺ). (53:9-10): Ibn Masʿūd narrated to us that the Prophet ﷺ had seen Gabriel with six hundred wings.

٣٧٩ ـ حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَمِعْتُ زِرًّا، عَنْ عَبْدِ اللهِ ـ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ـ قَالَ: حَدَّثَنَا ابْنُ مَسْعُودٍ أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ.

(281) CHAPTER. The Statement of Allāh ﷻ:

'So did (Allāh) convey the Inspiration to His slave (Gabriel) then he (Gabriel) conveyed (that to Muḥammad ﷺ)' (53:10)

بَابُ قَوْلِهِ ـ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ـ.

380. Narrated Ash-Shaibānī: I asked Zirr about the Statement of Allāh ﷻ:

'And was at a distance of but two bow-lengths or (even) nearer.

٣٨٠ ـ حَدَّثَنَا طَلْقُ بْنُ غَنَّامٍ: حَدَّثَنَا زَائِدَةُ، عَنِ الشَّيْبَانِيِّ قَالَ: سَأَلْتُ زِرًّا عَنْ قَوْلِهِ تَعَالَى ـ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا

أوْحَى ـ قالَ : أخبرَنا عَبْدُ اللهِ أنَّ مُحَمَّدًا صلى اللهُ عليه وسلَّم رأى جِبْرِيلَ لَهُ سِتُّمائَةِ جَناحٍ .

So did Allāh convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed that to Muḥammad ﷺ) (53:10)

He said, "ʿAbdullāh (bin Masʿūd) informed us that Muḥammad ﷺ had seen Gabriel with six hundred wings."

بابٌ ـ لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الكُبْرَى ـ .

(283) CHAPTER. Truly he (Muḥammad, ﷺ) did see of the signs of his Lord; the Greatest!.' (53:18)

٣٨١ ـ حدَّثَنا قَبِيصَةُ : حدَّثَنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ إبْراهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ ـ لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الكُبْرَى ـ قالَ : رَأى رَفْرَفا أخْضَرَ قَدْ سَدَّ الأُفُقَ .

381. Narrated ʿAbdullāh رضي الله عنه (regarding the revelation): Truly he (Muḥammad ﷺ)did see of the signs of his Lord; the Greatest!' (53:18)

The Prophet ﷺ saw a green screen covering the horizon.

بابٌ ـ أفَرَأيْتُمُ اللاتَ والعُزَّى ـ .

(284) CHAPTER. Have you seen the Lāt and the ʿUzzā?' (1) (53:19)

٣٨٢ ـ حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ : حدَّثَنا أبُو الأشْهَبِ : حدَّثَنا أبُو الجَوْزاءِ ،

382. Narrated Ibn ʿAbbs رضي الله عنهما (regarding His Statement) about the Lāt and the ʿUzzā: Lat was orginally a man

(1) Lāt and ʿUzzā were two idols worshipped by the Arabs during the Pre-Islamic Ignorant Period.

who used to mix Sawīq (1) for the pilgrims,

عَن ابن عَبّاس رَضِيَ اللهُ عَنْهُما فِي قَوْلِهِ اللاّتَ والعُزّى ـ كانَ اللاّتَ رَجُلاً يَلُتُّ سَوِيقَ الحاجّ .

383. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Whoever takes an oath in which he mentions Lāt and ʿUzzā (forgetfully), should say: None has the right to be worshipped but Allāh, and whoever says to his companion, 'Come along,' let us gamble, 'must give alms (as an expiation)."

٣٨٣ ـ حدّثنا عَبْدُ اللهِ بنُ مُحَمّد : أخبرنا هِشامُ بنُ يُوسُفَ : أخبرنا مَعْمَرٌ ، عَنِ الزُّهْرِيّ ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلّم : مَنْ حَلَفَ فَقالَ فِي حَلِفِهِ واللاّتِ والعُزّى ، فَلْيَقُلْ لا إلٰهَ إلاّ اللهُ . وَمَنْ قالَ لِصاحِبِهِ تَعالَ أُقامِرْكَ فَلْيَتَصَدَّقْ .

(284) CHAPTER. And another, the third (goddess) Manāt.' (53:20)

بابٌ ـ وَمَناةَ الثّالِثَةَ الأُخْرَى ـ

384. Narrated ʿUrwa: I asked ʿĀisha ﷺ (regarding the Saʿī between Aṣ-Ṣafā and Al-Marwā). She said, "Out of reverence to the idol Manāt which was placed in Al-Mushallal, those who used to assume Iḥrām in its name, used not to perform Saʿī between Aṣ-Ṣafā and Al -Marwa, (2) so Allāh revealed:

٣٨٤ ـ حدّثنا الحُمَيْدِيُّ : حدّثنا سُفْيانُ : حدّثنا الزُّهْرِيُّ : سَمِعْتُ عُرْوَةَ : قُلْتُ لِعائِشَةَ رَضِيَ اللهُ عَنْها : فَقالَتْ إنّما كانَ مَنْ أهَلَّ لِمَناةَ الطّاغِيَةِ الّتِي بِالمُشَلَّلِ لا يَطُوفُونَ بَيْنَ الصَّفا والمَرْوَةِ فأنْزَلَ اللهُ تَعالى ـ إنَّ الصَّفا

(1) See the glossary.

(2) Because there were two other idols between As-Safa and Al-Marwa which did not belong to them.

Verily! The Aṣ-Ṣafa and Al-Marwa (at Mecca) are among the symbols of Allāh.' (2:158)

Thereupon, Allāh's Apostle ﷺ and the Muslims used to perform Saʿī (between them)." Sufyān said: The (idol) Manāt was at Al-Mushallal in Qudaid. ʿĀisha added, "The Verse was revealed in connection with the Anṣār. They and (the tribe of) Ghassan used to assume Ihram in the name of Manāt before they embraced Islam." ʿĀisha added, "There were men from the Anṣār who used to assume Iḥrām in the name of Manāt which was on idol between Mecca and Medina. They said, 'O Allāh's Apostle! We used not to perform the Ṭawāf (Saʿī) between Aṣ-Ṣafa and Al-Marwa out of reverence to Manāt.' "

والمَرْوَةَ مِنْ شَعائِرِ اللهِ - فَطافَ رَسُولُ اللهِ صلى الله عليه وسلم والمُسْلِمُونَ. قالَ سُفْيانُ: مَناةُ بالمُشَلَّلِ مِنْ قُدَيْدٍ. وَقالَ عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ ابنِ شِهابٍ: قالَ عُرْوَةُ: قالَتْ عائِشَةُ: نَزَلَتْ فِي الأَنْصارِ، كانُوا هُمْ وَغَسّانُ قَبْلَ أنْ يُسْلِمُوا يُهِلُّونَ لِمَناةَ مِثْلَهُ. وَقالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: كانَ رِجالٌ مِنَ الأَنْصارِ مِمَّنْ كانَ يُهِلُّ لِمَناةَ، وَمَناةُ صَنَمٌ بَيْنَ مَكَّةَ والمَدِينَةِ. قالُوا: يا نَبِيَّ اللهِ، كُنَّا لا نَطُوفُ بَيْنَ الصَّفا والمَرْوَةِ تَعْظِيمًا لِمَناةَ، نَحْوَهُ.

(286) CHAPTER. So fall you down in prostraction to Allāh and worship (Him alone.) (53:62)

بابٌ - فاسجُدُوا لِلهِ وَاعْبُدُوا -.

385. Narrated Ibe Abbās رضي الله عنهما: The Prophet ﷺ performed a prostration when he finished reciting Sūrat-an-Najm, and all the Muslims and pagans and Jinns and human beings prostrated along with him.

٣٨٥ - حَدَّثَنا أبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: سَجَدَ النَّبِيُّ صَلَّى اللهُ عليه وسلم بالنَّجْمِ وَسَجَدَ مَعَهُ المُسْلِمُونَ والمُشْرِكُونَ والجِنُّ والإنْسُ. تابَعَهُ ابنُ طَهْمانَ، عَنْ أيُّوبَ. وَلَمْ يَذْكُرِ ابنُ عُلَيَّةَ ابْنَ عَبّاسٍ.

386. Narrated ʿAbdullāh ﷺ : The first Sūra in which a prostration was mentioned, was Sūra An-Najm (The Star). Allāh's Apostle ﷺ prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a hand of dust in his hand and prostrated on it. Later I saw that man killed as an infidel, and he was Umaiya bin Khalaf.

٣٨٦ - حدَّثنا نصرُ بنُ عليٍّ أخبرَني أبو أحمدَ قالَ حدَّثنا إسرائيلُ عن أبي إسحاقَ عن الأسودِ بنِ يزيدَ عن عبدِاللهِ قالَ أوَّلُ سورةٍ أُنزلَت فيها سجدةٌ النَّجمِ - قالَ فسجدَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم وسجدَ من خلفَهُ إلاَّ رجلٌ رأيتُهُ أخذَ كفًا من ترابٍ فسجدَ عليهِ فرأيتُ بعدَ ذلكَ قُتِلَ كافرًا وهوَ أميَّةُ بنُ خلفٍ .

SŪRAT—UL—QAMAR LIV

The Sūra starting with,
THE HOUR DREW NIGH.

سورة اقتربت الساعة

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

بسمِ اللهِ الرَّحمنِ الرَّحيمِ

قالَ مُجاهدٌ : مُستمرٌّ : ذاهبٌ . مُزدجرٌ : مُتناهٍ . وازدُجِرَ : فاستُطيرَ جُنُونًا . دُسُرٌ : أضلاعُ السَّفينةِ . لِمَن كانَ كُفِرَ - يقولُ كُفِرَ لهُ جزاءً منَ اللهِ . مُحتضرٌ : يُحضرونَ الماءَ . وقالَ ابنُ جُبيرٍ : مُهطعينَ : النَّسلانُ . الخبَبُ : السِّراعُ . وقالَ غيرُهُ : فتعاطى : فعاطَها بيدِهِ فعقرَها . المُحتظِرِ : كحظارٍ منَ الشَّجرِ مُحتَرِقٍ ازدُجِرَ : افتُعِلَ منْ زجرْتُ . كُفِرَ : فعلْنا بهِ وبهِم ما فعلْنا جزاءً لِما صُنِعَ بنوحٍ وأصحابِهِ . مُستمرٌّ : عذابٌ

حَقٌّ . يُقَالُ الاَشَرُ : المَرَحُ والتَجَبُّرُ .

(287) CHAPTER. 'And the moon is cleft asunder, but if they see a sign, they turn away.' (54:1-2)

بابٌ وَانْشَقَّ القَمَرُ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا .

387. Narrated Ibn Mas'ūd: During the lifetime of Allāh's Apostle 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 Apostle ﷺ said, "Witness (this miracle.") (1)

٣٨٧ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ شُعْبَةَ . وَسُفْيَانَ عَنِ الاَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ أَبِي مَعْمَرٍ ، عَنِ ابنِ مَسْعُودٍ قَالَ : انْشَقَّ القَمَرُ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عليه وسلَّمَ فِرْقَتَيْنِ : فِرْقَةٌ فَوقَ الجَبَلِ ، وَفِرْقَةٌ دُونَهُ . فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم ـ اشْهَدُوا .

388. 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)."

٣٨٨ ـ حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ : أَخْبَرَنَا ابنُ أَبِي نَجِيحٍ ، عَنْ مُجَاهِدٍ ، عَنْ أَبِي مَعْمَرٍ ، عَنْ عَبْدِ اللهِ قَالَ : انْشَقَّ القَمَرُ وَنَحْنُ مَعَ النَّبِيِّ صَلَّى اللهُ عليه وسلَّمَ فَصَارَ فِرْقَتَيْنِ ، فَقَالَ لَنَا : اشْهَدُوا ، اشْهَدُوا .

389. Narrated Ibn 'Abbās رضي الله عنهما : The moon was cleft asunder during the

٣٨٩ ـ حَدَّثَنَا يَحْيَى بنُ بُكَيْرٍ ، قَالَ : حَدَّثَنِي بَكْرٌ ، عَنْ جَعْفَرٍ ،

(1) See the Appendix for the Miracle of the Prophet ﷺ

lifetime of the Prophet ﷺ.

عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: انْشَقَّ الْقَمَرُ فِي زَمَانِ النَّبِيِّ صلى الله عليه وسلم.

390. Narrated Anas رضي الله عنه : The people of Mecca asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

٣٩٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلَ أَهْلُ مَكَّةَ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ.

391. Narrated Anas: The moon was cleft asunder into two parts.

٣٩١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: انْشَقَّ الْقَمَرُ فِرْقَتَيْنِ.

(288) CHAPTER. The Statement of Allāh تعالى :—

It floats under Our Eyes (and care): A recompence to one who had been rejected. And indeed, We have left this as a sign; Then is there any that will receive admonition? (54:14-15)

Qatāda said, "Allāh preserved Noah's Ark till the early converts of this nation saw it."

بَابٌ - تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ، وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَّكِرٍ - قَالَ قَتَادَةُ: أَبْقَى اللهُ سَفِينَةَ نُوحٍ حَتَّى أَدْرَكَهَا أَوَائِلُ هَذِهِ الأُمَّةِ.

392. Narrated ʿAdullāh bin Masʿūd:

٣٩٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:

The Prophet ﷺ used to recite: 'Fahal-min-Maddakir' (then is there any that will receive admonition.?)

حدَّثنا شعبةُ، عن أبي إسحاقَ، عن الأسْوَدِ، عن عبدِ اللهِ قالَ: كانَ النبيُّ صلى اللهُ عليهِ وسلَّم يقرأُ - فهلْ مِنْ مُدَّكِرٍ -.

(289) CHAPTER. The Statement of Allāh ﷻ:

'And we have indeed made the Qur'ān easy to understand and remember; then is there any that will receive admonition?' (54:17)

بابٌ - ولقدْ يسَّرْنا القرآنَ للذِّكْرِ فهلْ مِنْ مُدَّكِرٍ - قالَ مُجاهِدٌ: يسَّرْنا: هوَّنا قِراءَتَهُ.

393. Narrated ʿAbdullāh رضي الله عنه: The Prophet ﷺ used to recite: 'Is there any that rember?' and (plucking out men) As if they were uprooted stems of palm trees, then how terrible was my punishment and My warnings! (54:20-21)

٣٩٣ - حدَّثنا مُسَدَّدٌ، عن يحْيى، عن شُعْبةَ، عن أبي إسحاقَ، عن الأسْوَدِ، عن عبدِ اللهِ رضيَ اللهُ عنهُ، عنِ النبيِّ صلى اللهُ عليهِ وسلَّم أنهُ كانَ يقْرأُ - فهلْ مِنْ مُدَّكِرٍ؟ أعْجازُ نخْلٍ مُنْقعِرٍ فكيْفَ كانَ عذابي ونُذُرِ -.

394. Narrated Abū Isḥāq: A man asked Al-Aswad, ' is It 'Fahal-min-Muddakir' or'.....Mudhdhakir'?'' Al-Aswad replied, 'I have heard Abdullah bin Mas ud reciting it, 'Fahal-min Muddakir'; I too, heard the Prophet ﷺ reciting it 'Fahal-min-Muddakir' with 'd'.

٣٩٤ - حدَّثنا أبُو نُعَيْمٍ: حدَّثنا زُهَيْرٌ، عن أبي إسحاقَ أنهُ سمعَ رَجُلاً سألَ الأسْوَدَ: فهلْ مِنْ مُدَّكِرٍ أوْ مُذَّكِرٍ. فقالَ: سمِعْتُ عبْدَ اللهِ يقْرَؤُها - فهلْ مِنْ مُدَّكِرٍ - قالَ: وسمِعْتُ النبيَّ صلى اللهُ عليهِ وسلَّم يقْرَؤُها - فهلْ مِنْ مُدَّكِرٍ - دالاً -

(290) CHAPTER. 'And they became like the dry stubble used by one who pens cattle. And we have indeed made the Qur'ān easy to understand and remember; then is there any that will receive admonition. (54:31-32)

فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ـ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ـ.

395. Narrated ʿAbdullāh ﷺ : The Prophet ﷺ recited : 'Fahal-min-Muddakir' "And Verily an abiding torment seized them early in the morning So. taste you My torment and My warnings' (54:38-39)

٣٩٥ ـ حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَرَأَ ـ فَهَلْ مِنْ مُدَّكِرٍ ـ الآيَةَ ـ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ فَذُوقُوا عَذَابِي وَنُذُرِ.

396. Narrated ʿAbdullāh ﷺ : The Prophet ﷺ recited: 'Fahal-min-Muddakir' :

'And verily, we have destroyed nations like you; then is there any that will receive admonition? (54:51)

٣٩٦ ـ حَدَّثَنَا مُحَمَّدٌ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ، عَنْ إِبِي أَسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَرَأَ ـ فَهَلْ مِنْ مُدَّكِرٍ ـ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَّكِرٍ ـ.

397. Narrated ʿAbdullāh ﷺ : I recited before the Prophet ﷺ : 'Fahal-min-Mudhdhakir'. The Prophet ﷺ then said, "(It is) 'Fahal-min-Muddakir'."

٣٩٧ ـ حَدَّثَنَا يَحْيَى : حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ : قَرَأْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم ـ فَهَلْ مِنْ مُدَّكِرٍ ـ فَقَالَ النَّبِيُّ صلى الله عليه وسلم ـ فَهَلْ مِنْ مُدَّكِرٍ ـ.

(291) CHAPTER. The statement of Allāh ﷻ :

Their multitude will be put to flight, and they wil show their backs.' (54:45)

باب قَوْلِهِ - سَيُهْزَمُ الجَمْعُ وَيُوَلُّونَ الدُّبُرَ -.

398. Narrated Ibn ʿAbbās رضي الله عنهما :

Allāh's Apostle ﷺ, while in a tent on the day of the Battle of Badr, said, "O Allāh! I request you (to fulfil) Your promise and contract! O Allāh! If you wish that you will not be worshipped henceforth....." On that Abū Bakr held the Prophet ﷺ by the hand and said, "That is enough, O Allāh's Apostle! You have appealed to your Lord too pressingly," while the Prophet ﷺ was putting on his armour. So Allāh's Apostle ﷺ went out. reciting,

Their multitude will be put to flight, and they will show their backs.' (54:45)

٣٩٨ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ حَوْشَبٍ : حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ ح. وحدَّثَنِي مُحَمَّدٌ : حدَّثَنا عَفّانُ بنُ مُسْلِمٍ، عَنْ وُهَيْبٍ : حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما : أنَّ رَسُولَ اللهِ صلى الله عليه وسلم قالَ وَهُوَ فِي قُبَّةٍ يَوْمَ بَدْرٍ : اللَّهُمَّ إنِّي أنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إنْ تَشَأْ لا تُعْبَدْ بَعْدَ اليَوْمِ، فأخَذَ أبُو بَكْرٍ بِيَدِهِ فَقالَ : حَسْبُكَ يا رَسُولَ اللهِ، أَلْحَحْتَ عَلى رَبِّكَ، وَهُوَ يَثِبُ فِي الدِّرْعِ، فخَرَجَ وَهُوَ يَقُولُ - سَيُهْزَمُ الجَمْعُ وَيُوَلُّونَ الدُّبُرَ -.

(292). CHAPTER. The Statement of Allāh ﷻ :

'Nay the Hour is their appointed time (for their full recompense), and that Hour will be more grievous and most bitter.' (54:46)

باب قَوْلِهِ - بَلِ السّاعَةُ مَوْعِدُهُمْ والسّاعَةُ أدْهَى وأمَرُّ - يَعْنِي مِنَ المَرارَةِ.

399. Narrated Yusuf bin Mahik:

٣٩٩ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى :

I was in the house of ʿAisha, the mother of the Believers. She said, "This revelation :

'Nay, The Hour is their appointed time (for their full recompense): and that Hour will be more grievous and most bitter,' (54:45)

was revealed to Muḥammad ﷺ at Mecca while I was a playfull little girl."

حدَّثنا هشامُ بنُ يُوسُفَ أنَّ ابنَ جُرَيْجٍ أخْبَرَهُمْ قالَ: أخْبَرَنِي يُوسُفُ بنُ ماهِكٍ قالَ: إنِي عِنْدَ عائِشَةَ أُمِّ المُؤمِنِينَ قالَتْ: لَقَدْ أُنْزِلَ عَلى مُحَمَّدٍ صلى اللهُ عليهِ وسلَّم بِمَكَّةَ وإنِّي لَجارِيَةٌ ألْعَبُ - بَلِ السّاعَةُ مَوْعِدُهُمْ والسّاعَةُ أدْهَى وأمَرُّ -

400. Narrated Ibn ʿAbbās رضي الله عنهما : While in his tent on the day of the Battle of Badr, the Prophet ﷺ said, "O Allāh! I request you (to fulfil) your promise and contract. O Allāh! If you wish (that the Believers be destroyed), You will never be worshipped henceforth." On that, Abū Bakr held the Prophet ﷺ by the hand and said, "That is enough, O Allāh's Apostle! You have appealed to your Lord too pressingly"' The Prophet ﷺ was wearing his armour and then went out reciting :

Their multitude will be put to flight and they will show their backs.

Nay, The Hour is their appointed time (for their full recompense), and that Hour will be more grievous and most bitter.' (54:45-46)

٤٠٠ - حدَّثَنِي إسحاقُ: حدَّثَنا خالِدٌ، عَنْ خالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبّاسٍ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ وَهُوَ فِي قُبَّةٍ لَهُ يَوْمَ بَدْرٍ: أنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللّهُمَّ إنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ اليَوْمِ أبَدًا. فأخَذَ أبُو بَكْرٍ بِيَدِهِ وَقالَ: حَسْبُكَ يا رَسُولَ اللهِ، فَقَدْ ألْحَحْتَ عَلى رَبِّكَ، وَهُوَ فِي الدِّرْعِ. فخَرَجَ وَهُوَ يَقُولُ - سَيُهْزَمُ الجَمْعُ وَيُوَلُّونَ الدُّبُرَ، بَلِ السّاعَةُ مَوْعِدُهُمْ والسّاعَةُ أدْهَى وأمَرُّ -

SŪRAT—AR—RAḤMĀN (The Beneficent)
No. LV

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

سورة الرحمٰن

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وَقَالَ مُجَاهِد: بِحُسبان: كَحُسْبَانِ الرَّحَى. وَقَالَ غَيرُهُ: وأقِيمُوا الوَزْنَ، يُرِيدُ لِسانَ المِيزَانِ. والعَصْفُ: بَقْلُ الزَّرْعِ إذَا قُطِعَ مِنْهُ شَيْءٌ قَبْلَ أنْ يَدْرِكَ فَذَلكَ العَصْفُ. والرَّيحانُ: رِزْقُهُ. والحَبُّ: الَّذى يُؤْكَلُ مِنْهُ. والرَّيحانُ فى كَلامِ العَرَبِ والرَّيحانُ رِزْقُهُ. والحَبُّ الَّذى يُؤْكَلُ مِنْهُ الرِّزْقُ. وَقَالَ بَعْضُهُمْ: والعَصْفُ يُرِيدُ المأكُولَ مِنَ الحَبِّ. والرَّيْحانُ: النَّضِيجُ الَّذى لَمْ يُؤْكَلْ. وَقَالَ غَيرُهُ: العَصْفُ وَرَقُ الحِنْطَةِ. وقَالَ الضَّحَّاكُ العَصْفُ: التِّبْنُ. وَقَالَ أبُو مالك: العَصْفُ: أوَّلُ مَا يَنْبُتُ، تُسَمِّيهِ النَّبَطُ هَبُورًا. وَقَالَ مُجَاهِدٌ: العَصْفُ وَرَقُ الحِنْطَةِ، والرَّيحانُ: الرِّزْقُ. والمَارِجُ: اللَّهَبُ الأصْفَرُ والاخْضَرُ الَّذى يَعْلُو النَّارَ إذَا أُوقِدَتْ. وَقَالَ بَعْضُهُمْ عَنْ مُجاهِدٍ ـ رَبُّ المَشْرِقَينِ ـ فى الشَّمْسِ للشِّتَاءِ مَشْرِقٌ وَمَشْرِقٌ فى الصَّيْفِ ـ وَرَبُّ المَغْرِبَينِ ـ مَغْرِبُهَا فى الشِّتَاءِ والصَّيْفِ. لا يَبْغِيانِ: لا يَخْتَلِطانِ. المُنْشَآتُ: مارُفِعَ قِلْعُهُ مِنَ السُّفُنِ، فأمَّا مالَم يُرْفَعْ قِلْعُهُ

فَلَيْسَ بِمُنْشَأَةٍ . وَقَالَ مُجَاهِدٌ : كَمَا يُصْنَعُ الفَخَّارُ . الشُّوَاظُ : لَهَبٌ مِنْ نَارٍ . وَقَالَ مُجَاهِدٌ : وَنُحَاسٌ : النحاسُ الصُّفْرُ يُصَبُّ عَلَى رُءُوسِهِمْ . يُعَذَّبُونَ بِهِ . خَافَ مَقَامَ رَبِّهِ : يَهُمُّ بِالمَعْصِيَةِ فَيَذْكُرُ اللهَ عَزَّ وَجَلَّ فَيَتْرُكُهَا . مُدْهَامَّتَانِ : سَوْدَاوَانِ مِنَ الرِّيِّ . صَلْصَالٍ : طِينٍ خُلِطَ بِرَمْلٍ فَصَلْصَلَ كَمَا يُصَلْصِلُ الفَخَّارُ : وَيُقَالُ مُنْتِنٌ يُرِيدُونَ بِهِ صَلٌّ ، يُقَالُ صَلْصَالٌ كَمَا يُقَالُ صَرَّ البَابُ عِنْدَ الإِغْلاقِ ، وَصَرْصَرَ مِثْلُ كَبْكَبْتُهُ ، يَعْنِي كَبَبْتُهُ . ـ فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ـ قَالَ بَعْضُهُمْ : لَيْسَ الرُّمَّانُ وَالنَّخْلُ بِالفَاكِهَةِ . وَأَمَّا العَرَبُ فَإِنَّهَا تَعُدُّهَا فَاكِهَةً كَقَوْلِهِ عَزَّ وَجَلَّ ـ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الوُسْطَى ـ فَأَمَرَهُمْ بِالمُحَافَظَةِ عَلَى كُلِّ الصَّلَوَاتِ ، ثُمَّ أَعَادَ العَصْرَ تَشْدِيداً لَهَا كَمَا أُعِيدَ النَّخْلُ وَالرُّمَّانُ ، وَمِثْلُهَا ـ أَلَمْ تَرَ أَنَّ اللهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ ـ ثُمَّ قَالَ ـ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ العَذَابُ ـ وَقَدْ ذَكَرَهُمْ فِي أَوَّلِ قَوْلِهِ ـ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ ـ وَقَالَ غَيْرُهُ : أَفْنَانٍ : أَغْصَانٍ . وَجَنَى الجَنَّتَيْنِ دَانٍ : مَا يُجْتَنَى قَرِيبٌ . وَقَالَ الحَسَنُ ـ

فَبِأَيِّ آلاءِ ـ نِعَمِهِ ، وَقَالَ قَتَادَةُ ـ رَبِّكُمَا تُكَذِّبَانِ ـ يَعْنِي الجِنَّ والإِنْسَ ـ وَقَالَ أَبُو الدَّرْدَاءِ ـ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ـ يَغْفِرُ ذَنْبًا وَيَكْشِفُ كَرْبًا ، وَيَرْفَعُ قَوْمًا وَيَضَعُ آخَرِينَ . وَقَالَ ابْنُ عَبَّاسٍ : بَرْزَخٌ : حَاجِزٌ . الأَنَامُ الخَلْقُ . نَضَّاخَتَانِ : فَيَّاضَتَانِ . ذُو الجَلَالِ : العَظَمَةِ . وَقَالَ غَيْرُهُ : مَارِجٌ : خَالِصٌ مِنَ النَّارِ ، يُقَالُ مَرَجَ الأَمِيرُ رَعِيَّتَهُ إِذَا خَلَّاهُمْ يَعْدُو بَعْضُهُمْ عَلَى بَعْضٍ . مَرَجَ أَمْرُ النَّاسِ . مَرِيجٍ مُلْتَبِسٍ . مَرَجَ : اخْتَلَطَ مِنْ مَرَجْتَ دَابَّتَكَ تَرَكْتَهَا ـ سَنَفْرُغُ لَكُمْ ـ سَنُحَاسِبُكُمْ ، لَا يَشْغَلُهُ شَيْءٌ عَنْ شَيْءٍ وَهُوَ مَعْرُوفٌ فِي كَلَامِ العَرَبِ . يُقَالُ : لَأَتَفَرَّغَنَّ لَكَ ، وَمَا بِهِ شُغْلٌ يَقُولُ لَآخُذَنَّكَ عَلَى غِرَّتِكَ .

بَابُ قَوْلِهِ ـ وَمِنْ دُونِهِمَا جَنَّتَانِ ـ .

(293) CHAPTER. The Statement of Allāh ﷻ :

'And besides these two, there are other gardens.' (55:62)

٤٠١ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ الأَسْوَدِ : حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ الصَّمَدِ العَمِّيُّ : حَدَّثَنَا أَبُو عِمْرَانَ

401. Narrated Qais: Allāh's Apostle ﷺ said, "Two gardens the utensils and contents of which are of silver, and two other gardens, the utensils and cotents

of which are of gold. And nothing will prevent the people who will be in the Eden Garden from seeing their Lord except the curtain of Majesty over His Face."

الجَوْنِيُّ ، عَنْ أَبِي بَكْرِ بنِ عَبْدِ اللهِ بنِ قَيْسٍ ، عَنْ أَبِيهِ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ : جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا ، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا ، وَمَا بَيْنَ القَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الكِبرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ .

(294). CHAPTER. The Statement of Allāh ﷻ :—

Beautiful females restrained in the pavilions. (55:72)

بابُ - حُورٌ مَقْصُورَاتٌ فِي الخِيَامِ - وَقَالَ ابنُ عَبَّاسٍ : حُورٌ : سُودُ الحَدَقِ . وَقَالَ مُجَاهِدٌ : مَقْصُورَاتٌ : مَحْبُوسَاتٌ ، قُصِرَ طَرْفُهُنَّ وَأَنْفُسُهُنَّ عَلَى أَزْوَاجِهِنَّ .

402. Narrate Qais: Allāh's Apostle 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. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold) and nothing will prevent the people staying in the Eden Garden from seeing their Lord except the curtain of Majetsy over His Face."

٤٠٢ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى : حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ الصَّمَدِ : حَدَّثَنَا أَبُو عِمْرَانَ الجَوْنِيُّ عَنْ أَبِي بَكْرِ ابنِ عَبْدِ اللهِ بنِ قَيْسٍ ، عَنْ أَبِيهِ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ : إِنَّ فِي الجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ عَرْضُهَا سِتُّونَ مِيلاً فِي كُلِّ رَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الآخَرِينَ ، يَطُوفُ المُؤْمِنُونَ . وَجَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا ، وَجَنَّتَانِ مِنْ كَذَا آنِيَتُهُمَا وَمَا فِيهِمَا . وَمَا بَيْنَ القَوْمِ وَبَيْنَ أَنْ

يَنْظُرُوا إلى رَبِّهِم إلاَّ رِدَاءُ الكِبْرِ عَلى
وَجْهِهِ فى جَنَّةِ عَدْنٍ .

سورة الواقعة

SŪRAT AL—WĀQI'A No. LVI
(The Inevitable Event)

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ
وَقَالَ مُجَاهِدٌ : رُجَّتْ : زُلْزِلَتْ :
بُسَّتْ : فُتَّتْ ، لُتَّتْ كَمَا يُلَتُّ السَّوِيقُ .
المَخْضُودُ : لاشَوْكَ لَهُ . مَنْضُودٍ :
المَوْزُ ، والعُرُبُ : المُحَبَّبَاتُ إلى
أَزْوَاجِهِنَّ . ثُلَّةٌ : أُمَّةٌ . يَحْمُومٌ :
دُخَانٌ أَسْوَدُ . يُصِرُّونَ : يُدِيمُونَ .
الهِيمُ : الإِبِلُ الظِّمَاءُ . لَمُغْرَمُونَ :
لَمُلْزَمُونَ مَدِينِينَ محاسبين . رَوْحٌ :
جَنَّةٌ وَرَخَاءٌ . وَرَيحَانٌ : الرِّزْقُ .
وَنُنْشِئَكُمْ فِيما لا تَعْلَمُونَ : أَىْ فى أَىِّ
خَلْقٍ نَشَاءُ . وَقَالَ غَيرُهُ : تَفَكَّهُونَ :
تَعْجَبُونَ . عُرُبا مُثْقَلَةٌ واحِدُها عَرُوبٌ
مِثْلُ صَبُورٍ وَصُبُرٍ ، يَسَمِّيها أَهْلُ مَكَّةَ
العَرَبِيَّةَ ، وأَهْلُ المَدِينَةِ الغَنِجَةَ ،
وأَهْلُ العِرَاقِ الشَّكِلَةَ ، وقال فى : خافِضَةٌ
لِقَوْمٍ إلى النَّارِ ، وَرَافِعَةٌ إلى الجَنَّةِ .
مَوْضُونَةٍ : مَنْسُوجَةٍ ، وَمِنْهُ وَضِينُ
النَّاقَةِ . والكُوبُ : لاآذَانَ لَهُ ولا عُرْوَةَ .
والأَبَارِيقُ : ذَوَاتُ الآذَانِ والعُرَى .

مَسْكُوبٍ : جارٍ . وفُرُشٍ مَرْفُوعَةٍ : بَعْضُها فَوْقَ بَعْضٍ . مُتْرَفِينَ : مُتَمَتِّعِينَ . مَدِينِينَ : مُحَاسَبِينَ . مَا تَمْنُونَ : هِيَ النُّطْفَةُ فِي أَرْحَامِ النِّسَاءِ . لِلْمُقْوِينَ : لِلْمُسَافِرِينَ ، والْقِيُّ : القَفْرُ . بِمَوَاقِعِ النُّجُومِ : بِحُكْمِ القُرْآنِ ، ويُقَال بِمَسْقِطِ النُّجُومِ إِذَا سَقَطْنَ ، وَمَوَاقِعُ وَمَوْقِعٌ وَاحِدٌ . مُدْهِنُونَ : مُكَذِّبُونَ ، مِثْلُ - لَوْ تُدْهِنُ فَيُدْهِنُونَ - . فَسَلَامٌ لَكَ - أَيْ مُسَلَّمٌ لَكَ - إِنَّكَ مِنْ أَصْحَابِ الْيَمِينِ - وأُلْغِيَتْ إِنَّ وَهُوَ مَعْنَاهَا كَمَا تَقُولُ : أَنْتَ مُصَدَّقٌ مُسَافِرٌ عَنْ قَلِيلٍ ، إِذَا كَانَ قَدْ قَالَ إِنِّي مُسَافِرٌ عَنْ قَلِيلٍ ، وَقَدْ يَكُونُ كَالدُّعَاءِ لَهُ كَقَوْلِكَ فَسَقْيًا مِنَ الرِّجَالِ ، إِنْ رَفَعْتَ السَّلَامُ فَهُوَ مِنَ الدُّعَاءِ . تُورُونَ : تَسْتَخْرِجُونَ ، أَوْرَيْتُ : أَوْقَدْتُ . لَغْوًا : بَاطِلًا . تَأْثِيمًا : كَذِبًا .

بَاب قَوْلِهِ - وَظِلٍّ مَمْدُودٍ -

(295) CHAPTER. The Statement of Allāh ﷻ :

'In shade long extended.' (56:30)

٤٠٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ صلى اللهُ عليه وسلَّم

403. Narrated Abū Huraira ﷺ :

The Prophet ﷺ said, "In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without passing it; and

if you wish, you can recite:
'In shade long extended.'"

قالَ : إنَّ فى الجنَّةِ شَجَرَةً يَسيرُ الرَّاكِبُ فى ظِلِّها مائةَ عامٍ لا يَقْطَعُها . وَاقْرَءُوا إنْ شِئْتُمْ - وَظِلٍّ ممْدُودٍ .

SŪRAT AL—ḤADĪD (Iron) No. LVII

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

(No Ḥadīths were mentioned here)

سورة الحديد والمجادلة

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

قالَ مُجاهِدٌ : جَعَلَكُمْ مُسْتَخْلَفِينَ : مُعَمَّرِينَ فيهِ . مِنَ الظُّلُماتِ إلى النُّورِ : مِنَ الضَّلالَةِ إلى الهُدَى . فيهِ بأسٌ شَدِيدٌ وَمَنافِعُ للنَّاسِ : جُنَّةٌ وَسِلاحٌ . مَوْلاكُمْ : أوْلى بِكُمْ . لِئَلاَّ يَعْلَمَ أهْلُ الكِتابِ : لِيَعْلَمَ أهْلُ الكِتابِ ، يُقالُ الظَّاهِرُ عَلى كُلِّ شَىْءٍ عِلْما ، والبَاطِنُ عَلى كُلِّ شَىْءٍ عِلْما ، أنْظِرُونا : انْتَظِرُونا .

SŪR—AL—MUJĀDALA: No. LVIII

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

(No Ḥadīths were mentioned here)

سورة المجادلة

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وقال مجاهد : يحادون: يشاقون الله . كبتوا: أُخزُوا من الخزى . استحوذ : غلب .

SŪRAT AL—ḤASHR No. LIX

(The Gathering)

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

سورة الحشر

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

الجلاءَ : الإخْرَاجُ مِنْ أرْضٍ إلى أرْضٍ .

404. Narrated Sa^{c}īd bin Jubair : I asked Ibn ^{c}Abbās about Sūrat Al-Tauba, and he said, "Sūrat Al-Tauba? It is

٤٠٤ - حدَّثَنا مُحَمَّدُ بنُ عَبدِ الرَّحِيمِ : حدَّثَنا سَعِيدُ بنُ سُلَيْمانَ : حَدَّثَنا

the betrayer (of all the evils of the infidels and the hypocrites). And it continued to be revealed (that the oft-repeated expression): '.....and of them .....and of them,' till they started thinking that none of them would be left unmentioned therein." I said, "What about) Sūrat Al-Anfāl?" He replied, "Sūrat Al-Anfāl was revealed in connection with the Badr Battle." I said, "(What about) Sūrat Al-Hashr?" He replied, "It was revealed in connection with Banī an-Naḍīr." (1)

هُشَيْمٌ: أخْبَرَنا أبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قالَ: قُلْتُ لابْنِ عَبّاسٍ: سُورَةُ التَّوْبَةِ؟ قالَ التَّوْبَةُ هِيَ الفاضِحَةُ مازالَتْ تَنْزِلُ، وَمِنْهُمْ وَمِنْهُمْ حَتّى ظَنُّوا أنَّها لَمْ تُبْقِ أحَدًا مِنّا إلاّ ذُكِرَ فِيها. قالَ: قُلْتُ سُورَةُ الأنْفالِ؟ قالَ: نَزَلَتْ فِي بَدْرٍ. قالَ: قُلْتُ سُورَةُ الحَشْرِ؟ قالَ: نَزَلَتْ فِي بَنِي النَّضِيرِ.

405° Narrated Saʿīd: I asked Ibn ʿAbbās ﷺ about Sūrat Al-Hashr. He replied, "Say Sūrat An-Naḍīr."

٤٠٥ - حدَّثَنا الحَسَنُ بْنُ مُدْرِكٍ: حدَّثَنا يَحْيى بْنُ حَمّادٍ: أخْبَرَنا أبُو عَوانَةَ، عَنْ أبِي بِشْرٍ، عَنْ سَعِيدٍ قالَ: قُلْتُ لابْنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: سُورَةُ الحَشْرِ؟ قالَ: قُلْ سُورَةُ النَّضِيرِ.

(296) CHAPTER. The Statement of Allāh ﷻ :—

'Whether you cut down (O you Muslims!) the tender palm trees.' (59:5)

بابُ قَوْلِهِ - ما قَطَعْتُمْ مِنْ لِينَةٍ - نَخْلَةٍ ما لَمْ تَكُنْ عَجْوَةً أوْ بَرْنِيَّةً.

406. Narrated Ibn ʿUmar: ʿAllāh's Apostle ﷺ burnt and cut down the palm trees of Banī An-Naḍīr which

٤٠٦ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا لَيْثٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ صلى الله عليه وسلم حَرَّقَ

(1) Banī An-Naḍīr was a Jewish tribe in Medina.

were at Al-Buwair (a place near Medina). There upon Allāh ﷻ revealed:

'What you (O Muslims) cut down of the palm trees, or left them standing on their roots, it was by the leave of Allāh, so that He might cover with shame the rebellious.' (59:5)

نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةُ ، فَأَنْزَلَ اللهُ تَعَالَى ـ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللهِ وَلِيُخْزِيَ الْفَاسِقِينَ ـ .

(297) CHAPTER. The statement of Allāh ﷻ :—

'What Allāh has given as (Fay) booty to His Apostle..... '(59:7)

بَابٌ قَوْلُهُ ـ مَا أَفَاءَ اللهُ عَلَى رَسُولِهِ ـ .

407. Narrated Umar رضي الله عنه : The properties of Banī An-Nadir were among the booty that Allāh gave to His Apostle 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 Apostle ﷺ only, and he used to provide thereof the early expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war meterial to be used in Allāh's Cause.

٤٠٧ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ غَيْرَ مَرَّةٍ ، عَنْ عَمْرٍو ، عَنِ الزُّهْرِيِّ ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ : كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللهُ عَلَى رَسُولِهِ صلى الله عليه وسلم مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلَا رِكَابٍ ، فَكَانَتْ لِرَسُولِ اللهِ صلى الله عليه وسلم خَاصَّةً ، يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةَ سَنَتِهِ ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السِّلَاحِ وَالْكُرَاعِ عُدَّةً فِي سَبِيلِ اللهِ .

(298) CHAPTER. 'And what the Apostle gives you take it.' (59:7)

بَابُ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ـ .

408. Narrated ʿAlqama: ʿAbdullāh (bin Masʿūd) said, "Allāh curses those ladies who practice tatooing and those who get themselves tatooed, and those ladies who remove the hair from their faces 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 frome Banī Asd called Um Yaʿqūb who came (to ʿAbdullāh) 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 Apostle ﷺ cursed and who are (cursed) in Allāh's Book!" Um Yaʿqūb said, "I have read the whole Qurʾān, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qurʾān), you have found it. Didn't you read:

> 'And what the Apostle gives you take that and what he forbids you, you must leave that.' (59:7)

She replied, "Yes, I did." He said, "Verily, Allāh's Aposte ﷺ forbade such things." "She said, "But I see your wife doing these things?" He said, "Go and watch 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

٤٠٨ ـ حدَّثنا مُحمّدُ بنُ يُوسُفَ : حدَّثنا سُفْيانُ ، عَنْ مَنْصُورٍ ، عَنْ إبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِاللهِ قالَ : لَعَنَ اللهُ الوَاشِماتِ والمُوتَشِماتِ ، المُتَنَمِّصَاتِ والمُتَفَلِّجاتِ لِلْحُسْنِ ، المُغَيِّرَاتِ خَلْقَ اللهِ . فَبَلَغَ ذَلِكَ امْرأةً مِنْ بَنِي أسَدٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ فَجاءَتْ فَقالَتْ : إنَّهُ بَلَغَنِي أنَّكَ لَعَنْتَ كَيْتَ وكَيْتَ ، فَقالَ : وَمَالِي لا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَمَنْ هُوَ فِي كِتابِ اللهِ ؟ فَقالَتْ : لَقَدْ قَرَأْتُ ما بَيْنَ اللَّوْحَيْنِ فَما وَجَدْتُ فِيهِ ما تَقُولُ . قالَ : لَئِنْ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ ، أما قَرَأْتِ ـ وَما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فانْتَهُوا ـ قالَتْ : بَلَى ، قالَ فإنَّهُ قَدْ نَهَى عَنْهُ ، قالَتْ : فإنِّي أرَى أهْلَكَ يَفْعَلُونَهُ ، قالَ : فاذْهَبِي فانْظُرِي . فَذَهَبَتْ فَنَظَرَتْ فَلَمْ تَرَ مِنْ حاجَتِها شَيْئًا . فَقالَ : لَوْ كانَتْ كَذَلِكَ ما جامَعْتُها .

company." (1)

409. Narrated ʿAbdullāh (bin Musʿūd) ﷺ : Allāh's Apostle ﷺ has cursed the lady who uses false hair.

٤٠٩ ـ حدَّثنا عَلِيٌّ : حدَّثنا عَبْدُ الرَّحْمَنِ ، عَنْ سُفْيانَ قالَ : ذَكَرْتُ لعَبْدِ الرَّحْمَنِ بنِ عابِسٍ حَدِيثَ مَنْصُورٍ ، عَنْ إبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ : لَعَنَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم الوَاصِلَةَ فَقالَ : سَمِعْتُهُ مِنِ امْرأةٍ يُقالُ لهَا أُمُّ يَعْقُوبَ ، عَنْ عَبْدِ اللهِ مِثْلَ حَدِيثِ مَنْصُورٍ .

(299). CHAPTER. 'But those who, before them, had homes (in Medina) and had adopted the Faith.' (59:9)

بابٌ ـ والَّذِينَ تَبَوَّءُوا الدَّارَ والإيمَانَ ـ .

410. Narrated ʿUmar ﷺ : 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 Ansār who had homes (in Medina) and had adopted the Faith, before the Prophet ﷺ migrated to them, and to accept the good from their good ones and excuse their wrong doers.

٤١٠ ـ حدَّثنا أحْمَدُ بنُ يُونُسَ : حدَّثنا أبُو بَكْرٍ ، يَعْنِي ابنَ عَيَّاشٍ ، عَنْ حُصَيْنٍ ، عَنْ عَمْرِو ابنِ مَيْمُونٍ قالَ : قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ : أُوصِي الخَلِيفَةَ بالمُهاجِرِينَ الأوَّلِينَ أنْ يَعْرِفَ لَهُمْ حَقَّهُمْ ، وأُوصِي الخَلِيفَةَ بالأنْصَارِ الَّذِينَ تَبَوَّءُوا الدَّارَ والإيمانَ مِنْ قَبْلِ أنْ يُهاجِرَ النَّبِيُّ صلى اللهُ عليهِ

(1) i.e. I would divorce her.

وسلَّم أنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ وَيَعْفُوَ عَنْ مُسِيئِهِمْ .

بابُ قَوْلِهِ ـ وَيُؤْثِرُونَ عَلَى أنْفُسِهِمْ ـ الآيَةَ . الخَصَاصَةُ : فاقَةٌ . المُفْلِحُونَ : الفائِزُونَ بالخُلُودِ . والفلاحُ : البَقاءُ . حَيَّ عَلَى الفَلاحِ : عَجِّلْ : وَقالَ الحَسَنُ : حاجَةً : حَسَدًا .

(300) CHAPRER. The Statement of Allāh ﷻ :—

'But give them preference over themselves.' (59:9)

٤١١ ـ حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ ابنِ كَثِيرٍ : حدَّثَنا أبُو أُسامَةَ : حدَّثَنا فضيلُ بنُ غَزْوَانَ : حدَّثَنا أبُو حازِمٍ الأشْجَعِيُّ ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : أتَى رَجُلٌ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ : يا رَسُولَ اللهِ أصَابَنِي الجَهْدُ : فأرْسَلَ إلى نِسائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئًا ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : ألا رَجُلٌ يُضَيِّفُهُ هَذِهِ اللَّيْلَةَ يَرْحَمُهُ اللهُ ؟ فَقامَ رَجُلٌ مِنَ الأنْصَارِ فَقالَ : أنا يا رَسُولَ اللهِ ، فَذَهَبَ إلى أهْلِهِ فَقالَ لامْرأتِهِ : ضَيْفُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم لا تَدَّخِرِيهِ شَيْئًا . قالَتْ : وَاللهِ ما عِنْدِي إلاَّ قُوتُ الصِّبْيَةِ ، قالَ : فإذَا أرادَ الصِّبْيَةُ العَشاءَ فَنَوِّمِيهِمْ وتَعالَيْ فأطْفِئِي السِّرَاجَ . وَنَطْوِي بُطُونَنا اللَّيْلَةَ فَفَعَلَتْ ، ثُمَّ غَدَا الرَّجُلُ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ :

411. Narrated Abū Huraira ﷺ

A man came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! 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. The Allāh's Apostle ﷺ said (to his companions), "Isn't there anybody who can entertain this man tonight so that Allāh may be merciful to him?" An Anṣār man got up and said, "I (will entertain him), O Allāh's Apostle!" So he went to his wife and said to her, "This is the guest of Allāh's Apostle, 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 bed and put out the light; we shall not take our meals tonight," She did so. In the morning

the Anṣāri man went to Allāh's Apostle ﷺ who said, "Allāh ﷻ was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)." Then Allāh ﷻ revealed:

'But they give them preference over themselves even though they were in need of that. (59:9)

لَقَدْ عَجِبَ اللهُ عَزَّ وَجَلَّ، أَوْ ضَحِكَ مِنْ فُلاَنٍ وَفُلاَنَةَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ - وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ -.

SŪRAT-AL-MUMTAḤINA (The Women to be examined) No. L X

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

سورة الممتحنة

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: لاَ تَجْعَلْنَا فِتْنَةً: لاَ تُعَذِّبْنَا بِأَيْدِيهِمْ فَيَقُولُونَ لَوْ كَانَ هَؤُلاَءِ عَلَى الحَقِّ مَا أَصَابَهُمْ هَذَا. بِعِصَمِ الكَوَافِرِ: أُمِرَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم بِفِرَاقِ نِسَائِهِمْ كُنَّ كَوَافِرَ بِمَكَّةَ.

(301) CHAPTER. '(O you who believe!) Take not my enemies and your enemies as friends.' (60:1)

بَابٌ - لاَ تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ -.

412. Narrated 'Alī رضي الله عنه : Allāh's Apostle 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

٤١٢ - حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: حَدَّثَنِي الحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ: أَنَّهُ سَمِعَ عُبَيْدَ اللهِ بْنَ أَبِي رَافِعٍ كَاتِبَ

travelling in a howda on a camel. She has a letter. Take the letter from her." So we set out, riding our galloping horses 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." So she took the letter out of her hair braid. We brought the letter to to the Prophet ﷺ, and behold, it was addressed by Ḥātib bin Abī Balta'a to some pagans at Mecca, informing them of some of the affairs of the Prophet ﷺ. The Prophet ﷺ said, "What is this, O Ḥātib?" Ḥātib replied, "Do not be hasty with me, O Allāh's Apostle! I am an Anṣāri 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 Mecca. 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 Mecca), 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 (Ḥātib) has told you the truth." 'Umar said, "O Allāh's Apostle! Let me chop his head off?" The Apostle ﷺ said, "He is one of those who witnessed (fought in) the

عَلَيَّ يَقُولُ : سَمِعْتُ عَلِيًّا رَضِيَ اللهُ عَنْهُ يَقُولُ : بَعَثَنِي رَسُولُ اللهِ صَلَّى اللهُ عليه وسلَّمَ أنا والزُّبَيْرَ والمِقْدَادَ وَقَالَ : انْطَلِقُوا حتى تَأْتُوا رَوْضَةَ خَاخٍ ، فإنَّ بِها ظَعِينَةً مَعَها كِتابٌ فَخُذُوهُ مِنْها . فَذَهَبْنا تَعادَى بِنا خَيْلُنا حتى أتَيْنا الرَّوْضَةَ فإذا نَحْنُ بالظَّعِينَةِ فَقُلْنا : أخْرِجِي الكِتابَ ، فَقالَتْ : ما مَعِي مِنْ كِتابٍ ، فَقُلْنا : لَتُخْرِجِنَّ الكِتابَ أوْ لَنُلْقِيَنَّ الثِّيابَ . فأخْرَجَتْهُ مِنْ عِقاصِها ، فأتَيْنا بِهِ النَّبِيَّ صَلَّى اللهُ عليه وسلَّمَ فإذَا فِيهِ : مِنْ حاطِبِ بْنِ أبِي بَلْتَعَةَ إلى أُناسٍ مِنَ المُشْرِكِينَ مِمَّنْ بِمَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أمْرِ النَّبِيِّ صَلَّى اللهُ عليه وسلَّمَ . فَقالَ النَّبِيُّ صَلَّى اللهُ عليه وسلَّمَ . ما هَذا يا حاطِبُ؟ قالَ : لا تَعْجَلْ عَلَيَّ يا رَسُولَ اللهِ ، إنِّي كُنْتُ امْرَأً مِنَ الأنْصارِ ولَمْ أكُنْ مِنْ أنْفُسِهِمْ ، وكانَ مَنْ مَعَكَ مِنَ المُهاجِرِينَ لَهُمْ قَرابَاتٌ يَحْمُونَ بِها أهْلِيهِمْ وأمْوالَهُمْ بِمَكَّةَ . فَأحْبَبْتُ إذْ فاتَنِي مِنَ النَّسَبِ فِيهِمْ أنْ أصْطَنِعَ إلَيْهِمْ يَدًا يَحْمُونَ قَرابَتِي . وما فَعَلْتُ ذَلِكَ كُفْرًا ولا ارْتِدادًا عَنْ دِينِي . فَقالَ النَّبِيُّ صَلَّى اللهُ عليه وسلَّمَ : إنَّهُ قَدْ صَدَقَكُمْ ، فَقالَ عُمَرُ : دَعْنِي يا رَسُولَ اللهِ فأضْرِبَ عُنُقَهُ ، فَقالَ : إنَّهُ

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 have forgiven you.''' (ʿAmr, a sub-narrator, said,: This Verse was revealed about him (Ḥātib):

'O you who believe! Take not My enemies and your enemies as friends or protectors.') (60:1)

شَهِدَ بَدْرًا ، وَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ : اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ . قَالَ عَمْرٌو : وَنَزَلَتْ فِيهِ ـ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ ـ قَالَ : لَا أَدْرِي الْآيَةَ فِي الْحَدِيثِ ، أَوْ قَوْلِ عَمْرٍو .

413. Narrated ʿAlī : Sufyān was asked whether (the Verse),

'Take not my enemies and your enemies.....

was revealed in connection with Ḥatib. Sufyān replied, "This occurs only in the narration of the people. I memorized the Ḥadīth from Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself."

٤١٣ ـ حَدَّثَنَا عَلِيٌّ قَالَ : قِيلَ لِسُفْيَانَ فِي هَذَا ، فَنَزَلَتْ ـ لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ ـ الْآيَةَ . قَالَ سُفْيَانُ : هَذَا فِي حَدِيثِ النَّاسِ حَفِظْتُهُ مِنْ عَمْرٍو ، مَا تَرَكْتُ مِنْهُ حَرْفًا وَمَا أُرَى أَحَدًا حَفِظَهُ غَيْرِي .

(302) CHAPTER. The Statement of Allāh ﷻ :—

'When there come to you believing women as emigrants.' (60:12)

بَاب ـ إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ ـ .

414, Narrated ʿUrwa: ʿĀisha رضي الله عنها , the wife of the Prophet ﷺ , said, "Allāh's Apostle ﷺ used to examine the believing women who migrated to

٤١٤ ـ حَدَّثَنَا إِسْحَاقُ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ ، عَنْ عَمِّهِ : أَخْبَرَنِي عُرْوَةُ : أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا

him in accordance with this Verse:—

'O Prophet! When believing women come to you to take the oath of fealty to you..... Verily! Allāh is Oft-Forgiving, Most Merciful.' (60:12)

ʿĀisha said, "And if any of the believ- women aecepted the condition (assigned in the above-mentioned Verse), Allāh's Apostle ﷺ would say to her "I have taken your solemn pledge." "He would only say that, for, by Allāh, his hand never touched, any lady during that pledge of allegiance. He did not receive their pledge exept by saying, "I have taken your solemn pledge on that."

زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أخْبَرَتْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يَمْتَحِنُ مَنْ هاجَرَ إلَيْهِ مِنَ المُؤْمِناتِ بِهٰذِهِ الآيَةِ ، بِقَوْلِ اللهِ - يا أيُّها النَّبِيُّ إذا جاءَكَ المُؤْمِناتُ يُبايِعْنَكَ - إلى قَوْلِهِ - غَفُورٌ رَحِيمٌ - قالَ عُرْوَةُ ، قالَتْ عائِشَةُ : فَمَنْ أقَرَّ بِهٰذا الشَّرْطِ مِنَ المُؤْمِناتِ قالَ لَها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قَدْ بايَعْتُكِ كَلاما ، واللهِ ما مَسَّتْ يَدُهُ يَدَ امْرأةٍ قَطُّ فى المُبايَعَةِ . ما يُبايِعُهُنَّ إلاَّ بِقَوْلِهِ : قَدْ بايَعْتُكِ عَلى ذٰلِكِ . تابَعَهُ يُونُسُ ، ومَعْمَرٌ ، وعَبْدُ الرَّحْمٰنِ بنُ إسحاقَ ، عَنِ الزُّهْرِيِّ . وقالَ إسحاقُ بنُ راشِدٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ وعَمْرَةَ .

(303) CHAPTER. 'O Prophet! When believing women come to you to take the oach of fealty.' (60:12)

بابٌ - إذا جاءَكَ المُؤْمِناتُ يُبايِعْنَكَ -

415. Narrated Um ʿAṭiya رضي الله عنها : We took the oath of allegiance to Allāh's Apostle ﷺ and he recited to us:—

'They will not associate in worship any other thing whatever, with

٤١٥ - حدَّثَنا أبُو مَعْمَرٍ : حدَّثَنا عَبْدُ الوارِثِ : حدَّثَنا أيُّوبُ ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ : بايَعْنا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقَرَأ عَلَيْنا أنْ لا يُشْرِكْنَ باللهِ شَيْئا ونَهانا عَنِ النِّياحَةِ .

Allāh,' and forbade us to bewail the dead. Thereupon a lady withdrew her hand (refrained from taking the oath of allegiance), and said, "But such-and-sueh lady lamented over one of my relatives, so I must do the same over the dead relatives of hers." The Prophet ﷺ did not object to that, so she went (there) and returned to the Prophet ﷺ who received her fealty then.

فَقَبَضَتِ امْرَأَةٌ يَدَهَا فَقَالَتْ: أَسْعَدَتْنِي فُلَانَةُ، أُرِيدُ أَنْ أَجْزِيَهَا، فَمَا قَالَ لَهَا النَّبِيُّ صلى الله عليه وسلم شَيْئًا، فَانْطَلَقَتْ وَرَجَعَتْ فَبَايَعَهَا.

416. Narrated Ibn ʿAbbās regarding the saying of Allāh ﷻ:

'And they will not disobey you in any just matter.' (60:12)

What was one of the conditions which Allāh imposed on (the believing) women (who came to take the oath of allegiance to the Prophet ﷺ).

٤١٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الزُّبَيْرَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى - وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ قَالَ: إِنَّمَا هُوَ شَرَطٌ شَرَطَهُ اللهُ لِلنِّسَاءِ.

417. Narrated ʿUbada bin As-Sāmit رضي الله عنه: While we were with the Prophet he said, "Will you give me the solemn pledge that you will not worship anything besides Allāh ﷻ, will not commit adultery, and will not steal?" Then he recited the Verse concerning the women. (Sufyān, the sub-narrator, often said that the Prophet ﷺ recited the Verse). Then the Prophet ﷺ added, "Whoever among you fulfils his pledge, will receive his reward from Allāh ﷻ, and whoever commits any

٤١٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ قَالَ: الزُّهْرِيُّ حَدَّثَنَاهُ قَالَ: حَدَّثَنِي أَبُو إِدْرِيسَ: سَمِعَ عُبَادَةَ ابْنَ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَقَالَ: أَتُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللهِ شَيْئًا وَلَا تَزْنُوا وَلَا تَسْرِقُوا؟ وَقَرَأَ آيَةَ النِّسَاءِ، وَأَكْثَرُ لَفْظِ سُفْيَانَ قَرَأَ الْآيَةَ - فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ - وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فَهُوَ كَفَّارَةٌ لَهُ - وَمَنْ

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."

أَصَابَ مِنْهَا شَيْئًا مِنْ ذَلِكَ فَسَتَرَهُ اللهُ فَهُوَ إِلَى اللهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ. تَابَعَهُ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ فِي الآيَةِ.

418. Narrated Ibn ʿAbbās ﷺ: I witnessed the ʿĪd-al-Fiṭr prayer with Allāh's Apostle ﷺ, Abū Bakr, ʿUmar and ʿUthmān; and all of them offered it before delivering the sermon..... and then delivered the sermon. Once the Prophet ﷺ, (after completing the prayer and the sermon) 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 take the oath of allegiance that they will not worship anything other than Allāh, will not steal, will not commit illegal sexual intercourse, will not kill their children, and will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands) (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 Apostle!" (The

٤١٨ ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي ابْنُ جُرَيْجٍ: أَنَّ الحَسَنَ بْنَ مُسْلِمٍ أَخْبَرَهُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: شَهِدْتُ الصَّلاَةَ يَوْمَ الفِطْرِ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ يُصَلِّيهَا قَبْلَ الخُطْبَةِ ثُمَّ يَخْطُبُ بَعْدُ. فَنَزَلَ نَبِيُّ اللهِ صلى الله عليه وسلم فَكَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجَلِّسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَشُقُّهُمْ حَتَّى أَتَى النِّسَاءَ مَعَ بِلاَلٍ فَقَالَ ـ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ المُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللهِ شَيْئًا وَلاَ يَسْرِقْنَ وَلاَ يَزْنِينَ وَلاَ يَقْتُلْنَ أَوْلاَدَهُنَّ وَلاَ يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ ـ حَتَّى فَرَغَ مِنَ الآيَةِ كُلِّهَا. ثُمَّ قَالَ حِينَ فَرَغَ: أَنْتُنَّ عَلَى ذَلِكَ؟ وَقَالَتِ امْرَأَةٌ وَاحِدَةٌ لَمْ يُجِبْهُ غَيْرُهَا: نَعَمْ يَا رَسُولَ اللهِ، لاَ يَدْرِي

sub-narrater, Al-Hasan did not know who the lady was.) Then the Prophet ﷺ said to them, "Will you give alms?" Thereupon Bilāl spread out his garment and the women started throwing big rings and small rings into Bilāl's garment.

الحَسَنُ مَنْ هِيَ؟ قالَ: فَتَصَدَّقْنَ وَبَسَطَ بِلالٌ ثَوْبَهُ فَجَعَلْنَ يُلْقِينَ الفَتَخَ والخَوَاتِيمَ فِي ثَوْبِ بِلالٍ.

SŪRAT AṢ—ṢAFF (Battle Array)

No. LXI

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

سورة الصف

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقالَ مُجاهِدٌ: مَنْ أنْصارِي إلى اللهِ: مَنْ يَتْبَعُنِي إلى اللهِ. وَقالَ ابنُ عَبّاسٍ: مَرْصُوصٌ: مُلْصَقٌ بَعْضُهُ إلى بَعْضٍ. وَقالَ يَحْيَى بالرَّصاصِ. مِنْ بَعْدِي اسْمُهُ أحْمَدُ.

419. Narrated Jabair bin Muṭ'im رضي الله عنه: I heard Allāh's Apostle ﷺ saying, "I have several names: I am Muḥammd and I am Aḥmad, and I am Al-Māḥī with whom Allāh obliterates Kufr (disbelief), and I am Al-Ḥāshir (gatherer) at whose feet (i.e. behind whom) the people will be gathered (on the Day of Resurrection), and I am Al-'Āqib (i.e. who succeeds the other prophets in bringing about good)."

٤١٩ ـ حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ: إنَّ لِي أسْماءً: أنا مُحَمَّدٌ، وأنا أحْمَدُ، وأنا المَاحِي الَّذِي يَمْحُو اللهُ بِيَ الكُفْرَ، وأنا الحاشِرُ الَّذِي يُحْشَرُ النّاسُ عَلى قَدَمَيَّ، وأنا العاقِبُ.

SŪRAT Al—JUMU'A No. L XII

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

سورة الجمعة

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

(304) CHAPTER. The Statement of Allāh ﷻ :— "And he (Muḥammad ﷺ) is the main teacher of (Muslims) who have not yet joined.....' (62:3)

باب قَوْلُهُ ـ وآخَرِينَ مِنهُمْ لَمَّا يَلْحَقُوا بِهِمْ ـ وَقرأ عُمَرَ : فامْضُوا إلى ذِكْرِ اللهِ .

420. Narrated Abū Huraira رضي الله عنه : While we were sitting with the Prophet ﷺ, Sūrat Al-Jumu'a was revealed to him, and when the Verse, "And he (Muḥammad ﷺ) is the main teacher.....(62:3) was recited by the Prophet ﷺ, I said, "Who are they, O Allāh's Apostle?" The Prophet ﷺ did not reply till I repeated my question thrice. At that time, Salman Al-Fārisi was with us. So Allāh's Apostle ﷺ put his hand on Salman, saying, " If Faith were at (the place of) Ath-Thuraiyā (pleiades, the highest star), even then some men or man from these people (i.e. Salman's folk) would attain it."

٤٢٠ ـ حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ : حدَّثَنا سُلَيْمانُ بنُ بِلالٍ ، عَنْ ثَوْرٍ ، عَنْ أبِي الغَيْثِ ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : كُنَّا جُلُوسا عِنْدَ النَّبِيِّ صلى الله عليه وسلَّم فأُنْزِلَتْ عَلَيْهِ سُورَةُ الجُمُعَةِ ـ وآخَرِينَ مِنهُمْ لَمَّا يَلْحَقُوا بِهِمْ ـ قالَ : قُلْتُ : مَنْ هُمْ يا رَسُولَ اللهِ ؟ فَلَمْ يُرَاجِعْهُ حَتَّى سألَ ثَلاثا وَفِينا سَلْمانُ الفارِسِيُّ ، وَضَعَ رَسُولُ اللهِ صلى الله عليه وسلَّم يَدَهُ عَلى سَلْمانَ ، ثُمَّ قالَ : لَوْ كانَ الإيمانُ عِنْدَ الثُّرَيَّا لَنالَهُ رِجالٌ أوْ رَجُلٌ مِنْ هَؤُلاءِ .

421. Narrated Abū Huraira رضي الله عنه :

٤٢١ ـ حدَّثَنا عَبْدُ اللهِ بنُ

The Prophet ﷺ said. Then some men from these people would attain it."

عَبْدِ الوَهَّابِ : حدَّثَنَا عَبْدُ العَزِيزِ : أخْبَرَنِي ثَوْرٌ ، عَنْ أبِي الغَيْثِ ، عَنْ أبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم : لَنَالَهُ رِجالٌ مِن هَؤلاءِ .

(305) CHAPTER. 'But when they see some bargain or some amusement. (62:11)

بابٌ ـ وَإذَا رَأوْا تِجارَةً أوْ لَهْوًا ..

422. Narrated Jabir bin 'Abdullāh رضي الله عنهما : A caravan of merchandise arrived at Medina on a Friday while we were with the Prophet ﷺ . All the people left (the Prophet ﷺ), and headed for the cravan) except twelve persons. Then Allāh revealed:—

'But when they see some bargain or some amusemet, they disperse headlong to it.' (62:11)

٤٢٢ ـ حدَّثَنِي حَفْصُ بنُ عُمَرَ : حدَّثَنَا خالِدُ بنُ عَبْدِ اللهِ : حدَّثَنَا حُصَيْنٌ ، عَنْ سالِمِ بنِ أبِي الجَعْدِ ، وَعَنْ أبِي سُفْيانَ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : أقْبَلَتْ عِيرٌ يَوْمَ الجُمُعَةِ ونَحْنُ مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم فَتَبادَرَ النَّاسُ إلاَّ اثْنا عَشَرَ رَجُلاً فأنْزَلَ اللهُ ـ وَإذَا رَأوْا تِجارَةً أوْ لَهْوًا انْفَضُّوا إلَيْها ـ .

SŪRAT AL—MUNĀFIQĪN (The Hypocrites) No. LXIII

سورة المنافقين

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

(306) CHAPTER. The Statement of

بابٌ قَوْلُه ـ إذَا جاءَكَ المُنافِقُونَ

Allāh ﷻ :—

'When the hypocrites come to you, they say: We bear witness that you are the Apostle of Allāh.....' (63:1)

قالُوا نَشْهَدُ إنَّكَ لرَسُولُ اللهِ ـ الآيَةَ .

423. Narrated Zaid bin Arqam : While I was taking part in Ghazwa, (1) I heard ʿAbdullāh bin Ubai (bin Al-Salūl) saying, "Don't spend on those who are with Allāh's Apostle ﷺ that they my disperse and go away from him. If we return (to Medina), surely, the more honourable will expel the meaner amongst them." I reported that (saying) to my uncle or to ʿUmar 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 Apostle ﷺ sent for ʿAbdullāh bin Ubai and his companions, and they took an oath that they did not say that. So Allāh's Apostle ﷺ disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home and my uncle said to me, "You just wanted Allāh's Apostle ﷺ to disbelieve your statement and hate you." So Allāh ﷻ revealed (the

٤٢٣ ـ حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ : حدَّثَنا إسْرَائيلُ ، عَنْ أبي إسحاقَ ، عَنْ زَيْدِ بنِ أرْقَمَ قالَ : كُنْتُ في غَزَاةٍ فَسَمِعْتُ عَبْدَ اللهِ بنَ أبَيٍّ يَقُولُ : لا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم حتَّى يَنْفَضُّوا مِنْ حَوْلِهِ ، وَلَئِنْ رَجَعْنا مِنْ عِنْدِهِ لَيُخْرِجَنَّ الأعَزُّ مِنْها الأذَلَّ . فَذَكَرْتُ ذَلكَ لعَمِّي أوْ لِعُمَرَ فَذَكَرَهُ للنَّبِيِّ صلى اللهُ عليهِ وسلَّم فَدَعانِي فَحَدَّثْتُهُ . فأرْسَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إلى عَبْدِ اللهِ ابنِ أُبَيٍّ وأصْحابِهِ فَحَلَفُوا ما قالُوا . فَكَذَّبَنِي رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَصَدَّقَهُ ، فأصابَنِي هَمٌّ لَمْ يُصِبْنِي مِثْلُهُ قَطُّ . فجَلَسْتُ في البَيْتِ فَقالَ لي عَمِّي : ما أرَدْتَ إلى أنْ كَذَّبَكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَمَقَتَكَ ، فأنْزَلَ اللهُ تَعالَى ـ إذا جاءَكَ المُنافِقُونَ ـ فَبَعَثَ إليَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّم

(1) See the glossary.

Sūra begnning with):

'When the hypocrites come to you.'

(63)

The Prophet ﷺ then sent for me and recited it and said, "O Zaid! Allāh confirmed your statement."

فَقَرَأَ فَقَالَ : إِنَّ اللهَ قَدْ صَدَّقَكَ يَا زَيْدُ .

(307) CHAPTER. 'They have made their oaths a screen (for their hypocrisy).'

(63:1-2)

بَابُ ـ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً ـ يَجْتَنُّونَ بِهَا .

424. Narrated Zaid bin Arqam رضي الله عنه : I was with my uncle and I heard 'Abdullāh bin Ubai bin Salūl, saying, "Don't spend on those who are with Allāh's Apostle ﷺ that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honourable will expel the meaner." So I informed my uncle of that and then my uncle informed Allāh's Apostle ﷺ thereof. Allāh's Apostle ﷺ sent for 'Abdullāh bin Ubai and his companions. They swore that they did not say anything of that sort. Allāh's Apostle ﷺ deemed their statement true and rejected mine. Thereof I became as distressed as I have never been before, and stayed at home. Then Allāh ﷻ revealed (Sūrat Al-Munāfiqīn):—

'When the hypocrites come to you

٤٢٤ ـ حَدَّثَنَا آدَمُ بْنُ إِيَاسٍ : حَدَّثَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللهُ عَنْهُ قَالَ : كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللهِ بْنَ أُبَيٍّ ابْنِ سَلُولَ يَقُولُ : لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى يَنْفَضُّوا . وَقَالَ أَيْضًا : لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ . فَذَكَرْتُ ذَلِكَ لِعَمِّي ، فَذَكَرَ عَمِّي لِرَسُولِ اللهِ صلى الله عليه وسلم فَأَرْسَلَ رَسُولُ اللهِ صلى الله عليه وسلم إِلَى عَبْدِ اللهِ ابْنِ أُبَيٍّ وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا فَصَدَّقَهُمْ رَسُولُ اللهِ صلى الله عليه وسلم وَكَذَّبَنِي . فَأَصَابَنِي هَمٌّ لَمْ يُصِبْنِي مِثْلُهُ فَجَلَسْتُ فِي بَيْتِي . فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ـ إِذَا جَاءَكَ الْمُنَافِقُونَ ـ إِلَى قَوْلِهِ ـ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا

عَلَى مَنْ عِنْدَ رَسُولِ اللهِ - إلى قَوْلِهِ - لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ - فَأَرْسَلَ إِلَيَّ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَقَرَأَها عَلَيَّ ثُمَّ قَالَ : إِنَّ اللهَ قَدْ صَدَّقَكَ .

..... (63 : 1)

They are the ones who say: Spend nothing on those who are with Allāh's Apostle.....(63:7) Verily the more honourable will expel therefrom the meaner.'

(63:7:8)

Allāh's Apostle ﷺ sent for me and recited that Sūra for me and said, "Allāh has confirmed your statement."

بَابُ قَوْلِهِ - ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ - .

(308) CHAPTER. The Statement of Allāh ﷻ :—

'That is because they believed, then they disbelieved, therefore a seal was set on their hearts that they understand not.' (63:3)

٤٢٥ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ ، عَنِ الحَكَمِ قَالَ : سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ القُرَظِيَّ قَالَ : سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ رَضِيَ اللهُ عَنْهُ قَالَ : لَمَّا قَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ : لا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ ، وَقَالَ أَيْضًا : لَئِنْ رَجَعْنَا إِلَى المَدِينَةِ ، أَخْبَرْتُ بِهِ النَّبِيَّ صلى اللهُ عليه وسلَّم فَلامَنِي الأَنْصَارُ ، وَحَلَفَ عَبْدُ اللهِ بْنُ أُبَيٍّ مَا قَالَ ذَلِكَ . فَرَجَعْتُ إِلَى المَنْزِلِ فَنِمْتُ ، فَدَعَانِي رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَأَتَيْتُهُ ، فَقَالَ : إِنَّ اللهَ قَدْ صَدَّقَكَ وَنَزَلَ -

425. Narrated Zaid bin Arqam رضي الله عنه : When ʿAbdullāh bin Ubai said, "Do not spend on those who are with Allāh's Apostle," and also said, "If we return to Medina," I informed the Prophet ﷺ of his saying. The Anṣār blamed me for that, and ʿAbdullāh bin Úbai swore that he did not say. I returned to my house and slept. Allāh's Apostle ﷺ then called me and I went to him. He said, "Allāh has confirmed your statement." The Verse:—

'They are the one who say: Spend nothing.....(63:7)

was revealed.

هُمُ الَّذِينَ يَقُولُونَ لا تُنْفِقُوا ـ الآيَةَ .
وَقَالَ ابنُ أَبِي زَائِدَةَ ، عَنِ الأَعْمَشِ ،
عَنْ عَمْرٍو ، عَنِ ابنِ أَبِي لَيْلَى ، عَنْ
زَيْدٍ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم .

بَابٌ ـ وإِذَا رَأَيْتَهُمْ تُعْجِبُكَ
أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ـ
الآيَةَ ـ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ
كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ العَدُوُّ
فَاحْذَرْهُمْ قَاتَلَهُمُ اللهُ أَنَّى يُؤْفَكُونَ ـ .

(309) CHAPTER. 'When you look at them, their bodies please you, and when they speak, you listen to their words. They are as (worthless as hollow) blocks of wood propped up. They think that every cry is against them. They are the enemies. So beware of them. May Allāh curse them! How are they deluded (away from the Truth) (63 : 4)

٤٢٦ ـ حَدَّثَنَا عَمْرُو بنُ خَالِدٍ :
حَدَّثَنَا زُهَيْرُ بنُ مُعَاوِيَةَ : حَدَّثَنَا أَبُو
إِسْحَاقَ قَالَ : سَمِعْتُ زَيْدَ بنَ أَرْقَمَ
قَالَ : خَرَجْنَا مَعَ النَّبِيِّ صلى اللهُ عليه
وسلَّم فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ ،
فَقَالَ عَبْدُ اللهِ بنُ أُبَيٍّ لأَصْحَابِهِ ،
لا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى
يَنْفَضُّوا مِنْ حَوْلِهِ . وَقَالَ : لَئِنْ
رَجَعْنَا إِلَى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ
مِنْهَا الأَذَلَّ . فَأَتَيْتُ النَّبِيَّ صلى اللهُ
عليه وسلَّم فَأَخْبَرْتُهُ فَأَرْسَلَ إِلَى عَبْدِ اللهِ
ابنِ أُبَيٍّ فَسَأَلَهُ ، فَاجْتَهَدَ يَمِينَهُ مَا
فَعَلَ . قَالُوا : كَذَبَ زَيْدٌ رَسُولَ اللهِ

426. Narrated Zaid bin Arqam: We went out with the Prophet ﷺ on a journey and the people suffered from lack of provisions. So ʿAbdullāh bin Ubai said to his companions, "Don't spend on those who are with Allāh's Apostle, that they may disperse and go away from him." He also said. "If we return to Medina, surely, the more honourable will expel therefrom the meaner. So I went to the Prophet ﷺ and informed him of that. He sent for ʿAbdullāh bin Ubai and asked him, but ʿAbdullāh bin Ubai swore that he did not say so. The people said, "Zaid told a lie to ʿAllāh's Apostle." What they said distressed me very much.

صلى الله عليه وسلم ، فوقع في نفسي مما قالوا شدة ، فأنزل الله عز وجل تصديقي - إذا جاءك المنافقون - فدعاهم النبي صلى الله عليه وسلم ليستغفر لهم فلووا رءوسهم - وقوله خشب مسندة ، قال : كانوا رجالا أجمل شيء .

Later Allāh revealed the confirmation of my statement in his saying:—

'(When the hypocrites come to you.,) (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: 'Pieces of wood propped up,' Zaid said; They were the most handsome men.)

باب قوله - وإذا قيل لهم تعالوا يستغفر لكم رسول الله لووا رءوسهم - إلى قوله - مستكبرون - ورأيتهم يصدون وهم مستكبرون - حرفوا : استهزءوا بالنبي صلى الله عليه وسلم ، ويقرأ بالتخفيف من لويت .

(310) CHAPTER. The Statement of Allāh ﷻ :—

'And when it is said to them: "Come, Allāh's Apostle will ask forgiveness (from Allāh) for you," they turn aside their heads and you would see them turning away their faces in pride.' (63:5)

٤٢٧ - حدثنا عبيد الله بن موسى ، عن إسرائيل ، عن أبي إسحاق ، عن زيد بن أرقم قال : كنت مع عمي ، فسمعت عبد الله بن أبي ابن سلول يقول : لا تنفقوا على من عند رسول الله حتى ينفضوا ، ولئن رجعنا إلى المدينة ليخرجن الأعز منها الأذل . فذكرت ذلك لعمي ، فذكر عمي للنبي صلى الله عليه وسلم فدعاني فحدثته ، فأرسل إلى عبد الله ابن أبي وأصحابه ،

427. Narrated Zaid bin Arqam: While I was with my uncle, I heard 'Abdullāh bin Ubai bin Salūl saying, "Do not spend on those who are with Allāh's Apostle, that they may disperse and go away (from him). And if we return to Medina, surely, 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 ﷺ called me and I told him about that. Then he sent for 'Abdullāh bin Ubai 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 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, they say: "We bear witness that you are indeed the Apostle of Allāh." (63 : 1)

So the Prophet ﷺ sent for me and recited it and said, Allāh has confirmed your statement."

فحلَفُوا ما قالُوا وكذَّبنِي النبِيُّ صلى اللهُ عليهِ وسلَّم وَصدَّقهُمْ ، فأصابَنِي همٌّ لَمْ يُصِبْنِي مِثْلُهُ قطّ ، فجلَسْتُ فِي بَيْتِي ، وَقالَ عَمِّي : ما أرَدتَ إلى أنْ كذَّبَكَ النبِيُّ صلى اللهُ عليهِ وسلَّم ومَقَتَكَ ، فأنزَلَ اللهُ تعالى - إذا جاءَكَ المُنافِقُونَ قالُوا نَشْهَدُ إنَّكَ لَرَسُولُ اللهِ - وأرْسَلَ إلَيَّ النبِيُّ صلى اللهُ عليهِ وسلَّم فقَرأهَا وَقالَ : إنَّ اللهَ قَدْ صَدَّقَكَ .

(311) CHAPTER. The Statement of Allāh ﷻ :—

'It is equal to them whether you ask for their forgiveness or not.....,' (63 : 1)

بابُ قَولِهِ - سَوَاءٌ عَلَيْهِمْ أسْتَغْفَرْتَ لهُمْ - الآيَة .

428. Narrated Jabir bin ʿAbdullāh رضي الله عنهما : We were in a Ghazwa (Sufyān once said, in an army) and a man from the emigrants kicked an Anṣāri man (on the buttocks with his foot). The Anṣāri man said, "O the Anṣār! (Help!)" and the emigrant said. "O the emigrants! (Help!)" Allāh's Apostle ﷺ heard that and said, "What is this call for, which is characteristic of the period of ignorance?" They said, "O

٤٢٨ - حدَّثنا عَلِيٌّ : حدَّثنا سُفْيانُ : قالَ عَمْرٌو : سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : كُنَّا فِي غَزَاةٍ ، قالَ سُفْيانُ مَرَّةً فِي جَيْشٍ ، فكَسَعَ رَجُلٌ مِنَ المُهاجِرِينَ رَجُلاً مِنَ الأنْصارِ ، فقالَ الأنْصارِيُّ : يا للأنْصارِ ، وَقالَ المُهاجِرِيُّ : يا للمُهاجِرِينَ ، فسَمِعَ ذَلِكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فقالَ : ما بالُ دَعْوَى جاهِلِيَّةٍ ؟

Allāh's Apostle! A man from the emigrants kicked one of the Anṣār (on the buttocks with his foot)." Allāh's Apostle ﷺ said, "Leave it (that call) as it is a detestable thing." ʿAbdullāh bin Ubai heard that and said, 'Have they (the emigrants) done so? By Allāh, if we return Medina, surely, the more honourable will expel therefrom the meaner." When this statement reached the Prophet ﷺ, ʿUmar got up and said, "O Allāh's Apostle! Let me chop off the head of this hypocrite (ʿAbdullāh bin Ubai)!" The Prophet ﷺ said, "Leave him, lest the people say that Muḥammad kills his companions." The Anṣār were then more in number than the emigrants when the latter came to Medina, but latter on the emigrants increased.

قالُوا: يا رَسُولَ اللهِ، كَسَعَ رَجُلٌ مِنَ المُهاجِرِينَ رَجُلاً مِنَ الأَنْصارِ، فَقالَ: دَعُوها فإنَّها مُنْتِنَةٌ. فَسَمِعَ بِذَلِكَ عَبْدُ اللهِ بنُ أُبَيٍّ فَقالَ: فَعَلُوها؟ أما وَاللهِ لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْها الأَذَلَّ. فَبَلَغَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم، فَقامَ عُمَرُ فَقالَ: يا رَسُولَ اللهِ، دَعْنِي أَضْرِبْ عُنُقَ هَذا المُنافِقِ. فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: دَعْهُ، لا يَتَحَدَّثُ النّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أصحابَهُ. وكانَتِ الأَنْصارُ أَكْثَرَ مِنَ المُهاجِرِينَ حِينَ قَدِمُوا المَدِينَةَ. ثُمَّ إنَّ المُهاجِرِينَ كَثُرُوا بَعْدُ. قالَ سُفْيانُ: فَحَفِظْتُهُ مِنْ عَمْرٍو، قالَ عَمْرٌو: سَمِعْتُ جابِرًا: كُنّا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

(312) CHAPTER. Allāh's Statement:—

'They are the ones who say: Spend nothing on those who are with Allāh's Apostle, until they disperse (from him).' (63 : 7)

بابٌ قَولُه ـ هُمُ الَّذِينَ يَقُولُونَ لا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى يَنْفَضُّوا ـ يَنْفَضُّوا: يَتَفَرَّقُوا.

429. Narrated Mūsā bin ʿUqba: ʿAbdbllāh bin Al-Faḍl told me that Anas bin Mālik said, "I was much grieved over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqam

٤٢٩ ـ حَدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنِي إسْماعِيلُ بنُ إبْراهِيمَ بنِ عُقْبَةَ، عَنْ مُوسَى بنِ عُقْبَةَ قالَ: حَدَّثَنِي عَبْدُ اللهِ بنُ الفَضْلِ:

heard of my intense grief (over the killed Anṣār), he wrote a letter to me saysng that he heard Allāh''s Apostle ﷺ saysing,O Allāh! Forgive the Anṣār and the Anṣār children. The sub-narrator, Ibn Al-Faḍl, is not sure whether the Prophet ﷺ also said, And their grand-children.'' Some of those who were present, asked Anas (about Zaid). He said, ''He (Zaid) is the one about whom Allāh's Apostle ﷺ said, 'He is the one whose sound hearing Allāh testified.''

أنّهُ سَمِعَ أَنَسَ بنَ مالكٍ يَقُولُ : حَزِنْتُ عَلَى مَنْ أُصِيبَ بالحَرَّةِ . فَكَتَبَ إلَيَّ زَيْدُ بنُ أَرْقَمَ وَبَلَغَهُ شِدَّةُ حُزْنِي يَذْكُرُ أنّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلّم يَقُولُ : اللّهُمَّ اغْفِرْ للأنْصَارِ ولأبْنَاءِ الأنْصَارِ ، وَشَكَّ ابنُ الفَضْلِ فى أبْنَاءِ أبْنَاءِ الأنْصَارِ ، فَسَألَ أنَسا بَعْضُ مَنْ كانَ عِنْدَهُ فَقالَ : هُوَ الّذى يَقُولُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلّم ، هَذَا الّذِى أوْفَى اللهُ لَهُ بأُذُنِهِ .

(313) CHAPTER. The Statement of Allāh ﷻ —

'They say: "If we return to Medina, surely' the more honourable will expel therefrom the meaner.! (63 : 8)

باب قَوْلُهُ ـ يَقُولُونَ لَئِنْ رَجَعْنَا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ مِنْهَا الأذَلَّ ـ الآيَةَ .

430. Narrated Jabir bin 'Abdullāh رضي الله عنهما :

We were in a Ghazwa (1) and a man from the emigrants kicked an Anṣāri (on the buttocks with his foot). The Anṣār man said, O the Anṣār! (Help!)'' The emigrant said, ''O the emigrants! (Help).'' When Allāh's Apostle ﷺ heard that, he said, ''What is that?'' They said,

٤٣٠ ـ حدَّثَنَا الحُمَيْدِيُّ : حدَّثَنَا سُفْيانُ قالَ : حَفِظْنَاهُ مِنْ عَمْرِو بنِ دِينارٍ قالَ : سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ : كُنَّا فى غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ المُهاجِرِينَ رَجُلاً مِنَ الأنْصَارِ ، فَقالَ الأنْصَارِى ، يا لَلأنْصَارِ ، وَقالَ المُهاجِرِىُّ : يا

(1) See the glossary.

"A man from the emigrants kicked a man from the Anṣār (on the buttocks with his foot). On that the Anṣār said, 'O the Anṣār!' and the emigrant said, 'O the emigrants!'" The Prophet ﷺ said' "Leave it (that call) for it is a detestable thing." The number of Anṣār was larger (than that of the emigrants) at the time when the Prophet ﷺ came to Medina, but later the number of emigrants increased. ʿAbdullāh bin Ubai said, "Have they, (the emigrants) done so? By Allāh, if we return to Medina, surely, the more honourable will expel therefrom the meaner." ʿUmar bin Al-Khaṭṭāb said, "O Allāh's Apostle! Let me chop off the head of this hypocrite!" The prophet ﷺ said, "Leave him, lest the people say Muhammad kills his companions:"

للْمُهاجِرِينَ ، فَسَمَّعَها اللهُ رَسُولَهُ صَلَّى اللهُ عليهِ وسلَّمَ ، قال : ما هٰذَا ؟ فَقالُوا : كَسَعَ رَجُلٌ مِنَ المُهاجِرِينَ رَجُلاً مِنَ الأَنْصارِ فَنَادَى الأَنْصارِيُّ : يالَلأَنْصارِ ، وَقالَ المُهاجِرِيُّ يا للمُهاجِرِينَ . فَقالَ النَّبِيُّ صَلَّى اللهُ عليهِ وسلَّم : دَعُوها فإنَّها مُنْتِنَةٌ . قال جابرٌ : وكانَتِ الأَنْصارُ حِينَ قَدِمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أكْثَرَ ، ثُمَّ كَثُرَ المُهاجِرُونَ بَعْدُ . فقال عَبْدُ اللهِ بنُ أُبَيٍّ : أَوَ قَدْ فَعَلُوا ؟ وَاللهِ لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْها الأَذَلَّ . فَنادَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ : دَعْنِي يا رَسُولَ اللهِ أَضْرِبْ عُنُقَ هٰذَا المُنافِقِ . قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : دَعْهُ ، لا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أصحابَهُ .

SŪRAT AT—TAGHĀBUN (Mutual Loss and Gain) No. LXIV

سورة التغابن

In the Name of Allāh, the Most Beneficent, the Mest Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

No Ḥadiths were mentioned here)

وَقالَ عَلْقَمَةُ عَنْ عَبْدِ اللهِ - وَمَنْ يُؤْمِنْ بِاللهِ يَهْدِ قَلْبَهُ - هُوَ الَّذِي إِذَا أَصَابَتْهُ مُصِيبَةٌ رَضِيَ وَعَرَفَ أَنَّها مِنَ اللهِ . وَقالَ مُجاهِدٌ : التَّغابُنُ : غَبْنُ أَهْلِ الجَنَّةِ أَهْلَ النَّارِ . إِنِ ارْتَبْتُمْ : إِنْ لَمْ تَعْلَمُوا أَتَحِيضُ أَمْ

لا تَحِيضُ . فاللائى قَعَدْنَ عَنِ المَحِيضِ وَاللائى لَمْ يَحِضْنَ بَعْدُ فَعِدَّتُهُنَّ ثَلاثَةُ أشْهُرٍ .

سورة الطلاق

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ : وبالَ أمْرِها : جَزَاءَ أمْرِها .

SŪRAT AṬ—ṬALĀQ (The Divorce)

No. LXV

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

٤٣١ - حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنَا اللَّيْثُ قَالَ : حدَّثَنِى عُقَيْلٌ ، عَنِ ابنِ شِهابٍ قَالَ : أخْبَرَنِى سالِمٌ : أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِىَ اللهُ عَنْهُما أخْبَرَهُ أنَّهُ طَلَّقَ امْرأتَهُ وَهِىَ حائِضٌ ، فَذَكَرَ عُمَرُ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَتَغَيَّظَ فيهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ثُمَّ قالَ : لِيُرَاجِعْها ثُمَّ يُمْسِكْها حتَّى تَطْهُرَ ، ثُمَّ تَحِيضَ فَتَطْهُرَ ، فإنْ بَدَا لَهُ أنْ يُطَلِّقَها فَلْيُطَلِّقْها طاهِرًا قَبْلَ أنْ يَمَسَّها ، فَتِلْكَ العِدَّةُ كَمَا أمَرَهُ اللهُ .

431. Narrated Sālim that ʿAbdullāh bin ʿUmar told him that he had divorced his wife while she was in her menses, so ʿUmar informed Allāh's Apostle ﷺ of that. Allāh's Apostle ﷺ became very angry at that and said, "(Ibn ʿUmar 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."

(314) CHAPTER. (The Statement of Allāh ﷻ :—

'For those who are pregnant (whether they are divorced or their husbands are dead) their prescribed period is until they deliver their burdens, and whoever keeps his duty to Allāh, He will make his path easy.' (65 : 4)

وأُولاتُ الأحمالِ أجلُهُنَّ أنْ يضَعْنَ حَمْلَهنَّ وَمَنْ يتَّقِ اللهَ يَجْعَلْ لَهُ مِنْ أمْرِهِ يُسْرًا ـ وأُلاتِ الأحمالِ : وَاحِدُهَا ذاتُ حَمْلٍ .

432. Narrated Abū Salama: A man came to Ibn ʿAbbās while Abū Huraira was sitting with him and said, "Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband." Ibn ʿAbbās said, "This indicates the end of one of the two prescribed periods." I said, "For those who are pregnant, their prescribed period is until they deliver their burdens." Abū Huraira said, 'I agree with my cousin (Abū Salama)." Then Ibn ʿAbbās sent his slave, Kuraib to Um Salama to ask her (regarding this matter). She replied, "The husband of Subaiʿā al-Aslamiya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allāh's Apostl ﷺ married her (to somebody). Abū

٤٣٢ ـ حدَّثَنا سَعْدُ بنُ حَفْصٍ : حدَّثَنا شَيْبانُ ، عَنْ يَحْيَى قالَ : أخْبَرَنِي أبُو سَلَمَةَ قالَ جاءَ رَجُلٌ إلى ابنِ عَبّاسٍ وأبُو هُرَيْرَةَ جالِسٌ عِنْدَهُ فَقالَ : أفْتِنِي فِي امْرأةٍ وَلَدَتْ بَعْدَ زَوْجِها بأرْبَعِينَ لَيْلَةً . فَقالَ ابنُ عَبّاسٍ : آخِرُ الأجَلَيْنِ . قُلْتُ أنا ـ وأُولاتِ الأحمالِ أجَلُهُنَّ أنْ يَضَعْنَ حَمْلَهُنَّ ـ قالَ أبُو هُرَيْرَةَ : أنا مَعَ ابنِ أخِي ، يَعْنِي أبا سَلَمَةَ . فأرْسَلَ ابنُ عَبّاسٍ غُلامَهُ كُرَيْبا إلى أُمِّ سَلَمَةَ يَسألُها فَقالَتْ : قُتِلَ زَوْجُ سُبَيْعَةَ الأسْلَمِيَّةِ وَهِيَ حُبْلَى فَوَضَعَتْ بَعْدَ مَوْتِهِ بأرْبَعِينَ لَيْلَةً ، فَخُطِبَتْ فأنْكَحَها رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وكانَ أبو السَّنابِلِ فِيمَنْ خَطَبَها . وَقالَ سُلَيْمانُ

As-Sanâbil was one of those who asked for her hand in marriage.' (Some discussion about the above Verse is not translated.)

ابنُ حَرْبٍ وأبو النُّعْمانِ : حدَّثَنا حَمّادُ ابنُ زَيْدٍ ، عَنْ أيُّوبَ ، عَنْ مُحَمَّدٍ قالَ : كُنْتُ فى حَلْقَةٍ فيها عَبْدُ الرَّحْمَنِ بنُ أبى لَيْلَى وكانَ أصحابُهُ يُعَظِّمُونَهُ . فَذَكَرَ آخِرَ الأجَلَيْنِ فَحَدَّثْتُ بِحَدِيثِ سُبَيْعَةَ بِنتِ الحارِثِ ، عَنْ عَبْدِ اللهِ بنِ عُتْبَةَ ، قالَ : فَضَمَّزَ لى بَعْضُ أصحابِهِ قالَ مُحَمَّدٌ : فَفَطِنْتُ لَهُ فَقُلْتُ إنّى إذًا لجَرِىءٌ إنْ كَذَبْتُ عَلى عَبْدِ اللهِ بنِ عُتْبَةَ وَهُوَ فى ناحِيَةِ الكُوفَةِ ، فاسْتَحْيا وَقالَ : لَكِنَّ عَمَّهُ لَمْ يَقُلْ ذاكَ . فَلَقِيتُ أبا عَطِيَّةَ مالِكَ بنَ عامِرٍ فَسألْتُهُ فَذَهَبَ يُحَدِّثُنِى حَدِيثَ سُبَيْعَةَ ، فَقُلْتُ : هَلْ سَمِعْتَ عَنْ عَبْدِ اللهِ فِيها شَيْئًا ؟ فَقالَ : كُنّا عِنْدَ عَبْدِ اللهِ فَقالَ : أتَجْعَلُونَ عَلَيْها التَّغْلِيظَ وَلا تَجْعَلُونَ عَلَيْها الرُّخْصَةَ ؟ لَنَزَلَتْ سُورَةُ النِّساءِ القُصْرَى بَعْدَ الطُّولى - وأُولاتُ الأحمالِ أجَلُهُنَّ أنْ يَضَعْنَ حَمْلَهُنَّ - .

سورة التحريم

SŪRAT AT—TAḤRĪM (Holding 'something) to be forbidden) No. LXVI

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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

باب - يا أيُّها النَّبِىُّ لِمَ تُحَرِّمُ

(315) CHAPTER. The Statement of

Allāh ﷻ :—

'O Prophet! Why do you ban that which Allāh has made lawful for yon?' (66 : 1)

ما أحلَّ اللهُ لكَ - الآيَة .

433. Narrated Ibn ʿAbbās ﷺ : If someone says to his wife, "You are unlawful to me," he must make an expiation (for his oath). (1) Ibn ʿAbbās added: There is for you in Allāh's Apostle ﷺ, an excellent example to follow.

٤٣٣ - حدَّثنا مُعاذُ بنُ فُضالَةَ : حدَّثنا هِشامٌ ، عَنْ يَحْيى ، عَنْ ابنِ حَكيمٍ ، عَنْ سَعيدِ بنِ جُبَيرٍ : أنَّ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : في الحَرامِ يُكَفَّرُ . وَقالَ ابنُ عَبّاسٍ - لَقَدْ كانَ لَكُمْ في رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ - .

434. Narrated ʿĀisha ﷺ : Allāh's Apostle ﷺ used to drink honey in the house of Zainab, the daughter of Jaḥsh, and would stay there with her. So Ḥafṣa and I agreed secretly that, if he come to either of us, she would say to him, "It seems you have eaten Maghāfir (a kind of bad-smelling resin), for I smell in you the smell of Maghāfir." (We did so) and he replied, "No, but I was drinking honey in the house of Zainab, the daughter of Jaḥsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it."

٤٣٤ - حدَّثنا إبْراهِيمُ بنُ مُوسى أخْبَرَنا هِشامُ بنُ يُوسُفَ ، عَنِ ابنِ جُرَيْجٍ ، عَنْ عَطاءٍ ، عَنْ عُبَيْدِ بنِ عُمَيرٍ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَيَمْكُثُ عِنْدَها ، فَوَاطَأْتُ أنا وَحَفْصَةُ عَنْ أيَّتِنا دَخَلَ عَلَيْها فَلْتَقُلْ لَهُ : أكَلْتَ مَغافِيرَ ، إنِّي أجِدُ مِنْكَ رِيحَ مَغافِيرَ . قالَ : لا ، وَلَكِنِّي كُنْتُ أشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ فَلَنْ أعُودَ لَهُ . وَقَدْ حَلَفْتُ

(1) His saying will not mean a decision to divorce her.

لا تخبرى بذلك أحدًا .

(316) CHAPTER. Seeking to please your wives.. .... (66:1)

Allāh has already ordained for you (O men), the dissolution of your oaths.' (66:2)

باب ـ تبتغى مرضاة أزواجك قد فرض الله لكم تحلة أيمانكم ..

435. Narrated Ibn ʿAbbās ﷺ : For the whole year I had the desire to ask ʿUmar bin Al-Khaṭṭāb regarding the explanation of a Verse (in Sūrat Al-Taḥrīm), but I could not ask him because I respected him very much. When he went to perform the Ḥajj, I too went along with him. On our return, while we were still on the way home. ʿUmar went aside to answer the call of nature by the Arak trees. I waited till he finished and then I proceeded with him and asked him, "O the chief of the Believers! Who were the two wives of the Prophet ﷺ who aided one another against him?" He said, "They were Ḥafṣa and ʿĀisha." 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." ʿUmar said, "Do not refrain from asking me. If you think that I have knowldge (about a certain matter), ask me; and if I know (something about it), I will tell you."

٤٣٥ ـ حدثنا عبد العزيز بن عبد الله : حدثنا سليمان بن بلال ، عن يحيى ، عن عبيد ابن حنين : أنه سمع ابن عباس رضى الله عنهما يحدث أنه قال : مكثت سنة أريد أن أسأل عمر بن الخطاب عن آية فما أستطيع أن أسأله هيبة له حتى خرج حاجا فخرجت معه . فلما رجعت وكنا ببعض الطريق عدل إلى الأراك لحاجة له . قال : فوقفت له حتى فرغ ، ثم سرت معه فقلت : يا أمير المؤمنين ، من اللتان تظاهرتا على النبى صلى الله عليه وسلم من أزواجه ؟ فقال : تلك حفصة وعائشة . قال فقلت : والله إن كنت لأريد أن أسألك عن هذا منذ سنة فما أستطيع هيبة لك ، قال : فلا تفعل ، ما ظننت أن عندى من علم فاسألنى ، فإن كان لى علم خبرتك به . قال : ثم قال

Then ʿUmar added, "By Allāh, in the Pre-Islamic 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 the son of Al-Khaṭṭāb! You don't want to be argued with whereas your daughter, Ḥafṣa surely, argues with Allāh's Apostle ﷺ so much that he remains angry for a full day!" ʿUmar then reported; how he at once put on his outer garment and went to Ḥafṣa and said to her, "O my daughter! Do you argue with Allāh's Apostle ﷺ so that he remains angry the whole day?" Ḥafṣa said, "By Allāh, we argue with him." ʿUmar said, "Know that I warn you of Allāh's punishment and the anger of Allāh's Apostle ﷺ, O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allāh's Apostle ﷺ for her (i.e. ʿĀisha)." ʿUmar added, "Then I went out to Um Salama's house who was one of my relatives, and I talked to her. She said, O the son of

عُمَرُ : وَاللهِ إنْ كُنَّا فى الجاهِلِيَّةِ ما نَعُدُّ لِلنِّساءِ أمْرًا حتَّى أنْزَلَ اللهُ فِيهِنَّ ما أنْزَلَ ، وقَسَمَ لَهُنَّ ما قَسَمَ ، قالَ : فَبَيْنا أنا فى أمْرٍ أتأمَّرُهُ إذْ قالَتِ امْرأتى لَوْ صَنَعْتَ كَذَا وكَذَا ، قالَ : فَقُلْتُ لَهَا مالَكِ ولِمَا هاهُنا ؟ فِيما تَكَلُّفُكِ فى أمْرٍ أُرِيدُهُ ؟ فَقالَتْ : عَجَبًا لَكَ يا ابنَ الخَطّابِ ، ما تُرِيدُ أنْ تُرَاجِعَ أنْتَ ، وإنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم حتَّى يَظَلَّ يَوْمَهُ غَضْبانَ . فَقامَ عُمَرُ فأخَذَ رِداءَهُ مَكانَهُ حتَّى دَخَلَ على حَفْصَةَ فَقالَ لَهَا يا بُنَيَّةُ ، إنَّكِ لَتُرَاجِعِينَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم حتَّى يَظَلَّ يَوْمَهُ غَضْبانَ ؟ فَقالَتْ حَفْصَةُ : وَاللهِ إنَّا لَنُرَاجِعُهُ . فَقُلْتُ : تَعْلَمِينَ أنِّى أُحَذِّرُكِ عُقُوبَةَ اللهِ وَغَضَبَ رَسُولِهِ صلى اللهُ عليهِ وسلَّم ، يا بُنَيَّةُ لا يَغُرَّنَّكِ هَذِهِ التى أعْجَبَهَا حُسْنُها حُبُّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم إيَّاها ، يُرِيدُ عائِشَةَ . قالَ : ثُمَّ خَرَجْتُ حتَّى دَخَلْتُ على أُمِّ سَلَمَةَ لِقَرَابَتِى مِنْها فَكَلَّمْتُها ، فَقالَتْ أُمُّ سَلَمَةَ : عَجَبًا لَكَ يا ابنَ الخَطّابِ ، دَخَلْتَ فى كُلِّ شَىْءٍ حتَّى

Al-Khaṭṭāb! It is rather astonishing that you interfere in everything; you even want to interfere between Allāh's Apostle and his wives!' By Allāh, by her talk she influenced me so much that I lost some of my anger. I left her (and went home). At that time I had a friend from the Anṣār who used to bring news (from the Prophet ﷺ) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghossan tribe. We heard that he intended to move and attack us, so fear fiilled our hearts because of that. (One day) my Anṣāri friend unexpectedly knocked at my door, and said, "Open Open!' I said, 'Has the king of Ghassan come?' He said, 'No, but something worse; Allāh's Apostle ﷺ has isolated himself from his wives.' I said, 'Let the nose of ʿĀisha and Ḥafṣa be stuck to dust (i.e. humiliated)!' Then I put on my clothes and went to Allāh's Apostle'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 Apostle ﷺ was (sitting) on the first step. I said to him, 'Say (to the Prophet ﷺ) ʿUmar bin Al-Khaṭṭāb is here.' Then the Prophet ﷺ admitted me and narrated the story to Allāh's Apostle ﷺ. When I reached the story of

تَبْتَغِيَ أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وأَزْوَاجِهِ ! فأَخَذَتْنِي وَاللهِ أَخْذًا كَسَرَتْنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ . فَخَرَجْتُ مِنْ عِنْدِهَا وَكَانَ لِي صَاحِبٌ مِنَ الأَنْصَارِ إِذَا غِبْتُ أَتَانِي بِالخَبَرِ . وإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالخَبَرِ ، ونَحْنُ نَتَخَوَّفُ مَلِكًا مِنْ مُلُوكِ غَسَّانَ ذُكِرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا فَقَدِ امْتَلأَتْ صُدُورُنَا مِنْهُ ، فَإِذَا صَاحِبِي الأَنْصَارِيُّ يَدُقُّ البَابَ ، فَقَالَ : افْتَحْ . افْتَحْ . فَقُلْتُ : جَاءَ الغَسَّانِي ؟ فَقَالَ : بَلْ أَشَدُّ مِنْ ذَلِكَ ، اعْتَزَلَ رَسُولُ اللهُ صلى اللهُ عليه وسلَّم أَزْوَاجَهُ . فَقُلْتُ : رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ . فَأَخَذْتُ ثَوْبِي فَأَخْرُجُ حَتَّى جِئْتُ ، فَإِذَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فِي مَشْرُبَةٍ لَهُ يَرْقَى عَلَيْهَا بِعَجَلَةٍ ، وغُلامٌ لِرَسُولِ اللهِ صلى اللهُ عليه وسلَّم أَسْوَدُ عَلَى رَأْسِ الدَّرَجَةِ . فَقُلْتُ لَهُ : قُلْ هَذَا عُمَرُ بْنُ الخَطَّابِ ، فَأَذِنَ لِي . قَالَ عُمَرُ : فَقَصَصْتُ عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم هَذَا الحَدِيثَ ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وإِنَّهُ لَعَلَى حَصِيرٍ

Um Salama, Allāh's Apostle 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 waterskins. On seeing the marks of the mat imprinted on his side, I wept. He said, 'Why are you weeping?' I replied, "O Allāh's Apostle! Caesar and Khosrau are leading the life (i.e. luxurious life) while you, Allāh's Apostle 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?' "

ما بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وتَحْتَ رأسِهِ وِسادَةٌ مِنْ أدَمٍ حَشْوُها لِيفٌ، وَأنَّ عِنْدَ رِجْلَيْهِ قَرَظًا مَضْبُورًا، وَعِنْدَ رأسِهِ أهَبٌ مُعَلَّقَةٌ. فَرَأيْتُ أثَرَ الحَصِيرِ فِي جَنْبِهِ فَبَكَيْتُ، فَقالَ: ما يُبْكِيكَ؟ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ كِسْرَى وَقَيْصَرَ فِيما هُما فِيهِ، وأنْتَ رَسُولُ اللهِ، فَقالَ: أما تَرْضَى أنْ تَكُونَ لَهُمُ الدُّنْيا وَلَنا الآخِرَةُ؟.

(313) CHAPTER. And (remember) 'When the Prophet disclosed a matter in confidence to one of his wives.....' (66:3)

بابٌ ـ وَإذْ أسَرَّ النَّبِيُّ إلى بَعْضِ أزْواجِهِ حَدِيثًا ـ إلى ـ الخَبِيرِ ـ فِيهِ عائِشَةُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

436. Narrated Ibn ʿAbbās رضي الله عنهما : I intended to ask ʿUmar رضي الله عنه so I said, "Who were those two ladies who tried to back each other against the Prophet ﷺ ?" I hardly finished my speech when he said, They were ʿĀisha and Ḥafṣa."

٤٣٦ ـ حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ: حدَّثَنا يَحْيَى بْنُ سَعِيدٍ قالَ: سَمِعْتُ عُبَيْدَ بْنَ حُنَيْنٍ قالَ: سَمِعْتُ ابْنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: أرَدْتُ أنْ أسْألَ عُمَرَ رَضِيَ اللهُ عَنْهُ فَقُلْتُ: يا أمِيرَ المُؤْمِنِينَ، مَنِ المَرْأتانِ اللَّتانِ تَظاهَرَتا عَلى رَسُولِ اللهِ صلى اللهُ عليهِ

وسلَّم ؟ فَمَا أتمَمْتُ كَلامي حتَّى قالَ عائشَةَ وَحَفْصَةَ .

(318) CHAPTER. '(It is better) if you two (wives the Prophet ﷺ namely ʿĀisha Ḥafṣa) turn in repentence to Allāh, as your hearts indeed inclined (to oppose what the Prophet ﷺ likes) but if you help each other against him (the Prophet ﷺ)then, truly, Allāh is his Protector, and Gabriel and every righteous amongt he believers and furthermore, the Angels will help him up.' (66:4)

باب - إنْ تَتُوبا إلى اللهِ فَقَدْ صَغَتْ قُلُوبُكما - صَغَوْتُ وأصْغَيْتُ : مِلْتُ . لِتَصْغَى : لِتَمِيلَ . - وَإنْ تَظاهَرا عَلَيْهِ فإنَّ اللهَ هُوَ مَوْلاهُ وَجِبْرِيلُ وَصَالِحُ المُؤْمِنِينَ وَالمَلائكَةُ بَعْدَ ذَلكَ ظَهِيرٌ - عَوْنٌ . تَظاهَرُونَ : تَعاوَنُونَ . وَقالَ مُجَاهِدٌ - قُوا أنْفُسَكُمْ - أوْصُوا أهْلِيكُمْ بِتَقْوَى اللهِ وأدِّبُوهُمْ .

437. Narrated Ibn ʿAbbās رضي الله عنهما : I intended to ask ʿUmar about those two ladies who back each other against ʿAllah's Apostle ﷺ . For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Ḥajj. While we were in Zahrān, ʿUmar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, "O the chief of the Believers! Who were those two ladies who had backed each other (against the Prophet ﷺ)?" Before I could complete my question,

٤٣٧ - حدَّثَنا الحُمَيْدِيُّ : حدَّثَنا سُفْيانُ : حدَّثَنا يَحْيَى بنُ سَعِيدٍ قالَ : سَمِعْتُ عُبَيْدَ بنَ حُنَيْنٍ يَقُولُ : سَمِعْتُ ابنَ عَبَّاسٍ يَقُولُ : أرَدْتُ أنْ أسألَ عُمَرَ عَنِ المَرأتَيْنِ اللَّتَيْنِ تَظاهَرتا عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم ، فَمَكَثْتُ سَنَةً فَلَمْ أجِدْ لَهُ مَوْضِعًا حتَّى خَرَجْتُ مَعَهُ حاجًا . فَلَمَّا كُنَّا بِظَهْرَانَ ذَهَبَ عُمَرُ لحاجَتِهِ فَقالَ : أدْرِكْنِي بالوَضُوءِ . فأدْرَكْتُهُ بالإداوةِ ، فَجَعَلْتُ أسْكُبُ عَلَيْهِ ، ورأيْتُ مَوْضِعا فَقُلْتُ : يا أميرَ المُؤْمِنِينَ ، مَنِ المَرأتانِ اللَّتانِ تَظاهَرَتا ؟ قالَ ابنُ عَبَّاسٍ : فَمَا أتمَمْتُ كَلامي حتَّى قالَ : عائشَةُ وحَفْصَةُ .

he replied, "They were ʿĀisha and Ḥafsa."

(319) CHAPTER. 'It may be, if he divorced you all, that Allāh will give him instead of you, wives better than you.....' (66:5)

باب ـ عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ ـ الآيَةَ.

438. Narrated ʿUmar رضي الله عنه : The wives of the Prophet ﷺ, out of their jealousy, backed each other against the Prophet ﷺ, so I said to them, "It may be, if he divorced you all, that Allāh will give him, instead of you better wives than you." So this Verse was revealed. (66:5)

٤٣٨ ـ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ : حَدَّثَنَا هُشَيْمٌ ، عَنْ حُمَيْدٍ ، عَنْ أَنَسٍ قَالَ : قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ : اجْتَمَعَ نِسَاءُ النَّبِيِّ صلى الله عليه وسلم فِي الْغَيْرَةِ عَلَيْهِ فَقُلْتُ لَهُنَّ ـ عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ ـ فَنَزَلَتْ هَذِهِ الآيَةُ.

SŪRAT AL—MULK (The Dominion) No. LXVII

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

(Blessed be He in Whose Hand is the dominions.)

(No Ḥadīths were mentioned here).

سورة تبارك الذى بيده الملك

التَّفَاوُتُ : الاِخْتِلاَفُ . وَالتَّفَاوُتُ وَالتَّفَوُّتُ وَاحِدٌ . تَمَيَّزَ : تَقَطَّعَ . مَنَاكِبِهَا : جَوَانِبِهَا . تَدَّعُونَ وَتَدْعُونَ وَاحِدٌ ، مِثْلُ تَذَكَّرُونَ وَتَذْكُرُونَ . وَيَقْبِضْنَ : يَضْرِبْنَ بِأَجْنِحَتِهِنَّ ، وَقَالَ مُجَاهِدٌ : صَافَّاتٍ : بَسْطُ أَجْنِحَتِهِنَّ . وَنُفُورٌ : الكُفُورُ .

SŪRAT NŪN (The Pen) No. LXVIII

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

سورة نٓ

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وَقَالَ ابنُ عَبَّاسٍ : يَتَخَافَتُونَ : يَنْتَجُونَ السِّرَارَ والكَلامَ الخَفِيَّ . وَقَالَ قَتَادَةُ : حَرْدٍ : جِدٌّ فِي أَنْفُسِهِمْ . وَقَالَ ابنُ عَبَّاسٍ : لَضَالُّونَ : أَضْلَلْنَا مَكَانَ جَنَّتِنَا . وَقَالَ غَيْرُهُ : كَالصَّرِيمِ : كَالصُّبْحِ انْصَرَمَ مِنَ اللَّيْلِ ، وَاللَّيْلِ انْصَرَمَ مِنَ النَّهَارِ . وَهُوَ أَيْضًا كُلُّ رَمْلَةٍ انْصَرَمَتْ مِنْ مُعْظَمِ الرَّمْلِ . والصَّرِيمُ أَيْضًا المَصْرُومُ مِثْلُ قَتِيلٍ وَمَقْتُولٍ .

(320) CHAPTER. 'Cruel after all that, base-born (of illegitimate birth). (68:13)

بابٌ - عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ -

439. Narrated Ibn ʿAbbās رضي الله عنهما : (regarding the Verse) :—

'Cruel after all that, base-born (of illegitimate birth).' (68:13)

It was revealed in connection with a man from Quraish who had a notable sign (Zanamah) similar to the notable sign which usually hung on the neck of a sheep (to recognise it)."

٤٣٩ - حَدَّثَنَا مَحْمُودٌ : حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى ، عَنْ إِسْرَائِيلَ ، عَنْ أَبِي حُصَيْنٍ ، عَنْ مُجَاهِدٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا - عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ - قَالَ : رَجُلٌ مِنْ قُرَيْشٍ لَهُ زَنَمَةٌ مِثْلُ زَنَمَةِ الشَّاةِ .

440. Narrated Ḥaritha bin Wahbin Al-Khuzāʿī : I heard the Prophet ﷺ

٤٤٠ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُفْيَانُ ، عَنْ مَعْبَدِ بنِ خَالِدٍ قَالَ :

saying, "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allāh when he takes an oath to do something. And may I inform you of the people of the Hell Fire? They are all those violent, arrogant and stubborn people."

سَمِعْتُ حارِثَةَ بنَ وَهْبٍ الخُزَاعِيَّ قالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ: ألا أُخْبِرُكُمْ بأهْلِ الجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ لَوْ أقْسَمَ عَلَى اللهِ لأبَرَّهُ، ألا أُخْبِرُكُمْ بأهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ.

(321) CHAPTER. (Remember) 'The Day when the severest Hour befalls.' (68:42)

بابُ - يَوْمَ يُكْشَفُ عَنْ ساقٍ -.

441. Narrated Abū Sa'īd ﷺ: I heard the Prophet ﷺ saying, "Allāh will bring forth the severest Hour, 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 people will try to prostrate (on the Day of Judgement) but their backs will be as stiff as a single vertebra."

٤٤١ - حدَّثَنا آدَمُ: حدَّثَنا اللَّيْثُ، عَنْ خالِدِ بنِ يَزِيدَ، عَنْ سَعِيدِ بنِ أبي هِلالٍ، عَنْ زَيْدِ ابنِ أسْلَمَ، عَنْ عَطاءِ ابنِ يَسارٍ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ: يَكْشِفُ رَبُّنا عَنْ ساقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى مَنْ كانَ يَسْجُدُ فِي الدُّنْيا رِياءً وسُمْعَةً فَيَذْهَبُ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا واحِدًا.

سورة الحاقة

SŪRAT AL—HĀQQA (The Sure Reality) No. LXIX

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

No Ḥadīths were mentioned here)

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

عِيشَةٍ رَاضِيَةٍ: يُرِيدُ فِيها الرِّضا. القاضِيَةَ: المَوْتَةَ الأُولى التي مُتُّها، لَمْ أُحْيَ بَعْدَها. مِنْ أحَدٍ عَنْهُ حاجِزِينَ:

أحَدٌ يَكُونُ لِلْجَمِيعِ وَلِلْوَاحِدِ . وَقالَ ابنُ عَبّاسٍ : الوَتِينَ : نِياطُ القَلْبِ . قالَ ابنُ عَبّاسٍ : طَغَى : كَثُرَ وَيُقالُ بالطّاغِيَةِ بِطُغْيانِهِمْ . وَيُقالَ طَغَتْ عَلَى الخَزّانِ كَمَا طَغَى المَاءُ عَلَى قَوْمِ نُوحٍ .

سورة سأل سائل

SŪRAT SA'ALA SĀ'ILUN (A Question asked) No. LXX

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

(No Ḥadīṯes were mentioned here)

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

الفَصِيلَةُ : أصْغَرُ آبائِهِ القُرْبَى : إلَيْهِ يَنْتَمِي مَنِ انْتَمَى . لِلشَّوَى : اليَدَانِ والرِّجْلانِ والأَطْرافُ ، وجِلْدَةُ الرأسِ يُقالُ لَهَا شَوَاةٌ . وَما كانَ غَيْرَ مَقْتَلٍ فَهُوَ شَوًى . عِزِينَ ، والعِزُونَ : الحَلَقُ والجماعاتُ ، وَواحِدُها عِزَةٌ .

سورة نوح

SŪRAT NOAH No. LXXI

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

أطْوَارًا : طَوْرًا كَذَا وَطَوْرًا كَذَا ، يُقالُ عَدَا طَوْرَهُ ، أيْ قَدْرَهُ . والكُبّارُ : أشَدُّ مِنَ الكِبارِ ، وكَذَلِكَ جُمّالٌ وجَمِيلٌ لأنَّهَا أشَدُّ مُبالَغَةً . وكَذَلِكَ كُبّارٌ الكَبِيرُ . وكُبّارًا أيْضًا بالتَّخْفِيفِ

والعرب تقول رجل حسّان وجمّال وحسان مخفف. وجمال مخفف. ديّارًا من دور ولكنه فيعال من الدوران كما قرأ عمر - الحيّ القيّام - وهي من قمت. وقال غيره: ديّارًا: أحدًا. تبارًا: هلاكا. وقال ابن عباس: مدرارًا: يتبع بعضها بعضًا. وقارًا: عظمة.

باب - ودًا ولا سواعا ولا يغوث ويعوق - .

(322) CHAPTER. '(Abandon) neither Wadd nor Suwāʿ neither Yaghūth.' (71:23)

٤٤٢ - حدثنا إبراهيم بن موسى: أخبرنا هشام، عن ابن جريج. وقال عطاء، عن ابن عباس رضي الله عنهما صارت الأوثان التي كانت في قوم نوح في العرب بعد. أما ود كانت لكلب بدومة الجندل، وأما سواع كانت لهذيل، وأما يغوث فكانت لمراد ثم لبني غطيف، بالجرف عند سبإ. وأما يعوق فكانت لهمدان. وأما نسر فكانت لحمير، لآل ذي الكلاع. أسماء رجال صالحين من قوم نوح. فلما هلكوا أوحى الشيطان إلى قومهم أن

442. Narrated Ibn ʿAbbās ﷺ: All the idols which were worshipped by the people of 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; Suwāʿ was the idol of (the tribe of) Murād and then by Banī Ghuṭaif at Al-Jurf near Saba; Ya ʿūq was the idol of Hamdān, and Nasr was the idol of Ḥimyr, the branch of Dhi-al-Kalāʿ The names (of the idols) formerly belonged to some pious men of the people of Noah, 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 it.

انْصِبُوا إلى مَجَالِسِهِم التى كانُوا يَجْلِسُونَ أنْصَابا وَسَمُّوها بأسْمائِهِمْ فَفَعَلُوا فَلَمْ تُعْبَدْ حتى إذَا هَلَكَ أُولَئِكَ وَتَنَسَّخَ العِلْمُ عُبِدَتْ .

SŪRAT QUL—UḤIYĀ ILAIYĀ (or SŪRAT—AL JINN) No. LXXII

سورة قل أوحى إلى

قالَ ابْنُ عَبّاسٍ : لِبَدًا : أعْوانا .

443. Narrated Ibn ʿAbbās ﷺ :

Allāh's Apostle ﷺ went out along with a group of his companions towards ʿUkāẓ Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down 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 flames have been sent upon 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

٤٤٣ ـ حَدَّثَنا مُوسَى بنُ إسْماعِيلَ : حَدَّثَنا أبُو عَوانَةَ ، عَنْ أبِي بِشْرٍ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبّاسٍ قالَ : انْطَلَقَ رَسُولُ اللهِ صلى اللهُ عليه وسلّم فى طائِفَةٍ مِنْ أصحابِهِ عامِدِينَ إلى سُوقِ عُكاظٍ ، وَقَدْ حِيلَ بَيْنَ الشَّياطِينِ وَبَيْنَ خَبَرِ السَّماءِ ، وأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ فَرَجَعَتِ الشَّياطِينُ . فَقالُوا : ما لَكُمْ ؟ فَقالُوا : حِيلَ بَيْنَنا وَبَيْنَ خَبَرِ السَّماءِ ، وأُرْسِلَتْ عَلَيْنا الشُّهُبُ قالَ : ما حالَ بَيْنَكُمْ وبَيْنَ خَبَرِ السَّماءِ إلاّ ما حَدَثَ ، فاضْرِبُوا مَشارِقَ الأرْضِ ومَغارِبَها فانْظُرُوا ما هَذَا الأمْرُ الَّذِى حَدَثَ . فانْطَلَقُوا فَضَرَبُوا مَشارِقَ الأرْضِ وَمَغارِبَها يَنْظُرُونَ ما هَذَا

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 Tihama, went to Allāh's Apostle ﷺ at Nakhla (a place between Mecca and Tā'if) while he was on his way to ʿUkāẓ Market. (They met him) while he was offering the Fajr prayer with his companions. When they heard the Holy Qur'ān being recited (by Allāh's Apostle 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! We have really heard a wonderful recital (Qur'ān). It gives guidance to the right, and we have believed therein. We shall not join in worship, anybody with our Lord." (See 62:1-2) Then Allāh ﷻ revealed to His Prophet ﷺ (Sūrat al-Jinn):

'Say: It has been revealed to me that a company (3 to 9) of Jinns listened (to the Qur'ān).' (72:1)

The statement of the Jinns was revealed to him.

الأَمْرُ الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. قَالَ: فَانْطَلَقَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم بِنَخْلَةَ وَهُوَ عَامِدٌ إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلاةَ الْفَجْرِ. فَلَمَّا سَمِعُوا الْقُرْآنَ تَسَمَّعُوا لَهُ، فَقَالُوا: هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَهُنَالِكَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: - يَا قَوْمَنَا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا - وَأَنْزَلَ اللهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ صلى الله عليه وسلم قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ - وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ.

SŪRAT AL—MUZZAMMIL (Folded in Garments): No. LXXIII

(No Ḥadīth were mentioned here)

سورة المزمل والمدثر

وَقَالَ مُجَاهِدٌ: وَتَبَتَّلْ: أَخْلِصْ. وَقَالَ الْحَسَنُ: أَنْكَالاً: قُيُودًا. مُنْفَطِرٌ

بِهِ : مُشْقَلَةٌ بِهِ . وَقَالَ ابنُ عَبَّاسٍ : كَثِيبًا مَهِيلًا : الرَّمْلُ السَّائِلُ . وَبَيِلًا : شَدِيدًا .

SŪRAT AL—MUDDATHTHIR (The One Wrapped-up): LXXIV

سورة المدثر

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابنُ عَبَّاسٍ : عَسِيرٌ : شَدِيدٌ . قَسْوَرَةٌ : رِكْزُ النَّاسِ وأَصْوَاتُهُمْ . وكُلُّ شَدِيدٍ قَسْوَرَةٌ ، وَقَالَ أَبُو هُرَيْرَةَ : القَسْوَرَةُ ، قَسْوَرٌ : الأَسَدُ . الرِّكْزُ : الصَّوْتُ . مُسْتَنْفِرَةٌ : نَافِرَةٌ مَذْعُورَةٌ .

٤٤٤ - حَدَّثَنِي يَحْيَى : حَدَّثَنَا وَكِيعٌ : عَنْ عَلِيِّ بنِ المُبَارَكِ ، عَنْ يَحْيَى بنِ أَبِي كَثِيرٍ : سَأَلْتُ أَبَا سَلَمَةَ ابنَ عَبْدِ الرَّحْمَنِ عَنْ أَوَّلِ مَا نَزَلَ مِنَ القُرْآنِ قَالَ - يَا أَيُّهَا المُدَّثِّرُ - قُلْتُ : يَقُولُونَ - اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - فَقَالَ أَبُو سَلَمَةَ : سَأَلْتُ جَابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا عَنْ ذَلِكَ وَقُلْتُ لَهُ مِثْلَ الَّذِي قُلْتَ ، فَقَالَ جَابِرٌ : لَا أُحَدِّثُكَ إِلَّا مَا حَدَّثَنَا رَسُولُ اللهِ صلى الله عليه وسلم ، قَالَ : جَاوَرْتُ بِحِرَاءَ فَلَمَّا قَضَيْتُ جِوَارِي هَبَطْتُ

444. Narrated Yaḥyā bin Abi Kathīr : I asked Abā Salama bin ʿAbdur-Raḥmān about the first Sūra revealed of the Qurʾān. He replied, "'O you, wrapped-up' (i. e. Al-Muddaththir)." I said, "They say it was, 'Read, in the Name of your Lord Who created,' (i.e. Sūrat Al-ʿĀlaq (the Clot)." On that, Abū Salama said, "I asked Jabir bin ʿAbdullāh about that, saying the same as you have said, whereupon he said, 'I will not tell you, except what Allāh's Apostle ﷺ had told us. Allāh's Apostle ﷺ said, "I was in seclusion in the cave of

Hira, 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. Then I looked up and saw something. So I went to Khadīja (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me .'' Then,

'O you, (Muḥammad ﷺ)wrapped-up! Arise and warn,' (Sūrat Al-Muddaththir) was revealed.' ''

(74:1)

فَنُودِيتُ فَنَظَرْتُ عَنْ يَمِينِي فَلَمْ أَرَ شَيْئًا ، وَنَظَرْتُ عَنْ شِمالِي فَلَمْ أَرَ شَيْئًا ، وَنَظَرْتُ أَمامِي فَلَمْ أَرَ شَيْئًا ، وَنَظَرْتُ خَلْفِي فَلَمْ أَرَ شَيْئًا. فَرَفَعْتُ رأسِي فَرأيْتُ شَيْئًا ، فأتَيْتُ خدِيجَةَ فَقُلْتُ : دَثِّرُونِي وَصُبُّوا عَلَيَّ ماءً بارِدًا . قالَ : فَدَثَّرُونِي وَصَبُّوا عَلَيَّ ماءً بارِدًا ، قالَ : فَنَزَلَتْ - يا أيُّها المُدَّثِّرُ قُمْ فأنْذِرْ -.

445. Narrated Jabir bin ʿAbdullāh رضي الله عنهما : The Prophet ﷺ said, ''I was in a seclusion in the cave of Hira..... '' (similar to the narration related by ʿAlī bin Al-Mubarak, 444 above).

٤٤٥ - حدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثَنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيَ وَغَيْرُهُ قالا : حدَّثَنا حَرْبُ ابنُ شَدَّادٍ ، عَنْ يَحْيَى بنِ أبِي كَثِيرٍ ، عَنْ أبِي سَلَمَةَ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : جاوَرْتُ بِحِراءَ ، مِثْلَ حَدِيثِ عُثْمانَ بنِ عُمَرَ عَنْ عَلِيِّ بنِ المُبارَكِ .

بابُ قَوْلِهِ وَرَبَّكَ فَكَبِّرْ -.

(323) CHAPTER. The Statement of Allah ﷻ : ''And your Lord magnify.''

(74:3)

446. Narrated Yaḥyā : I asked

٤٤٦ - حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ :

Abā Salama, "Which Sūra of the Qur'ān was revealed first?" He replied, "'O you, wrapped-up' (Al-Muddaththir)." I said, "I have been informed that it was, 'Read, in the Name of your Lord who created..... (i.ei Sūrat Al-Ālaq).'" Abū Salama said, "'I asked Jabir, "Which Sūrat of the Qur'ān was revealed first?" He said, "O you, wrapped-up."'" "I said, "I have been told that it was 'Read, in the Name of your Lord who created." He said, "I will not tell you but what Allāh's Apostle ﷺ said.

Allāh's Apostle ﷺ said, 'I was in seclusion in the cave of Ḥirā', 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 me 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 Khadīja and told her to wrap me up and pour cold water on me. Then,

'O you, wrapped-up. Arise and warn and your Lord magnify.....'
(74:1-2-3)

(i.e. Sūrat Al-Muddaththir) was revealed to me.'"

حدَّثنا عَبْدُ الصَّمَدِ : حدَّثنا حَرْبٌ : حدَّثنا يَحْيىَ قالَ : سألْتُ أبا سَلَمَةَ : أىُّ القُرآنِ أُنْزِلَ أوَّلُ ؟ فقالَ - يا أيُّها المُدَّثِّرُ - فقُلْتُ ، أُنبِئْتُ أنَّهُ - اقْرأ باسْمِ رَبِّكَ الَّذِى خَلَقَ - فقالَ أبُو سَلَمَةَ : سألْتُ جابِرَ بنَ عَبْدِ اللهِ : أىُّ القُرآنِ أُنْزِلَ أوَّلُ ؟ فقالَ : يا أيُّها المُدَّثِّرُ - فقُلْتُ : نُبِّئْتُ أنَّهُ - اقْرأ باسْمِ رَبِّكَ الَّذِى خَلَقَ - فقالَ : لا أُخْبِرُكَ إلاَّ بِما قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ؛ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : جاوَرْتُ فى حِرَاءٍ فلَمَّا قَضَيْتُ جِوَارِى هَبَطْتُ فاسْتَبَطْنْتُ الوادِىَ ، فنُودِيتُ فنَظَرْتُ أمامِى وَخَلْفِى وَعَنْ يَمِينِى وَعَنْ شِمالِى فإذَا هُوَ جالِسٌ عَلَى عَرْشٍ بَيْنَ السَّماءِ والأرْضِ . فأتَيْتُ خَدِيجَةَ فقُلْتُ : دَثِّرُونِى وَصُبُّوا عَلَىَّ ماءً بارِدًا . وأُنْزِلَ عَلَىَّ - يا أيُّها المُدَّثِّرُ قُمْ فأنْذِرْ وَرَبَّكَ فَكَبِّرْ - .

(324) CHAPTER. 'And keep pure your garments.' (74:4)

باب ـ وَثِيابَكَ فَطَهِّرْ ـ .

447. Narrated Jābir bin ʿAbdullāh ﷺ : I heard the Prophet ﷺ describing the period when the Divine Inspiration stopped. He said in his talk, "While I was talking, I heard voices from the sky. I looked up, and behold! I saw the same Angel who came to me in the cave of Ḥirāʾ, 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, 'Fold me up in garments!' They wrapped me up. Then Allāh ﷻ revealed ;—

'O you wrapped-up.....and desert the idols'

before the prayer became compulsory. 'Rujz' means idols.

٤٤٧ ـ حدَّثَنا يَحْيى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ . وَحدَّثَنِي عَبْدُ اللهِ ابنُ مُحَمَّدٍ : حدَّثَنا عَبْدُ الرَّزَّاقِ : أخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ فأخْبَرَنِي أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ فَقالَ فى حَدِيثِهِ : فَبَيْنَا أنا أمْشِي إذْ سَمِعْتُ صَوْتا مِنَ السَّماءِ فَرَفَعْتُ رأسِي فإذَا المَلَكُ الَّذِي جاءَنِي بِحِراءٍ جالِسٌ عَلى كُرْسِيٍّ بَيْنَ السَّماءِ والأرْضِ فَجَئِثْتُ مِنْهُ رُعْبا فَقُلْتُ : زَمِّلُونِي زَمِّلُونِي ، فَدَثَّرُونِي ، فأنْزَلَ اللهُ تَعالى ـ يا أيُّها المُدَّثِّرُ ـ إلى ـ وَالرُّجْزَ فاهْجُرْ ـ قَبْلَ أنْ تُفْرَضَ الصَّلاةُ وَهِيَ الأوْثانُ .

(325) CHAPTER. 'And desert the idols,' (74:5)
It is said that 'Rujz' and 'Rijs' means punishment (i.e. the worshipping of idols that leads to punishment).

باب ـ والرُّجْزَ فاهْجُرْ ـ يُقالُ الرِّجْزُ والرِّجْسُ : العَذابُ .

448. Narrated Jābir bin ʿAbdullāh

٤٤٨ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ :

that he heard Allāh's Apostle ﷺ describing the period of pause of the Divine Inspiration, 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 Ḥirā', 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, 'Wrap me in garments! Wrap me in garments!' They wrapped me, and then Allāh ﷻ revealed:—

'O you, (Muḥammad ﷺ) wrapped-up! Arise and warn..... .....and desert the idols.'" (74:1-5)

Abū Salama said, "'Rujz' means idols." After that, the Divine Inspiration started coming more frequently and regularly.

حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ قالَ ابنُ شِهابٍ: سَمِعْتُ أَبا سَلَمَةَ قالَ: أَخْبَرَنِي جابِرُ بنُ عَبْدِ اللهِ أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يُحَدِّثُ عَنْ فَتْرَةِ الوَحْيِ: فَبَيْنَا أَنا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّماءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّماءِ فإِذَا المَلَكُ الَّذِي جاءَنِي بِحِرَاءٍ قاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّماءِ والأَرْضِ، فَجُئِثْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ: زَمِّلُونِي، زَمِّلُونِي، فَزَمَّلُونِي، فَأَنْزَلَ اللهُ تَعالَى - يا أَيُّها المُدَّثِّرُ قُمْ فَأَنْذِرْ - إِلَى قَوْلِهِ - فاهْجُرْ - قالَ أَبُو سَلَمَةَ: والرُّجْزَ: الأَوْثانَ. ثُمَّ حَمِيَ الوَحْيُ وَتَتابَعَ.

SŪRAT AL—QIYĀMA (The Resurrection) : No. LXXV

سورة القيامة

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

(326) CHAPTER. The Statement of Allāh ﷻ :—

'Move not your tongue concerning (the Qur'ān) to make haste therewith.' (75:16)

وَقَوْلُهُ - لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ - وَقالَ ابنُ عَبّاسٍ - لِيَفْجُرَ أَمامَهُ - سَوْفَ أَتُوبُ: سَوْفَ أَعْمَلُ. لا وَزَرَ: لا حِصْنَ. سُدًى: هَمَلًا.

٤٤٩ ـ حدَّثنا الحُمَيْدِيُّ : حدَّثنا سُفْيانُ : حدَّثنا مُوسَى بنُ أبي عائشةَ ، وكانَ ثِقَةً عَنْ سَعِيدِ ابنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : كانَ النَّبِيُّ صلى اللهُ عليه وسلَّم إذا نَزَلَ عَلَيْهِ الوَحْيُ حَرَّكَ بِهِ لِسانَهُ . وَوَصَفَ سُفْيانُ يُرِيدُ أنْ يَحْفَظَهُ فأنْزَلَ اللهُ ـ لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ ـ .

449. Narrated Ibn ʿAbbās ﷺ : The Prophet ﷺ used to move his tongue when the Divine Inspiration was being revealed to him. (Sufyān, a sub-narrator, 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) to make haste therewith.' (75:16)

باب ـ إنَّ عَلَيْنا جَمْعَهُ وَقُرآنَهُ ـ .

(327) CHAPTER. 'It is for us to collect it (in your mind) (O Muḥammad), and to give you the ability to recite it (by heart).' (75:17)

٤٥٠ ـ حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى ، عَنْ إسْرَائِيلَ ، عَنْ مُوسَى بنِ أبي عائشةَ : أنَّهُ سألَ سَعِيدَ ابنَ جُبَيْرٍ عَنْ قَوْلِهِ تَعالَى ـ لا تُحَرِّكْ بِهِ لِسانَكَ ـ قالَ : وَقالَ ابنُ عَبَّاسٍ : كانَ يُحَرِّكُ شَفَتَيْهِ إذا أُنْزِلَ عَلَيْهِ ، فَقِيلَ لَهُ ـ لا تُحَرِّكْ بِهِ لِسانَكَ ـ يَخْشَى أنْ يَتَفَلَّتَ مِنْهُ ـ إنَّ عَلَيْنا جَمْعَهُ ـ أنْ نَجْمَعَهُ فِي صَدْرِكَ ـ وَقُرآنَهُ أنْ تَقْرَأَهُ فإذا قَرَأْناهُ ـ يَقُولُ أنْزِلَ عَلَيْهِ ـ فاتَّبِعْ قُرآنَهُ ثُمَّ إنَّ عَلَيْنا بَيانَهُ ـ أنْ نُبَيِّنَهُ عَلَى لِسانِكَ .

450. Narrated Mūsā bin Abī ʿAisha that he asked Saʿīd bin Jubair regarding (the statement of Allāh), 'Move not your tongue concerning (the Qur'ān) to make haste therewith.' He said, "Ibn ʿAbbās said that the Prophet ﷺ used to move his lips when the Divine Inspiration 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 its recitation' means, We will make you recite it. 'But when We recite it (i.e. when it is 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).

(328) CHAPTER. 'When We have revealed it (to you O Muhammad ﷺ throug Gabriel) then follow you its recital.' (75:I8)
And Ibn ʿAbbās said; 'We recite it' means 'We explain it'. 'Follow its recital' mens, 'Act on its order.'

باب ـ فإذا قرأناه فاتبع قرآنه ـ
قال ابن عباس : قرأناه : بيّنّا . فاتبع : اعمل به .

451. Narrated Ibn ʿAbbās (as regards) Allāh's Statement,

'Move not your tongue concerning (the Qurʾān) to make haste therewith.' (75:16)

When Gabriel revealed the Divine Inspiration to Allāh's Apostle ﷺ, he (Allāh's Apostle ﷺ) moved his tongue and lips. and that state used to be very hard for him, and that movement indicated that revealation was taking place. So Allāh revealed in Sūrat Al-Qiyāma which begins:

'I swear by the Day of Resurrection.....' (75)

the Verses:—

'Move not your tongue concerning (the Qurʾān) to make haste therewith. It is for Us to collect it (Qurʾān) in your mind, and give you the ability to recite it by heart. (75:16-17)

Ibn ʿAbbās added: 'It is for Us to

٤٥١ ـ حدّثنا قتيبة بن سعيد : حدّثنا جرير ، عن موسى بن أبي عائشة ، عن سعيد بن جبير ، عن ابن عباس في قوله ـ لا تحرّك به لسانك لتعجل به ـ قال : كان رسول الله صلى الله عليه وسلّم إذا نزل جبريل بالوحي وكان مما يحرّك به لسانه وشفتيه فيشتدّ عليه وكان يعرف منه . فأنزل الله الآية التي في لا أقسم بيوم القيامة ـ لا تحرّك به لسانك لتعجل به إنّ علينا جمعه وقرآنه ـ قال : علينا أن نجمعه في صدرك وقرآنه ، فإذا قرأناه فاتبع قرآنه . فإذا أنزلناه فاستمع ـ ثمّ إنّ علينا بيانه ـ علينا أن نبيّنه بلسانك . قال : فكان إذا أتاه جبريل أطرق فإذا ذهب قرأه كما وعده الله ـ أولى لك فأولى ـ توعّد .

collect it (Qur'ān) in your mind, and give you the ability to recite it by heart means, 'When We reveal it, listen.' 'Then it is for Us to explain it,' means, 'It is for us to explain it through your tongue.' So whenever Gabriel came to Allāh's Apostle ﷺ ' he would keep quite (and listen), and when the Angel left, the Prophet ﷺ would recite that revelation as Allāh promised him.

SŪRAT HAL—ATA—ALAL INSANI (i.e. SŪRAT AD—DAHR): No.LXXVI

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

(No Ḥadīths were mentioned here)

سورة هل أتى على الإنسان

يُقالُ مَعْناهُ أتى عَلى الإنْسانِ ، وَهَلْ تَكُونُ جَحْدًا وَتَكُونُ خَبَرًا . وَهَذَا مِنَ الخَبَرِ ، يَقُولُ : كانَ شَيْئًا فَلَمْ يَكُنْ مَذْكُورًا ، وَذَلِكَ مِنْ حِينِ خَلَقَهُ مِنْ طِينٍ إلى أنْ يُنْفَخَ فِيهِ الرُّوحُ . أمْشاجٍ : الاخْلاطُ ، ماء المَرْأةِ وَماءُ الرَّجُلِ ، الدَّمُ والعَلَقَةُ . وَيُقالُ إذَا خُلِطَ مَشِيجٌ ، كَقَوْلِكَ خَلِيطٌ ، وممْشُوجٌ مِثْلُ مَخْلُوطٍ . سَلاسِلاً وأغْلالاً وَلَمْ يُجْرِ بَعْضُهُمْ . مُسْتَطِيرًا : مُمْتَدًّا . البَلاءُ والقَمْطَرِيرُ : الشَّدِيدُ ، يُقالُ يَوْمٌ قَمْطَرِيرٌ وَيَوْمٌ قُماطِرٌ ، والعَبُوسُ والقُماطِرُ ، والعَصِيبُ أشَدُّ ما يَكُونُ مِنَ الأيّامِ فِى البَلاءِ . وَقالَ الحَسَنُ :

النَّضْرَةُ فى الوَجْهِ ، والسُّرُورُ فى القَلْبِ .
وَقالَ ابنُ عَبّاسٍ : الاَرَائِكِ : السُّرُرُ .
وَقالَ مُقاتِلٌ : السُّرُرُ : الحِجالُ والدُّرُّ
وَالياقُوتُ . وَقالَ البَرَاءُ - وَذُلِّلَتْ
قُطُوفُها - يَقْطُفُونَ كَيْفَ شاءُوا . وَقالَ
مُجاهِدٌ : سَلْسَبِيلاً : جَدِيدُ الجِرْيَةِ .
وَقالَ مَعْمَرٌ : أَسْرَهُمْ : شِدَّةُ الخَلْقِ ،
وكُلُّ شَيْءٍ شَدَدْتَهُ مِنْ قَتَبٍ فَهُوَ
مأسُورٌ .

سورة والمرسلات

SŪRAT WAL—MURSALĀT (Those Who Sent Forth) : No. LXXVII

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

جُمالاتٌ : جِبالٌ وَقالَ مُجاهِدٌ : ارْكَعُوا : صَلُّوا . لا يَرْكَعُونَ : لا يُصَلُّونَ ، وَسُئِلَ ابنُ عَبّاسٍ - لا يَنْطِقُونَ - واللهِ رَبِّنا ما كُنّا مُشْرِكِينَ ، اليَوْمَ نَخْتِمُ عَلى أَفْواهِهِمْ - فَقالَ : إِنَّهُ ذُو ألْوانٍ ، مَرَّةً يَنْطِقُونَ ، وَمَرَّةً يُخْتَمُ عَلَيْهِمْ .

٤٥٢ - حدَّثَنا مَحْمُودٌ : حدَّثَنا عُبَيْدُ اللهِ ، عَنْ إِسْرَائِيلَ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ : كُنّا مَعَ النَّبِيِّ صلى الله عليه وسلم وأُنْزِلَتْ عَلَيْهِ

452. Narrared 'Abdullāh رضي الله عنه :

We were with the Prophet ﷺ when Sūrat 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 Apostle ﷺ said, "It has escaped your evil, and you too, have escaped its evil."

والمُرْسَلاتِ ، وَإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ فَخَرَجَتْ حَيَّةٌ فَابْتَدَرْنَاهَا فَسَبَقَتْنَا فَدَخَلَتْ جُحْرَهَا . فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا .

453. Narrated ʿAbdullāh رضي الله عنه :

(Similarly—as no. 452 above.)

٤٥٣ - حدَّثَنَا عَبْدَةُ بنُ عَبْدِ اللهِ : أَخْبَرَنَا يَحْيَى بنُ آدَمَ ، عَنْ إِسْرَائِيلَ ، عَنْ مَنْصُورٍ بِهَذَا . وَعَنْ إِسْرَائِيلَ ، عَنِ الأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ مِثْلَهُ . وَتَابَعَهُ أَسْوَدُ بنُ عَامِرٍ ، عَنْ إِسْرَائِيلَ . وقَالَ حَفْصٌ وأَبُو مُعَاوِيَةَ وَسُلَيْمَانُ بنُ قَرْمٍ ، عَنِ الأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ . وَقَالَ يَحْيَى بنُ حَمَّادٍ : أَخْبَرَنَا أَبُو عَوَانَةَ ، عَنْ مُغِيرَةَ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ . وَقَالَ ابنُ إِسحَاقَ ، عَنْ عَبْدِ الرَّحْمَنِ ابنِ الأَسْوَدِ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللهِ .

454. Narrated ʿAbdullāh رضي الله عنه : While we were with Allāh's Apostle ﷺ in a cave, Sūrat wal-Mursalāt was revealed to him and we received it derectly from his mouth as soon as he had received the revelation. Suddenly a snake came out and Allāh's Apostle ﷺ said, "Get at it and kill it!" We ran to kill it but it outstripped us.

٤٥٤ - حدَّثَنَا قُتَيْبَةُ : حدَّثَنَا جَرِيرٌ ، عَنِ الأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ قَالَ : قَالَ عَبْدُ اللهِ : بَيْنَا نَحْنُ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فِي غَارٍ ، إِذْ نَزَلَتْ عَلَيْهِ وَالمُرْسَلاتِ ، فَتَلَقَّيْنَاهَا مِنْ فِيهِ وَإِنَّ فَاهُ لَرَطْبٌ بِهَا ، إِذْ خَرَجَتْ حَيَّةٌ فَقَالَ رَسُولُ

Allāh's Apostle ﷺ said, "It has escaped your evil, as you too, have escapes its."

اللهِ صلى الله عليه وسلم : عَلَيْكُمُ اقْتُلُوها ، قالَ : فابْتَدَرْناها فَسَبَقَتْنا . قالَ : فَقالَ : وُقِيَتْ شَرَّكُمْ كَما وُقِيتُمْ شَرَّها .

(329) CHAPTER. The Statement of Allāh ﷻ :—

'Indeed, it throws about sparks (huge) as Forts. (77:32)

باب قَوْلُهُ - إِنَّها تَرْمِي بِشَرَرٍ كالقَصْرِ - .

455. Narrated Ibn ʿAbbās (as regards the explanation of)

'Indeed, it throws about sparks (huge) as Forts."

We used to collect wood in the from of logs, three cubits long or shorter, for heating purposes in winter, and we used to call such wood, the Qasr.

٤٥٥ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ : أخْبَرَنا سُفْيانُ : حدَّثَنا عَبْدُ الرَّحْمَنِ ابنُ عابِسٍ قالَ : سَمِعْتُ ابن عَبّاسٍ : إِنَّها تَرْمِي بِشَرَرٍ كالقَصْرِ ، قالَ : كُنّا نَرْفَعُ الخَشَبَ بِقِصَرِ ثَلاثَةَ أذْرُعٍ أوْ أقَلَّ فَنَرْفَعُهُ لِلشِّتاءِ فَنُسَمِّيهِ القَصْرَ .

(330) CHAPTER. The Statement of Allāh ﷻ :—

'As if they were yellow camels' (77:33)

Narrated Ibn ʿAbbās رضي الله عنهما (regarding) the explanation of)

'It throws about sparks (huge) as Forts."

We used to collect logs of wood, three cubits long or longer, to store for heating purposes in winter, and we used to

باب "قَوْلُهُ - كأنَّهُ جِمالاتٌ صُفْرٌ" -

حدَّثَنا عَمْرُو بنُ عَلِيٍّ : حدَّثَنا يَحْيى : أخْبَرَنا سُفْيانُ : حدَّثَنِي عَبْدُ الرَّحْمَنِ ابنُ عابِسٍ : سَمِعْتُ ابنَ عَبّاسٍ رَضِيَ اللهُ عَنْهُما - تَرْمِي بِشَرَرٍ كالقَصْرِ - قالَ : كُنّا نَعْمِدُ إلى الخَشَبَةِ ثَلاثَةَ أذْرُعٍ وَفَوْقَ ذَلِكَ فَنَرْفَعُهُ لِلشِّتاءِ فَنُسَمِّيهِ القَصَرَ - كأنَّهُ جِمالاتٌ صُفْرٌ - حِبالُ السُّفُنِ تُجْمَعُ حَتّى تَكُونَ

call it, the "Qasr." (i.e. the castle or Fort)

'As if they were yellow camels.
(77:33)

means the ropes of a ship which are made in bundles till it become as wide as men's waists.

كأوْساطِ الرِّجالِ .

(331) CHAPTER. 'That will be a Day when they shall not speak (during some part of it).' (77:35)

بابٌ - هٰذَا يَوْمُ لا يَنْطِقُونَ - .

456. Narrated 'Abdullāh رضي الله عنه : While we were with the Prophet ﷺ in a cave, Sūrat 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 saids, "It has escaped your evil, and you too, escaped its evil."

٤٥٦ - حدَّثنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ : حدَّثنا أبي : حدَّثنا الأعمَشُ : حدَّثَنِي إبْرَاهِيمُ ، عَنِ الأسْوَدِ ، عَنْ عَبْدِ اللهِ قالَ : بَيْنَما نَحْنُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فى غارٍ إذْ نَزَلَتْ عَلَيْهِ والمُرْسَلاتِ . فانَّهُ لَيَتْلُوها وَإنِّى لأتَلَقَّاها مِنْ فِيهِ ، وَإنَّ فاهُ لَرَطْبٌ بِها ، إذْ وَثَبَتْ عَلَيْنا حَيَّةٌ . فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم اقْتُلُوها . فابْتَدَرْناها فَذَهَبَتْ . فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : وُقِيَتْ شَرَّكُمْ كَما وُقِيتُمْ شَرَّها . قالَ عُمَرُ : حَفِظْتُهُ مِنْ أبِى فى غارٍ بِمِنًى .

SŪRAT 'AMMA YATASA'ALŪN
(SŪRAT AN-NABA')

(The Great News) : No. LXXVIII

In the Name of Allāh, the Most Beneficent, the Mest Merciful

سورة عم يتساءلون

لا يَرْجُونَ حِسابًا : لا يَخافُونَهُ . لا

يَمْلِكُونَ مِنْهُ خِطابا : لايَمْلِكُونَ إلاَّ أنْ يأذَنَ لَهُمْ . صَوَابا : حَقّا فى الدُّنْيا وَعَمِلَ بِهِ . وَقالَ ابنُ عَبّاسٍ : وَهاجا : مُضِيئا . وَقالَ غَيرُهُ : غَسّاقا : غَسَقَتْ عَيْنُهُ ، وَيَغْسِقُ الجُرْحُ يَسِيلُ كأنَّ الغَسِيقَ وَاحِدٌ . عطاءً حِسابا : جَزَاءً كافِيا . أعْطانى ما أحْسَبَنى : أىْ كَفانى .

بابُ - يَوْمَ يُنْفَخُ فى الصُّورِ فتأْتُونَ أفْوَاجا - زُمَرًا .

(332) CHAPTER. 'The Day when the Trumpet will be blown, and you shall come forth in crowds (groups).' (78:18)

٤٥٧ - حدَّثَنِى مُحَمَّدٌ : أخْبَرَنا أبُو مُعاوِيَةَ ، عَنِ الأعْمَشِ ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : ما بَيْنَ النَّفْخَتَيْنِ أرْبَعُونَ . قالَ : أرْبَعُونَ يَوْما ، قالَ : أبَيْتُ ، قالَ : أرْبَعُونَ شَهْرًا ، قالَ : أبَيْتُ ، قالَ : أرْبَعُونَ سَنَةً ، قالَ أبَيْتُ : قالَ : ثُمَّ يُنزِلُ اللهُ مِنَ السَّماءِ ماءً فَيَنْبُتُونَ كَمَا يَنْبُتُ البَقْلُ ، لَيْسَ مِنَ الإنْسانِ شَىْءٌ إلاَّ يَبْلَى ، إلاَّ عَظْما وَاحِدًا وَهُوَ عَجْبُ الذَّنَبِ وَمِنْهُ يُرَكَّبُ الخَلْقُ يَوْمَ القِيامَةِ .

457. Narrated Al—ʿAmash : Abū Huraira ﷺ said, "Allāh's Apostle ﷺ said, 'Between the two sounds of the Trumpet, there will be forty.'" Somebody asked Abū Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, the refused to reply. Abū Huraira added, "Then (after this period) Allāh will send water from the sky and then he dead bodies will grow like vegetation grows. Nothing of the human body do not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the

Day of Resurrection."

SŪRAT WAN—NAZIʿĀT (Those Who Tear Off): No. LXXIX

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

سورة والنازعات

وَقالَ مُجاهِدٌ: الآيَةَ الكُبْرَى عَصَاهُ وَيَدُهُ. يُقالُ النّاخِرَةُ والنّخِرَةُ سَوَاءٌ مِثْلُ الطّامِعِ والطّمَعِ، والباخِلِ والبَخِيلِ. وَقالَ بَعْضُهُمْ: النّخِرَةُ: البالِيَةُ، والنّاخِرَةُ العَظْمُ المُجَوَّفُ الّذِي يَمُرُّ فِيهِ الرّيحُ فَيَنْخَرُ، وَقالَ ابنُ عَبّاسٍ: الحافِرَةِ: إلى أمْرِنا الأوّلِ: إلى الحَياةِ، وَقالَ غَيرُهُ: أيّانَ مُرْساها: مَتى مُنْتَهاها، وَمُرْسَى السّفِينَةِ حَيْثُ تَنْتَهِي.

458. Narrated Sahl bin Saʿd ﷺ: I saw Allāh's Apostle ﷺ pointing with his index and middle fingers, saying, "The time of my Advent and the Hour are like these two fingers." The Great Catastrophy will overwhelm everything.

٤٥٨ ـ حدّثَنا أحْمَدُ بنُ المِقْدامِ: حدّثَنا الفُضَيْلُ بنُ سُلَيْمانَ: حدّثَنا أبُو حازِمٍ: حدّثَنا سَهْلُ بنُ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: رأيْتُ رَسُولَ اللهِ صلى الله عليه وسلّم قالَ بإصْبَعَيْهِ هَكَذا بالوُسْطَى وَالّتِي تَلِي الإبْهامَ، بُعِثْتُ وَالسّاعَةَ كَهاتَيْنِ، الطّامّةُ تَطِمُّ عَلى كُلِّ شَيْءٍ.

SŪRAT ʿABASA (He Frowned) : No. LXXX

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

سورة عبس

بسم الله الرحمن الرحيم

- عَبَسَ وَتَوَلَّى - كَلَحَ وأعْرَضَ . وَقالَ غَيرُهُ : مُطَهَّرَةٌ : لايَمَسُّها إلاَّ المُطَهَّرُونَ وَهُمُ المَلائِكَةُ . وَهَذَا مِثْلُ قَوْلِه - فالمُدَبِّرَاتِ أمْرًا - جَعَلَ المَلائِكَةَ والصُّحُفَ مُطَهَّرَةً ، لأنَّ الصُّحُفَ يَقَعُ عَلَيْها التَّطْهِيرُ فجُعِلَ التَّطْهِيرُ لِمَنْ حَمَلَها أيْضًا . سَفَرَةٌ : المَلائِكَةُ ، وَاحِدُهم سافِرٌ . سَفَرْتُ : أصْلَحْتُ بَيْنَهُمْ . وَجُعِلَتِ المَلائِكَةُ إذا نَزَلَتْ بِوَحْيِ اللهِ وَتأْدِيَتِهِ كالسَّفِيرِ الَّذِي يُصلِحُ بَيْنَ القَوْمِ . وَقالَ غَيرُهُ : تَصَدَّى : تَغافَلَ عَنْه . وَقالَ مُجَاهِدٌ لمَّا يَقْضِ لايَقْضِي : أحَدٌ ما أُمِرَ بِهِ . وَقالَ ابْنُ عَبَّاسٍ : تَرْهَقُها : تَغْشاها شِدَّةٌ . مُسْفِرَةٌ : مُشْرِقَةٌ بأيْدِي سَفَرَةٍ . وَقالَ ابنُ عَبَّاسٍ : كَتَبَةٍ : أسْفارًا : كُتُبًا . تَلَهَّى : تَشاغَلَ . يُقالُ وَاحِدُ الأسْفارِ سِفْرٌ .

٤٥٩ - حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا قَتادَةُ قالَ : سَمِعْتُ زُرارَةَ بنَ أوْفَى يُحَدِّثُ عَنْ سَعْدِ بنِ هِشامٍ ،

459. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ said, "Such a person as recites the Qurʾān and masters it by heart, is with the noble righteous

scribes (in Heaven). And such a person as exerts himself to learn the Qur'ān by heart, and recites it with great difficulty, will have a double reward."

عَنْ عائِشَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : مَثَلُ الَّذِي يَقْرأُ القُرآنَ وَهُوَ حافِظٌ لَهُ مَعَ السَّفَرَةِ الكِرامِ البَرَرَةِ ، وَمَثَلُ الَّذِي يَقْرأُ وَهُوَ يَتَعاهَدُهُ وَهُوَ عَلَيْهِ شَدِيدٌ فَلَهُ أجْرَانِ .

SŪRAT IDHA SH—SHAMSU KUWIRA (SŪRAT AL—TAKWĪR)

(The Folding up) : No. LXXXI

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

(No Ḥadīths were mentioned in this Chapter.)

سورة إذا الشمس كورت

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

انْكَدَرَتْ : انْتَثَرَتْ . وَقالَ الحَسَنُ : سُجِّرَتْ : يَذْهَبُ ماؤُها فَلا يَبْقَى قَطْرَةٌ . وَقالَ مُجاهِدٌ : المَسْجُورُ المَمْلُوءُ . وَقالَ غَيْرُهُ : سُجِرَتْ : أفْضَى بَعْضُها إلى بَعْضٍ فَصارَتْ بَحْرًا واحِدًا . والخُنَّسُ : تَخْنِسُ فِي مَجْراها ، تَرْجِعُ . وَتَكْنِسُ : تَسْتَتِرُ كَما تَكْنِسُ الظِّباءُ . تَنَفَّسَ : ارْتَفَعَ النَّهارُ . والظَّنِينُ : المُتَّهَمُ . والضَّنِينُ : يَضَنُّ بِهِ . وقال عُمَرُ ، النُّفُوسُ زُوِّجَتْ : يُزَوَّجُ نَظِيرَهُ مِنْ أهْلِ الجَنَّةِ والنَّارِ ، ثُمَّ قَرأ - احْشُرُوا الَّذِينَ ظَلَمُوا وأزْواجَهُمْ - عَسْعَسَ : أدْبَرَ .

SŪRAT Al—INFIṬĀR

(The cleaving Asunder) :

No. LXXXII

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

(No Ḥadiths were mentioned here)

سورة إذا السماء انفطرت

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ الرَّبِيعُ بنُ خُثَيْمٍ : فُجِّرَتْ : فَاضَتْ . وَقَرأ الأعمَشُ وَعَاصِمٌ - فَعَدَلَكَ - بالتَّخْفِيفِ ، وقرأ أهْلُ الحِجَازِ بالتَّشْدِيدِ . وأرَادَ مُعْتَدِلَ الخَلْقِ . وَمَنْ خَفَّفَ يَعْنِي فِي أيِّ صُورَةٍ شاءَ . إمَّا حَسَنٌ ، وإمَّا قَبِيحٌ ، أوْ طَوِيلٌ أوْ قَصِيرٌ .

SŪRAT AL—MUṬAFFIFĪN

(Woe on those Dealing in Fraud) :

No. LXXXIII

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

سورة ويل للمطففين

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ - بَلْ رَانَ - ثَبَتُ الخَطَايا : ثُوِّبَ : جُوزِيَ . الرَّحِيقُ : الخَمْرُ . خِتامُهُ مِسكٌ : طِينُهُ : التَّسْنِيمُ : يَعْلُو شَرَابَ أهْلِ الجَنَّةِ . وَقَالَ غَيْرُهُ : المُطَفِّفُ لا يُوَفِّي غَيْرَهُ .

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ العالَمِينَ .

(333) CHAPTER. The Statement of Allāh ﷻ :—

'A Day when (all) mankind will stand before the Lord of the Worlds.' (83:6)

460. Narrated ʿAbdullāh bin ʿUmar ﷺ : The Prophet ﷺ said, "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears."

٤٦٠ ـ حدَّثنا إبْرَاهِيمُ بنُ المُنْذِرِ : حدَّثنا مَعْنٌ قالَ : حدَّثنِى مالِكٌ ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما : أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم قالَ : يَوْمَ يَقُومُ النَّاسُ لِرَبِّ العالَمِينَ ـ حتَّى يَغِيبَ أحَدُهُمْ فى رَشْحِهِ إلى أنْصافِ أُذُنَيْهِ .

SŪRAT AL—INSHIQĀQ

(The rendering asunder) : No. LXXXIV

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

سورة إذا السماء انشقت

قالَ مُجاهِدٌ : كِتابَهُ بِشِمالِهِ ، يأْخُذُ كِتابَهُ مِنْ وَرَاءِ ظَهْرِهِ . وَسَقَ : جمَعَ مِنْ دَابَّةٍ . ظَنَّ أنْ لَنْ يَحُورَ : لا يَرْجِعَ إلَيْنا .

(334) CHAPTER. 'His account will be taken by an easy reckoning.' (84:8)

بابُ ـ فَسَوْفَ يُحاسَبُ حِسابا يَسِيرًا ـ .

461. Narrated ʿĀisha ﷺ I heard the Prophet ﷺ saying.....

٤٦١ ـ حدَّثنا عَمْرُو بنُ عَلِىٍّ : حدَّثنا يَحْيَى ، عَنْ عُثمانَ بنِ الأسْوَدِ قالَ : سَمِعْتُ ابنَ أبِى مُلَيْكَةَ : سَمِعْتُ عائِشَةَ رَضِىَ اللهُ عَنْها قالَتْ : سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم .

462. Narrated ʿĀisha ﷺ : I heard the Prophet ﷺ saying.....

٤٦٢ ـ حدَّثنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثنا حَمّادُ بنُ زَيْدٍ ، عَنْ أيُّوبَ ، عَنِ ابنِ أبِى مُلَيْكَةَ ، عَنْ عائِشَةَ ، عَنِ

النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

463. Narrated ʿAisha رضي الله عنها : Allāh's Apostle ﷺ said, "(On the Day of Resurrection) any one whose account will be taken will be ruined (i. e., go to Hell)." I said, "O Allāh's Apostle! May Allāh make me be sacrificed for you! Doesn't Allāh عز وجل say:

'Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.? " (84 : 7 and 8)

He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

٤٦٣ ـ حدَّثنا مُسَدَّدٌ ، عَنْ يَحْيَى ، عَنْ أبي يُونُسَ حاتمِ بنِ أبي صَغِيرَةَ ، عَنِ ابنِ أبي مُلَيْكَةَ ، عَنِ القاسِمِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لَيْسَ أحَدٌ يُحاسَبُ إلاَّ هَلَكَ ، قالَتْ : قُلْتُ يا رَسُولَ اللهِ ، جَعَلَنِي اللهُ فِدَاءَكَ ، أَلَيْسَ يَقُولُ اللهُ عَزَّ وَجَلَّ ـ فأمَّا مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَسَوْفَ يُحاسَبُ حِسابًا يَسِيرًا ـ قالَ : ذَاكِ العَرْضُ يُعْرَضُونَ . وَمَنْ نُوقِشَ الحِسابَ هَلَكَ .

(335) CHAPTER. The Statement of Allāh تعالى :—

'You shall surely travel form stage to stage (in this life and in the Hereafter.) (84 : 19)

باب ـ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ .

464. Narrated Ibn ʿAbbās رضي الله عنهما (as regards the Verse) :—

' You shall surely travel from stage to stage (in this life and in the Hereafter) (It means), from one state to another. That concerns your Prophet ﷺ

٤٦٤ ـ حدَّثنا سَعِيدُ بنُ النَّضْرِ ، أخبَرَنا هُشَيْمٌ : أخبَرَنا أبُو بِشْرٍ جَعْفَرُ بنُ إياسٍ ، عَنْ مُجاهِدٍ قالَ : قالَ ابنُ عَبَّاسٍ ـ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ـ حالاً بَعْدَ حالٍ . قالَ : هَذَا نَبِيُّكُمْ صلى اللهُ عليهِ وسلَّم .

SŪRAT AL-BURŪJ (ZODIACAL SIGNS) No. LXXXV

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

(No. Ḥadīths were mentioned here)

سورة البروج

وَقَالَ مُجَاهِدٌ : الأُخْدُودُ : شَقٌّ فِى الأَرْضِ : فَتَنُوا : عَذَّبُوا . وَقَالَ ابنُ عَبَّاسٍ : الوَدُودُ : الحَبِيبُ . المَجِيدُ : الكَرِيمُ .

SŪRAT AṬ-ṬĀRIQ (The Night Visitant) No. LXXXVI

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

(No. Ḥadīths were mentioned here)

سورة الطارق

هُوَ النَّجْمُ ، وَمَا أَتَاكَ لَيْلاً فَهُوَ طَارِقٌ . النَّجْمُ الثَّاقِبُ : المُضِيءُ . وَقَالَ مُجَاهِدٌ : ذَاتِ الرَّجْعِ : سَحَابٌ يَرْجِعُ بِالمَطَرِ . وَذَاتِ الصَّدْعِ : الأَرْضُ تَتَصَدَّعُ بِالنَّبَاتِ . وَقَالَ ابنُ عَبَّاسٍ : لَقَوْلٌ فَصْلٌ : لَحَقٌّ . لَمَّا عَلَيْهَا حَافِظٌ : إِلاَّ عَلَيْهَا حَافِظٌ .

SŪRAT AL-AʿLĀ (THE MOST HIGH) No. LXXXVII

(GLORIFY THE NAME OF YOUR LORD, MOST HIGH.)

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

سورة سبح اسم ربك الأعلى

وَقَالَ مُجَاهِدٌ : قَدَّرَ فَهَدَى : قَدَّرَ لِلإِنْسَانِ الشَّقَاءَ وَالسَّعَادَةَ ، وَهَدَى الأَنْعَامَ لِمَرَاتِعِهَا .

465. Narrated Al-Barāʾ ﷺ : The first of the companions of the Prophet ﷺ who came to us (in Medina), were Muṣʿaib binʿUmair and Ibn Um Maktūm,

٤٦٥ - حَدَّثَنَا عَبْدَانُ قَالَ : أَخْبَرَنِى أَبِى عَنْ شُعْبَةَ ، عَنْ أَبِى إِسْحَاقَ ، عَنِ البَرَاءِ رَضِىَ اللهُ عَنْهُ قَالَ : أَوَّلُ

and they started teaching us the Qur'ān. Then came ʿAmmār, Bilāl and Saʿd. Afterwards ʿUmar bin Al-Khaṭṭāb came along with a batch of twenty (men); and after that the Prophet ﷺ came. I never saw the people of Medina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allāh's Apostle ﷺ who has come." He (the Prophet ﷺ) did not come (to Medina) till I had learnt Sūrat Al-Aʿlā and also other similar Sūras.

مَنْ قَدِمَ عَلَيْنَا مِنْ أَصْحَابِ النَّبِيِّ صلى اللهُ عليه وسلَّم مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ فَجَعَلا يُقْرِئَانِنَا الْقُرْآنَ . ثُمَّ جَاءَ عَمَّارٌ وَبِلالٌ وَسَعْدٌ ، ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ ، ثُمَّ جَاءَ النَّبِيُّ صلى اللهُ عليه وسلَّم فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِهِ حَتَّى رَأَيْتُ الْوَلائِدَ وَالصِّبْيَانَ يَقُولُونَ : هَذَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم قَدْ جَاءَ ، فَمَا جَاءَ حَتَّى قَرَأْتُ - سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى - فِي سُوَرٍ مِثْلِهَا .

سورة هل أتاك

SŪRAT GHASHIYA (The Overwhelming Event): No. LXXXVIII

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

(No. Ḥadīth were mentioned here)

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ - عَامِلَةٌ نَاصِبَةٌ - النَّصَارَى وَقَالَ مُجَاهِدٌ - عَيْنٌ آنِيَةٌ - بَلَغَ إِنَاهَا وَحَانَ شُرْبُهَا - حَمِيمٍ آنٍ - بَلَغَ إِنَاهُ - فِيهَا لاغِيَةٌ - شَتْمًا ، وَيُقَالُ الضَّرِيعُ : نَبْتٌ يَقَالُ لَهُ الشِّبْرِقُ يُسَمِّيهِ أَهْلُ الْحِجَازِ الضَّرِيعَ إِذَا يَبِسَ وَهُوَ سُمٌّ . بِمُسَيْطِرٍ : بِمُسَلَّطٍ ، وَيُقْرَأُ بِالصَّادِ السِّينِ . وَقَالَ ابْنُ عَبَّاسٍ : إِيَابَهُمْ : مَرْجِعَهُمْ .

SÛRAT AL-FAJR (The Break of Day)
No. LXXXIX

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

(No. Hadiths were mentioned here)

سورة والفجر

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ : والوَتْرُ : اللهُ . إِرَمَ ذَاتِ العِمادِ : يَعْنِي القَدِيمَةَ . والعِمادُ : أَهْلُ عَمُودٍ لا يُقِيمُونَ . سَوْطَ عَذَابٍ : الَّذِي عُذِّبُوا بِهِ . أَكْلاً لَمًّا : السَّفُّ : وَجَمًّا : الكَثِيرُ ، وَقَالَ مُجَاهِدٌ : كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ شَفْعٌ ، والوَتْرُ : اللهُ تَبَارَكَ وَتَعَالَى . وَقَالَ غَيْرُهُ : سَوْطَ عَذَابٍ كَلِمَةٌ تَقُولُهَا العَرَبُ لِكُلِّ نَوْعٍ مِنَ العَذَابِ يَدْخُلُ فِيهِ السَّوْطُ . لَبِالمِرْصَادِ : إِلَيْهِ المَصِيرُ . تَحَاضُّونَ : تُحَافِظُونَ ، يَأْمُرُونَ بِإِطْعَامِهِ . المُطْمَئِنَّةُ : المُصَدَّقَةُ بِالثَّوَابِ . وَقَالَ الحَسَنُ - يَا أَيَّتُهَا النَّفْسُ المُطْمَئِنَّةُ - إِذَا أَرَادَ اللهُ عَزَّ وَجَلَّ قَبْضَهَا اطْمَأَنَّتْ إِلَى اللهِ وَاطْمَأَنَّ اللهُ إِلَيْهِ ، وَرَضِيَتْ عَنِ اللهِ وَرَضِيَ اللهُ عَنْهُ ، فَأَمَرَ بِقَبْضِ رُوحِهَا وَأَدْخَلَهُ اللهُ الجَنَّةَ وَجَعَلَهُ مِنْ عِبَادِهِ الصَّالِحِينَ . وَقَالَ غَيْرُهُ : جَابُوا: نَقَبُوا ، مِنْ جِيبَ القَمِيصُ قُطِعَ لَهُ جَيْبٌ . يَجُوبُ الفَلاةَ يَقْطَعُهَا ، لَمًّا: لَمَمْتُهُ أَجْمَعَ : أَتَيْتُ عَلَى آخِرِهِ .

SŪRAT : AL- BALAD (The City)

No. XC

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

(No. Hadiths were mentioned here)

سورة لا أقسم

وَقَالَ مُجَاهِدٌ ـ وأَنْتَ حِلٌّ بِهٰذَا البَلَدِ ـ مَكَّةَ لَيْسَ عَلَيْكَ مَا عَلَى النَّاسِ فِيهِ مِنَ الإِثْمِ. وَوَالِدٍ : آدَمَ ، وَمَا وَلَدَ . لُبَدًا : كَثِيرًا . والنَّجْدَيْنِ : الخَيْرُ والشَّرُّ . مَسْغَبَةٍ : مَجَاعَةٍ . مَتْرَبَةٍ : السَّاقِطُ فِى التُّرَابِ : يُقَالُ ـ فَلَا اقْتَحَمَ العَقَبَةَ ـ فَلَمْ يَقْتَحِمِ العَقَبَةَ فِى الدُّنْيَا ، ثُمَّ فَسَّرَ العَقَبَةَ فَقَالَ ـ وَمَا أَدْرَاكَ مَا العَقَبَةُ فَكُّ رَقَبَةٍ ـ أَوْ إِطْعَامٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ـ فِى كَبَدٍ : شِدَّةٍ .

SŪRAT ASH-SHAMS (The Sun)

No. XCI

In the Name of Allāh, the Most Beneficent, the Most Mercifiul

سورة والشمس وضحاها

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ : ضُحَاهَا : ضَوْءُهَا . إِذَا تَلَاهَا : تَبِعَهَا . وَطَحَاهَا : دَحَاهَا . ودَسَّاهَا : أَغْوَاهَا . فَأَلْهَمَهَا : عَرَّفَهَا الشَّقَاءَ والسَّعَادَةَ . وَقَالَ مُجَاهِدٌ : بِطَغْوَاهَا : بِمَعَاصِيهَا . وَلَا يَخَافُ عُقْبَاهَا : عُقْبَى أَحَدٍ .

٤٦٦ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا هِشَامٌ ، عَنْ أَبِيهِ : أَنَّهُ أَخْبَرَهُ عَبْدُ اللهِ بْنُ زَمْعَةَ أَنَّهُ

466. Narrated ʿAbdullāh bin Zamʿa that he heard the Prophet ﷺ delivering a sermon, and he mentioned the she-camel and the one who hamstrung it.

سَمِعَ النَّبِيَّ صلى الله عليه وسلم يُخْطُبُ وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم - إِذِ انْبَعَثَ اشْقَاهَا - انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ. وَذَكَرَ النِّسَاءَ فَقَالَ: يَعْمِدُ أَحَدُكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ، ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقَالَ: لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ؟ وَقَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَمْعَةَ قَالَ النَّبِيُّ صلى الله عليه وسلم: مِثْلُ أَبِي زَمْعَةَ عَمَّ الزُّبَيْرِ بْنِ الْعَوَّامِ

Allāh's Apostle ﷺ recited :—

'When, the most wicked man among them went forth (to kill the she-camel).' (91 : 13)

Then he said, "A tough man whose equal was rare and who enjoyed the the protection of his people, like Abī Zam'a, went forth to (kill) it." The Prophet ﷺ then mentioned about the women (in his sermon), "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?"

سورة والليل إذا يغشى

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ - وَكَذَّبَ بِالْحُسْنَى - بِالْخَلَفِ. وَقَالَ: مُجَاهِدٌ: تَرَدَّى مَاتَ. وَتَلَظَّى: تَوَهَّجَ. وَقَرَأَ عُبَيْدُ بْنُ عُمَيْرٍ: تَتَلَظَّى.

بابٌ - وَالنَّهَارِ إِذَا تَجَلَّى -

SŪRAT : BY THE NIGHT AS IT CONCEALS ..... No. XCII

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

(336) CHAPTER. 'By the day as it appears in glory.' (92 : 2)

467. Narrated ʿAlqama : I went to Shaʾm with a group of the companions of ʿAbdullāh (bin Masʾūd). Abū Ad-Dardāʾ heard of our arrival so he came to us and said, " Is there anybody among you who can recite (Qurʾān) ? " 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 conceals ;
By the day as it appears in glory;
By (Him Who created) male and the female.' (92 : 1-3)

Abū Ad-Dardāʾ then said to me, " Did you hear it (like this) from the mouth of your friend (ʿAbdullāh bin Masʿūd)?" 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."

٤٦٧ ـ حدَّثنا قَبِيصَةُ بنُ عُقْبَةَ : حدَّثنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ إبْرَاهِيمَ ، عَنْ عَلْقَمَةَ : قالَ : دَخَلْتُ فى نَفَرٍ مِنْ أصحَابِ عَبْدِ اللهِ الشَّامَ فَسَمِعَ بِنا أبُو الدَّرْدَاءِ فأتانا فَقالَ : أفِيكُمْ مَنْ يَقْرأُ ؟ فَقُلْنا : نَعَمْ . قالَ : فأيُّكُمْ أقْرأُ ؟ فأشارُوا إلَيَّ ، فَقالَ : اقْرأ ، فَقَرأتُ ـ وَاللَّيْلِ إذَا يَغْشَى والنَّهارِ إذَا تَجَلَّى والذَّكَرِ والأنْثَى ـ قالَ : أنْتَ سَمِعْتَها مِنْ فى صَاحِبِكَ ؟ قُلْتُ : نَعَمْ . قالَ : وأنا سَمِعْتُها مِنْ فى النَّبِيِّ صلى الله عليه وسلَّم وَهَؤُلاءِ يَأبَوْنَ عَلَيْنا .

(337) CHAPTER. 'By Him Who created male and female.' (92 : 3)

بابٌ ـ وما خَلَقَ الذَّكَرَ والأنْثَى ـ

468. Narrated Ibrāhīm : The companions of ʿAbdullāh (bin Masʿūd) came to Abī Dardāʾ, (and before they arrived at his home), he looked for them and found them. Then he asked them, "Who among you can recite (Qurʾān) as ʿAbdullāh recites it ? " They replied, " All of us." He asked, " Who among you knows it

٤٦٨ ـ حدَّثنا عُمَرُ : حدَّثنا أبى : حدَّثنا الأعْمَشُ ، عَنْ إبْرَاهِيمَ قالَ : قَدِمَ أصحَابُ عَبْدِ اللهِ عَلَى أبى الدَّرْدَاءِ فَطَلَبَهُمْ فَوَجَدَهُمْ فَقالَ : أيكُمْ يَقْرأُ عَلَى قِرَاءَةِ عَبْدِ اللهِ ؟ قالَ : كُلُّنا ، قالَ : فأيُّكُمْ يَحْفَظُ ؟ وأشارُوا إلى عَلْقَمَةَ ،

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 certify that I heard the Prophet ﷺ reciting it likewise, but these people want me to recite it :—

' And by Him Who created male and female,'

but by Allāh, I will not follow them.''

قَالَ : كَيْفَ سَمِعْتَهُ يَقْرَأُ - وَاللَّيْلِ إِذَا يَغْشَى - ؟ قَالَ عَلْقَمَةُ - وَالذَّكَرِ وَالأُنْثَى - قَالَ : أَشْهَدُ أَنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ هَكَذَا وَهَؤُلاَءِ يُرِيدُ وَنَنِي عَلَى أَنْ أَقْرَأَ - وَمَا خَلَقَ الذَّكَرَ وَالأُنْثَى - وَاللهِ لاَ أُتَابِعُهُمْ .

(338) CHAPTER. The Statement of Allāh ﷻ :—

' As for he who gives (in charity) and keeps his duty to Allāh.'

(92 : 5)

بَابُ قَوْلُهُ - فَأَمَّا مَنْ أَعْطَى وَاتَّقَى -

469. Narrated 'Alī رضي الله عنه : We were in the company of the Prophet ﷺ in a funeral procession at Baqī Al-Gharqad. He said, '' There is none of you but his place in Paradise or in the Hell Fire is assigned for him.'' They said, '' O Allāh's Apostle ! Shall we depend (on this fact and give up work) ?'' He said, '' Carry on doing (good deeds), for every body will find it easy to do (what will lead him to his destined place).'' Then he recited :—

' As for him who gives (in charity) and keeps his duty to Allāh, and

٤٦٩ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُفْيَانُ ، عَنِ الأَعْمَشِ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ : كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي بَقِيعِ الغَرْقَدِ فِي جَنَازَةٍ ، فَقَالَ : مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ . فَقَالُوا : يَا رَسُولَ اللهِ ، أَفَلاَ نَتَّكِلُ ؟ فَقَالَ : اعْمَلُوا فَكُلٌّ مُيَسَّرٌ ، ثُمَّ قَرَأَ - فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالحُسْنَى - إِلَى قَوْلِهِ - لِلْعُسْرَى -

believes in the Best reward from Allāh. So, We will make smooth for him the path of ease. But he who is a greedy.....for him, the path for evil.' (92 : 5-10)

(339) CHAPTER. The Statement of Allāh ﷻ :-

'.....and believes in the Best reward.' (92 : 6)

باب قَوْلِهِ ـ وَصَدَّقَ بِالْحُسْنَى ـ.

470. Narrated Abū ʿAbdur-Raḥmān : ʿAlī رضي الله عنه said, " We were sitting with the Prophet ﷺ ," (He then mentioned the Ḥadīth above (469).

٤٧٠ ـ حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا الأَعْمَشُ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ : كُنَّا قُعُودًا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَذَكَرَ الْحَدِيثَ .

باب ـ فَسَنُيَسِّرُهُ لِلْيُسْرَى ـ.

(340) CHAPTER. 'We will make smooth for him, the path of ease.' (92 : 7)

471. Narrated ʿAlī رضي الله عنه : While the Prophet ﷺ was in a funeral procession, he took a small stick and started scraping the earth with it and said, "There is none among you but has his place written for him, either in the Hell Fire or in Paradise." They (the people)

٤٧١ ـ حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ سُلَيْمَانَ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ فِي جَنَازَةٍ فَأَخَذَ

said, " O Allāh's Aposte ! Shall we depend on this (and leave work) ? " He replied, " Carry on doing (good deeds), for everybody will find easy such deeds as lead him to his destined place." The Prophet ﷺ then racited :—

' As for him who gives (in charity) and keeps his duty to Allāh, and believes in the Best Reward.'

(92 : 5-10)

عُودًا يَنْكُتُ فى الأرْضِ فقالَ : ما مِنْكُمْ مِنْ أحَدٍ إلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النّارِ ، أوْ مِنَ الجَنَّةِ . قالُوا : يا رَسُولَ اللهِ ، أفَلا نَتَّكِلُ ؟ قالَ : اعمَلُوا فَكُلٌّ مُيَسَّرٌ ـ فأمّا مَنْ أعْطَى واتّقَى وَصَدَّقَ بالحُسْنَى ـ الآيَةَ ، قالَ شُعْبَةُ : حدّثَنِى بِهِ مَنْصُورٌ فَلَمْ أُنْكِرْهُ مِنْ حَدِيثِ سُلَيْمانَ .

(341) CHAPTER. The Statement of Allāh ﷻ :—

' But he who is a greedy miser and thinks himself self-sufficient...'

(92 : 8)

بابُ قَوْلِهِ وأمّا مَنْ بَخِلَ وَاسْتَغْنَى ..

472. Narrated 'Alī رضي الله عنه : We were in the company of the Prophet ﷺ and he said, " There is none among you but his place is assigned for him, either in Paradise or in the Hell Fire." We said, " O Allāh's Apostle ! Shall we depend (on this fact and give up work) ? " He replied, " No ! Carry on doing good deeds, for everybody will find easy such deeds as 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 believes in the Best reward, We will make smooth for him the path

٤٧٢ ـ حدّثَنا يَحْيَى : حدّثَنا وَكِيعٌ ، عَنِ الأعْمَشِ ، عَنْ سَعْدِ بنِ عُبَيْدَةَ ، عَنْ أبِى عَبْدِ الرَّحْمَنِ عَنْ عَلِىٍّ رَضِىَ اللهُ عَنْهُ قالَ : كُنّا جُلُوسا عِنْدَ النَّبِىِّ صلى الله عليه وسلم فَقالَ : ما مِنْكُمْ مِنْ أحَدٍ إلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الجَنَّةِ وَمَقْعَدُهُ مِنَ النّارِ ، فَقُلْنا : يا رَسُولَ اللهِ أفَلا نَتَّكِلُ ؟ قالَ : لا ، اعمَلُوا فَكُلٌّ مُيَسَّرٌ ، ثُمَّ قَرَأ ـ فأمّا مَنْ أعْطَى وَاتَّقَى وَصَدَّقَ بالحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى ـ إلى قَوْلِهِ ـ فَسَنُيَسِّرُهُ لِلْعُسْرَى ..

of ease..... the path for evil.'

(92 : 5—10)

(342) CHAPTER. The Statement of Allāh ﷻ :—

'And gives the lie to the Best.'

(92 : 9)

باب قوله ـ وكذب بالحسنى ـ .

473. Narrated 'Alī رضي الله عنه : While we were in a funeral procession in Baqī' Al-Gharqad, Allāh's Apostle 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 the ground with it. He then said, "There is none among you, and no created soul but has place either in Paradise or in the Hell Fire assigned for him, and has his happy or miserable fate (in the Hereafter) determined for him." A man said, "O Allāh's Apostle! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us are destined to be fortunate (in the Hereafter), will join the fortunate people, and whoever among us are destined to be miserable will do such deeds as are characteristic of the people who are destined to misery." The Prophet ﷺ said, "Those who are destined to be happy (in the Hereafter) will find it

٤٧٣ ـ حدثنا عثمان بن أبي شيبة : حدثنا جرير ، عن منصور ، عن سعد ابن عبيدة ، عن أبي عبد الرحمن السلمي ، عن علي رضي الله عنه قال : كنا في جنازة في بقيع الغرقد ، فأتانا رسول الله صلى الله عليه وسلم فقعد وقعدنا حوله ومعه مخصرة فنكس فجعل ينكت بمخصرته . ثم قال : ما منكم من أحد ، وما من نفس منفوسة إلا كتب مكانها من الجنة والنار ، وإلا قد كتبت شقية أو سعيدة . قال رجل : يا رسول الله ، أفلا نتكل على كتابنا وندع العمل ؟ فمن كان منا من أهل السعادة فسيصير إلى أهل السعادة . ومن كان منا من أهل الشقاء فسيصير إلى عمل أهل الشقاوة . قال : أما أهل السعادة فييسرون لعمل أهل السعادة ، وأما

easy and pleasant to do the deeds characteristic of those destined to happiness, while those who are to be among the miserable (in the Hereafter), will find it easy to do the deeds characteristic of those destined to misery." Then he recited :—

> ' As for him who gives (in charity) and keeps his duty to Allāh and believes in the Best reward from Allāh So We will make smooth for him the path of ease. But he who is a greedy miser and thinks himself self sufficient and gives the lie to the Best reward. So We will make smooth for him the path for evil.'
>
> (92 : 5-10)

أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ . ثُمَّ قَرَأَ ـ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى ـ الآيَةَ .

(343) CHAPTER. ' We will make smooth for him the path for evil.' (92:10)

بَابٌ ـ فَسَنُيَسِّرُهُ لِلْعُسْرَى ـ .

474. Narrated ʿAlī ﷺ : 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 assigned for him either in the Hell Fire or in Paradise." They said, "O Allāh's Apostle! Shall we not depend upon what has been written for us and give up deeds? He said, "Carry on doing (good) deeds, for it is made easy for everybody to do such deeds as he has been created to do. So he who is

٤٧٤ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ ، عَنِ الأَعْمَشِ قَالَ : سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ صلى الله عليه وسلم فِي جَنَازَةٍ فَأَخَذَ شَيْئًا فَجَعَلَ يَنْكُتُ بِهِ الأَرْضَ فَقَالَ : مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ . قَالُوا : يَا رَسُولَ اللهِ أَفَلا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ ؟ قَالَ : اعْمَلُوا

destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserables ones, will find it easy to do the deeds characteristic of such people." Then he recited:

'As for him who gives (in charity) and fears (Allāh), and believes in the best.....'(92: 5—10)

فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ ـ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ ، ثُمَّ قَرَأَ ـ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى ـ الآيَةَ .

SŪRAT WAḌ-ḌUHA (By the fore noon): No: 93.

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

سورة والضحى

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ ـ إِذَا سَجَى ـ اسْتَوَى . وَقَالَ غَيْرُهُ : سَجَى : أَظْلَمَ وَسَكَنَ . عَائِلًا : ذُو عِيَالٍ .

(344) CHAPTER. The Statement of Allāh ﷻ :—

'Your Lord (O Muḥammad has neither hated you.' (93:3)

بَابُ قَوْلِهِ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ـ

475. Narrated Jundub bin Sufyān رضي الله عنه : Once Allāh's Apostle ﷺ became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abū Lahab) came and said, "O Muḥammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!"

٤٧٥ ـ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا الأَسْوَدُ بْنُ قَيْسٍ قَالَ : سَمِعْتُ جُنْدَبَ ابْنَ سُفْيَانَ رَضِيَ اللهُ عَنْهُ قَالَ ، اشْتَكَى رَسُولُ اللهِ صلى الله عليه وسلم فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلَاثًا ، فَجَاءَتِ امْرَأَةٌ فَقَالَتْ : يَا

On that Allāh ﷻ revealed:-

'By the fore - noon and by the night when it is still, your Lord (O Muḥammad) has neither forsaken you, nor hated you.' (93: 1—3)

مُحَمَّدُ ، إنى لأرْجُو أنْ يَكُونَ شَيْطانُكَ قَدْ تَرَكَكَ لَمْ أرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أوْ ثَلاثا ، فأنْزَلَ اللهُ عَزَّ وَجَلَّ - والضُّحَى وَاللَّيْلِ إذَا سَجَى مَا وَدَّعَكَ رَبكَ وَما قَلى - .

(345) CHAPTER. The Statement of Allāh ﷻ :

'Your Lord (O Muḥmmad) has neither forsaken you, nor hated you,' (93: 1—3)

(The Arabic word that is translated as 'has forsaken you' can be read in two ways: with emphasis (i. e., Waddaʿaka) or without emphasis (i. e. Wadaʿaka). The meaning of both is the same, i. e. , (your Lord) has (not) forsaken you.) Ibn ʿAbbās said: The Verse means, 'He has not forsaken you, nor does He hate you.'

بابُ قَوْلِهِ - مَا وَدَّعَكَ رَبُّكَ وَمَا قَلى - تُقْرَأُ بالتَّشْدِيدِ والتَّخْفِيفِ بِمَعْنًى وَاحِدٍ : ما تَرَكَكَ رَبُّكَ . وَقَالَ ابْنُ عَبَّاسٍ : مَا تَرَكَكَ وَمَا أبْغَضَكَ .

476. Narrated Jundub Al-Bajalī: A lady said, "O Allāh's Apostle! I see that your friend has delayed (in conveying Qurʾān) to you." So there was revealed:

'Your Lord (O Muḥmmad) has neither forsaken you, nor hated you.' (93: 1—3)

٤٧٦ - حدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنَا مُحَمَّدُ بنُ جَعْفَرٍ غُنْدَرٌ : حدَّثَنَا شُعْبَةُ ، عَنِ الأسْوَدِ ابنِ قَيْسٍ قالَ : سَمِعْتُ جُنْدُبا البَجَلِيَّ : قالَتِ امْرأةٌ : يا رَسُولَ اللهِ ، ما أرَى صَاحِبَكَ إلاَّ أبْطَأكَ ، فَنَزَلَتْ - مَا وَدَّعَكَ رَبُّكَ وَما قَلى - .

SŪRAT ALAM-NASHRAH (The Expansion) No. XCIV

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

(No Ḥadiths were mentioned here)

سورة ألم نشرح

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقالَ مُجاهِدٌ : وِزْرَكَ فى الجاهِلِيَّةِ . أَنْقَضَ : أَثْقَلَ . مَعَ العُسْرِ يُسْرًا ، قالَ ابنُ عُيَيْنَةَ : أَىْ إِنَّ مَعَ ذَلِكَ العُسْرِ يُسْرًا آخَرَ . كَقَوْلِهِ - هَلْ تَرَبَّصُونَ بِنا إِلاَّ إِحْدَى الحُسْنَيَيْنِ - وَلَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ . وَقالَ مُجاهِدٌ : فانْصَبْ فى حاجَتِكَ إِلى رَبِّكَ . وَيُذْكَرُ عَنِ ابنِ عَبّاسٍ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ : شَرَحَ اللهُ صَدْرَهُ لِلإِسْلامِ .

SŪRAT AT-TĪN (The Fig) No. XCV

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

سورة والتين

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقالَ مُجاهِدٌ : هُوَ التِّينُ وَالزَّيْتُونُ الَّذى يَأْكُلُ النّاسُ ، يُقالُ : فَمَا يُكَذِّبُكَ ، فَمَا الَّذى يُكَذِّبُكَ بِأَنَّ النّاسَ يَدانُونَ بِأَعْمالِهِمْ ، كَأَنَّهُ قالَ : وَمَنْ يَقْدِرُ عَلى تَكْذِيبِكَ بِالثَّوابِ وَالعِقابِ ؟

477. Narrated Al-Barā' ﷺ : While the Prophet ﷺ was on a journey, he recited Sūrat At-Tīni waz Zaitūni in one of the first two Rak'at of the 'Ishā' prayer.

٤٧٧ - حدثنا حَجّاجُ بنُ مِنْهالٍ : حدَّثَنا شُعْبَةُ قالَ : أَخْبَرَنِى عَدِىٌّ قالَ : سَمِعْتُ البَرَاءَ رَضِىَ اللهُ عَنْهُ : أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم كانَ فى سَفَرٍ

فَقَرَأَ فِى الْعِشَاءِ فِى إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ وَالزَّيْتُونِ تَقْوِيمُ الْخَلْقِ .

سورة اقرأ باسم ربك الذى خلق

SŪRAT AL-ALAQ (The Clot) No. XCVI

وَقَالَ قُتَيْبَةُ : حَدَّثَنَا حَمَّادٌ ، عَنْ يَحْيَى بْنِ عَتِيقٍ ، عَنِ الْحَسَنِ قَالَ : اكْتُبْ فِى الْمُصْحَفِ فِى أَوَّلِ الإِمَامِ : بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ ، وَاجْعَلْ بَيْنَ السُّورَتَيْنِ خَطًّا . وَقَالَ مُجَاهِدٌ : نَادِيَهُ : عَشِيرَتَهُ . الزَّبَانِيَةَ : الْمَلاَئِكَةَ ، وَقَالَ مَعْمَرٌ : الرُّجْعَى : الْمَرْجِعُ . لَنَسْفَعَنْ : قَالَ لَنَأْخُذَنْ ، وَلَنَسْفَعَنْ بِالنُّونِ وَهِىَ الْخَفِيفَةُ . سَفَعْتُ بِيَدِهِ : أَخَذْتُ .

بابٌ :—

CHAPTER :—

٤٧٨ ـ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ . وَحَدَّثَنِى سَعِيدُ بْنُ مَرْوَانَ : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِى رِزْمَةَ : أَخْبَرَنَا أَبُو صَالِحٍ سَلْمُوَيْهِ : حَدَّثَنِى عَبْدُ اللهِ ، عَنْ يُونُسَ بْنِ يَزِيدَ قَالَ : أَخْبَرَنِى ابْنُ شِهَابٍ : أَنَّ عُرْوَةَ بْنَ

478. Narrated ʿĀisha ﵂ , the wife of the Prophet ﷺ : The commencement (of the Divine Inspiration) to Allāh's Apostle 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 he began to like seclusions, so he used to go in seclusion in the cave of Ḥirā

where he used to worship Allāh continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadīja 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 Apostle ﷺ replied, "I do not know how to read." The Prophet ﷺ added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he 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 for the second time till I felt distressed. 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 got distressed, and then he released me and said, 'Read, in the Name of your Lord Who creates. Creates man out of a clot of congealed blood. Read! And your Lord is the Most Generous. Who teaches by the pen, teaches man that which he knew not.'" (96:1-5) Then Allāh's Apostle ﷺ returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadīja (his wife) and said, "Cover me!" They covered him, and when the state of fear was over, he said to Khadīja, "O

الزُّبَيرِ أخبرَهُ: أنَّ عائشةَ زَوْجَ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَتْ: كانَ أوَّلُ ما بُدِيَ بِهِ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ فَكانَ لا يَرَى رُؤْيا إلاَّ جاءَتْ مِثْلَ فَلَقِ الصُّبْحِ. ثُمَّ حُبِّبَ إلَيْهِ الخَلاءُ فَكانَ يَلْحَقُ بِغارِ حِرَاءٍ فَيَتَحَنَّثُ فيهِ. قالَ: والتَّحَنُّثُ التَّعَبُّدُ اللَّيالِيَ ذَوَاتِ العَدَدِ قَبْلَ أنْ يَرْجِعَ إلى أهْلِهِ. وَيَتَزَوَّدُ لِذَلِكَ ثُمَّ يَرْجِعُ إلى خَدِيجَةَ. فَيَتَزَوَّدُ بِمِثْلِها حتَّى فَجِئَهُ الحَقُّ وَهُوَ فِي غارِ حِرَاءٍ فَجاءَهُ المَلَكُ فقال اقْرأ فَقالَ: رَسولُ اللهِ صلى اللهُ عليه وسلَّم: ما أنا بِقارِئٍ، قالَ: فأخَذَنِي فَغَطَّنِي حتَّى بَلَغَ مِنِّي الجُهْدُ. ثُمَّ أرْسَلَنِي فَقالَ: اقْرأ، قُلْتُ: ما أنا بِقارِئٍ فأخَذَنِي فَغَطَّنِي الثَّانِيَةَ حتَّى بَلَغَ مِنِّي الجُهْدُ، ثُمَّ أرْسَلَنِي فَقالَ: اقْرأ، قُلْتُ: ما أنا بِقارِئٍ فأخَذَنِي فَغَطَّنِي الثَّالِثَةَ حتَّى بَلَغَ مِنِّي الجُهْدُ، ثُمَّ أرْسَلَنِي فَقالَ - اقْرأ باسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الإنْسانَ مِنْ عَلَقٍ اقْرأ وَرَبُّكَ الأكْرَمُ الَّذِي عَلَّمَ بالقَلَمِ - الآياتِ إلى قَوْلِهِ - عَلَّمَ الإنْسانَ ما لَمْ يَعْلَمْ - فَرَجَعَ بِها رَسُولُ اللهِ صلى اللهُ عليه وسلَّم. تَرْجُفُ بَوادِرُهُ حتَّى دَخَلَ عَلَى خَدِيجَةَ، فَقالَ: زَمِّلُونِي، فَزَمَّلُوهُ حتَّى ذَهَبَ عَنْهُ الرَّوْعُ، قالَ لِخَدِيجَةَ:

Khadīja! What is wrong with me? I was afraid that something bad might happen to me." Then he told her the story. Khadīja 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 those who are stricken with calamities." Khadīja then took him to Waraqā bin Naufil, the son of Khadīja's paternal uncle. Waraqā had been converted to Christianity in the Pre-Islamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadīja said (to Waraqā), "O my cousin! Listen to what your nephew is going 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 (Gabriel) who was sent to Moses. I wish I were young." He added some other statement. Allāh's Apostle ﷺ asked, "Will these people drive me out?" Waraqā said, "Yes, for nobody brought the like of what you have brought, but 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 Warqa died and the Divine Inspiration stopped for a

أَيْ خَدِيجَةُ، مَالِي لَقَدْ خَشِيتُ عَلَى نَفْسِي فَأَخْبَرَهَا الْخَبَرَ، قَالَتْ خَدِيجَةُ كَلَّا أَبْشِرْ، فَوَاللهِ لَا يُخْزِيكَ اللهُ أَبَدًا، فَوَاللهِ إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا، وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ خَدِيجَةُ: يَا عَمِّ اسْمَعْ مِنَ ابْنِ أَخِيكَ. قَالَ وَرَقَةُ: يَا ابْنَ أَخِي، مَاذَا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ صلى الله عليه وسلم خَبَرَ مَا رَأَى، فَقَالَ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلَى مُوسَى، لَيْتَنِي أَكُونُ حَيًّا، ذَكَرَ حَرْفًا. قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: أَوَمُخْرِجِيَّ هُمْ؟ قَالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ بِمَا جِئْتَ بِهِ إِلَّا أُوذِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ حَيًّا أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الْوَحْيُ فَتْرَةً حَتَّى حَزِنَ رَسُولُ اللهِ صلى الله عليه وسلم. قَالَ مُحَمَّدُ ابْنُ شِهَابٍ: فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ

عَبْدِ الرَّحْمٰنِ أَنَّ جَابِرَ ابْنَ عَبْدِ اللهِ الأَنْصَارِيَّ رَضِيَ اللهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللهُ صلى الله عليه وسلم وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ ، قَالَ فِي حَدِيثِهِ : بَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ ، فَرُعِبْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ : زَمِّلُونِي زَمِّلُونِي ، فَدَثَّرُوهُ ، فَأَنْزَلَ اللهُ تَعَالَى - يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ - قَالَ أَبُو سَلَمَةَ : وَهِيَ الأَوْثَانُ الَّتِي كَانَ أَهْلُ الْجَاهِلِيَّةِ يَعْبُدُونَ ، قَالَ : ثُمَّ تَتَابَعَ الْوَحْيُ .

while so that Allāh's Apostle ﷺ was very much grieved.

Narrated Jābir bin ʿAbdullāh رضي الله عنه : While Allāh's Apostle ﷺ was talking about the period of pause in revealation, he said in his narration, " Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same Angel as had visited me in the cave of Ḥirā. He was sitting on a chair between the sky and and the earth. I got afraid of him and came back home and said, Wrap me ! Wrap we ! " So they covered him and then Allāh ﷻ revealed :—

> ' O you, wrapped up ! Arise and warn and magnify your Lord, and keep pure your garments, and desert the idols.' (74 : 1—5)

Abū Salama said, " (Rijz) are the idols which the people of the Pre-Islamic period used to worship." After this the revelation started coming frequently and regularly.

بَاب قَوْلُهُ - خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ -

(346) CHAPTER. The Statement of Allāh ﷻ :—

> ' (He) creates man out of a (mere) clot of congealed blood.'
> (96 : 2)

٤٧٩ - حَدَّثَنَا ابْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ : أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا

479. Narrated ʿAisha رضي الله عنها : The commencement of the Divine Inspiration to Allāh's Apostle ﷺ was in the form of

true dreams. The Angel came to him and said, " Read, in the Name of your Lord Who creates, creates man out of a (mere) clot of congealed blood. Read ! And your Lord is Most Generous."

قالتْ : أوّلُ مـا بُدِئَ بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلّم الرُّؤْيا الصّالِحَةُ فَجاءَهُ المَلَكُ ، فقالَ - اقْرأ باسْمِ رَبِّكَ الّذِي خلَقَ خلَقَ الإنْسانَ مِنْ عَلَقٍ اقْرأ وَرَبُّكَ الأكْرَمُ -

(347) CHAPTER. The Statement of Allāh ﷻ :—

' Read ! And your Lord is Most Generous." (96 : 3)

بابٌ قَولُهُ - اقْرأ وَرَبُّكَ الأكْرَمُ -.

480. Narrated ʿĀisha ﵂ : The commencement of (the Divine Inspirations to) Allāh's Apostle ﷺ was in the form of true dreams. The Angel came to him and said, " Read, in the Name of your Lord Who creates, creates man out of a (mere) clot of congealed blood. Read ! And your Lord is Most Generous, Who teaches (His slaves) by the pen. (96 : 1—4)

٤٨٠ - حدّثنا عَبْدُ اللهِ بنُ مُحَمّدٍ : حدّثنا عَبْدُ الرّزّاقِ : أخبرنا مَعْمَرٌ ، عنِ الزُّهْرِيّ ح . وقالَ اللّيْثُ : حدّثَنِي عُقَيْلٌ قالَ : قالَ مُحَمّدٌ : أخْبرَنِي عُرْوَةُ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها : أوّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلّم الرُّؤْيا الصّادِقَةُ ، جاءَهُ المَلَكُ فقالَ - اقْرأ باسْمِ رَبِّكَ الّذِي خلَقَ خلَقَ الإنْسانَ مِنْ عَلَقٍ اقْرأ وَرَبُّكَ الأكْرَمُ الّذِي عَلّمَ بالقَلَمِ -.

(348) CHAPTER. ' Who teaches (His slaves) by the pen.' (96 : 4)

بابٌ - الّذِي عَلّمَ بالقَلَمِ -.

481. Narrated ʿĀisha ﵂ : The Prophet ﷺ returned to Khadīja and

٤٨١ - حدّثنا عَبْدُ اللهِ بنُ يُوسُفَ : حدّثنا اللّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابنِ

said, " Wrap me ! Wrap me ! " (Then the sub-narrator narrated the rest of the narration.)

شِهَابٍ قَالَ : سَمِعْتُ عُرْوَةَ : قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا : فَرَجَعَ النَّبِيُّ صلى اللهُ عليه وسلَّم إلى خَدِيجَةَ فَقَالَ : زَمِّلُونِي زَمِّلُونِي ، فَذَكَرَ الحَدِيثَ .

(349) CHAPTER. The Statement of Allāh ﷻ :—

' Let him beware if he does not cease, We will drag him by the forelock, a lying and sinful forelock ! ' (96 : 15—16)

بَابُ قَوْلِهِ تَعَالَى ـ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ـ .

482. Narrated Ibn ʿAbbās رضي الله عنهما : Abū Jahl said, " If I see Muḥammad praying at the Kaʿba, I will tread on his neck." When the Prophet ﷺ heard of that, he said, " If he does so, the Angels will snatch him away."

٤٨٢ ـ حَدَّثَنَا يَحْيَى : حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ عَبْدِ الكَرِيمِ الجَزَرِيِّ ، عَنْ عِكْرِمَةَ : قَالَ ابْنُ عَبَّاسٍ : قَالَ أَبُو جَهْلٍ : لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي عِنْدَ الكَعْبَةِ لَأَطَأَنَّ عَلَى عُنُقِهِ ، فَبَلَغَ النَّبِيَّ صلى اللهُ عليه وسلَّم فَقَالَ : لَوْ فَعَلَهُ لَأَخَذَتْهُ المَلَائِكَةُ ، تَابَعَهُ عَمْرُو بْنُ خَالِدٍ ، عَنْ عُبَيْدِ اللهِ عَنْ عَبْدِ الكَرِيمِ .

SŪRAT AL-QADIR (The Night of Decree) No. XCVII

" Verily, We have sent it (the Qurʾān) down in the Night of Decree." (97 : 1)

سورة إنا أنزلناه

يُقَالُ المَطْلُوعُ ، هُوَ والطُّلُوعُ ، والمَطْلِعُ : المَوْضِعُ الَّذِي يُطْلَعُ مِنْهُ . أَنْزَلْنَاهُ : الهَاءُ كِنَايَةٌ عَنِ القُرْآنِ . إِنَّا أَنْزَلْنَاهُ خَرَجَ مَخْرَجَ الجَمِيعِ ،

والمُنْزِلُ هُوَ اللهُ ، والعَرَبُ تُؤَكِّدُ فِعْلَ الوَاحِدِ فَتَجْعَلُهُ بِلَفْظِ الجَمِيعِ لِيَكُونَ أَثْبَتَ وأَوْكَدَ .

سورة لم يكن

SŪRAT LAM YAKUN (i. e. AL-BAIYINA) (The Clear Evidence)

No. XCVIII

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Mest Merciful

مُنْفَكِّينَ : زَائِلِينَ . قَيِّمَةٌ : القَائِمَةُ ، دِينُ القَيِّمَةِ . أَضَافَ الدِّينَ إِلَى المُؤَنَّثِ .

٤٨٣ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ قَتَادَةَ ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم لأُبَيٍّ : إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ـ لَمْ يَكُنِ الَّذِينَ كَفَرُوا ـ قَالَ : وسَمَّانِي ؟ قَالَ : نَعَمْ ، فَبَكَى

483. Narrated Anas bin Mālik ﷺ : The Prophet ﷺ said to Ubai (bin Kaʿb), " Allāh has ordered me to recite to you :—

' Those who disbelieve among the people of Scripture and among the idolators are not going to stop (from their disbelief.') (Sūra 98)

Ubai said, " Did Allāh mention me by name ? " The Prophet ﷺ said, "Yes." On that, Ubai wept.

٤٨٤ ـ حَدَّثَنَا حَسَّانُ بْنُ حَسَّانٍ : حَدَّثَنَا هَمَّامٌ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى

484. Narrated Anas bin Mālik ﷺ : The Prophet ﷺ said to Ubai, " Allāh has ordered me to recite Qurʾān to you." Ubai asked, " Did Allāh

mention me by name to you?" The Prophet ﷺ said, "Allāh has mentioned your name to me." On that Ubai started weeping. (The sub-narrator) Qatāda added: I have been informed that the Prophet ﷺ recited :—

"Those who disbelieve among the people of the the Scripture,"

to Ubai.

اللهُ عليهِ وسلَّم لأُبيٍّ : إنَّ اللهَ أمرَنِي أنْ أقرأَ عَلَيْكَ القُرآنَ ، قالَ أُبيٌّ : آللهُ سمَّانِي لكَ ؟ قالَ : اللهُ سمَّاكَ لي ، فَجَعَلَ أبيٌّ يَبْكي . قالَ قَتادَةُ : فأُنبِئْتُ أنَّهُ قَرأَ عَلَيْهِ - لمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أهْلِ الكِتابِ -.

485. Narrated Anas bin Mālik ﷺ : Allāh's Prophet ﷺ said to Ubai bin Ka'b, "Allāh has ordered me to recite Qur'ān to you." Ubai said, "Did Allāh mention me by name to you?" The Prophet ﷺ said, "Yes." Ubai said, "Have I been mentioned by the Lord of the Worlds?" The Prophet ﷺ said, "Yes." Then Ubai burst into tears.

٤٨٥ - حدَّثَنا أحْمَدُ بنُ داوُدَ أبُو جَعْفَرٍ المُنادِي : حدَّثَنا رَوْحٌ : حدَّثَنا سَعِيدُ بنُ أبي عَرُوبَةَ ، عَنْ قَتادَةَ ، عَنْ أنَسِ بنِ مالِكٍ : أنَّ نَبِيَّ اللهِ صلى اللهُ عليهِ وسلَّم قالَ لأُبيٍّ بنِ كَعْبٍ : إنَّ اللهَ أمَرَنِي أنْ أُقْرِئَكَ القُرآنَ ، قالَ : آللهُ سمَّانِي لَكَ ؟ قالَ : نَعَمْ ، قالَ : وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ العالَمِينَ ؟ قالَ : نَعَمْ ، فَذَرَفَتْ عَيْناهُ .

SŪRAT IDHA-ZULZILAT (The Convulsion) No. XCIX

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

سورة إذا زلزلت

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

(350) CHAPTER. The Statement of Allāh ﷻ :—

"So whoever does good equal to the weight of a smallest ant, shall

بابٌ قَوْلُهُ - فَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْرًا يَرَهُ - يُقالُ أوْحَى إلَيْها ، وَوَحَى لَها ، وَوَحَى إلَيْها واحِدٌ .

see it (its reward).' (99 : 7)

486. Narrated Abū Huraira ﷺ : Allāh's Apostle 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 protection ; and a third may keep them 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 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 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 arrogance and to show off and to excite others, then that horse will be a burden (of

٤٨٦ ـ حدَّثنا إسْماعيلُ بنُ عَبْدِ اللهِ : حدَّثَنا مالك ، عَنْ زَيْدِ بنِ أسْلَمَ عَنْ صَالِحٍ السَّمانِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : الخَيْلُ لِثَلاثَةٍ : لِرَجُلٍ أجْرٌ ، وَلِرَجُلٍ سِتْرٌ ، وَعَلى رَجُلٍ وِزْرٌ . فأمّا الّذي لَهُ أجْرٌ فَرَجُل رَبَطَها في سَبِيلِ اللهِ فأطالَ في مَرْجٍ أوْ رَوْضَةٍ فَمَا أصَابَتْ في طِيَلِها ذَلكَ في المَرْجِ والرَّوْضَةِ كانَ لَهُ حَسَنَات ، وَلَوْ أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفا أوْ شَرَفَيْنِ كانَتْ آثارُها وأرْوَاثُها حَسَنَاتٍ لَهُ ، وَلَوْ أنَّها مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ ولَمْ يُرِدْ أنْ يَسْقِيَ بِهِ كانَ ذَلكَ حَسَنَاتٍ لَهُ ، فَهِيَ لِذَلكَ الرَّجُلِ أجْرٌ . وَرَجُل رَبَطَها تَغَنِّيا وَتَعَفُّفا ولَمْ يَنْسَ حَقَّ اللهِ في رِقابِها وَلا ظُهُورِها فَهِيَ لَهُ سِتْرٌ . وَرَجُلٌ رَبَطَها فَخْرًا وَرِئاءً وَنِواءً فَهِيَ عَلى ذَلكَ وِزْرٌ . فَسُئِلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم عَنِ الحُمُرِ ، قالَ : ما أنْزَلَ اللهُ عَلَيَّ فِيها إلاّ هَذِهِ الآيَةَ الفاذَّةَ الجامِعَةَ ـ فَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ شَرًّا يَرَهُ ـ .

sins) for him." Then Allāh's Apostle ﷺ was asked regarding donkeys. He replied, " Nothing has been revealed to me exccpt this comprehensive Verse which includes everything :—

' So whoever does good equal to the weight of a smallest ant, shall see it ; and whoever does evil equal to the weight of a smallest ant, shall see it.' (99 : 7-8)

(351) CHAPTER. ' And whoever does evil (even) equal to the weight of a smallest ant, shall see it.' (99 : 8)

باب ـ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ـ .

487. Narrated Abū Huraira 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 whoever does good equal to the weight of a smallest ant shall see it ; And whoever does evil equal to the weight of a smallest ant, shall see it.' (99 : 7-8)

٤٨٧ ـ حدَّثَنَا يَحْيَى بنُ سُلَيْمَانَ قالَ : حدَّثَنِي ابنُ وَهْبٍ قالَ : أخْبَرَنِي مالِكٌ ، عَنْ زَيْدِ بنِ أسْلَمَ ، عَنْ أبِي صَالِحٍ السمانِ عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : سُئِلَ النَّبِيُّ صلى الله عليه وسلم عَنِ الحُمُرِ فَقالَ : لَمْ يُنْزَلْ عَلَيَّ فِيهَا شَيْءٌ إلاَّ هَذِهِ الآيَةُ الجامِعَةُ الفاذَّةُ ـ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ـ .

SŪRAT AL-ʿĀdiyāt

(Those who run) :

No : C

(No Ḥadīths were mentioned here)

سورة والعاديات

وَقالَ مُجاهِدٌ الكَنُودُ : الكَفُورُ ، يُقالُ ـ فأثَرْنَ بِهِ نَقْعًا ـ رَفَعْنَا بِهِ غُبارًا ـ

لحُبِّ الخَيرِ - مِنْ أجْلِ حُبِّ الخَيرِ ،
لَشَدِيدٌ : لَبَخِيلٌ ، وَيُقَالُ لِلْبَخِيلِ :
شَدِيدٌ . حُصِّلَ مُيِّزَ .

SŪRAT AL—QĀRIʿA
(The Day of noise and clamour) :
No : CI
(No Ḥadīths were mentioned here)

سورة القارعة

كالفَرَاشِ المَبْثُوثِ : كَغَوْغَاءِ الجَرَادِ
يَرْكَبُ بَعْضُهُ بَعْضًا ، كَذَلِكَ النَّاسُ
يَجُولُ بَعْضُهُمْ فِى بَعْضٍ . كالعِهْنِ :
كَأَلْوَانِ العِهْنِ ، وَقَرَأَ عَبْدُ اللهِ كالصُّوفِ .

SŪRAT—ALHĀKUM (AT-TAKĀTHUR):
No : CII

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

Ibn ʿAbbās said, "At-Takāthur' (piling up) means having more money and children."

سورة ألهاكم

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابنُ عَبَّاسٍ : التَّكَاثُرُ مِنَ
الأَمْوَالِ والأَوْلادِ .

SŪRAT AL—ʿAṢR
(The time the ages):
No : CIII

سورة والعصر

وَقَالَ يَحْيَى : العَصْرُ : الدَّهْرُ ،
أَقْسَمَ بِهِ .

SŪRAT AL—HUMAZA
(The Scandal Monger) :
No : CIV

سورة ويل لكل همزة

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Al-Ḥuṭama is the name of the Fire, similar to Ṣaquar and Laẓa.

الحُطَمَةُ : اسْمُ النَّارِ ، مِثْلُ سَقَرَ وَلَظَى .

SŪART—AL—FĪL

(The Elephant) No : CV

(No Ḥadīths were mentioned here)

سورة ألم تر

قالَ مُجَاهِدٌ : ألمْ تَرَ : ألم تَعلَمْ . قالَ مُجَاهِدٌ : أبابِيلَ : مُتَتابِعَةً ، مُجْتَمِعَةً . وَقالَ ابنُ عَبَّاسٍ : مِنْ سِجِّيلٍ : هِيَ سَنْكٍ وكِلٍ

SŪRAT (Quraish) (For the taming) : No : CVI

(No Ḥadīths were mentioned here)

سورة لإيلاف

وَقالَ مُجَاهِدٌ : لإيلافِ : ألِفُوا ذَلكَ فَلا يَشُقُّ عَلَيْهِمْ فى الشِّتاءِ والصَّيْفِ . وآمَنَهُمْ مِنْ كُلِّ عَدُوِّهِم فى حَرَمِهِمْ .

SŪRAT—AL—MĀʿŪN

(Neighbourly needs) : No : CVII

(No Ḥadīths were mentioned here

سورة أرأيت

وَقالَ ابنُ عُيَيْنَةَ ـ لإيلافِ ـ لِنِعْمَتِي عَلَى قُرَيْشٍ . وَقالَ مُجَاهِدٌ : يَدُعُّ : يَدْفَعُ عَنْ حَقِّهِ ، يُقالُ هُوَ مِنْ دَعَعْتُ . يُدَعُّونَ : يُدْفَعُونَ . ساهُونَ : لاهُونَ . وَالمَاعُونَ : المَعْرُوفَ كُلَّهُ . وَقالَ بَعْضُ العَرَبِ : المَاعُونُ : المَاءُ . وقال عِكْرِمَةُ : أعْلاها الزَّكاةُ المَفْرُوضَةُ ،

وأدْناها عارِيَةُ المتاع .

سورة إنا أعطيناك الكوثر

وَقالَ ابنُ عبّاسٍ : شانِئَكَ : عَدُوَّكَ .

SŪRAT AL—KAUTHAR

(Abundance) :

No : CVIII

٤٨٨ ـ حدَّثنا آدَمُ : حدَّثنا شَيْبانُ : حدَّثنا قتادَةُ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : لمّا عُرِجَ بالنَّبِيِّ صلى اللهُ عليهِ وسلَّم إلى السَّماءِ قالَ : أتَيْتُ عَلى نَهْرٍ حافَتاهُ قِبابُ اللُّؤْلُؤِ مُجَوَّفٌ ، فَقُلْتُ : ما هٰذا يا جِبْرِيلُ ؟ قالَ : هٰذا الكَوْثَرُ .

488. Narrated Anas ﷺ : When the Prophet ﷺ was made to ascend to the Heavens, he said (after his return), "I cameupon a river the banks of which were made of tents of hollow pearls. I asked Gabriel, What is this (river)?' He replied, 'This is the Kauthar.'

٤٨٩ ـ حدَّثنا خالِدُ بنُ يَزِيدَ الكاهِلِيُّ : حدَّثنا إسْرائيلُ ، عَنْ أبي إسحاقَ ، عَنْ أبي عُبَيْدَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَ : سألْتُها عَنْ قَوْلِهِ تَعالى ـ إنّا أعْطَيْناكَ الكَوْثَرَ ـ قالَتْ : هُوَ نَهْرٌ أعْطِيَهُ نَبِيُّكُمْ صلى اللهُ عليهِ وسلَّم ، شاطِئاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ ، آنِيَتُهُ كَعَدَدِ النُّجُومِ . رَواهُ زَكَرِيّا وأبُو الأحْوَصِ ومُطَرِّفٌ عَنْ أبي إسحاقَ .

489. Narrated Abū ʿUbaida: I asked ʿĀisha ﷺ regarding the verse :—

'Verily we have granted you the Kauthar.' She replied, "The Kauthar is a river which has been given to your Prophet ﷺ on the banks of which there are hollow pearls and its utensils are as numberless as the stars."

490. Narrated Abū Bishr: Sa'īd bin Jubair said that Ibn 'Abbās ﷺ said about Al-Kauthar, "That is the good which Allāh has bestowed upon His Apostle." I said to Sa'īd bin Jubair, "But the people claim that it is a river in Paradise." Sa'īd said, "The river in Paradise is part of the good which Allāh has bestowed on His Apostle."

٤٩٠ ـ حدَّثنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثنا هُشَيْمٌ: حدَّثنا أبُو بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّهُ قَالَ فى الكَوْثَرِ: هُوَ الخَيْرُ الَّذِى أعْطَاهُ اللهُ إيَّاهُ. قَالَ أبُو بِشْرٍ: قُلْتُ لسَعِيدِ بنِ جُبَيْرٍ: فَإنَّ النَّاسَ يَزْعُمُونَ أنَّهُ نَهْرٌ فى الجَنَّةِ، فَقَالَ سَعِيدٌ: النَّهْرُ الَّذى فى الجَنَّةِ مِنَ الخَيْرِ الَّذى أعْطَاهُ اللهُ إيَّاهُ.

SŪRAT "SAY! O YOU DISBELIEVERS." No: CIX

(No Ḥadīths wers mentioned here)

سورة قل يا أيها الكفرون

يُقَالُ ـ لَكُمْ دِينُكُمْ ـ الكُفْرَ ولى دِينَ ـ الإسْلامُ. ولَمْ يَقُلْ دِينى لأنَّ الآياتِ بالنُّونِ فحُذِفَتِ الياءُ كمَا قَالَ يَهْدِينِ وَيَشْفِينِ. وَقَالَ غَيْرُهُ: ـ لا أعْبُدُ ما تَعْبُدُونَ ـ الآنَ وَلا أُجِيبُكُمْ فِيما بَقِىَ مِنْ عُمْرِى ـ وَلا أنْتُمْ عابِدُونَ ما أعْبُدُ ـ وَهُمُ الَّذِينَ قَالَ: وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إلَيْكَ مِنْ رَبِّكَ طُغْيانا وكُفْرًا ـ.

SŪRAT AN-NAṢR (The Help): No: CX

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

"When comes the Help of Allāh (to you

سورة إذا جاء نصر الله

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

O Muḥmmad against your enemies) and the conquest (of Mecca). (110 : 1)

491. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ did not offer any prayer after Sūrat 'When comes the Help of Allāh and the conquest,' had been revealed, but that he said therein, "Subḥānka Rabbana wa biḥamdika; Allāhumma ighfirli (I certify the Uniqueness of our Lord, and all the praises are for Him; O Allāh, forgive me! ")

٤٩١ - حدَّثنا الحسَنُ بنُ الرَّبيع : حدَّثنا أبُو الأحْوَص، عَنِ الأعمَش، عَنْ أبي الضُّحَى، عَنْ مَسْرُوق، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : ما صَلَّى النَّبِيُّ صلى اللهُ عليه وسلَّم صَلاةً بَعْدَ أنْ نَزَلَتْ عَلَيْه - إذَا جاءَ نَصْرُ اللهِ وَالفَتْحُ - إلاَّ يَقُولُ فيها : سُبْحانَكَ رَبَّنا وبِحَمْدِكَ، اللَّهُمَّ اغْفِرْلي .

492. Narrated ʿĀisha رضي الله عنها : Allāh's Apostle ﷺ used to say very often in bowing and prostration (during his prayers), ,,Subḥānka Allāhumma Rabbana wa biḥamdika; Allāhtmma ighfirli," according to the order of the Qur'ān.

٤٩٢ - حدَّثنا عُثمانُ بنُ أبي شَيْبَةَ : حدَّثنا جَرِير، عَنْ مَنْصُور، عَنْ أبي الضُّحَى، عَنْ مَسْرُوق عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يُكْثِرُ أنْ يَقُولَ في رُكُوعِه وسُجُودِه : سُبْحانَكَ اللَّهُمَّ رَبَّنا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْلي، يَتأوَّلُ القُرآنَ .

(352) CHAPTER. The Statement of Allāh :

'And you see the people enter Allāh's religion (Islam) in crowds.' (110 : 2)

بابٌ قَوْلُهُ - ورَأيْتَ النَّاسَ يَدْخُلُونَ في دِينِ اللهِ أفْوَاجا - .

493. Narrated Ibn ʿAbbās: ʿUmar ﷺ asked the people regarding Allāh's Statement:

'When comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies the conquest of Mecca.) (110:3)

They replied, "It indicates the future conquest of towns and palaces (by Muslims)." ʿUmar said, "What do you say about it, O Ibn ʿAbbās?" I replied, "(This Sūrat) indicates the termination of the life Muḥammad ﷺ. Through it he was informed of the nearness of his death."

٤٩٣ - حدَّثنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثنا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيانَ، عَنْ حبيبِ بنِ أبي ثابِتٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ: أنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ سألَهُمْ عَنْ قَوْلِهِ تَعالَى - إذا جاءَ نَصْرُ اللهِ والفَتْحُ - قالُوا: فَتْحُ المَدائِنِ والقُصُورِ. قالَ: ما تَقُولُ يا ابنَ عَبّاسٍ؟ قالَ: أجَلْ أوْ مَثَلٌ ضُرِبَ لِمُحَمَّدٍ صلى الله عليه وسلم، نُعِيَتْ لَهُ نَفْسُهُ.

(353) CHAPTER. The Statement of Allāh ﷻ:—

'So, celebrate the Praises of your Lord, And ask for His forgiveness. Verily! He is the One Who accepts the repentenc.'

باب قَوْلِهِ - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إنَّهُ كانَ تَوّابا - تَوّابٌ عَلَى العِبادِ. والتَّوّابُ مِنَ النّاسِ: التّائِبُ مِنَ الذَّنْبِ.

494. Narrated Ibn ʿAbbās ﷺ: ʿUmar 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 ʿUmar "Why do you bring in this boy to sit with us while we have sons like him?" ʿUmar replied, "Because of what you know of his position (i.e. his religious knowledge.)" One day ʿUmar called me and made me sit in thegathering of those people; and I think that he called me

٤٩٤ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا أبُو عَوانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبّاسٍ قالَ: كانَ عُمَرُ يُدْخِلُنِي مَعَ أشْياخِ بَدْرٍ فَكأنَّ بَعْضَهُمْ وَجَدَ فِي نَفْسِهِ فَقالَ: لِمَ تُدْخِلُ هَذا مَعَنا ولَنا أبْناءٌ مِثْلُهُ؟ فَقالَ عُمَرُ: إنَّهُ مِنْ حَيْثُ عَلِمْتُمْ، فَدَعا ذاتَ يَوْمٍ فأدْخَلَهُ مَعَهُمْ فَما رُؤِيتُ أنَّهُ دَعانِي يَوْمَئِذٍ إلّا لِيُرِيَهُمْ،

just to show them (my religious knowledge). ʿUmar then askedthem (in my presence), " What do you say about the interpratation of the Statement of Allāh ﷻ :—

' When comes Help of Allāh (to you O, Muḥammad ﷺ against your enemies) and the conquest (of Mecca). (110 : 1)

Some of them said, " We are ordered to praise Allāh and ask for His forgiveness when Allāh's Help and the conquest (of Mecca) comes to us." Some others kept quiet and did not say anything. On that, ʿUmar asked me, " Do you say the same, O Ibn ʿAbbās ? " I replied, " No." He said, " What do you say then ? " I replied, " That is the sign of the death of Allāh's Apostle ﷺ which Allāh informed him of. Allāh said :—

' (O Muḥammad) When comes the Help of Allāh (to you against your ememies) and the conquest (of Mecca) (which is the sign of your death) —— ' You should celebrate the praises of your Lord and ask for His Forgiveness, and He is the One Who accepts the repentance.' " (110)

On that, ʿUmar said, " I do not know anything about it other that what you have said."

قالَ : ما تَقُولُونَ فى قَوْلِ اللهِ تَعالى ـ إذَا جاءَ نَصْرُ اللهِ والفَتْحُ ـ فَقالَ بَعْضُهُمْ : أُمِرْنا نَحْمَدُ اللهَ وَنَسْتَغْفِرُهُ إذَا جاءَ نُصِرْنا وفُتِحَ عَلَيْنا. وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا . فَقالَ لى : أكَذَاكَ تَقُولُ يا ابنَ عَبّاسٍ ؟ فَقُلْتُ : لا ، قالَ : فَمَا تَقُولُ ؟ قُلْتُ : هُوَ أجَلُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلّم أعْلَمَهُ لَهُ . قالَ ـ إذَا جاءَ نَصْرُ اللهِ والفَتْحُ ـ وَذَلِكَ عَلامَةُ أجَلِكَ ـ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إنَّهُ كانَ تَوّابًا ـ فَقالَ عُمَرُ : ما أعْلَمُ مِنْها إلاّ ما تَقُولُ .

SŪRAT : ' PERISH THE HANDS OF ABŪ LAHAB ' No. CXI

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

سورة تبت يدا أبى لهب

بِسْمِ اللهِ الرحْمَنِ الرَّحِيمِ

تَبَاب : خُسْرَان . تَتْبِيب : تَدْمِير .

495. Narrated Ibn ʿAbbās ﷺ : When the Verse :—

' And warn your kithand kin (near relatives) (i. e. the sincere ones among your people),'

was revealed, Allāh's Apostle ﷺ went out, and when he had ascended Aṣ-Ṣafa mountain, he shouted, " O Sabāḥāh ! (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 :—

' Perish the hands of Abū Lahab !'

was revealed.

٤٩٥ ـ حدَّثَنَا يُوسُفُ بنُ مُوسَى: حدَّثَنَا أَبُو أُسَامَةَ : حدَّثَنَا الأَعْمَشُ : حدَّثَنَا عَمْرُو بنُ مُرَّةَ ، عَنْ سَعِيدِ بن جُبَيرٍ ، عَن ابن عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قَالَ : لمَّا نَزَلَتْ ـ وأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ ـ ورَهْطَكَ مِنْهُمُ المُخْلَصِينَ ، خَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم حتَّى صَعِدَ الصَّفَا فَهَتَفَ يا صَبَاحاهُ ، فَقَالُوا: مَنْ هَذَا؟ فَاجْتَمَعُوا إِلَيْهِ فَقَالَ : أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً تَخْرُجُ مِنْ سَفْحِ هَذَا الجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ؟ قَالُوا: ما جَرَّبْنَا عَلَيْكَ كَذِبا . قَالَ : فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ عَظِيمٍ . قَالَ أَبُو لَهَبٍ : تَبًّا لَكَ ، ما جَمَعْتَنَا إِلاَّ لِهَذَا؟ ثُمَّ قَامَ فَنَزَلَتْ ـ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ـ وَقَدْ تَبَّ هَكَذَا قَرَأَهَا الأَعْمَشُ يَوْمَئِذٍ .

(1) " O Sabāḥāh ! " is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

(354) CHAPTER. The Statement of Allāh ﷻ :—

'And perish he! His wealth and his children will not benefit him.

(111 : 1—2)

باب قوله ـ وتب ما أغنى عنه ماله وما كسب ـ .

496. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ went out towards Al-Baṭ-ḥā' and ascended the mountain and shouted, "O Sabāḥāh!" So the Quraish people gathered around him. He said, "Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied, "Yes." He said, "Then I am a plain warner to you of a coming severe punishment." Abū Lahab said, "Is it for this reason that you have gathered us? May you perish!" Then Allāh ﷻ revealed :—

'Perish the hands of Abū Lahab!'

٤٩٦ ـ حدثنا محمد بن سلام : أخبرنا أبو معاوية : حدثنا الأعمش ، عن عمرو بن مرة ، عن سعيد بن جبير ، عن ابن عباس : أن النبي صلى الله عليه وسلم خرج إلى البطحاء فصعد إلى الجبل فنادى : يا صباحاه ، فاجتمعت إليه قريش ، فقال : أرأيتكم إن حدثتكم أن العدو مصبحكم أو ممسيكم ، أكنتم تصدقوني؟ قالوا : نعم ، قال : فإني نذير لكم بين يدي عذاب شديد. فقال أبو لهب : ألهذا جمعتنا؟ تبا لك ، فأنزل الله عز وجل ـ تبت يدا أبي لهب ـ إلى آخرها .

(355) CHAPTER. The Statement of Allāh ﷻ :—

'He (Abū Lahab) will be burnt in a fire of blazing flame!'

(111 : 3)

باب قوله ـ سيصلى نارا ذات لهب ـ .

497. Narrated Ibn 'Abbās رضي الله عنهما : Abū Lahab said, "May you perish! Is it'

٤٩٧ ـ حدثنا عمر بن حفص : حدثنا أبي : حدثنا الأعمش : حدثني عمرو

for this that you have gathered us ?'' So there was revealed :—

'Perish the hands of Abū Lahab ! '

ابنُ مُرَّةَ ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما : قالَ أَبُو لهَبٍ : تَبًّا لكَ ، ألهذَا جمَعْتَنا ؟ فنَزَلَتْ ـ تَبَّتْ يَدَا أبِي لَهَبٍ ـ .

(356) CHAPTER. 'And his wife too, who carries the wood as fuel.' (111 : 4) Mujāhid said, ' 'Carries the wood' means that she used to slander (the Prophet ﷺ) :—

''In her neck is a twisted rope of palm-leaf fibre (111 : 5)

i. e. the chain which is in the Fire.''

باب ـ وَامْرأتُهُ حمّالَةُ الحَطَبِ ـ

وَقالَ مُجاهِدٌ : حَمّالَةُ الحَطَبِ تَمْشِي بالنَّمِيمَةِ ـ فِي جِيدِها حَبْلٌ مِنْ مَسَدٍ ـ يُقالُ مِنْ مَسَدٍ : لِيفِ المُقْلِ وَهِيَ السِّلْسِلَةُ التِي فِي النَّارِ .

SŪRAT : ' SAY : HE IS ALLĀH, THE ONE. No. CXII

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

(It is said that ' Ahad ' in Arabic in the Verse, cannot be pronounced as ' Aḥdun ', i. e. ' Waḥdun.')

سورة قل هو الله أحد

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

يُقالُ : لا يُنَوَّنُ أحَدٌ : أيْ وَاحِدٌ .

498. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, '' Allāh said :

'The son of Adam disbelieves 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 disbelieving me, it is his saying that I will not recreate him as I created

٤٩٨ ـ حدَّثَنا أبُو اليَمانِ : حدَّثَنا شُعَيْبٌ : حدَّثَنا أبُو الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : قالَ اللهُ . كَذَّبَنِي ابن آدَمَ وَلَمْ يَكُنْ لَهُ ذَلكَ ، وأمّا تَكْذِيبُهُ إيّايَ فَقَوْلُهُ لَنْ يُعِيدَنِي

him for the first time. In fact, the first creation was not easier for Me than new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the, Self-Sufficient Master Whom all creatures need, Who does not beget, nor is begotten, and there is none like unto Me. ''

كمَا بَدأنى ، وَلَيْسَ أوَّلُ الخَلْقِ بأهْوَنَ عَلَىَّ مِنْ إعادَتِهِ . وأمَّا شَتْمُهُ إيَّاىَ فَقَوْلُهُ اتَّخَذَ اللهُ وَلَدًا ، وأنا الأحَدُ الصَّمَدُ لَمْ ألِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لى كُفُوًا أحَدٌ .

(357) CHAPTER. The Statement of Allāh ﷻ :—

'' Allāh, the Self-Sufficient Master Whom all creatures need.'' (112 : 2)

باب قَوْلُهُ ـ اللهُ الصَّمَدُ ـ والعَرَبُ تُسَمِّى أشْرَافَها الصَّمَدَ . قالَ أبُو وَائِلٍ : هُوَ السَّيِّدُ الَّذى انْتُهِىَ سُودَدُهُ .

499. Narrated Abū Huraira ﷺ : Allah's Apostle ﷺ said, ''Allah said :—

' The son of Adam disbelieves Me and he hasn't the right to do so ; and he abuses me and he hasn't the right to do so. His disbelieving 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 children, while I am the Self-Sufficient Master, Whom all creatures need, Who does not beget, nor is begotten, and there is none like unto Me. ''

٤٩٩ ـ حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ : حدَّثَنا عَبْدُ الرَّزَّاقِ : أخْبَرَنا مَعْمَرٌ ، عَنْ هَمَّامٍ ، عَنْ أبى هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : كَذَّبَنِى ابنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ ، وَشَتَمَنِى وَلَمْ يَكُنْ لَهُ ذَلِكَ . أمَّا تَكْذِيبُهُ إيَّاىَ أنْ يَقُولَ إنِّى لَنْ أُعِيدَهُ كمَا بَدأتُهُ ، وأمَّا شَتْمُهُ إيَّاىَ أنْ يَقُولَ اتَّخَذَ اللهُ وَلَدًا . وأنا الصَّمَدُ الَّذِى لَمْ ألِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لى كُفُوًا أحَدٌ ـ

(358) CHAPTER. ' He does not beget, nor is He begotten, and there is none

باب لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا احَدٌ ـ كُفُوًا وكَفِيئًا

like unto Him.' (112 : 3—4)

وكفاءً وَاحِدٌ.

Sūrat AL-FALAQ (The Dawn) :
No : CXIII

سورة قل أعوذ برب الفلق

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

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: الفَلَقُ: الصُّبْحُ. غاسِقٌ: اللَّيْلُ - إِذَا وَقَبَ - غُرُوبُ الشَّمْسِ، يُقَالُ أَبْيَنُ مِنْ فَرَقٍ وفَلَقِ الصُّبْحِ، وَقَبَ: إِذَا دَخَلَ فِي كُلِّ شَيْءٍ وأَظْلَمَ.

500. Narrated Zirr bin Ḥubaish : I asked Ubai bin Ka'b regarding the two Mu'wwidhāt (Sūrats of taking refuge with Allāh). He said, " I asked the Prophet ﷺ about them. He said, 'These two Sūrats have been recited to me and I have recited them (and are present in the Qur'ān).' So, we say as Allāh's Apostle ﷺ said (i.e., they are part of the Qur'ān)."'

٥٠٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ وَعَبْدَةُ عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ عَنِ المُعَوِّذَتَيْنِ فَقَالَ: سَأَلْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم فَقَالَ: قِيلَ لِي فَقُلْتُ فَنَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم:

SŪRAT AN—NAS (Mankind) :
No : CXIV

سورة قل اعوذ برب الناس

وَقَالَ ابْنُ عَبَّاسٍ: الوَسْوَاسِ: إِذَا وُلِدَ خَنَسَهُ الشَّيْطَانُ فَإِذَا ذُكِرَ اللهُ عَزَّ وَجَلَّ ذَهَبَ. وَإِذَا لَمْ يُذْكَرِ اللهُ ثَبَتَ عَلَى قَلْبِهِ.

٥٠١ ـ حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ : حدَّثنا عَبْدَةُ بنُ أبي لُبابَةَ ، عَنْ زِرِّ بن حُبَيْشٍ . وَحدَّثنا عاصِمٌ ، عَنْ زِرٍّ قالَ : سألْتُ أُبَيَّ بنَ كَعْبٍ قُلْتُ : أبا المُنْذِرِ إنَّ ، أخاكَ ابْنَ مَسْعُودٍ يَقُولُ كَذَا وكَذَا ، فَقالَ أُبَيٌّ : سألْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ لي : قِيلَ لي فَقُلْتُ ، قالَ : فَنَحْنُ نَقُولُ كما قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم .

501. Narrated Zirr bin Ḥubaish : I asked Ubai bin Kaʿb, "O Abū Al-Mundhir ! Your brother, Ibn Masʿūd said so-and-so (i.e., the two Muʿawwidhāt do not belong to the Qurʾān)." Ubai said, "I asked Allāh's Apostle ﷺ about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qurʾān).'" So Ubai added, "So we say as Allāh's Apostle ﷺ has said."

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

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

LXI THE BOOK OF THE VIRTUES OF THE QUR'ĀN :

كتاب فضائل القرآن

(1) CHAPTER. How the Divine Inspirations used to be revealed and what was the first thing revealed (to the Apostle ﷺ).

باب كَيْفَ نَزَلَ الوَحْيُ وأوَّلُ ما نَزَلَ ؟ قالَ ابنُ عَبّاسٍ : المُهَيْمِنُ : الأمِينُ ، القُرآنُ أمِينٌ عَلَى كُلِّ كِتابٍ قَبْلَهُ .

502. Narrated ʿĀisha and Ibn ʿAbbās رضي الله عنهم : The Prophet ﷺ remained in Mecca for ten years, during which the Qur'ān used to be revealed to him ; and he stayed in Medina for ten years.

٥٠٢ ـ حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى ، عَنْ شَيْبانَ ، عَنْ يَحْيَى ، عَنْ أبي سَلَمَةَ قالَ : أخْبَرَتْنِي عائشَةُ وَابْنُ عَبّاسٍ رَضِيَ اللهُ عَنْهُمْ قالا : لَبِثَ النَّبِيُّ صلى الله عليه وسلم بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ القُرآنُ ، وَبالمَدِينَةِ عَشْرَ سِنِينَ .

503. Narrated Abū ʿUthmān : I was informed that Gabriel came to the Prophet ﷺ while Um Salama was with him. Gabriel started talking (to the Prophet ﷺ). Then the Prophet ﷺ asked Um Salama, " Who is this ? " She replied,

٥٠٣ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا مُعْتَمِرٌ قالَ : سَمِعْتُ أبي ، عَنْ أبي عُثْمانَ قالَ : أُنْبِئْتُ أن جِبْرِيلَ أتَى النَّبِيَّ صلى الله عليه وسلم وَعِنْدَهُ أُمُّ سَلَمَةَ فجَعَلَ يَتَحَدَّثُ فَقامَ لأُمِّ

" He is Dihya (al-Kalbi)." When Gabriel had left, Um Salama said, " By Allāh, I did not take him for anybody other than him (i.e., Dihya) till I heard this sermon of the Prophet ﷺ wherein he talked about Gabriel. " The sub-narrator asked Abū ʿUthmān : From whom have you heard that ? Abū ʿUthmān said : From Usāma bin Zaid.

سَلَمَةَ : مَنْ هٰذَا ؟ أَوْ كما قالَ ، قالَتْ : هٰذَا دِحْيَةُ ، فَلَمَّا قامَ قالَتْ : وَاللهِ ما حَسِبْتُهُ إلاَّ إيّاهُ حتّى سَمِعْتُ خُطْبَةَ النَّبِيِّ صلى اللهُ عليه وسلَّم يُخْبِرُ بِخَبَرِ جِبْرِيلَ أَوْ كَمَا قالَ ، قالَ أَبِي : قُلْتُ لأَبِي عُثْمانَ : مِمَّنْ سَمِعْتَ هٰذَا قالَ : مِنْ أُسامَةَ بنِ زَيْدٍ .

504. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, " Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allāh has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."

٥٠٤ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : حدَّثَنا اللَّيْثُ : حدَّثَنا سَعِيد المَقْبُرِيُّ ، عَنْ أَبِيه ، عَنْ أَبِي هُرَيْرَةَ قالَ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : ما مِنَ الأَنْبِياءِ نَبِيٌّ إلاَّ أُعْطِيَ مِنَ الآياتِ ما مِثْلُهُ آمَنَ عَلَيْهِ البَشَرُ ، وَإِنَّما كانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحاهُ اللهُ إلَيَّ ، فأَرْجُوا أَنْ أَكُونَ أَكْثَرَهُمْ تابِعًا يَوْمَ القِيامَةِ .

505. Narrated Anas bin Mālik رضي الله عنه : Allāh said His Divine Inspiration to His Apostle 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 Apostle ﷺ died after that.

٥٠٥ ـ حدَّثَنا عَمْرُو بنُ مُحَمَّد : حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ : حدَّثَنا أَبِي عَنْ صالِحِ بنِ كَيْسانَ ، عَنِ ابنِ شِهابٍ قالَ : أَخْبَرَنِي أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ : أَنَّ اللهَ تابَعَ عَلَى رَسُولِهِ صلى اللهُ عليه وسلَّم قَبْلَ وَفاتِهِ حتَّى تَوَفَّاهُ أَكْثَرَ ما كانَ الوَحْيُ ، ثُمَّ تُوُفِّيَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم بَعْدُ .

٥٠٦ ـ حدَّثنا أبُو نُعَيْمٍ : حدَّثنا سُفْيانُ ، عَنِ الأسْوَدِ بنِ قَيْسٍ قالَ : سَمِعْتُ جُنْدُبا يَقُولُ : اشْتَكى النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَلَمْ يَقُمْ لَيْلَةً أوْ لَيْلَتَيْنِ فأتَتْهُ امْرأةٌ فَقالَتْ : يا مُحَمَّدُ ، ما أرَى شَيْطانَكَ إلاَّ قَدْ تَرَكَكَ . فأنْزَلَ اللهُ عَزَّوَجَلَّ ـ والضُّحَى واللَّيْلِ إذا سَجَى ما وَدَّعَكَ رَبُّكَ وَما قَلى ـ .

506. Narrated Jundub : Once the Prophet ﷺ fell ill and did 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 Muḥammad ! I do not see but that your Satan has left you." Then Allāh ﷻ revealed (Sūrat-Aḍ-Ḍuhā) :

' By the fore-noon, and by the night when it darkens (or is still) ; Your Lord has not forsaken you, nor hated you ' (93)

باب نَزَلَ القُرآنُ بلسانِ قُرَيْشٍ والعَرَبِ قُرآنا عَرَبيّا بلِسانٍ عَرَبِيٍّ مُبِينٍ ـ .

(2) CHAPTER. The Qur'ān was revealed in the language of Quraish and the Arabs :

' (An Arabic Qur'ān) In the plain Arabic tongue. ' (26 : 195)

٥٠٧ ـ حدَّثنا أبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ، وأخْبَرَنِي أنَسُ بنُ مالِكٍ قالَ : فأمَرَ عُثْمانُ زَيْدَ ابنَ ثابِتٍ ، وسَعِيدَ بنَ العاصِ ، وعَبْدَ اللهِ ابنَ الزُّبَيْرِ ، وعَبْدَ الرَّحْمَنِ بنَ الحارِثِ ابنِ هِشامٍ أنْ يَنْسَخُوها فِي المَصاحِفِ وَقالَ لَهُمْ : إذا اخْتَلَفْتُمْ أنْتُمْ وَزَيْدُ ابنُ ثابِتٍ فِي عَرَبِيَّةٍ مِنْ عَرَبِيَّةِ القُرآنِ ، فاكْتُبُوها بلِسانِ قُرَيْشٍ ، فإنَّ القُرآنَ أُنْزِلَ بلِسانِهِمْ ، فَفَعَلُوا .

507. Narrated Anas bin Mālik رضي الله عنه : (The Caliph ʿUthmān ordered Zaid bin Thābit, Saʿīd bin Al ʿĀṣ, ʿAbdullāh bin Az-Zubair and ʿAbdur-Raḥmān bin Al-Ḥārith bin Hishām to write the Qur'ān in the form of a book (Mushafs) 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 this dialect." They did.

٥٠٨ ـ حدَّثنا أبُو نُعَيْمٍ : حدَّثنا

508. Narrated Ṣafwān bin Yaʿlā bin

همّامٌ : حدّثنا عطاءٌ ، وقالَ مُسَدَّدٌ : حدّثنا يحيى ، عنِ ابنِ جُرَيْجٍ قالَ : أخبرَنِي عطاءٌ قالَ : أخبرَنِي صَفْوانُ ابنُ يَعْلَى بنِ أُمَيَّةَ : أنَّ يَعْلَى كانَ يقولُ : ليتَنِي أرَى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم حينَ يُنْزَلُ عليهِ الوَحْيُ . فلمّا كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بالجِعْرَانَةِ وعليهِ ثوبٌ قدْ أظَلَّ عليهِ ومَعَهُ النَّاسُ مِنْ أصحابِهِ إذْ جاءَهُ رَجُلٌ مُتَضَمِّخٌ بطِيبٍ فقالَ : يا رَسُولَ اللهِ ، كيْفَ تَرَى فِي رَجُلٍ أحْرَمَ فِي جُبَّةٍ بعْدَما تَضَمَّخَ بطِيبٍ ؟ فنَظَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم ساعَةً فجاءَهُ الوَحْيُ . فأشارَ عُمَرُ إلى يَعْلَى أيْ تَعالَ ، فجاءَ يَعْلَى فأدْخَلَ رَأسَهُ فإذَا هُوَ مُحْمَرُّ الوَجْهِ يَغِطُّ كذَلِكَ ساعَةً . ثُمَّ سُرِّيَ عنْهُ فقالَ : أيْنَ الَّذِي يَسألُنِي عنِ العُمْرَةِ آنِفًا ؟ فالْتُمِسَ الرَّجُلُ فجِيءَ بِهِ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فقالَ أمّا الطِّيبُ الَّذِي بِكَ فاغْسِلْهُ ثلاثَ مَرّاتٍ . وأمّا الجُبَّةُ فانْزِعْها ثُمَّ اصْنَعْ فِي عُمْرَتِكَ كمَا تَصْنَعُ فِي حَجِّكَ .

Umaiya : Ya'lā used to say, "I wish I could see Allāh's Apostle ﷺ at the time he is being inspired Divinely." When the Prophet ﷺ was at Al-Ja'rāna 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 Apostle! 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 Inspiration descended upon 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 kept on 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 Ḥajj."

بابُ جَمْعِ القُرآنِ .

(3) CHAPTER. The collection of the Qur'ān.

509. Narrated Zaid bin Thābit ﷺ : Abū Bakr Aṣ-Ṣiddīq sent for me when the people of Yamā-ma had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found ʿUmar bin Al-Khaṭṭāb sitting with him. Abū Bakr ﷺ then said (to me), "ʿUmar has come to me and said, " Casualties were heavy among the Qurrāʾ of the Qurʾān (i.e., those who knew the Qurʾān by heart) on the day of the Battle of Yamāma, and I am afraid that more heavy casualties may take place among the Qurrāʾ on other battlefields, whereby a large part of the Qurʾān may be lost. Therefore I suggest you (Abū Bakr) order that the Qurʾān be collected." I said to ʿUmar, "How can you do something which Allāh's Apostle ﷺ did not do?" ʿUmar said, " By Allāh, that is a good project. " ʿUmar 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 ʿUmar 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 Inspiration for Allāh's Apostle ﷺ . So you should search for (the fragmentary scripts of) the Qurʾān and collect it (in one book). " By Allāh! If they had ordered me to shift one of the mountains, it would not have been

٥٠٩ ـ حدَّثنا مُوسَى بنُ إسْماعِيلَ ، عَنْ إبْرَاهِيمَ ابْنِ سَعْدٍ : حدَّثنا ابنُ شِهابٍ ، عَنْ عُبَيْدِ بنِ السَّبَّاقِ : أنَّ زَيْدَ بنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ قالَ : أرْسَلَ إلَيَّ أبُو بَكْرٍ الصِّدِّيقُ مَقْتَلَ أهْلِ اليَمامَةِ فإذَا عُمَرُ بنُ الخَطَّابِ عِنْدَهُ . قالَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ : إنَّ عُمَرَ أتانِي فَقالَ . إنَّ القَتْلَ قَدِ اسْتَحَرَّ يَوْمَ اليَمامَةِ بِقُرَّاءِ القُرآنِ ، وإنِّي أخْشَى أنْ يَسْتَحِرَّ القَتْلُ بالقُرَّاءِ بالمَوَاطِنِ فيَذْهَبَ كَثِيرٌ مِنَ القُرآنِ . وإنِّي أرَى أنْ تأمُرَ بجَمْعِ القُرآنِ . قُلْتُ لِعُمَرَ : كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم ؟ قالَ عُمَرُ : هٰذَا وَاللهِ خَيْرٌ ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حتَّى شَرَحَ اللهُ صَدْرِي لِذَلِكَ وَرَأيْتُ فِي ذَلِكَ الَّذِي رَأى عُمَرُ . قالَ زَيْدٌ : قالَ أبُو بَكْرٍ : إنَّكَ رَجُلٌ شابٌّ عاقِلٌ لا نَتَّهِمُكَ وَقَدْ كُنْتَ تَكْتُبُ الوَحْيَ لِرَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَتَتَبَّعِ القُرآنَ فاجْمَعْهُ . فَوَاللهِ لَوْ كانُوا كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الجِبالِ ما كانَ أثْقَلَ عَلَيَّ مِمَّا أمَرَنِي بِهِ مِنْ جَمْعِ القُرآنِ . قُلْتُ : كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم ؟ قالَ : هُوَ وَاللهُ خَيْرٌ . فَلَمْ يَزَلْ

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 Apostle ﷺ did not do ?" Abū Bakr replied, " By Allāh, it is a good project. " 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 ʿUmar رضي الله عنهما 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 Abi Khuzaima Al-Anṣārī, and I did not find it with anybody other than him. The Verse is :

' Now has come unto you an Apostle (Muḥammad ﷺ) amongst yourselves. It grieves him that you should receive any injury or difficulty ..... (till the end of Barā'a (At-Tauba)) .' (9 : 128-129)

Then the complete copies of the Qur'ān remained with Abū Bakr till he died, then with ʿUmar till the end of his life, and then with Ḥafṣa, the daughter of ʿUmar رضي الله عنهم

أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا، فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسُبِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي خُزَيْمَةَ الأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ ـ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ ـ حَتَّى خَاتِمَةِ بَرَاءَةَ. فَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللهُ، ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ رَضِيَ اللهُ عَنْهُ.

510. Narrated Anas bin Mālik رضي الله عنه : Ḥudhaifa bin Al-Yamān came to ʿUthmān at the time when the people of Shaʾm and the people of Iraq were waging war to conquer Armīnya and Adhar-

٥١٠ ـ حَدَّثَنَا مُوسَى : حَدَّثَنَا إِبْرَاهِيمُ : حَدَّثَنَا ابْنُ شِهَابٍ : أَنَّ أَنَسَ ابْنَ مَالِكٍ حَدَّثَهُ : أَنَّ حُذَيْفَةَ بْنَ الْيَمَانِ قَدِمَ عَلَى عُثْمَانَ، وَكَانَ يُغَازِي

bījān. Hudhaifa was afraid of their (the people of Sha'm and Iraq) differences in the recitation of the Qur'ān, so he said to ʿUthmān, "O the chief of the Believers! Save this nation before they differ about the Book (Qur'ān) as Jews and the Christians did before." So ʿUthmān sent a message to Ḥafṣa saying, "Send us the manuscripts of the Qur'ān so that we may compile the Qur'ānic materials in perfect copies and return the manuscripts to you." Ḥafṣa sent it to ʿUthmān. ʿUthmān then ordered Zaid bin Thābit, ʿAbdullāh bin Az-Zubair, Sa'īd bin Al-ʿĀṣ and ʿAbdur-Raḥmān bin Ḥārith bin Hisham to rewrite the manuscripts in perfect copies. ʿUthmān said to the three Quraishī men, "In case you disagree with Zaid 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, ʿUthmān returned the original manuscripts to Ḥafṣa. ʿUthmān 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. Zaid bin Thābit added, "A Verse from Sūrat Aḥzāb was missed by me when we copied the Qur'ān, and I used to hear Allāh's Apostle ﷺ reciting it. So we searched for it and found it with Khuzaima bin Thābit Al-Anṣārī. (That Verse was):

أهْلَ الشامِ فى فَتْحِ إرْمِينِيَةَ وأذْرَبِيجانَ مَعَ أهْلِ العِرَاقِ. فأفْزَعَ حُذَيْفَةَ اخْتِلافُهُمْ فى القِرَاءَةِ، فَقالَ حُذَيْفَةُ لعُثْمانَ: يا أميرَ المُؤْمِنينَ، أدْرِكْ هٰذِهِ الأُمَّةَ قَبْلَ أنْ يَخْتَلِفُوا فى الكِتابِ اخْتِلافَ اليَهُودِ والنَّصارَى. فأرْسَلَ عُثْمانُ إلى حَفْصَةَ أنْ أرْسِلى إلَيْنا بالصُّحُفِ نَنْسَخُها فى المَصاحِفِ ثُمَّ نَرُدُّها إلَيْكِ. فأرْسَلَتْ بِها حَفْصَةُ إلى عُثْمانَ، فأمَرَ زَيْدَ بنَ ثابِتٍ، وَعَبْدَ اللهِ بنَ الزُّبَيرِ، وَسَعِيدَ بنَ العاصِ، وَعَبْدَ الرَّحْمٰنِ بنَ الحارِثِ بنِ هِشامٍ فَنَسَخُوها فى المَصاحِفِ. وقالَ عُثْمانُ للرَّهْطِ القُرَشِيِّينَ الثَّلاثَةِ: إذا اخْتَلَفْتُمْ أنْتُمْ وَزَيْدُ بنُ ثابِتٍ فى شَىْءٍ مِنَ القُرآنِ فاكْتُبُوهُ بِلِسانِ قُرَيْشٍ فإنَّما نَزَلَ بِلِسانِهِمْ، فَفَعَلُوا حتّى إذا نَسَخُوا الصُّحُفَ فى المَصاحِفِ رَدَّ عُثْمانُ الصُّحُفَ إلى حَفْصَةَ وَأرْسَلَ إلى كُلِّ أُفُقٍ بِمُصْحَفٍ مِمّا نَسَخُوا. وأمَرَ بِما سِواهُ مِنَ القُرآنِ فى كُلِّ صَحِيفَةٍ أوْ مُصْحَفٍ أنْ يُحْرَقَ. قالَ ابنُ شِهابٍ: وأخْبَرَنى خارِجَةُ بنُ زَيْدِ بنِ ثابِتٍ قالَ: فَقَدْتُ آيَةً مِنَ الأحْزابِ حِينَ نَسَخْنا المُصْحَفَ قَدْ كُنْتُ أسْمَعُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَقْرَأُ بِها فالْتَمَسْناها فَوَجَدْناها مَعَ خُزَيْمَةَ بنِ

'Among the Believers are men who have been true in their covenant with Allāh.' (33 : 23)

ثابت الأنصاري ـ من المؤمنين رجال صدقوا ما عاهدوا الله عليه ـ فألحقناها في سورتها في المصحف .

(4) CHAPTER. The scribe of the Prophet ﷺ .

باب كاتب النبي صلى الله عليه وسلم.

511. Narrated Zaid bin Thābit : Abū Bakr sent for me and said, " You used to write the Divine Revelations for Allāh's Apostle 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) :-

'Now has come unto you an Apostle (Muḥammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficently.....

(9 : 128-129)

٥١١ ـ حدثنا يحيى بن بكير : حدثنا الليث ، عن يونس ، عن ابن شهاب : أن ابن السباق قال : إن زيد ابن ثابت قال : أرسل إلي أبو بكر رضي الله عنه قال : إنك كنت تكتب الوحي لرسول الله صلى الله عليه وسلم فاتبع القرآن ، فتتبعت حتى وجدت آخر سورة التوبة آيتين مع أبي خزيمة الأنصاري لم أجدهما مع أحد غيره ـ لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم ـ إلى آخرها .

512. Narrated Al-Barā' : There was revealed :

'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allāh.'

(4 : 95)

٥١٢ ـ حدثنا عبيد الله بن موسى ، عن إسرائيل ، عن أبي إسحاق ، عن البراء ، قال : لما نزلت ـ لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله ـ قال النبي صلى الله عليه

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 ʿAmr bin Um Maktūm, the blind man, was sitting behind the Prophet ﷺ. He said, "O Allāh's Apostle! What is your order for me (as regards the above Verse) as a blind man?" So, instead of the above Verse, the following Verse was revealed:

'Not equal are those believers who sit (at home) by injury except those who are disabled and those who strive and fight in the cause of Allāh.' (4: 95)

وسلَّم: ادْعُ لى زَيْدًا وَلْيَجِئْ بِاللَّوْحِ والدَّوَاةِ والكَتِفِ، أوِ الكَتِفِ والدَّوَاةِ. ثُمَّ قالَ: اكْتُبْ - لايَسْتَوِى القاعِدُونَ - وَخَلْفَ ظَهْرِ النَّبِيِّ صلى اللهُ عليه وسلَّم عَمْرُو بنُ أُمِّ مَكْتُومٍ الأعمَى فقالَ: يا رَسُولَ اللهِ، فَما تأمُرُنى؟ فإنى رَجُلٌ ضَرِيرُ البَصَرِ، فَنَزَلَتْ مَكانَها - لا يَسْتَوِى القاعِدُونَ مِنَ المُؤْمِنِينَ والمُجاهِدُونَ فى سَبِيلِ اللهِ غَيْرُ أُولى الضَّرَرِ -.

(5) CHAPTER. The Qurʾān was revealed to be recited in seven different ways. (1)

بابُ أُنْزِلَ القُرآنُ عَلى سَبْعَةِ أحْرُفٍ.

513. Narrated ʿAbdullāh bin ʿAbbās رضي الله عنهما: Allāh's Apostle ﷺ said, "Gabriel recited the Qurʾān to me in one way. Then I requested him (to read it in another way), and continued asking him to recite

٥١٣ - حدَّثَنا سَعِيدُ بنُ عُفَيْرٍ: حدَّثَنِى اللَّيْثُ: حدَّثَنِى عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَنِى عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أنَّ ابنَ عَبَّاسٍ رَضِىَ اللهُ

(1) 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 variation.

it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways."

عَنْهُما حدَّثَهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ أقْرأنى جبرِيلُ عَلى حَرْفٍ فَراجَعْتُهُ فَلَمْ أزَلْ أسْتَزِيدُهُ وَيَزِيدُنى حَتَّى انْتَهَى إلى سَبْعَةِ أحْرُفٍ .

514. Narrated ʿUmar bin Al-Khaṭṭab ﷺ : I heard Hishām bin Ḥakīm reciting Sūrat Al-Furqān during the lifetime of Allāh's Apostle ﷺ and I listened to his recitation and noticed that he recited in several different ways which Allāh's Apostle ﷺ had not taught me. I was about to jump over him during his prayer, but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you this Sūra which I heard you reciting?" He replied, "Allāh's Apostle ﷺ taught it to me." I said, "You have told a lie, for Allāh's Apostle ﷺ has taught it to me in a different way from yours." So I dragged him to Allāh's Apostle and said (to Allāh's Apostle ﷺ), "I heard this person reciting Sūrat Al-Furqān in a way which you haven't taught me!" On that Allāh's Apostle ﷺ said, "Release him, (O ʿUmar)! Recite, O Hishām!" Then he recited in the same way as I heard him reciting. Then Allāh's Apostle ﷺ said, "It was revealed in this way," and added,

٥١٤ ـ حدَّثَنا سَعِيدُ بنُ عُفَيرٍ : حدَّثَنِى اللَّيْثُ : حدَّثَنِى عُقَيْلٌ ، عَنِ ابنِ شِهابٍ قالَ : حدَّثَنِى عُرْوَةُ بنُ الزُّبَيرِ : أنَّ المِسْوَرَ بنَ مَخْرَمَةَ ، وَعَبْدَ الرَّحْمَنِ بنَ عَبْدٍ القارِىَّ حدَّثاهُ : أنَّهُما سَمِعا عُمَرَ بنَ الخَطَّابِ يَقُولُ : سَمِعْتُ هِشامَ بنَ حَكِيمٍ يُقْرأُ سُورَةَ الفُرْقانِ فى حَياةِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فاسْتَمَعْتُ لقِراءَتِه فإذَا هُوَ يَقْرأُ عَلى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيها رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَكِدْتُ أُساوِرُهُ فى الصَّلاةِ . فَتَصَبَّرْتُ حتَّى سَلَّمَ فَلَبَّبْتُهُ بِرِدائِه فَقُلْتُ : مَنْ أقْرأكَ هَذِهِ السُّورَةَ التى سَمِعْتُكَ تَقْرأُ ؟ قالَ : أقْرأنِيها رَسُولُ اللهِ صلى اللهُ عليه وسلَّم ، فَقُلْتُ : كَذَبْتَ فإنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَدْ أقْرأنِيها عَلى غَيْرِ ما قَرَأْتَ ، فانْطَلَقْتُ بِه أقُودُهُ إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَقُلْتُ : إنى سَمِعْتُ هَذا يَقْرأُ بسُورَةِ الفُرْقانِ عَلى حُرُوفٍ لَمْ تُقْرِئْنِيها ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم أرْسِلْهُ اقْرأْ يا هِشامُ

فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللهُ صلى الله عليه وسلَّم : كَذَلِكَ أُنْزِلَتْ . ثُمَّ قَالَ : اقْرَأْ يَا عُمَرُ ، فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلَّم : كَذَلِكَ أُنْزِلَتْ ، إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ .

"Recite, O ʿUmar!" I recited it as he had taught me. Allāh's Apostle ﷺ then said, "It was revealed in this way. This Qurʾān has been revealed to be recited in seven different ways, so recite of it whichever is easier for you."

بَابُ تَأْلِيفِ الْقُرْآنِ .

(6) CHAPTER. The compilation of the Qurʾān (i.e., the arrangement of its Sūras).

٥١٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ : وَأَخْبَرَنِي يُوسُفُ بْنُ مَاهَكَ قَالَ : إِنِّي عِنْدَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا إِذْ جَاءَهَا عِرَاقِيٌّ فَقَالَ : أَيُّ الْكَفَنِ خَيْرٌ ؟ قَالَتْ : وَيْحَكَ ، وَمَا يَضُرُّكَ ؟ قَالَ : يَا أُمَّ الْمُؤْمِنِينَ أَرِينِي مُصْحَفَكِ ، قَالَتْ : وَلِمَ ؟ قَالَ : لَعَلِّي أُؤَلِّفُ الْقُرْآنَ عَلَيْهِ فَإِنَّهُ يُقْرَأُ غَيْرَ مُؤَلَّفٍ . قَالَتْ : وَمَا يَضُرُّكَ أَيَّهُ قَرَأْتَ قَبْلُ ؟ إِنَّمَا نَزَلَ أَوَّلَ مَا نَزَلَ مِنْهُ سُورَةٌ مِنَ الْمُفَصَّلِ فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ ، حَتَّى إِذَا ثَابَ النَّاسُ إِلَى الإِسْلامِ نَزَلَ الْحَلالُ وَالْحَرَامُ . وَلَوْ نَزَلَ أَوَّلَ شَيْءٍ - لا

515. Narrated Yūsuf bin Mahk: While I was with ʿĀisha رضي الله عنها, the mother of the Believers, a person from Iraq came and asked, "What type of shroud is the best?" ʿĀisha said, "Woe to you! What does it matter?" He said, "O the mother of the Believers! Show me (the copy of) your Qurʾān." She said, "Why?" "He said, "In order to compile and arrange the Qurʾān according to it, for people recite it with its Sūras not in proper order." ʿĀisha said, "What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Sūra from Al-Mufassal, and in it was mentioned Paradise and the Fire. When the people embraced Islam, 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 Mecca to Muḥammad ﷺ :

' Nay ! The Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. ' (54 : 46)

Sūra Al-Baqara (The Cow) and Sūrat An-Nisāʾ (The Women) were revealed while I was with him. " Then ʿĀisha took out the copy of the Qurʾān for the man and dictated him the Verses of the Sūras (in their proper order).

تَشْرَبُوا الخَمْرَ ـ لقالُوا لا نَدَعُ الخَمْرَ أبَدًا : ولَوْ نَزَلَ : لا تَزْنُوا ، لقالُوا لا نَدَعُ الزِّنا أبَدًا ، لَقَدْ نَزَلَ بِمَكَّةَ عَلى مُحَمَّدٍ صلى اللهُ عليه وسلَّمَ و إنِّي لَجارِيَةٌ ألْعَبُ ـ بَلِ السَّاعَةَ مَوْعِدُهُمْ والسَّاعَةُ أدْهَى و أمَرُّ ـ وَما نَزَلَتْ سُورَةُ البَقَرَةِ والنِّساءِ إلاَّ و أنا عِنْدَهُ. قالَ : فأخْرَجَتْ لَهُ المُصْحَفَ فأمْلَتْ عَلَيْهِ آيَ السُّوَرِ.

516. Narrated ʿAbdullāh bin Masʿūd : Sūrat Banī-Israel, Al-Kahf (The Cave), Maryam, Ṭāha, Al-Anbiyāʾ (The prophets) are amongst my first earnings and my old property, and (in fact) they are my old property.

٥١٦ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ ، عَنْ أبي إسحاقَ قالَ : سَمِعْتُ عَبْدَ الرَّحْمَنِ بنَ يَزِيدَ قالَ : سَمِعْتُ ابنَ مَسْعُودٍ يَقُولُ فى بَنِي إسْرَائِيلَ والكَهْفِ وَمَرْيَمَ وَطَهَ والأنْبِياءِ إنَّهُنَّ مِنَ العِتاقِ الأُوَلِ وَهُنَّ مِنْ تِلادِي .

517. Narrated Al-Barāʾ رضي الله عنه : I learnt, ' Glorify the Name of your Lord the Most High ' (Sūrat al-Aʿlā) No 87,

٥١٧ ـ حدَّثَنا أبُو الوَلِيدِ : حدَّثَنا شُعْبَةُ : أنْبأنا أبُو إسحاقَ : سَمِعَ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ : تَعَلَّمْتُ ـ سَبِّحِ

before the Prophet ﷺ came (to Medina).

اسْمَ رَبِّكَ ـ قَبْلَ أَنْ يَقْدَمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ .

518. Narrated Ṣhaqīq ; '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 Sūras). He said, " They are twenty Sūras that start from the beginning of Al-Mufassal, according to the arrangement done by Ibn Mas'ūd, and end with the Sūras starting with Hā Mīm, e. g., Hā ' Mīm the Smoke,' and " About what they question one another. ? ' (78 : 1)

٥١٨ ـ حدَّثنا عَبْدَانُ ، عَنْ أَبِي حَمْزَةَ ، عَنِ الأَعْمَشِ ، عَنْ شَقِيقٍ قَالَ : قَالَ عَبْدُ اللهِ : قَدْ عَلِمْتُ النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَقْرَؤُهُنَّ اثْنَتَيْنِ فِي كُلِّ رَكْعَةٍ ، فَقَامَ عَبْدُ اللهِ وَدَخَلَ مَعَهُ عَلْقَمَةُ وَخَرَجَ عَلْقَمَةُ فَسَأَلْنَاهُ فَقَالَ : عِشْرُونَ سُورَةً مِنْ أَوَّلِ الْمُفَصَّلِ عَلَى تَأْلِيفِ ابْنِ مَسْعُودٍ ، آخِرُهُنَّ الْحَوَامِيمُ : حمَ الدُّخَانِ ، وَعَمَّ يَتَسَاءَلُونَ .

(7) CHAPTER. Gabriel used to present (recite) the Qur'ān to the Prophet ﷺ . Fāṭima ؑ said, "The Prophet ﷺ told me secretly, " ' Gabriel used to recite the Qur'ān to me and I to him once a year, but this year he recited the whole Qur'ān with me twice. I don't think but that my death is approaching.' "

بابٌ كَانَ جِبْرِيلُ يَعْرِضُ الْقُرْآنَ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وَقَالَ مَسْرُوقٌ ، عَنْ عَائِشَةَ ، عَنْ فَاطِمَةَ عَلَيْهَا السَّلاَمُ : أَسَرَّ إِلَيَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أَنَّ جِبْرِيلَ يُعَارِضُنِي بِالْقُرْآنِ كُلَّ سَنَةٍ وَإِنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ ، وَلاَ أُرَاهُ إِلاَّ حَضَرَ أَجَلِي .

(1) An-Naẓā'ir is the Sūras that deal with the same topic or that are equal in length.'

519. Narrated Ibn 'Abbās ﷺ : The Prophet ﷺ was the most generous person, and he used to become more so (generous) particularly in the month of Ramadān because Gabriel used to meet him every night of the month of Ramadān till it elapsed. Allāh's Apostle ﷺ used to recite the Qur'ān for him. When Gabriel met him, he used to become more generous than the fast wind in doing good.

٥١٩ ـ حدَّثنا يحيى بنُ قزعةَ : حدَّثنا إبراهيمُ بنُ سعدٍ، عنِ الزُّهريِّ، عنْ عُبيدِ اللهِ بنِ عبدِ اللهِ، عنِ ابنِ عباسٍ رضيَ اللهُ عنهُما قالَ : كانَ النبيُّ صلى اللهُ عليهِ وسلَّمَ أجودَ الناسِ بالخيرِ، و أجودُ ما يكونُ في شهرِ رمضانَ لأنَّ جبريلَ كانَ يلقاه في كلِّ ليلةٍ في شهرِ رمضانَ حتَّى ينسلخَ، يعرضُ عليهِ رسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ القرآنَ فإذا لقيهُ جبريلُ كانَ أجودَ بالخيرِ منَ الريحِ المرسلةِ.

520. Narrated Abū Huraira ﷺ : 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 Ramadan), but in the year of his death, he stayed in I'tikāf for twenty days.

٥٢٠ ـ حدَّثنا خالدُ بنُ يزيدَ : حدَّثنا أبو بكرٍ، عنْ أبي حصينٍ، عنْ أبي هريرةَ قالَ : كانَ يعرضُ على النبيِّ صلى اللهُ عليهِ وسلَّمَ القرآنَ كلَّ عامٍ مرةً، فعرضَ عليهِ مرتينِ في العامِ الذي قُبِضَ، وكانَ يعتكفُ كلَّ عامٍ عشرًا، فاعتكفَ عشرينَ في العامِ الذي قُبِضَ.

(8) CHAPTER. (What is said regarding) the Qurra (the reciters of the Qur'ān by heart) from among the companions of the Prophet ﷺ

بابُ القُرَّاءِ من أصحابِ النبيِّ صلى اللهُ عليهِ وسلَّمَ.

521. Narrrted Masrūq : 'Abdullāh

٥٢١ ـ حدَّثنا حفصُ بنُ عمرَ :

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 Ubai bin Ka'b.'"

حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إبْرَاهِيمَ، عَنْ مَسْرُوقٍ: ذَكَرَ عَبْدُ اللهِ بنُ عَمْرٍو عَبْدَ اللهِ بنَ مَسْعُودٍ فَقَالَ: لا أزَالُ أُحِبُّهُ، سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ يَقُولُ: خُذُوا القُرآنَ مِنْ أرْبَعَةٍ، مِنْ عَبْدِ اللهِ بنِ مَسْعُودٍ، وَسالِمٍ، وَمُعاذٍ، وأُبَيِّ بنِ كَعْبٍ.

522. Narrated Shaqīq bin Salama: Once 'Abdullāh bin Mas'ūd delivered a sermon before us and said, "By Allah, I learnt over seventy Suras direct from Allāh's Apostle 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." Shaqīq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech).

٥٢٢ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا شَقِيقُ ابنُ سَلَمَةَ، قالَ: خَطَبَنا عَبْدُ اللهِ فَقالَ: وَاللهِ لَقَدْ أخَذْتُ مِنْ فِي رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ بِضْعًا وَسَبْعِينَ سُورَةً، وَاللهِ لَقَدْ عَلِمَ أصْحابُ النَّبِيِّ صلى اللهُ عليه وسلَّمَ أنِّي مِنْ أعْلَمِهِمْ بِكِتابِ اللهِ وَما أنا بِخَيرِهِمْ، قالَ شَقِيقٌ: فَجَلَسْتُ فِي الحِلَقِ أسْمَعُ ما يَقُولُونَ فَما سَمِعْتُ رَادًا يَقُولُ غَيرَ ذَلِكَ.

523. Narrated Alqama: While we were in the city of Hims (in Syria), Ibn Mas'ūd recited Surat Yusuf. 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 Apostle 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,

٥٢٣ - حدَّثَنِي مُحَمَّدُ بنُ كَثِيرٍ، أخْبَرَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ عَلْقَمَةَ قالَ: كُنَّا بِحِمْصَ فَقَرَأ ابنُ مَسْعُودٍ سُورَةَ يُوسُفَ فَقالَ رَجُلٌ: ما هَكَذَا أُنْزِلَتْ، قالَ: قَرَأتُ عَلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَقالَ: أحْسَنْتَ، وَوَجَدَ مِنْهُ رِيحَ الخَمْرِ فَقالَ: أتَجْمَعُ أنْ تُكَذِّبَ بِكِتابِ اللهِ

" Aren't you ashamed of telling a lie about Allāh's Book and drink alcohol as well ? " Then he lashed him according to the law.

وَتَشْرَبَ الخَمْرَ؟ فَضَرَبَهُ الحَدَّ.

524. Narrated ʿAbdullāh (bin Masʿūd) رضي الله عنه : By Allāh other than Whom none has the right to be worshipped ! There is no Sūra 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.

٥٢٤ ـ حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا مُسْلِمٌ، عَنْ مَسْرُوقٍ قالَ: قالَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ : وَاللهِ الَّذي لا إلَهَ غَيْرُهُ ما أُنْزِلَتْ سُورَةٌ مِنْ كِتابِ اللهِ إلاَّ أنا أعْلَمُ أيْنَ أُنْزِلَتْ. وَلا أُنْزِلَتْ آيَةٌ مِنْ كِتابِ اللهِ إلاَّ أنا أعْلَمُ فِيمَنْ أُنْزِلَتْ. وَلَوْ أعْلَمُ أحَدًا أعْلَمَ مِنِّي بِكِتابِ اللهِ تُبَلِّغُهُ الإبِلُ لَرَكِبْتُ إلَيْهِ.

525. Narrated Qatāda : I asked Anas bin Mālik رضي الله عنه , " Who collected the Qurʾān at the time of the Prophet ﷺ ? " He replied, " Four, all of whom were from the Anṣār : Ubai bin Kaʿb, Muʿādh bin Jabal, Zaid bin Ṯhābit and Abū Zaid."

٥٢٥ ـ حدَّثَنا حَفْصُ بنُ عُمَرَ : حدَّثَنا هَمَّامٌ : حدَّثَنا قَتادَةُ قالَ : سألْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ : مَنْ جَمَعَ القُرآنَ عَلَى عَهْدِ النَّبِيِّ صلى اللهُ عليه وسلَّم ؟ قالَ : أرْبَعَةٌ كُلُّهُمْ مِنَ الأنْصارِ : أُبَيُّ بنُ كَعْبٍ ، وَمُعاذُ ابنُ جَبَلٍ ، وَزَيْدُ بنُ ثابِتٍ ، وأبُو زَيْدٍ . تابَعَهُ الفَضْلُ ، عَنْ حُسَيْنٍ ابنِ وَاقِدٍ ، عَنْ ثُمامَةَ ، عَنْ أنَسٍ .

526. Narrated Anas (bin Mālik) رضي الله عنه : When the Prophet ﷺ died,

٥٢٦ ـ حدَّثَنا مُعَلَّى بنُ أسَدٍ : حدَّثَنا عَبْدُ اللهِ بنُ المُثَنَّى : حدَّثَنِي

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).

ثابتٌ البُنانيُّ وثُمامَةُ عَنْ أنَسٍ قالَ: ماتَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ولَمْ يَجْمَعِ القُرآنَ غيرُ أرْبَعَةٍ: أبُو الدَّرْدَاءِ، ومُعَاذُ بنُ جَبَلٍ، وزَيْدُ ابنُ ثابِتٍ، وأبُو زَيْدٍ. قالَ: ونَحْنُ وَرِثْناهُ.

527. Narrated Ibn 'Abbās ﷺ: 'Umar ﷺ said, Ubai was the best of us in the recitation (of the Qur'ān) yet we leave some of what he recites. Ubai says, "I have taken it from the mouth of Allāh's Apostle ﷺ and will not leave for anything whatever." But Allāh said:

Whatever verse (Revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. (2: 106)

٥٢٧ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا يَحْيَى، عَنْ سُفْيانَ، عَنْ حَبِيبِ بنِ أبي ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبّاسٍ قالَ: قالَ عُمَرُ: أُبَيٌّ أقْرَؤُنا وإنّا لَنَدَعُ مِنْ لَحْنِ أُبَيٍّ، وأُبَيٌّ يَقُولُ أخَذْتُهُ مِنْ فِي رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَلا أتْرُكُهُ لِشَيْءٍ، قالَ اللهُ تَعالَى - ما نَنْسَخْ مِنْ آيَةٍ أوْ نُنْسِها نَأتِ بِخَيْرٍ مِنْها أوْ مِثْلِها -.

(9) CHAPTER. The superiority of Fatiha-Al-Kitāb (The Opening Sūrat of the Book).

بابُ فَضْلِ فاتِحَةِ الكِتابِ.

528. Narrated Abū Sa'īd Al-Mu'allā: While I was praying, the Prophet ﷺ called me but I did not respond to his call. Later I said, "O Allāh's Apostle! I was praying." He said, "Didn't Allāh say:

O you who believe! Give your response to Allāh (by obeying

٥٢٨ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنِي خُبَيْبُ ابنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي سَعِيدٍ ابنِ المُعَلَّى، قالَ: كُنْتُ أُصَلِّي فَدَعانِي النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَلَمْ أُجِبْهُ،

Him) and His Apostle when He calls you '? " (8 : 24)

He then said, "Shall I not teach you the most superior Sûrat in the Qur'ān ?" He said, ' (It is),

' Praise be to Allāh, the Lord of the worlds, '

(i.e., Sûrat Fatiḥa) which consists of seven repeatedly recited Verses and the Magnificent Qur'ān which was given to me. "

قُلْتُ : يا رَسُولَ اللهِ إنى كُنْتُ أُصَلِّى ، قالَ : ألَمْ يَقُلِ اللهُ ـ اسْتَجِيبُوا لِلهِ وللرَّسُولِ إذَا دَعاكُمْ ـ ثُمَّ قالَ : ألا أُعَلِّمُكَ أعْظَمَ سُورَةٍ فى القُرآنِ قَبْلَ أنْ تَخْرُجَ مِنَ المَسْجِدِ ؟ فأخَذَ بِيَدِى فَلَمّا أرَدْنا أنْ نَخْرُجَ قُلْتُ : يا رَسُولَ اللهِ ، إنَّكَ قُلْتَ ألا أعَلِّمُكَ أعْظَمَ سُورَةٍ فى القرآنِ ؟ قالَ ـ الحَمْدُ لِلهِ رَبِّ العالَمِينَ ـ هِىَ السَّبْعُ المَثانِى ، والقُرآنُ العَظِيمُ الَّذِى أُوتِيتُهُ .

529. 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) ? " 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 reciting something, and the sick man recovered 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 the recitation of something?" He said, "No, but I treated him only with the recitation of the Mother of the Book (i.e., Al-Fatiḥa). " We said, " Do not say anything (about it) till we reach or

٥٢٩ ـ حدَّثَنِى مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنا وَهْبٌ : حدَّثَنا هِشامٌ ، عَنْ مُحَمَّدٍ ، عَنْ مَعْبَدٍ ، عَنْ أبى سَعِيدٍ الخُدْرِىِّ قالَ : كُنّا فى مَسِيرٍ لَنا فَنَزَلْنا ، فَجاءَتْ جارِيَةٌ فَقالَتْ : إنَّ سَيِّدَ الحَىِّ سَلِيمٌ وإنَّ نَفَرَنا غَيْبٌ فَهَلْ مِنكُم راقٍ ؟ فَقامَ مَعَها رَجُلٌ ما كُنّا نأبِنُهُ بِرُقْيَةٍ فَرَقاهُ فَبَرأ ، فأمَرَ لَهُ بِثَلاثِينَ شاةً وَسَقانا لَبَنا . فَلَمّا رَجَعَ قُلْنا لَهُ أكُنْتَ تُحْسِنُ رُقْيَةً أوْ كُنْتَ تَرْقِى ؟ قالَ : لا ، ما رَقَيْتُ إلاّ بِأُمِّ الكِتابِ ، قُلْنا : لا تُحْدِثُوا شَيْئا حتَّى نأتِىَ أوْ نَسْألَ النَّبِىَّ صلى اللهُ عليه وسلَّم . فَلَمّا قَدِمْنا المَدِينَةَ ذَكَرْناه للنَّبِىِّ صلى اللهُ عليه وسلَّم فَقالَ : وَما كانَ يُدْرِيه أنَّها رُقْيَةٌ ، اقْسِمُوا واضْرِبُوا لى بِسَهْمٍ

ask theProphet ﷺ. So when we reached Medina, 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 (Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

وَقالَ أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا هِشامٌ: حدَّثَنا مُحَمَّدُ بنُ سِيرِينَ: حدَّثَنا مَعْبَدُ بنُ سِيرِينَ، عَنْ أبِي سَعِيدٍ الخُدْرِيِّ بِهٰذَا.

(10) CHAPTER. The superiority of Sūrat Al-Baqara (The Cow). No. (2)

بابُ فَضْلِ سُورَةِ البَقَرَةِ

530. Narrated Abū Mas'ūd: The Prophet ﷺ said, "If somebody recites the last two Verses of Sūrat Al-Baqara at night, that will be sufficient for him."

Narrated Abū Huraira ﷺ: Allāh's Apostle ﷺ ordered me to guard the Zakat revenue of Ramaḍān. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allāh's Apostle ﷺ!" Then Abū Huraira described the whole narration:) That person said (to me), "(Please don't take me to Allāh's Apostle 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, (2:255) for then there will be a guard from Allāh who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet

٥٣٠ ـ حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ إبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبِي مَسْعُودٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: مَنْ قَرَأ بالآيَتَيْنِ. وَحدَّثَنا أبُو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ، عَنْ أبِي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: مَنْ قَرَأ بالآيَتَيْنِ مِنْ آخِرِ سُورَةِ البَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ. وَقالَ عُثْمانُ بنُ الهَيْثَمِ: حدَّثَنا عَوْفٌ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: وكَّلَنِي رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بِحِفْظِ زَكاةِ رَمَضانَ، فأتانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعامِ، فأخَذْتُهُ فَقُلْتُ: لأَرْفَعَنَّكَ إلى رَسُولِ

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."

الله صلى الله عليه وسلم فقص الحديث فقال : إذا أويت إلى فراشك فاقرأ آية الكرسي ، لم يزل معك من الله حافظ ولا يقربك شيطان حتى تصبح ، وقال النبي صلى الله عليه وسلم : صدقك وهو كذوب ، ذاك شيطان .

(11) CHAPTER. The superiority of Sūrat Al-Kahf (The Cave). No. (18)

باب فضل الكهف

531. 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 As-Sakina (tranquility) which descended because of (the recitation of) the Qur'ān."

٥٣١ - حدثنا عمرو بن خالد : حدثنا زهير : حدثنا أبو إسحاق ، عن البراء قال : كان رجل يقرأ سورة الكهف وإلى جانبه حصان مربوط بشطنين ، فتغشته سحابة فجعلت تدنو وتدنو وجعل فرسه ينفر ، فلما أصبح أتى النبي صلى الله عليه وسلم فذكر ذلك له ، فقال : تلك السكينة تنزلت بالقرآن .

(12) CHAPTER. The superiority of Sūrat Al-Fath (The Victory). No. (48)

باب فضل سورة الفتح

532. Narrated Aslam : Allāh's Apostle ﷺ was travelling on one of his journeys,

٥٣٢ - حدثنا إسماعيل قال : حدثني مالك ، عن زيد بن أسلم ،

عَنْ أَبِيهِ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم كَانَ يَسِيرُ فِى بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الخَطَّابِ يَسِيرُ مَعَهُ لَيْلاً فَسَأَلَهُ عُمَرُ عَنْ شَىْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم . ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ . فَقَالَ : عُمَرُ : ثَكِلَتْكَ أُمُّكَ ، نَزَرْتَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم ثَلاثَ مَرَّاتٍ كُلُّ ذَلِكَ لاَ يُجِيبُكَ . قَالَ عُمَرُ : فَحَرَّكْتُ بَعِيرِى حَتَّى كُنْتُ أَمَامَ النَّاسِ وَخَشِيتُ أَنْ يُنْزَلَ فِىَّ قُرْآنٌ ، فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ ، قَالَ : فَقُلْتُ لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِىَّ قُرْآنٌ ، قَالَ : فَجِئْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فَسَلَّمْتُ عَلَيْهِ فَقَالَ : لَقَدْ أُنْزِلَتْ عَلَى اللَّيْلَةَ سُورَةٌ لَهِىَ أَحَبُّ إِلَىَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ ، ثُمَّ قَرَأَ - إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا - .

and 'Umar bin Al-Khaṭṭāb was travelling along with him at night. 'Umar asked him about something, but Allāh's Apostle 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 Apostle 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 callmaker calling me. I said, 'I was afraid that some Qur'ānic Verse might be revealed about me.' So I went to Allāh's Apostle ﷺ and greeted him. He said, 'Tonight there has been revealed to me a Sūrat which is dearer to me than whatever the sun shines upon (i.e., the world).' Then he recited :

'Verily! We have given you (O Muḥammad ﷺ, manifest victory.'" (Sūrat al-Fatḥ).

No. (48 : 1)

بَابُ فَضْلِ . قُلْ هُوَ اللهُ أَحَدٌ

فِيهِ عَمْرَةُ عَنْ عَائِشَةَ عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم

(13) CHAPTER. The superiority of : 'Say : He is Allāh, (the) One.' (i.e., Sūrat al-Ikhlāṣ). No. (112)

٥٣٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ

533. Narrated Abū Sa'īd Al-Khudrī ﷺ : A man heard another man reciting :

' Say He is Allāh, (the) One, '
(112 : 1)

repeatedly. The next morning he came to Allāh's Apostle ﷺ and informed him about it as if he thought that it was not enough to recite. On that Allāh's Apostle ﷺ said, " By Him in Whose Hand my life is, this Sūrat is equal to one-third of the Qur'ān ! "

Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : My brother, Qatāda bin An-Nauman said, " A man performed the night prayer late at night in the lifetime of the Prophet ﷺ and he read :

' Say : He is Allāh, (the) One, '
(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 (in Hadīth 533) above.)

عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمَنِ ابنِ أبي صَعْصَعَةَ ، عَنْ أبيهِ ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ : أنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ ـ قُلْ هُوَ اللهُ أحَدٌ ـ يُرَدِّدُها . فَلَمَّا أصْبَحَ جاءَ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَذَكَرَ ذَلكَ لَهُ وكَانَّ الرَّجُلَ يَتَقَالُّها ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : وَالَّذِي نَفْسِي بِيَدِهِ إنَّها لَتَعْدِلُ ثُلُثَ القُرآنِ . وَزَادَ أبُو مَعْمَرٍ : حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ ، عَنْ مالكِ بنِ أنَسٍ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ عَبْدِ اللهِ ابنِ عَبْدِ الرَّحْمَنِ بنِ أبي صَعْصَعَةَ ، عَنْ أبيهِ ، عَنْ أبي سَعِيدٍ الخَدْرِيِّ : أخبرَنِي أخِي قَتادَةُ ابنُ النُّعْمانِ : أنَّ رَجُلاً قامَ في زَمَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم يَقْرَأُ مِنَ السَّحَرِ ـ قُلْ هُوَ اللهُ أحَدٌ ـ لا يَزِيدُ عَلَيْها ، فَلَمَّا أصْبَحْنا أتَى رَجُلٌ النَّبِيَّ صلى اللهُ عليهِ وسلَّم ، نَحْوَهُ .

534. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : 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 Apostle?" Allāh's Apostle ﷺ replied,

٥٣٤ ـ حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبي : حدَّثَنا الأعْمَشُ : حدَّثَنا إبْراهِيمُ وَالضَّحَّاكُ المِشْرِقِيُّ ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم لأصْحابِهِ : أيَعْجِزُ أحَدُكُمْ أنْ يَقْرَأَ

" ' Allāh, (the) One, the Self-Sufficient Master Whom all creatures need,' (Sūrat Al-Ikhlāṣ 112 : 1—to the End) is equal to one third of the Qur'ān. "

ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ ؟ فَشَقَّ ذَلِكَ عَلَيْهِمْ وَقَالُوا : أَيُّنَا يُطِيقُ ذَلِكَ يَا رَسُولَ اللهِ ؟ فَقَالَ : اللهُ الْوَاحِدُ الصَّمَدُ ، ثُلُثُ الْقُرْآنِ . قَالَ أَبُو عَبْدِ اللهِ ، عَنْ إِبْرَاهِيمَ : مُرْسَلٌ ، وَعَنِ الضَّحَّاكِ الْمِشْرِقِيِّ مُسْنَدٌ .

(14) CHAPTER. The superiority of Al-Mu'awwidhāt (Sūrat al-Falaq and Sūrat An-Nās). (113 and 114).

بَابُ فَضْلِ الْمُعَوِّذَاتِ

535. Narrated 'Aisha رضي الله عنها : Whenever Allāh's Apostle ﷺ became sick, he would recite 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 Sūras) and rub his hands over his body hoping for its blessings.

٥٣٥ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا : أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَيَنْفُثُ . فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ بِيَدِهِ رَجَاءَ بَرَكَتِهَا .

536. Narrated 'Aisha رضي الله عنها : Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over it after reciting Sūrat Al-Ikhlās, 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.

٥٣٦ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ : أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا ـ فَقَرَأَ فِيهِمَا ـ قُلْ هُوَ اللهُ أَحَدٌ ـ وَ ـ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ـ وَ ـ قُلْ أَعُوذُ بِرَبِّ

النَّاسِ - ثُمَّ يَمْسَحُ بِيَهِما مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِيَهِما عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ .

بَابُ نُزُولِ السَّكِينَةِ وَالمَلَائِكَةِ عِنْدَ قِرَاءَةِ القُرْآنِ . وَقَالَ اللَّيْثُ : حَدَّثَنِي يَزِيدُ بْنُ الهَادِ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ قَالَ : بَيْنَمَا هُوَ يَقْرَأُ مِنَ اللَّيْلِ سُورَةَ البَقَرَةِ وَفَرَسُهُ مَرْبُوطٌ عِنْدَهُ إِذْ جَالَتِ الفَرَسُ فَسَكَتَ فَسَكَنَتْ فَقَرَأَ فَجَالَتِ الفَرَسُ فَسَكَتَ وَسَكَنَتِ الفَرَسُ ثُمَّ قَرَأَ فَجَالَتِ الفَرَسُ فَانْصَرَفَ وَكَانَ ابْنُهُ يَحْيَى قَرِيبًا مِنْهَا فَأَشْفَقَ أَنْ تُصِيبَهُ ، فَلَمَّا اجْتَرَّهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَا يَرَاهَا ، فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ : اقْرَأْ يَا ابْنَ حُضَيْرٍ ، اقْرَأْ يَا ابْنَ حُضَيْرٍ ، قَالَ : فَأَشْفَقْتُ يَا رَسُولَ اللهِ أَنْ تَطَأَ يَحْيَى وَكَانَ مِنْهَا قَرِيبًا . فَرَفَعْتُ رَأْسِي فَانْصَرَفْتُ إِلَيْهِ فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ ، فَإِذَا مِثْلُ الظُّلَّةِ فِيهَا أَمْثَالُ المَصَابِيحِ فَخَرَجْتُ حَتَّى لَا أَرَاهَا . قَالَ : وَتَدْرِي مَا ذَاكَ ؟ قَالَ : لَا ، قَالَ : تِلْكَ المَلَائِكَةُ

(15) CHAPTER. The descent of tranquility and Angels at the time of the recitation of the Qur'ān,

Narrated Usaid bin Ḥuḍair that while he was reciting Sūrat Al-Baqara (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, Yaḥyā was beside the horse. He was afraid that the horse might trample on 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 Ḥuḍair! Recite, O Ibn Ḥuḍair!" Ibn Ḥuḍair replied, "O Allāh's Apostle! My son, Yaḥyā was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at 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 Hudair 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 disappeard."

دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لَأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ. قَالَ ابْنُ الْهَادِ: وَحَدَّثَنِي هَذَا الْحَدِيثَ عَبْدُ اللهِ بْنُ خَبَّابٍ: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ.

(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).

بَابُ مَنْ قَالَ لَمْ يَتْرُكِ النَّبِيُّ صلى الله عليه وسلم إِلَّا مَا بَيْنَ الدَّفَّتَيْنِ.

537. Narrated 'Abdul 'Azīz bin Rufai': Shaddād bin Ma'qil and I entered upon Ibn 'Abbās. Shaddad bin Ma'qil 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 Muḥammad bin Al-Ḥanafiyya and asked him (the same question). He replied, "The Prophet ﷺ did not leave except what is between the two bindings (of the Qur'ān)."

٥٣٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: دَخَلْتُ أَنَا وَشَدَّادُ بْنُ مَعْقِلٍ عَلَى ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، فَقَالَ لَهُ شَدَّادُ بْنُ مَعْقِلٍ: أَتَرَكَ النَّبِيُّ صلى الله عليه وسلم مِنْ شَيْءٍ؟ قَالَ: مَا تَرَكَ إِلَّا مَا بَيْنَ الدَّفَّتَيْنِ، قَالَ: وَدَخَلْنَا عَلَى مُحَمَّدِ بْنِ الْحَنَفِيَّةِ فَسَأَلْنَاهُ فَقَالَ: مَا تَرَكَ إِلَّا مَا بَيْنَ الدَّفَّتَيْنِ.

(17) CHAPTER. The Superiority of

بَابُ فَضْلِ الْقُرْآنِ عَلَى سَائِرِ

the Qur'ān above other kinds of speech.

الكلام .

538. Narrated Abū Mūsa Al-Ash'arī: The Prophet ﷺ said, "The example of him who recites the Qur'ān is like that of a citron which tastes good and smells good. And he who does not recite the Qur'ān is like a date which is good in taste but has no smell. And the example of a dissolute person who recites the Qur'ān is like the Raihāna (plant) which smells good but tastes bitter. And the example of a dissolute person who does not recite the Qur'ān is like the colocynth which tastes bitter and has no smell.

٥٣٨ ـ حدثنا هدبة بن خالد أبو خالد : حدثنا همام : حدثنا قتادة : حدثنا أنس بن مالك ، عن أبي موسى الاشعري ، عن النبي صلى الله عليه وسلم قال : مثل الذي يقرأ القرآن كالأترجة طعمها طيب ، وريحها طيب ، والذي لا يقرأ القرآن كالتمرة طعمها طيب ولا ريح فيها . ومثل الفاجر الذي يقرأ القرآن كمثل الريحانة ريحها طيب وطعمها مر . ومثل الفاجر الذي لا يقرأ القرآن كمثل الحنظلة ، طعمها مر ولا ريح لها .

539. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ 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

٥٣٩ ـ حدثنا مسدد ، عن يحيى ، عن سفيان : حدثني عبد الله بن دينار قال : سمعت ابن عمر رضي الله عنهما ، عن النبي صلى الله عليه وسلم قال : إنما أجلكم من خلا من الأمم كما بين صلاة العصر ومغرب الشمس . ومثلكم ومثل اليهود والنصارى كمثل رجل استعمل عمالا ، فقال : من يعمل لي ، إلى

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 Qirāts 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.'"

نِصْفِ النَّهارِ عَلَى قِيرَاطٍ ؟ فَعَمِلَتِ الْيَهُودُ ، فَقَالَ : مَنْ يَعْمَلُ لِى مِنْ نِصْفِ النَّهارِ إِلَى الْعَصْرِ عَلَى قِيرَاطٍ ؟ فَعَمِلَتِ النَّصَارَى . ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنَ الْعَصْرِ إِلَى الْمَغْرِبِ بِقِيرَاطَيْنِ قِيرَاطَيْنِ ، قَالُوا : نَحْنُ أَكْثَرُ عَمَلاً وَأَقَلُّ عَطَاءً . قَالَ : هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ ؟ قَالُوا : لا ، قَالَ : فَذَاكَ فَضْلِى أُوتِيهِ مَنْ شِئْتُ .

(18) CHAPTER. To recommend the Book of Allāh ﷻ.

بَابُ الْوَصَاةِ بِكِتَابِ اللهِ عَزَّ وَجَلَّ .

540. 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."

٥٤٠ ـ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ : حَدَّثَنَا طَلْحَةُ قَالَ : سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِى أَوْفَى : أَوْصَى النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؟ فَقَالَ : لا ، فَقُلْتُ : كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أُمِرُوا بِهَا وَلَمْ يُوصِ ؟ قَالَ : أَوْصَى بِكِتَابِ اللهِ .

(19) CHAPTER. Whoever does not recite the Qur'ān in a pleasant tone. And the Statement of Allāh ﷻ :—

'Is it not sufficient for them that We have sent down to you the

بَابُ مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ ، وَقَوْلُهُ تَعَالَى ـ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ ـ .

Book (the Qur'ān) which is recited to them ? ' (29 : 51)

541. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Allāh does not listen to a prophet as He listens to a prophet who recites the Qur'ān in a pleasant tone." The companion of the sub-narrator (Abū Salama) said, " It means, reciting it aloud."

٥٤١ ـ حدَّثنا يحيى بنُ بُكَيْرٍ قالَ : حدَّثني اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ قالَ : أخبَرَني أبُو سَلَمَةَ ابنُ عَبْدِ الرَّحْمَنِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّهُ كانَ يَقُولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : لَمْ يأْذَنِ اللهُ لِنَبِيٍّ ما أذِنَ لِنَبِيٍّ أنْ يَتَغَنَّى بالقُرآنِ . وقالَ صاحِبٌ لَهُ يُرِيدُ يَجْهَرُ بِهِ .

542. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, " Allāh does not listen to a prophet as He listens to a prophet who recites the Qur'ān in a loud and pleasant tone." Sufyān said, " This saying means : a prophet who regards the Qur'ān as something that makes him dispense with many worldly pleasures."

٥٤٢ ـ حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ ، عَنْ سُفْيانَ ، عَنِ الزُّهْرِيِّ ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ ، عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : ما أذِنَ اللهُ لِنَبِيٍّ ما أذِنَ لِنَبِيٍّ أنْ يَتَغَنَّى بالقُرآنِ ، قالَ سُفْيانُ : تَمْسِيرُهُ يَسْتَغْنِي بِهِ .

(20) CHAPTER. Wish to be the like of the one who recites the Qur'ān.

باب اغْتِباطِ صاحِبِ القُرآنِ .

543. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said, " Not

٥٤٣ ـ حدَّثنا أبُو اليَمانِ : أخبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : حدَّثَنِي

to wish to be the like except of two men. A man whom Allāh has given the knowledge of the Book and he recites it during the hours of the night, and a man whom Allāh has given wealth, and he spends it in charity during the night and the hours of the day."

سالِمُ بنُ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَقُولُ لاحَسَدَ إلاَّ عَلَى اثْنَتَيْنِ، رَجُلٌ آتاهُ اللهُ الكِتابَ وَقامَ بِهِ آناءَ اللَّيْلِ، وَرَجُلٌ أعْطاهُ اللهُ مالاً فَهُوَ يَتَصَدَّقُ بِهِ آناءَ اللَّيْلِ وآناءَ النَّهارِ.

544. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Not to wish to be the like of except 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 an other man may say, 'I wish I had been given what so-and-so has been given, for then I would do what he does.'"

٥٤٤ ـ حدَّثَنا عَلِيُّ بنُ إبْراهِيمَ: حدَّثَنا رَوْحٌ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ قالَ: سَمِعْتُ ذَكْوانَ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ: لا حَسَدَ إلاَّ فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللهُ القُرْآنَ فَهُوَ يَتْلُوهُ آناءَ اللَّيْلِ وآناءَ النَّهارِ، فَسَمِعَهُ جارٌ لَهُ فَقالَ: لَيْتَنِي أُوتِيتُ مِثْلَ ما أُوتِيَ فُلانٌ فَعَمِلْتُ مِثْلَ ما يَعْمَلُ. وَرَجُلٌ آتاهُ اللهُ مالاً فَهُوَ يُهْلِكُهُ فِي الحَقِّ، فَقالَ رَجُلٌ: لَيْتَنِي أُوتِيتُ مِثْلَ ما أُوتِيَ فُلانٌ، فَعَمِلْتُ مِثْلَ ما يَعْمَلُ.

(21) CHAPTER. "The best among you (Muslims) are those who learn the Qur'ān and teach it.

بابٌ خَيْرُكُمْ مَنْ تَعَلَّمَ القُرْآنَ وَعَلَّمَهُ.

545. Narrated 'Uthmān ﷺ : The Prophet ﷺ said, "The best among you

٥٤٥ ـ حدَّثَنا حَجّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَنِي عَلْقَمَةُ بنُ

(Muslims) are those who learn the Qur'ān and teach it. "

مَرْثَدٍ : سَمِعْتُ سَعْدَ ابنَ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ ، عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَ : خَيْرُكُمْ مَنْ تَعَلَّمَ القُرآنَ وَعَلَّمَهُ . قالَ : وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الحَجَّاجُ ، قالَ : وَذَاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هَذَا .

546. Narrated 'Uthmān bin 'Affān رضي الله عنه : Ths Prophet ﷺ said,"The most superior among you (Muslims) are those who learn the Qur'ān and teach it. "

٥٤٦ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَلْقَمَةَ بنِ مَرْثَدٍ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ بنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ القُرآنَ وَعَلَّمَهُ .

547. 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 Apostle 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." The man said, " I cannot afford it." The Prophet ﷺ said, " Give her anything, even if it were an iron ring. " The man

٥٤٧ ـ حَدَّثَنَا عَمْرُو بنُ عَوْنٍ : حَدَّثَنَا حَمَّادٌ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ ابنِ سَعْدٍ قالَ : أَتَتِ النَّبِيَّ صلى اللهُ عليه وسلَّمَ امْرَأَةٌ فَقالَتْ : إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لِلهِ وَلِرَسُولِهِ صلى اللهُ عليه وسلَّمَ فَقالَ : مَا لِي فِي النِّسَاءِ مِنْ حَاجَةٍ ، فَقالَ رَجُلٌ : زَوِّجْنِيهَا ، قالَ : أَعْطِهَا ثَوْبًا ، قالَ : لا أَجِدُ ، قالَ : أَعْطِهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ ، فَاعْتَلَّ لَهُ ، فَقالَ : مَا مَعَكَ

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."

مِنَ القُرآنِ ؟ قالَ كَذَا وكَذَا ، قالَ : فَقَدْ زَوَّجْتُكَها بِمَا مَعَكَ مِنَ القُرآنِ .

(22) CHAPTER. The rcitation of the Qur'ān by heart.

بابُ القِراءَةِ عَنْ ظَهْرِ القَلْبِ .

548. Narrated Sahl bin Sa'd : A lady came to Allāh's Apostle ﷺ and said, " O Allāh's Apostle ! 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 Apostle ! If you are not in need of this woman, then marry her to me. " Allāh's Apostle ﷺ said, " Do you have anything to offer her ? " He replied, " No, by Allāh, O Allāh's Apostle ! " 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 Apostle ! 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,

٥٤٨ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ : حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمَنِ ، عَنْ أبي حازِمٍ ، عَنْ سَهْلِ ابنِ سَعْدٍ : أنَّ امْرأةً جاءَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَتْ : يا رَسُولَ اللهِ : جِئْتُ لأهَبَ لكَ نَفْسِي ، فَنَظَرَ إلَيْها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَصَعَّدَ النَّظَرَ إلَيْها وصَوَّبَهُ ، ثُمَّ طَأطَأ رَأسَهُ . فَلَمَّا رَأتِ المَرأةُ أنَّهُ لَمْ يَقْضِ فيها شَيْئًا جَلَسَتْ ، فَقامَ رَجُلٌ مِنْ أصحابِهِ فَقالَ : يا رَسُولَ اللهِ ، إنْ لَمْ يَكُنْ لكَ بِها حاجَةٌ فَزَوِّجْنِيها ، فَقالَ : هَلْ عِنْدَكَ مِنْ شَيْءٍ ؟ فَقالَ : لا وَاللهِ يا رَسُولَ اللهِ ، قالَ : اذْهَبْ إلى أهْلِكَ فانْظُرْ هَلْ تَجِدُ شَيْئًا ، فَذَهَبَ ثُمَّ رَجَعَ فَقالَ : لا وَاللهِ يا رَسُولَ اللهِ ما

saying, "No, by Allāh, O Allāh's Apostle, 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 Apostle 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 Apostle 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 Sūrat and such Sūrat and such Sūrat," and went on counting it. The Prophet ﷺ asked him, " Can you recite it by heart?" He replied, " Yes." The Prophet ﷺ said, " Go, I have married this lady to you for the amount of the Qur'ān you know by heart. "

وَجَدتُ شَيْئًا. قالَ : انْظُرْ وَلَوْ خاتَمًا مِنْ حَدِيدٍ ، فَذَهَبَ ثُمَّ رَجَعَ فَقالَ : لا وَاللهِ يا رَسُولَ اللهِ ، وَلا خاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هٰذَا إِزَارِي ، قالَ سَهْلٌ : مالَهُ رِدَاءٌ فَلَهَا نِصْفُهُ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : ما تَصْنَعُ بِإِزَارِكَ ، إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ ، فَجَلَسَ الرَّجُلُ حَتَّى طالَ مَجْلِسُهُ ، ثُمَّ قامَ فَرَآهُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ ، فَلَمَّا جاءَ قالَ : ماذَا مَعَكَ مِنَ القُرْآنِ ؟ قالَ : مَعِي سُورَةُ كَذَا وسُورَةُ كَذَا وَسُورَةُ كَذَا عَدَّهَا ، قالَ : أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ ؟ قالَ : نَعَمْ ، قالَ : اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ .

(23) CHAPTER. The learning of the Qur'ān by heart and the reciting of it repeatedly.

بابُ اسْتِذْكارِ القُرْآنِ وَتَعاهُدِهِ .

549. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said, "The example of the person who knows the Qur'ān by heart is like the owner of tied camels. If he keeps them tied, he will control them,

٥٤٩ ـ حَدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنا مالِكٌ ، عَنْ نافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : إِنَّمَا مَثَلُ صاحِبِ

but if he releases them, they will run away."

القُرآنِ كَمَثَلِ صَاحِبِ الإِبِلِ المُعَقَّلَةِ ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا ، وَإِنْ أَطْلَقَهَا ذَهَبَتْ .

550. Narrated 'Abdullāh: The Prophet ﷺ said, " It is a bad thing that some of you say, ' I have forgotten such-and-such Verse of the Qur'ān,' for indeed, he has been caused (by Allāh) to forget it. (1) So you must keep on reciting the Qur'ān because it escapes from the hearts of men faster than camels do. "

٥٥٠ ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو : حَدَّثَنَا شُعْبَةُ ، عَنْ مَنْصُورٍ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللهِ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : بِئْسَ مَا لأَحَدِهِمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ ، بَلْ نُسِّيَ وَاسْتَذْكِرُوا القُرآنَ فَإِنَّهُ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ .

551. Narrated 'Abdullāh : I heard the Prophet ﷺ saying... (as above, no. 550).

٥٥١ ـ حَدَّثَنَا عُثْمَانُ : حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ مِثْلَهُ . تَابَعَهُ بِشْرٌ ، عَنِ ابْنِ المُبَارَكِ ، عَنْ شُعْبَةَ . وَتَابَعَهُ ابْنُ جُرَيْجٍ ، عَنْ عَبْدَةَ ، عَنْ شَقِيقٍ : سَمِعْتُ عَبْدَ اللهِ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم .

552. Narrated Abū Mūsa: The Prophet ﷺ said, " Keep on reciting the Qur'ān, for, by Him in Whose Hand my life is, Qur'ān runs away (is forgotten) faster

٥٥٢ ـ حَدَّثَنَا مُحَمَّدُ بْنُ العَلاءِ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدٍ ، عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صلى

(1) Because of neglecting the Qur'ān and not reciting it frequently.

than camels that are released from their tying ropes."

اللهُ عليه وسلَّم قالَ : تَعاهَدُوا القُرآنَ فوَالَّذى نَفْسِى بِيدِهِ لهُوَ أشَدُّ تَفَصِّيًا مِنَ الإبِلِ فى عُقُلِها .

(24) CHAPTER. The recitation of the Qur'ān on an animal.

بابُ القِراءَةِ عَلى الدَّابَّةِ .

553. Narrated 'Abdullāh bin Mughaffal : I saw Allāh's Apostle ﷺ reciting Sūrat-al-Fatḥ on his she-camel on the day of the Conquest of Mecca.

٥٥٣ ـ حدَّثَنا حَجّاجُ بنُ مِنْهالٍ : حدَّثَنا شُعْبَةُ قالَ : أخْبَرَنِى أبُو إياسٍ قالَ : سَمِعْتُ عَبْدَ اللهِ ابنَ مُغَفَّلٍ قالَ : رَأيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَوْمَ فَتْحِ مَكَّةَ وَهُوَ يَقْرأُ عَلى رَاحِلَتِهِ سُورَةَ الفَتْحِ .

(25) CHAPTER. Teaching the Qur'ān to the children.

بابُ تَعْلِيمِ الصِّبْيانِ القُرآنَ .

554. Narrated Sa'īd bid Jubair : Those Sūras which you people call the Mufassal,(1) are the Muḥkam. (2) And Ibn 'Abbās said, " Allāh's Apostle ﷺ died when I was a boy of ten years, and I had learnt

٥٥٤ ـ حدَّثَنِى مُوسَى بنُ إسْماعِيلَ : حدَّثَنا أبُو عَوَانَةَ ، عَنْ أبى بِشْرٍ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ : إنَّ الَّذى تَدْعُونَهُ المُفَصَّلَ هُوَ المُحْكَمُ ، قالَ : وَقالَ

(1) The Muḥkam are those Sūras which contain no abrogated decrees or orders.

(2) The Mufassal are the Sūras which start with Sūrat-al-Hujurāt to the end of the Qur'ān.

the Muḥkam (of the Qur'ān).

ابنُ عَبّاسٍ : تُوُفِّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وأنا ابنُ عَشْرِ سِنِينَ وَقَدْ قَرأتُ المُحْكَمَ .

555. Narrated Sa'īd bin Jubair : Ibn 'Abbās ﷺ said, " I have learnt all the Muḥkam Sūras during the life-time of Allāh's Apostle ﷺ . " I said to him, " What is meant by the Muḥkam ? " He replied, " The Mufassal."

٥٥٥ ـ حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ : حدَّثَنا هُشَيْمٌ : أخْبَرَنا أبُو بِشْرٍ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: جَمَعْتُ المُحْكَمَ فى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ، فَقُلْتُ لَهُ : وما المُحْكَمُ ؟ قالَ : المُفَصَّلُ .

(26) CHAPTER. Forgetting the Qur'ān. And can one say : ' I forgot such-and-such a Verse ' ? And the Statement of Allāh ﷻ :—

بابُ نِسْيانِ القُرآنِ ، وهَلْ يَقُولُ نَسِيتُ آيَةَ كَذَا وكَذَا؟ وقَوْلِ اللهِ تَعالى ـ سَنُقْرِئُكَ فَلا تَنْسَى إلاّ ما شاءَ اللهُ ـ .

' We shall make you (O Muḥammad ﷺ) recite (the Qur'ān) so that you shall not forget it except what Allāh will.' (87 : 6 & 7)

556. Narrated 'Āisha ﷺ : 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 Sūrat."

٥٥٦ ـ حدَّثَنا رَبِيعُ بنُ يَحْيَى: حدَّثَنا زَائِدَةُ : حدَّثَنا هِشامٌ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : سَمِعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ رَجُلاً يَقْرَأُ فى المَسْجِدِ فَقالَ : يَرْحَمُهُ اللهُ لَقَدْ أذْكَرَنِى كَذَا وكَذَا آيَةً مِنْ

سُورَةِ كَذَا

557. Narrated Hishām : (The same Hadith, adding) : which I missed (modifying the Verses).

٥٥٧ ـ حدَّثَنَا مُحَمَّدُ بنُ عُبَيْدِ اللهِ ابنِ مَيْمُونٍ : حدَّثَنَا عِيسَى ، عَنْ هِشَامٍ وَقَالَ أَسْقَطْتُهُنَّ مِنْ سُورَةِ كَذَا. تَابَعَهُ عَلِيُّ بنُ مُسْهِرٍ ، وَعَبْدَةُ عَنْ هِشَامٍ .

558. Narrated 'Āisha رضي الله عنها : Allāh's Apostle 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 Verse of such-and-such Sūras, which I was caused to forget."

٥٥٨ ـ حدَّثَنَا أَحْمَدُ بنُ أَبِي رَجَاءٍ : حدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامِ بنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : سَمِعَ رَسُولُ اللهِ صلى الله عليه وسلم رَجُلاً يَقْرَأُ فِي سُورَةٍ بِاللَّيْلِ فَقَالَ : يَرْحَمُهُ اللهُ لَقَدْ أَذْكَرَنِي آيَةَ كَذَا وَكَذَا كُنْتُ أُنْسِيتُهَا مِنْ سُورَةِ كَذَا وَكَذَا .

559. Narrated 'Abdullāh رضي الله عنه : 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."

٥٥٩ ـ حدَّثَنَا أَبُو نُعَيْمٍ : حدَّثَنَا سُفْيَانُ ، عَنْ مَنْصُورٍ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللهِ قَالَ : قَالَ النَّبِيُّ صلى الله عليه وسلم : مَالأَحَدِهِمْ يَقُولُ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ ؟ بَلْ هُوَ نُسِّيَ .

(27) CHAPTER. Whoever thinks that there is no harm in saying : " Sūrat-al-Baqara (The Cow) or Sūrat so-and-so."

بابُ مَنْ لَمْ يَرَ بَأْسًا أَنْ يَقُولَ سُورَةُ البَقَرَةُ ، وَسُورَةُ كَذَا وَكَذَا .

560. Narrated Abū Mas'ūd Al-Anṣarī: The Prophet ﷺ said, "If one recites the last two Verses of Surat-al-Baqara at night, it is sufficient for him (for that night)."

٥٦٠ ـ حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ قالَ: حدَّثَني إبْراهيمُ، عَنْ عَلْقَمَةَ، وعَبْدِ الرَّحْمَنِ ابنِ يَزِيدَ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ قالَ: قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ: الآيَتانِ مِنْ آخِرِ سُورَةِ البَقَرَةِ مَنْ قَرأ بِهِما في لَيْلَةٍ كَفَتاهُ.

561. Narrated 'Umar bin Khaṭṭāb رضي الله عنه: I heard Hishām bin Ḥakīm bin Hizām reciting Sūrat-al-Furqān during the lifetime of Allāh's Apostle ﷺ, and I listened to his recitation and noticed that he recited it in several ways which Allāh's Apostle ﷺ had not taught me. So I was on the point of attacking him in the prayer, but I waited till he finished his prayer, and then I seized him by the collar and said, "Who taught you this Surat which I have heard you reciting?" He replied, "Allāh's Apostle ﷺ taught it to me." I said, "You are telling a lie; By Allāh! Allāh's Apostle ﷺ taught me (in a different way) this very Surat which I have heard you reciting." So I took him, leading him to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! I heard this person reciting Sūrat-al-Furqān in a way that you did not teach me, and you taught me Sūrat-al-Furqān." The Prophet ﷺ said, "O Hishām, recite!"

٥٦١ ـ حدَّثنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي عُرْوَةُ بنُ الزُّبَيْرِ، عَنْ حَدِيثِ المِسْوَرِ ابنِ مَخْرَمَةَ، وعَبْدِ الرَّحْمَنِ بنِ عَبْدٍ القارِيِّ أنَّهُما سَمِعا عُمَرَ بنَ الخَطّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشامَ بنَ حَكِيمِ بنِ حِزامٍ يَقْرأُ سُورَةَ الفُرْقانِ في حَياةِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فاسْتَمَعْتُ لِقِراءَتِهِ فإذا هُوَ يَقْرَؤُها عَلى حُرُوفٍ كَثِيرَةٍ، لَمْ يُقْرِئْنِيها رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فَكِدْتُ أُساوِرُهُ في الصَّلاةِ، فانْتَظَرْتُهُ حَتَّى سَلَّمَ فَلَبَّبْتُهُ، فَقُلْتُ: مَنْ أقْرَأكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرأُ؟ قالَ: أقْرَأنِيها رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ، فَقُلْتُ: كَذَبْتَ فَوَ اللهِ إنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ لَهُوَ أقْرَأنِي هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ، فانْطَلَقْتُ بِهِ إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ

So he recited in the same way as I heard him recite it before. On that Allāh's Apostle ﷺ said, " It was revealed to be recited in this way." Then Allāh's Apostle ﷺ said, " Recite, O 'Umar ! " So I recited it as he had taught me. Allāh's Apostle ﷺ then said, " It was revealed to be recited in this way." Allāh's Apostle 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."

أَقُودُهُ فَقُلْتُ : يَا رَسُولَ اللهِ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا ، وَإِنَّكَ أَقْرَأْتَنِي سُورَةَ الفُرْقَانِ ، فَقَالَ : يَا هِشَامُ اقْرَأْهَا، فَقَرَأَهَا القِرَاءَةَ الَّتِي سَمِعْتُهُ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلّمَ : هَكَذَا أُنْزِلَتْ ، ثُمَّ قَالَ : اقْرَأْ يَا عُمَرُ ، فَقَرَأْتُهَا الَّتِي أَقْرَأَنِيهَا، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلّمَ : هَكَذَا أُنْزِلَتْ ، ثُمَّ قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلّمَ : إِنَّ القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ .

562. Narrated 'Āisha رضي الله عنها : 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 Suras, which I missed ! "

٥٦٢ ـ حَدَّثَنَا بِشْرُ بْنُ آدَمَ : أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ : أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : سَمِعَ النَّبِيُّ صلى اللهُ عليه وسلّمَ قَارِئًا يَقْرَأُ مِنَ اللَّيْلِ فِي المَسْجِدِ فَقَالَ : يَرْحَمُهُ اللهُ ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً أَسْقَطْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا .

(28) CHAPTER. The recitation of Qur'ān in ' Tartīl ' (clearly and in a slow style). And the Statement of Allāh ﷻ :—

بَابُ التَّرْتِيلِ فِي القِرَاءَةِ ، وَقَوْلِهِ تَعَالَى ـ وَرَتِّلِ القُرْآنَ تَرْتِيلًا ـ وَقَوْلِهِ ـ وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ ـ وَمَا يُكْرَهُ أَنْ يُهَذَّ كَهَذِّ

'And recite the Qur'ān in slow style.' (73 : 4)

And also His Statement :—

'And (it is) a Qur'ān which We have divided (into parts from time to time) in order that you might recite it to mankind at intervals.' (17 : 106)

And it is hated to recite Qur'ān very quickly as one recites poetry.

الشِّعْرِ ـ فيها يُفَرِّقُ ـ يُفَصَّلُ ، قالَ ابنُ عَبَّاسٍ : فَرَّقْناهُ : فَصَّلْناهُ .

563. Narrated Abū Wa'il : We went to 'Abdullāh in the morning and a man said, "Yesterday I recited all the Mufaṣṣil Surās." On that 'Abdullāh said, "That is very quick, and we have the (Prophet's) recitation, and I remember very well the recitation of those Suras which the Prophet ﷺ used to recite, and they were eighteen Suras from the Mufaṣṣil, and two Suras starting with A. L. H. M."

٥٦٣ ـ حدَّثَنا أبُو النُّعْمانِ : حدَّثَنا مَهْدِيُّ بنُ مَيْمُونٍ : حدَّثَنا واصِلٌ ، عَنْ أبي وائِلٍ ، عَنْ عَبْدِ اللهِ قالَ : غَدَوْنا عَلى عَبْدِ اللهِ فَقالَ رَجُلٌ : قَرَأْتُ المُفَصَّلَ البارِحَةَ فَقالَ : هَذًّا كَهَذِّ الشِّعْرِ ؟ إنَّا قَدْ سَمِعْنا القِراءَةَ وإنِّي لأَحْفَظُ القُرَناءَ الَّتي كانَ يَقْرَأُ بِهِنَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ثِمانِيَ عَشْرَةَ سُورَةً مِنَ المُفَصَّلِ ، وسُورَتَيْنِ مِنْ آلِ حمٓ .

564. Narrated Ibn 'Abbās رضي الله عنهما regarding His (Allāh's) Statement :—

'Move not your tongue concerning (the Qur'ān) to make haste therewith.' (75 : 16)

And when Gabriel descended to Allāh's Apostle ﷺ with the Divine Inspiration, Allāh's Apostle 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

٥٦٤ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا جَرِيرٌ ، عَنْ مُوسَى بنِ أبي عائِشَةَ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما في قَوْلِهِ ـ لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ ـ قالَ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ إذا نَزَلَ عَلَيْهِ جِبْرِيلُ بالوَحْيِ ، وكانَ مِمّا يُحَرِّكُ بِهِ لِسانَهُ وشَفَتَيْهِ فَيَشْتَدُّ عَلَيْهِ وكانَ

Divinely. So Allāh revealed the Verse which occurs in the Surat starting with:

"I do swear by the Day of Resurration." (75 : 1)

i. e. 'Move not your tongue concerning (the Qur'ān) to make haste there with. It is for Us to collect it (in your mind (O Muḥammad) and give you the ability to recite it by heart.' (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) through Gabriel then follow you its recital. (75:18) means :

'When We reveal it (the Qur'ān) to you, Listen to it'

for then :

'It is for Us to explain it and make it clear to you (75:19)

i. e. It is up to Us to explain it through your tongue. So, when Gabriel came to him, Allāh's Apostle ﷺ would listen to him attentively, and as soon as Gabriel left, he would recite the Revelations, as Allāh had promised him.

يُعْرَفُ مِنْهُ ، فَأَنْزَلَ اللهُ الآيَةَ الَّتِي فِي - لا أُقْسِمُ بِيَوْمِ القِيامَةِ - لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنا جَمْعَهُ وَقُرْآنَهُ - فَإِنَّ عَلَيْنا أَنْ نَجْمَعَهُ فِي صَدْرِكَ وَقُرْآنَهُ - فَإِذا قَرَأْناهُ فَاتَّبِعْ قُرْآنَهُ - فَإِذا أَنْزَلْناهُ فَاسْتَمِعْ - ثُمَّ إِنَّ عَلَيْنا بَيانَهُ - قالَ : إِنَّ عَلَيْنا أَنْ نُبَيِّنَهُ بِلِسانِكَ ، قالَ : وَكانَ إِذا أَتاهُ جِبْرِيلُ أَطْرَقَ ، فَإِذا ذَهَبَ قَرَأَهُ كَما وَعَدَهُ اللهُ

(29) CHAPTER. Prolonging certain sounds while reciting the Qur'an.

بابُ مَدِّ القِراءَةِ .

565. Narrated Qatāda: I asked Anas bin Mālik about the recitation of the Prophet ﷺ . He said, "He used to prolong (certain sounds) very much.

٥٦٥ - حَدَّثَنا مُسْلِمُ بْنُ إِبْراهِيمَ : حَدَّثَنا جَرِيرُ بْنُ حازِمٍ الأَزْدِيُّ : حَدَّثَنا قَتادَةُ قالَ : سَأَلْتُ أَنَسَ بْنَ مالِكٍ عَنْ

قِرَاءَةِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ: كَانَ يَمُدُّ مَدًّا.

٥٦٦ ـ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ: سُئِلَ أَنَسٌ: كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ صلى الله عليه وسلم؟ فَقَالَ: كَانَتْ مَدًّا، ثُمَّ قَرَأَ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ يَمُدُّ بِبِسْمِ اللهِ. وَيَمُدُّ بِالرَّحْمٰنِ، وَيَمُدُّ بِالرَّحِيمِ.

566. 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 Beneficent, the Most Merciful,'

prolonging the pronunciation of 'In the Name of Allāh,' the Most Beneficent,' and 'the Most Mer-ciful.'

بَابُ التَّرْجِيعِ.

(30) CHAPTER. At-Tarjī' (to recite Qur'ān in a sort of attractive vibrating tone.)

٥٦٧ ـ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو إِيَاسٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُغَفَّلٍ قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَقْرَأُ وَهُوَ عَلَى نَاقَتِهِ أَوْ جَمَلِهِ وَهِيَ تَسِيرُ بِهِ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ أَوْ مِنْ سُورَةِ الْفَتْحِ قِرَاءَةً لَيِّنَةً، يَقْرَأُ وَهُوَ يُرَجِّعُ.

567. Narrated 'Abdullāh bin Mughaffal: I saw the Prophet ﷺ reciting (Qur'ān) while he was riding on his she-camel or camel which was moving, carrying him. He was reciting Sūrat Fatḥ or part of Sūart Fatḥ very softly and in an attractive vibrating tone.

(31) CHAPTER. To recite the Qur'ān in a charming voice.

بابُ حُسْنِ الصَّوتِ بالقِراءَةِ للْقُرآنِ .

568. Narrated Abū Mūsa ﷺ that the Prophet ﷺ said to him' "O Abū Mūsa! You have been given one of the musical wind-instruments of the family of David.' (1)

٥٦٨ - حدَّثنا مُحَمَّدُ بنُ خَلَفٍ أبُو بَكْرٍ : حدَّثنا أبُو يَحْيَى الحِمَّانِيُّ : حدَّثنا يَزِيدُ بنُ عَبْدِ اللهِ بنِ أبِي بُرْدَةَ ، عَنْ جَدِّهِ أبِي بُرْدَةَ ، عَنْ أبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ لَهُ : يا أبامُوسَى، لَقَدْ أُوتِيتَ مِزْمارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ .

(32) CHAPTER. Whoever likes to hear the Qur'ān form another person.

بابُ مَنْ أحَبَّ أنْ يَسْتَمِعَ القُرآنَ مِنْ غَيرِهِ .

569. 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."

٥٦٩ - حدَّثنا عُمَرُ بن حَفْصِ بنِ غِياثٍ : حدَّثنا أبِي ، عَنِ الأعْمَشِ قالَ : حدَّثَنِي إبْرَاهِيمُ ، عَنْ عَبِيدَةَ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ : قالَ لِي النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : اقْرأْ عَلَيَّ القُرآنَ . قُلْتُ : أقْرأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ ؟ قالَ : إنِّي أُحِبُّ أنْ أسْمَعَهُ مِنْ غَيرِي .

(1) The musical instruments stands here for the nice voice.

(33) CHAPTER. The saying of the listener (to the recitation of the Qur'ān) to the reciter, " Enough ! "

بابُ قَوْلِ المُقْرِئِ: حَسْبُكَ .

570. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ said to me, " Recite (the Qur'ān) to me." I said, " O Allāh's Apostle ! 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), but when I recited the Verse :

' How then when We bring from each nation a witness and We bring you (O Muḥammad ﷺ) as a witness against these people,' (4 : 41)

He said, " Enough for the present. " I looked at him and behold ! His eyes were shedding tears.

٥٧٠ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثَنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ إبْراهِيمَ ، عَنْ عَبِيدَةَ ، عَنْ عَبْدِ اللهِ ابنِ مَسْعُودٍ قالَ : قالَ لِي النَّبِيُّ صلى اللهُ عليه وسلَّمَ : اقْرأ عَلَيَّ . قُلْتُ : يا رَسُولَ اللهِ ، أقْرأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ ؟ قالَ : نَعَمْ ، فَقَرأتُ سُورَةَ النِّساءِ حتَّى أتَيْتُ إلى هٰذِهِ الآيَةِ ـ فَكَيْفَ إذا جِئْنا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنا بِكَ عَلَى هٰؤُلاءِ شَهِيداً ـ قالَ : حَسْبُكَ الآنَ ، فالْتَفَتُّ إلَيْهِ فإذا عَيْناهُ تَذْرِفانِ .

(34) CHAPTER. What is the proper period for reciting the whole Qur'ān. And the Statement of Allāh ﷻ :—

' So read as much of the Qur'ān as may be easy for you.' (73 : 20)

بابٌ فِي كَمْ يُقْرأُ القُرآنُ ؟ وَقَوْلُ اللهِ تَعالَى ـ فاقْرَءُوا ما تَيَسَّرَ مِنْهُ ـ .

571. Narrated Ṣufyān : Ibn Shubruma said, " I wanted to see how much of the Qur'ān can be enough (to recite in prayer) and I could not find a Surat containing less than three Verses, therefore I said (to

٥٧١ ـ حدَّثَنا عَلِيٌّ : حدَّثَنا سُفْيانُ : قالَ لِي ابنُ شُبْرُمَةَ : تَظَرْتُ كَمْ يَكْفِي الرَّجُلَ مِنَ القُرآنِ فَلَمْ أجِدْ سُورَةً أقَلَّ مِنْ ثَلاثِ آياتٍ . فَقُلْتُ : لا يَنْبَغِي

myself), " One ought not to recite less than three (Qur anic) Verses (in prayer)."

Narrated Abu Mas'ūd : The Prophet ﷺ said, " If somebody recites the last two Verses of Sūrat al-Baqara at night, it will be sufficient for him.

لاَ حَدَ أَنْ يَقْرَأَ أَقَلَّ مِنْ ثَلاَثِ آيَاتٍ .
قَالَ سُفْيَانُ : أَخْبَرَنَا مَنْصُورٌ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ : أَخْبَرَهُ عَلْقَمَةُ ، عَنْ أَبِي مَسْعُودٍ ، وَلَقِيتُهُ وَهُوَ مَطُوفٌ بِالْبَيْتِ ، فَذَكَرَ قَوْلَ النَّبِيِّ صلى الله عليه وسلم : أَنَّ مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ .

572. Narrated 'Abdullāh bin 'Amr bin Al-'Ās : My fater 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 fast ?" I replied, " I fast daily." He asked, "How long does it take you to finish the recitation of the whole Qur'ān ? " I replied, " I finish it every night." On that he said, " Fast for three days every month and recite the Qur'ān (and finish it) in one month." I said, "But I have power to do more than that." He said, " Then fast for three days per week." I said, " I have the power to do more than that," He said, " Therefore, fast the most

٥٧٢ ـ حَدَّثَنَا مُوسَى : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ مُغِيرَةَ ، عَنْ مُجَاهِدٍ ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ : أَنْكَحَنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ ، فَكَانَ يَتَعَاهَدُ كَنَّتَهُ فَيَسْأَلُهَا عَنْ بَعْلِهَا ، فَتَقُولُ : نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشًا ، وَلَمْ يُفَتِّشْ لَنَا كَنَفًا مُذْ أَتَيْنَاهُ . فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ ذَكَرَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ : الْقَنِي بِهِ ، فَلَقِيتُهُ بَعْدُ فَقَالَ : كَيْفَ تَصُومُ ؟ قَالَ : كُلَّ يَوْمٍ ، قَالَ : وَكَيْفَ تَخْتِمُ ؟ قَالَ : كُلَّ لَيْلَةٍ ، قَالَ : صُمْ فِي كُلِّ شَهْرٍ ثَلاَثَةً ، وَاقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ . قَالَ : قُلْتُ أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ ، قَالَ : صُمْ ثَلاَثَةَ أَيَّامٍ فِي الْجُمُعَةِ ، قُلْتُ : أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ ، قَالَ : أَفْطِرْ يَوْمَيْنِ وَصُمْ يَوْمًا . قَالَ : قُلْتُ أُطِيقُ أَكْثَرَ

superior type of fasting, (that is, the fasting of (prophet) David ﷺ who used to fast 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 Aposile ﷺ as have become a weak old man. It is said that 'Abdullāh used to recite one-seventh of the Qur'ān during the day-time to some of his family members for he used to check his memorization of what he would recite at night during the daytime so that it would be easier for him to read at night. And whenever he wanted to gain some strength, he used to give up fasting for some days and count those days to fast for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet ﷺ .

مِنْ ذَلِكَ . قَالَ : صُمْ أَفْضَلَ الصَّوْمِ ، صَوْمَ دَاوُدَ ، صِيَامِ يَوْمٍ وَإِفْطَارَ يَوْمٍ . وَاقْرَأْ فِى كُلِّ سَبْعِ لَيَالٍ مَرَّةً . فَلَيْتَنِى قَبِلْتُ رُخْصَةَ رَسُولِ اللهِ صلى الله عليه وسلم وَذَاكَ أَنِّى كَبِرْتُ وَضَعُفْتُ . فَكَانَ يَقْرَأُ عَلَى بَعْضِ أَهْلِهِ السُّبْعَ مِنَ الْقُرْآنِ بِالنَّهَارِ ، وَالَّذِى يَقْرَؤُهُ يَعْرِضُهُ مِنَ النَّهَارِ لِيَكُونَ أَخَفَّ عَلَيْهِ بِاللَّيْلِ . وَإِذَا أَرَادَ أَنْ يَتَقَوَّى أَفْطَرَ أَيَّامًا وَأَحْصَى وَصَامَ مِثْلَهُنَّ كَرَاهِيَةَ أَنْ يَتْرُكَ شَيْئًا فَارَقَ النَّبِىَّ صلى الله عليه وسلم عَلَيْهِ . وَقَالَ أَبُو عَبْدِ اللهِ : وَقَالَ بَعْضُهُمْ : فِى ثَلاَثٍ أَوْ فِى سَبْعٍ ، وَأَكْثَرُهُمْ عَلَى سَبْعٍ .

573. Narrated 'Abdullāh bin 'Amr : The Prophet ﷺ asked me, " How long does it take you to finish the recitation of the whole Qur'ān ? "

٥٧٣ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ : حَدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَى ، عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِى سَلَمَةَ ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو : قَالَ لِى النَّبِىُّ صلى الله عليه وسلم فِى كَمْ تَقْرَأُ الْقُرْآنَ ؟

574. Narrated 'Abdullāh bin 'Amr : Allāh's Apostle ﷺ said to me, "Recite the whole Qur'ān in one month's time." I said, " But I have power (to do more than that)." Allāh's Apostle ﷺ said,

٥٧٤ - حَدَّثَنِى إِسْحَاقُ : حَدَّثَنَا عُبَيْدُ اللهِ ، عَنْ شَيْبَانَ ، عَنْ يَحْيَى ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بَنِى زُهْرَةَ ، عَنْ أَبِى سَلَمَةَ ، عَنْ عَبْدِ اللهِ

ابنِ عُمَرَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : اقْرَإِ القُرآنَ فى شَهْرٍ . قُلْتُ : إنى أجِدُ قُوَّةً ، قالَ : فاقْرأهُ فى سَبْعٍ وَلا تَزِدْ عَلى ذَلكَ .

" Then finish the recitation of the Qur'ān in seven days, and do not finish it in less than this period."

بابُ البُكاءِ عِنْدَ قِراءَةِ القُرآنِ .

(35) CHAPTER. To weep while reciting the Qur'ān.

٥٧٥ ـ حدَّثَنا صَدَقَةُ : أخْبَرَنا يَحْيى ، عَنْ سُفْيانَ ، عَنْ سُلَيْمانَ ، عَنْ عَبِيدَةَ ، عَنْ عَبْدِ اللهِ قالَ يَحْيى : بَعْضُ الحَدِيثِ عَنْ عَمْرِو بنِ مُرَّةَ قالَ لى النَّبِيُّ صلى اللهُ عليه وسلَّم . حدَّثَنا مُسَدَّدٌ ، عَنْ يَحْيى ، عَنْ سُفْيانَ ، عَنِ الأعْمَشِ ، عَنْ إبْراهِيمَ ، عَنْ عَبِيدَةَ ، عَنْ عَبْدِ اللهِ قالَ الأعْمَشُ : وبَعْضُ الحَدِيثِ حدَّثَنِى عَمْرُو بنُ مُرَّةَ ، عَنْ إبْراهِيمَ ، عَنْ أبِيهِ ، عَنْ أبِى الضُّحَى ، عَنْ عَبْدِ اللهِ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : اقْرأ عَلَىَّ ، قالَ : قُلْتُ آقْرأُ عَلَيْكَ وَعَلَيْكَ أنْزِلَ ؟ قالَ : إنى أشْتَهِى أنْ أسْمَعَهُ مِنْ غَيْرِى ، قالَ : فَقَرأتُ النِّساءَ حتَّى إذَا بَلَغْتُ ـ فَكَيْفَ إذَا جِئْنا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنا بِكَ عَلى هَؤُلاءِ شَهِيدًا ـ قالَ لى : كُفَّ أوْ أمْسِكْ ، فَرأيْتُ عَيْنَيْهِ تَذْرِفانِ .

575. Narrated 'Abdullāh (bin Mas'ūd): Allāh's Apostle 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 then when We bring from each nation a witness, and We bring you (O Muḥammad ﷺ) as a witness against these people.'
>
> (4 : 41)

Then he said to me, "Stop!" Thereupon I saw his eyes shedding tears.

576. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه : The Prophet ﷺ said to me, "Recite 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."

٥٧٦ - حدَّثنا قَيْسُ بنُ حَفْصٍ : حدَّثنا عَبْدُ الوَاحِدِ : حدَّثنا الأعمَشُ ، عَنْ إبْرَاهِيمَ ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ : قالَ لِي النَّبِيُّ صلى اللهُ عليه وسلَّم : اقْرَأْ عَلَيَّ ، قُلْتُ : آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ ؟ قالَ : إنِّي أُحِبُّ أنْ أسْمَعَهُ مِنْ غَيْرِي .

(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.

بابُ إثمِ مَنْ رَاءَى بِقِراءَةِ القُرآنِ ، أوْ تأكَّلَ بِهِ ، أوْ فَجَرَ بِهِ .

577. Narrated 'Alī رضي الله عنه : I heard the Prophet ﷺ saying, "In the last days (of this 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 of its bow; their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

٥٧٧ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ : أخبَرَنا سُفْيانُ : حدَّثنا الأعمَشُ ، عَنْ خَيْثَمَةَ ، عَنْ سُوَيْدِ ابنِ غَفَلَةَ : قالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ : يأتِي فِي آخِرِ الزَّمانِ قَوْمٌ حُدَثاءُ الأسْنانِ ، سُفَهاءُ الأحْلامِ ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ البَرِيَّةِ ، يَمْرُقُونَ مِنَ الإسْلامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ، لا يُجاوِزُ إيمانُهُمْ حَناجِرَهُمْ ، فأيْنَما لَقِيتُمُوهُمْ فاقْتُلُوهُمْ فإنَّ قَتْلَهُمْ أجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ القِيامَةِ .

578. Narrated Abū Sa'īd Al-Khudrī ﷺ : I heard Allāh's Apostle ﷺ saying, " There will appear some people among you whose prayer will make you look down upon yours, and whose fasting 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 Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered arrow but see nothing, and look at the arrowfeathers but see nothing, and finally he suspects to find something in the lower part of the arrow."

٥٧٨ ـ حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ : أخبرنا مالكٌ ، عَنْ يَحْيَى بنِ سَعِيدٍ ، عَنْ مُحَمَّدِ بنِ إبْرَاهِيمَ ابنِ الحارِثِ التَّيْمِيِّ ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ : يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلاتَكُمْ مَعَ صَلاتِهِمْ ، وَصِيامَكُمْ مَعَ صِيامِهِمْ ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ ، وَيَقْرَءُونَ القُرآنَ لا يُجاوِزُ حَناجِرَهُمْ ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ، يَنْظُرُ فِي النَّصْلِ فَلا يَرَى شَيْئًا ، وَيَنْظُرُ فِي القِدْحِ فَلا يَرَى شَيْئًا ، وَيَتَمارَى فِي الرِّيشِ فَلا يَرَى شَيْئًا ، وَيَتَمارَى فِي القُوقِ .

579. 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 which tastes good but has no smell. And the example of a hypocrite who recites the Qur'ān is like a Raihana (a good smelling plant) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'ān is like a colocynth which

٥٧٩ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيَى ، عَنْ شُعْبَةَ ، عَنْ قَتادَةَ ، عَنْ أنَسِ بنِ مالكٍ ، عَنْ أبي مُوسَى ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : المُؤْمِنُ الَّذِي يَقْرَأُ القُرآنَ وَيَعْمَلُ بِهِ كالأُتْرُجَّةِ ، طَعْمُها طَيِّبٌ وَرِيحُها طَيِّبٌ . وَالمُؤْمِنُ الَّذِي لا يَقْرَأُ القُرآنَ وَيَعْمَلُ بِهِ كالتَّمْرَةِ طَعْمُها طَيِّبٌ ، وَلا رِيحَ لَها . وَمَثَلُ المُنافِقِ الَّذِي يَقْرَأُ القُرآنَ كالرَّيْحانَةِ رِيحُها

tastes bitter and has a bad smell."

طَيِّبٌ ، وَطَعْمُهَا مُرٌّ . وَمَثَلُ الْمُنَافِقِ الَّذِى لَا يَقْرَأُ الْقُرْآنَ كَالْحَنْظَلَةِ ، طَعْمُهَا مُرٌّ . أَوْ خَبِيثٌ ، وَرِيحُهَا مُرٌّ .

(37) CHAPTER. Recite (and study) the Qur'ān together as long as you agree about its interpretation.

بَاب اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ .

580. 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)."

٥٨٠ - حَدَّثَنَا أَبُو النُّعْمَانِ : حَدَّثَنَا حَمَّادٌ ، عَنْ أَبِى عِمْرَانَ الْجَوْنِىِّ ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قَالَ : اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ قُلُوبُكُمْ ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ .

581. Narrated Jundub : 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)"

٥٨١ - حَدَّثَنَا عَمْرُو بْنُ عَلِىٍّ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِىٍّ : حَدَّثَنَا سَلَّامُ بْنُ أَبِى مُطِيعٍ ، عَنْ أَبِى عِمْرَانَ الْجَوْنِىِّ ، عَنْ جُنْدُبٍ : قَالَ النَّبِىُّ صلى اللهُ عليه وسلَّم : اقْرَءُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ . تَابَعَهُ الْحَارِثُ ابْنُ عُبَيْدٍ وَسَعِيدُ بْنُ زَيْدٍ ، عَنْ أَبِى عِمْرَانَ ، وَلَمْ يَرْفَعْهُ حَمَّادُ بْنُ سَلَمَةَ وَأَبَانُ . وَقَالَ غُنْدَرٌ ، عَنْ شُعْبَةَ ، عَنْ أَبِى عِمْرَانَ : سَمِعْتُ جُنْدُبًا قَوْلَهُ . وَقَالَ ابْنُ عَوْنٍ عَنْ أَبِى عِمْرَانَ عَنْ

عَبْدِ اللهِ بنِ الصَّامِتِ عَنْ عُمَرَ قَوْلَهُ ، وَجُنْدَبٌ أَصَحُّ وَأَكْثَرُ .

٥٨٢ ـ حَدَّثَنَا سُلَيْمَانُ بنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ المَلِكِ بنِ مَيْسَرَةَ ، عَنِ النَّزَّالِ ابنِ سَبْرَةَ ، عَنْ عَبْدِ اللهِ : أَنَّهُ سَمِعَ رَجُلاً يَقْرَأُ آيَةً سَمِعَ النَّبِيَّ صلى اللهُ عليه وسلَّم قَرَأَ خِلافَهَا فَأَخَذْتُ بِيَدِهِ فَانْطَلَقْتُ بِهِ إِلَى النَّبِيِّ صلى اللهُ عليه وسلَّم فَقَالَ : كِلاكُمَا مُحْسِنٌ فَاقْرَآ أَكْبَرُ عِلْمِي ، قَالَ فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَأَهْلَكَهُمْ .

582. Narrated 'Abdullāh that he heard a man reciting a Qur'ānic Verse which he had heard the Prophet ﷺ reciting in a different way. So he took that man to the Prophet ﷺ (and told him the story). The Prophet ﷺ said, "Both of you are reciting in a correct way, so carry on reciting." The Prophet ﷺ further added, "The nations which were before you were destroyed (by Allāh) because they differed."

بحمد الله تعالى تمت الجزء السادس

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