THE AUTHENTIC MUSNAD OF

Reasons for the Descending of REVELATION

ABRIDGED VERSION

By the Reviver of the Sunnah in the Land of Yemen
Shaykh Muqbil ibn Hāḍī al-Wādī‘ī

REVISED SECOND EDITION
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## CONTENTS

**INTRODUCTION** ................................................................. 12  
**THE REASON FOR CHOOSING THIS TOPIC** ............ 17  
**APOLOGY** ................................................................................. 24  
**PRINCIPLES CONCERNING THIS TOPIC** ................. 25  
**NOTE** ..................................................................................... 30  

**SŪRAH AL-BAQARAＨ**  
Verse 79 ......................................................................................... 34  
Verse 89 ......................................................................................... 35  
Verse 97 ......................................................................................... 36  
Verse 109 ...................................................................................... 42  
Verse 115 ...................................................................................... 44  
Verse 125 ...................................................................................... 44  
Verse 142 ...................................................................................... 45  
Verse 143 ...................................................................................... 47  
Verse 144 ...................................................................................... 48  
Verse 158 ...................................................................................... 50  
Verse 187 ...................................................................................... 53  
Verse 189 ...................................................................................... 57  
Verse 195 ...................................................................................... 58  
Verse 196 ...................................................................................... 61  
Verse 197 ...................................................................................... 62  
Verse 198 ...................................................................................... 63  
Verse 199 ...................................................................................... 65  
Verse 207 ...................................................................................... 67  
Verse 219 ...................................................................................... 68  
Verse 222 ...................................................................................... 70
Verse 59 ................................................................. 130
Verse 60 ................................................................. 132
Verse 65 ................................................................. 133
Verse 69 ................................................................. 135
Verse 77 ................................................................. 136
Verse 83 ................................................................. 137
Verse 88 ................................................................. 143
Verse 94 ................................................................. 144
Verse 95 ................................................................. 146
Verse 97 ................................................................. 151
Verse 100 ............................................................... 152
Verse 102 ............................................................... 154
Verse 119 .............................................................. 155
Verse 127 .............................................................. 155
Verse 128 .............................................................. 157
Verse 176 .............................................................. 158

SŪRAH AL-MĀ‘IDAH
Verse 6 ................................................................. 161
Verse 33 ............................................................... 163
Verses 41-47 ......................................................... 164
Verse 67 ............................................................... 167
Verse 83 ............................................................... 168
Verse 89 ............................................................... 169
Verses 90-91 ......................................................... 170
Verse 93 ............................................................... 172
Verse 101 ............................................................. 173
Verses 106-108 ..................................................... 177

SŪRAH AL-AN‘ĀM
Verse 52 ............................................................... 179
Verse 121 .............................................................. 180
<table>
<thead>
<tr>
<th>Sūrah</th>
<th>Verse(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-A'rāf</td>
<td>31</td>
<td>182</td>
</tr>
<tr>
<td></td>
<td>175</td>
<td>183</td>
</tr>
<tr>
<td>Al-Anfāl</td>
<td>1</td>
<td>184</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>188</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>189</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>190</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>192</td>
</tr>
<tr>
<td></td>
<td>33</td>
<td>193</td>
</tr>
<tr>
<td></td>
<td>66</td>
<td>195</td>
</tr>
<tr>
<td></td>
<td>67</td>
<td>196</td>
</tr>
<tr>
<td></td>
<td>68-69</td>
<td>198</td>
</tr>
<tr>
<td></td>
<td>75</td>
<td>200</td>
</tr>
<tr>
<td>At-Tawbah</td>
<td>19</td>
<td>202</td>
</tr>
<tr>
<td></td>
<td>34</td>
<td>203</td>
</tr>
<tr>
<td></td>
<td>58</td>
<td>205</td>
</tr>
<tr>
<td></td>
<td>65</td>
<td>206</td>
</tr>
<tr>
<td></td>
<td>74</td>
<td>208</td>
</tr>
<tr>
<td></td>
<td>79</td>
<td>209</td>
</tr>
<tr>
<td></td>
<td>84</td>
<td>210</td>
</tr>
<tr>
<td></td>
<td>95-96</td>
<td>211</td>
</tr>
<tr>
<td></td>
<td>113</td>
<td>213</td>
</tr>
<tr>
<td></td>
<td>117-119</td>
<td>215</td>
</tr>
<tr>
<td>Hūd</td>
<td>5</td>
<td>228</td>
</tr>
<tr>
<td></td>
<td>114</td>
<td>229</td>
</tr>
<tr>
<td>Yusuf</td>
<td>3</td>
<td>232</td>
</tr>
<tr>
<td>Surah</td>
<td>Verse(s)</td>
<td>Page</td>
</tr>
<tr>
<td>------------</td>
<td>--------------</td>
<td>------</td>
</tr>
<tr>
<td>Ar-Ra'd</td>
<td>Verse 13</td>
<td>234</td>
</tr>
<tr>
<td>Ibrāhīm</td>
<td>Verse 27</td>
<td>236</td>
</tr>
<tr>
<td>An-Naḥl</td>
<td>Verses 75-76</td>
<td>238</td>
</tr>
<tr>
<td></td>
<td>Verse 103</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td>Verse 110</td>
<td>242</td>
</tr>
<tr>
<td></td>
<td>Verse 126</td>
<td>244</td>
</tr>
<tr>
<td>Al-Isrā'</td>
<td>Verses 56-57</td>
<td>247</td>
</tr>
<tr>
<td></td>
<td>Verse 59</td>
<td>248</td>
</tr>
<tr>
<td></td>
<td>Verse 85</td>
<td>249</td>
</tr>
<tr>
<td></td>
<td>Verse 110</td>
<td>252</td>
</tr>
<tr>
<td>Maryam</td>
<td>Verse 64</td>
<td>256</td>
</tr>
<tr>
<td></td>
<td>Verses 77-80</td>
<td>257</td>
</tr>
<tr>
<td>Al-Anbiyā'</td>
<td>Verse 101</td>
<td>259</td>
</tr>
<tr>
<td>Al-Ḥajj</td>
<td>Verse 19</td>
<td>262</td>
</tr>
<tr>
<td>Al-Mu'minūn</td>
<td>Verse 76</td>
<td>264</td>
</tr>
<tr>
<td>An-Nūr</td>
<td>Verse 3</td>
<td>266</td>
</tr>
<tr>
<td></td>
<td>Verses 6-9</td>
<td>268</td>
</tr>
<tr>
<td></td>
<td>Verses 11-22</td>
<td>276</td>
</tr>
<tr>
<td></td>
<td>Verse 33</td>
<td>287</td>
</tr>
<tr>
<td>SURA</td>
<td>Verses/Verse</td>
<td>Page</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
<td>------</td>
</tr>
<tr>
<td>AZ-ZUMAR</td>
<td>Verses 23-25</td>
<td>334</td>
</tr>
<tr>
<td></td>
<td>Verse 53</td>
<td>334</td>
</tr>
<tr>
<td></td>
<td>Verse 67</td>
<td>337</td>
</tr>
<tr>
<td>FUSSILAT</td>
<td>Verse 22</td>
<td>339</td>
</tr>
<tr>
<td>ASH-SHURÅ</td>
<td>Verse 23</td>
<td>341</td>
</tr>
<tr>
<td></td>
<td>Verse 27</td>
<td>342</td>
</tr>
<tr>
<td>AZ-ZUKHRUF</td>
<td>Verse 57</td>
<td>344</td>
</tr>
<tr>
<td>AD-DUHAN</td>
<td>Verses 10-15</td>
<td>347</td>
</tr>
<tr>
<td>AL-JATHIYAH</td>
<td>Verse 24</td>
<td>350</td>
</tr>
<tr>
<td>AL-FATH</td>
<td>Verses 1-2</td>
<td>353</td>
</tr>
<tr>
<td></td>
<td>Verse 24</td>
<td>355</td>
</tr>
<tr>
<td>AL-ḤUJURĀT</td>
<td>Verse 1</td>
<td>386</td>
</tr>
<tr>
<td></td>
<td>Verse 2</td>
<td>387</td>
</tr>
<tr>
<td></td>
<td>Verse 9</td>
<td>388</td>
</tr>
<tr>
<td></td>
<td>Verse 11</td>
<td>389</td>
</tr>
<tr>
<td>AL-QAMAR</td>
<td>Verses 1-2</td>
<td>392</td>
</tr>
<tr>
<td></td>
<td>Verse 47</td>
<td>393</td>
</tr>
<tr>
<td></td>
<td>Verses 48-49</td>
<td>394</td>
</tr>
<tr>
<td>Surah Name</td>
<td>Verses</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------</td>
<td>-------------------------</td>
<td>------</td>
</tr>
<tr>
<td><strong>Sūrah al-Wāqī‘ah</strong></td>
<td>Verse 82</td>
<td>396</td>
</tr>
<tr>
<td><strong>Sūrah Al-Mujādilah</strong></td>
<td>Verse 1</td>
<td>398</td>
</tr>
<tr>
<td></td>
<td>Verse 8</td>
<td>399</td>
</tr>
<tr>
<td></td>
<td>Verse 14</td>
<td>400</td>
</tr>
<tr>
<td><strong>Sūrah Al-Ḥashr</strong></td>
<td></td>
<td>403</td>
</tr>
<tr>
<td></td>
<td>Verses 1-2</td>
<td>403</td>
</tr>
<tr>
<td></td>
<td>Verse 5</td>
<td>405</td>
</tr>
<tr>
<td></td>
<td>Verse 9</td>
<td>407</td>
</tr>
<tr>
<td><strong>Sūrah Al-Mumtaḥanah</strong></td>
<td>Verse 10</td>
<td>410</td>
</tr>
<tr>
<td><strong>Sūrah aṣ-Ṣaff</strong></td>
<td></td>
<td>413</td>
</tr>
<tr>
<td><strong>Sūrah Al-Jumu‘ah</strong></td>
<td>Verse 11</td>
<td>415</td>
</tr>
<tr>
<td><strong>Sūrah Al-Munāfiqūn</strong></td>
<td>Verse 1</td>
<td>418</td>
</tr>
<tr>
<td></td>
<td>Verse 7</td>
<td>419</td>
</tr>
<tr>
<td><strong>Sūrah At-Tahrīm</strong></td>
<td>Verses 1-4</td>
<td>421</td>
</tr>
<tr>
<td></td>
<td>Verse 5</td>
<td>425</td>
</tr>
<tr>
<td><strong>Sūrah Al-Jinn</strong></td>
<td></td>
<td>431</td>
</tr>
<tr>
<td><strong>Sūrah Al-Muzammil</strong></td>
<td></td>
<td>433</td>
</tr>
<tr>
<td><strong>Sūrah Al-Muddaththīr</strong></td>
<td></td>
<td>434</td>
</tr>
<tr>
<td><strong>Sūrah Al-Qiyāmah</strong></td>
<td>Verses 16-17</td>
<td>438</td>
</tr>
<tr>
<td></td>
<td>Verses 34-35</td>
<td>440</td>
</tr>
</tbody>
</table>
Sūrah An-Nāzīa'āt
Verses 42-45 ................................................................. 441

Sūrah 'Abasa ................................................................. 443

Sūrah Al-Muṭaffifīn ..................................................... 445

Sūrah Al-Ḍuḥā ............................................................... 446
Verse 5 ........................................................................ 446

Sūrah Al-'Alaq
Verses 6-19 ..................................................................... 448

Sūrah Al-Masad ............................................................. 452
INTRODUCTION

Verily all praise\(^1\) is due to Allāh. We praise Him, seek His aid, and ask for His forgiveness. We seek refuge in Allāh from the evil of our souls and from our evil deeds. Whomever Allāh guides, then he is truly guided, and whomever Allāh misguides, no one can guide him. I bear witness that there is no deity that has the right to be worshipped except Allāh, alone without any partner, and I bear witness that Muḥammad is His slave and messenger.

O you who believe, fear Allāh as He should be feared, and die not except as Muslims. O mankind, fear your Lord who created you from one soul, and from that soul created its mate, and spread forth from them many men and women. And fear Allāh, He through whom you demand your mutual rights, and guard the ties of the wombs; indeed, Allāh is ever-watchful over you. O you who believe, fear Allāh and speak the truth; he will guide you to do righteous deeds and forgive you of your sins, and whoever obeys Allāh and His Messenger has indeed achieved a great achievement.

Of the books that Allāh has enabled me to compile is \(\text{as-Sahīh al-Musnad Min Asbāb an-Nuṣūl} (The Authentic Musnad}^2\) of Reasons for the Descending of the Revelation). And indeed I praise Allāh, who has

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1. The Arabic word حمَد (hamd) is translated into English as “praise”; however, some of the meaning is lost in that translation. The great scholar Ibn al-Qayyim \(٢\) has defined hamd as “mentioning the beautiful attributes of the one being praised out of love, high esteem, and exaltation.” Therefore, if praise is not accompanied by love and exaltation, it is not called hamd; rather, it is called مَدح (madh). For more, refer to Ibn al-Qayyim’s book \(بَدَايَتِ الْفَوَاِيْد\), vol. 2, p. 93.

2. \(\text{Musnad}\): meaning, the Shaykh mentions the narrations with their chains. This practice, long abandoned, has been revived by the likes of our Shaykh Muqbil \(٢\). Musnad can also be used for a hadīth that has a connected chain to the Prophet \(٢\), or it can be used for a book that mentions ahadīth arranged according to the names of the Companions who narrated them, like the Musnad of Imām Ahmad for example. As-Suyūṭī mentioned these usages in his book \(الْبَحْرُ الْأَلْبَدِيُّ الزَّكْبَار\), vol. 1, p. 315-316.
made [the project] beneficial such that it has become a source of reference for this subject. [I find that] I refer back to it during my research, writings, and teachings!

During this book’s initial composition, I mentioned some of the *ahadîth* (narrations on the Prophetﷺ) pertaining to the main *hadîth* of the chapter without their chains. In this print, however, I decided to mention the chains that I came across [during its compilation]. Similarly, in the initial print I only mentioned the relevant points from some of the *ahadîth*, but now I have decided to mention the whole *hadîth* because of the benefits related to doing so. As for mentioning the chain of narrators, this was done in an effort to imitate the practice of our scholars, may Allah have mercy upon them, who would refuse to accept a *hadîth* without its chain.

Al-Ḥâfîd al-‘Alâ’î said in his book *Jâmi‘ at-Tahsîl*, p. 58, “…also in *Saḥîh Muslim* it has been narrated that Ibn Sirîn stated, ‘They (the scholars) did not use to ask about the chain, but once the *fitnâh* (strife) occurred, they started saying to those who related narrations, ‘Name for us your people.’ So they would accept the narrations of the followers of the Sunnah and would refuse narrations of the people of *bid‘âh* (innovation).’”¹ Similarly, Sufyân ibn ‘Uyaynî once stated, “Az-Zuhrî narrated a *hadîth* and I said to him, ‘Quote it without a chain.’ He replied, ‘Do you climb the roof without a ladder?’”²

¹ Al-Ḥâfîd Abul-‘Abbas Aḥmad ibn ‘Umar al-Qurtubî said in *al-Mujhîm*, vol. 1, pp. 122-123, “This *fitnâh* he intends by it (and Allāh knows best) the *fitnâh* of the killing of ‘Uthmân and the *fitnâh* of the uprising of the Khawârij against ‘Alî and Mu‘awiyah, for verily [the Khawârij] declared those two to be disbelievers and they considered lawful the blood and the wealth (of the Muslims). There is a difference of opinion over declaring these people (the Khawârij) to be disbelievers, and there is no doubt that the one who declares them to be disbelievers does not accept their *ahadîth*, and those who do not declare them to be disbelievers have differed over accepting their *ahadîth*, as we have explained beforehand. So what he meant by that, and Allâh knows best, is that since ‘Uthmân’s killers and the Khawârij are certainly evildoers and their narrations have been mixed with the narrations of others not from them, it is incumbent to search for their narrations so they can be rejected, and to search for the narrations of those who are not from them so they can be accepted. This rule also applies to other than them from the people of innovations.”

² This narration on Ibn Sirîn has been transmitted by Muslim in the preface to his *Saḥîh* (27) and by others with an authentic chain.

³ This narration on az-Zuhrî has been transmitted by al-Bayhaṣî in his book *Manâqîb*
“Likewise Baqiyyah stated, ‘Utbah ibn Abī Ḥakīm narrated to us that he was with Ishaq ibn Abī Farwah in the presence of az-Zuhri when Ibn Abī Farwah began saying, ‘The Messenger of Allah ﷺ said...’” So az-Zuhri responded, “Qatalak Allah! How bold you are! Why don’t you mention the chain of your hadith? You narrate to us ahādīth which do not have any reins to hold onto.” 7 Also, ‘Abdūs-Samad ibn Hassan stated, ‘I heard Sufyān ath-Thawrī say, ‘The chain is the weapon of the believer; if he does not have a weapon, with what will he fight?’”8 In this regard, Shu’bah said, ‘Every hadith that does not read “haddathana” and “akhbarana” 9 is like vinegar and baql.’10 11 Also, in Sahīh Muslim ‘Abdān has mentioned, ‘I heard ‘Abdullāh ibn al-Mubārak say, “The chain, as far as I am concerned, is from the dīn (religion). If it were not for the chain, anyone could say whatever he wanted.”’ Similarly, al-‘Abbās ibn Abī Rizmah said,

7 This narration on az-Zuhri has been transmitted by Ibn Hibbān in his book al-Mahārin, vol. 1, pp. 131-132, and at-Tirmidhī in al-Itlhal as-Saghīr, and al-Ḥākim in Ma‘rīfah Ulīm al-Hadīth, p. 6, and others. In the chain is ‘Utbah ibn Abī Ḥakīm, who has some weakness in narrating; however, here he is narrating a story that he himself witnessed, which strengthens the position that the narration is authentic, and Allāh knows best.

8 This narration on Sufyān ath-Thawrī has been transmitted by Ibn Hibbān in the preface of his book al-Mogākhīm, vol. 1, p. 27, and al-Ḥākim in his book al-Mu‘akkhal Ilā al-Ikhlīṣ, and al-Ḥarawī in his book Dham al-Kalām (891), and as-Sam‘ānī in his book Adab al-Ilmīa, p. 8, and al-Khaṭīb in his book Sharaf Ashab al-Hadīth, p. 42. In the chain of this narration is al-Ḥusayn ibn Faraj who has been declared a liar, so this narration is extremely weak.

9 “Haddathana” and “akhbarana” are from the phrases that the people of hadith use when narrating a hadith, meaning “so-and-so narrated to us,” and “so-and-so reported to us.”

10 The word baql is commonly used for vegetation specifically consumed by humans without having to be cooked. For example: leeks, cress, radish tops, etc. Some linguists challenge this usage and give this word a different meaning. Refer to the book Khiyānah al-Adab, vol. 1, pp. 49-50, for more.

11 What is meant by this statement is that just as vinegar and baql are not a prized commodity in the people’s eyes, similar to that with Shu’bah is a hadith whose chain does not contain these phrases that clearly affirm the chain being connected. If this is the case with a hadith that has a chain without these phrases, how much worse is the case of a hadith without a chain (at all)? This narration on Shu’bah has been transmitted by al-Baghawī in al-Ja‘diyār (32), and ar-Rāmahurmuzī in al-Mu‘akkhal Ilā al-Fāsil (649), and Abū Ya‘lā in Tuhqīqat al-Hanābilah, vol. 1, p. 300, and Abū Nu‘aym in al-Hīyāh, vol. 7, p. 149, and al-Ḥākim in al-Mu‘akkhal Ilā al-Ikhlīṣ, and others, and it is authentic.
'I heard 'Abdullāh ibn al-Mubārak say, “Between us and them (the people) are the pillars (i.e. the chain).”'

“Also, Ibrāhīm ibn 'Isā at-Ṭalaqānī said, ‘I said to 'Abdullāh ibn al-Mubārak, “O Abā 'Abdīr-Rahmān, [inform me about] the hadith which reads, ‘Indeed from righteousness after righteousness is to pray on behalf of your parents with your prayer, and to fast on their behalf with your fasting.’”’ 'Abdullāh then said, “O Abā Ishaq, who narrated that [hadith]?” I said, “This is one of the narrations of Shihāb ibn Khirāsh.” He said, “He is trustworthy. On whom did he narrate?” I said, “On al-Hajjāj ibn Dīnār.” He said, “He is trustworthy. On whom did he narrate?” I said, “On the Messenger of Allāh ﷺ.” He said, “O Abā Ishaq, verily between al-Hajjāj ibn Dīnār and the Prophet ﷺ is a long distance of deserts that the riding animals traverse; however, there is no difference of opinion about giving charity on behalf of your parents.””’

(End of what al-'Ala’ mentioned in his book Jāmi’ at-Tabiṭ)  

And take, for example, the story of Shu’bah, how he traveled searching for a single hadith. Ibn Abī Ḥātim said in his book al-Jārīh wat-Ta’dīl, vol. 1, p. 167, ‘Ali ibn al-Ḥusayn ibn al-Junayd narrated to us that ‘Ali ibn al-Madīnī said, ‘Bishr ibn al-Mufaqḍal narrated to us saying, “Isnā’il came to us and narrated to us two ahādīth on Abū Ishaq on ‘Abdullāh ibn ‘Aṭā’ on ‘Uqbah ibn ‘Āmir.”’ I then went to Shu’bah and said, ‘You are not doing anything; Isnā’il narrated such-and-such to us on Abū Ishaq on ‘Abdullāh ibn ‘Aṭā’ on ‘Uqbah.’ He (Shu’bah) then said, ‘O insane one, Abū Ishaq narrated this to us, so I said to Abū Ishaq, “Who is ‘Abdullāh ibn ‘Aṭā’?” He said, “A young man from the people of al-Baṣrah who came here to us.” So I went to al-Baṣrah and asked about him and found out that he sits

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12 What is meant by this statement is that there is no way that al-Hajjāj ibn Dīnār heard this from the Messenger of Allāh ﷺ because al-Hajjāj is from the time period of the Successors of the Tabi’in. The Tabi’in are those who met some of the Companions of the Prophet ﷺ and died as believers.

13 These three previous narrations on ‘Abdullāh ibn al-Mubārak have been transmitted by Muslim in the preface of his Sahīḥ (32) and by others, and they are authentic.

14 As you see, the Shaykh [Shaykh Muqbil] quoted from the book Jāmi’ at-Taḥṣīl without researching the chains of these narrations himself. That is why I checked these narrations.
with so-and-so, but he was not present. He then came, so I asked him and he narrated the hadith to me. I then said, “Who narrated it to you?” He said, “Ziyād ibn Mikhrāq narrated it to me,” and by doing so, he referred me to a person of hadith. I then met Ziyād ibn Mikhrāq and asked him, so he narrated it to me and said, “Some of our companions narrated to me on Shahr ibn Ḥawshab.””

Abū ‘Abdir-Raḥmān (Shaykh Muqbil) said, “So in light of this, those who exclude the chains from the books and publish them devoid of their chains, they have dealt erroneously with the knowledge and with our righteous predecessors—those who exerted great effort in following the chains and likewise exerted great efforts in traveling for them. Because of this, our brothers for Allāh’s sake are eager to mention the ahādīth with their chains, and, all praise is to Allāh, I have found an approval and acceptance of this; and the researchers are pleased, and all praise is due to Allāh, Lord of all that exists.”

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15 In this story, Shu‘bah traveled for the chain of this one hadith. Then at the end, he finds it to be on Shahr ibn Ḥawshab, someone whose narrations Shu‘bah rejects.
THE REASON FOR CHOOSING THIS TOPIC

Verily, all praise is due to Allāh. We praise him, seek His aid and ask for His forgiveness. We seek refuge in Allāh from the evils of our souls and from our evil deeds. Whomever Allāh guides, no one can misguide him, and whomever Allāh misguides, no one can guide him. I bear witness that there is no deity that has the right to be worshipped except Allāh alone without any partner, and I bear witness that Muḥammad is His slave and messenger.

O you who believe, fear Allāh as He should be feared, and die not except as Muslims. O mankind, fear your Lord who created you from one soul and from that soul created its mate, and spread forth from them many men and women. And fear Allāh, He through whom you demand your mutual rights, and guard the ties of the wombs. Indeed, Allāh is ever-watchful over you. O you who believe, fear Allāh and speak the truth; He will guide you to do righteous deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has indeed achieved a great achievement.

To proceed: the topic I chose for my research paper that I was to submit to the Islamic University was as-Ṣaḥīh al-Musnad Min Ashāb an-Nuẓūl (The Authentic Musnad of Reasons for the Descending of the Revelation).

I chose this topic for several reasons, amongst them:

1) It is linked to two great sciences: tafsīr (the explanation) of Allāh’s book, and the Sunnah of the Messenger of Allāh ﷺ, which together serve as the foundation of our religion.

2) Knowing the reason why a verse was revealed helps us to understand its meaning.
Some verses were difficult to understand for some of the Companions of the Prophet ﷺ and those after them until they knew the reason behind their revelation. Of that which was difficult for them to understand was the verse:

وَلَا تَتَلَقَّوا بِأَيْدِيكُمْ إِلَى النَّهْلَةُ

And do not throw yourselves into destruction.

[Sūrah al-Baqarah 2:195]

Until Abū Ayyūb ﷺ informed them of the reason for its revelation; then the meaning became clear to them, as will later be mentioned, if Allah wills. Another verse that initially escaped their understanding was Allah’s statement:

اَلْدِينِ أَمْنَوْا وَلَمْ يُلْسِمُوا إِيمَانَهُمْ بِظَلْمٍ

Those who believe and mix not their faith with wrongdoing...

[Sūrah al-An’ām 6:82]

Until, according to one narration of the hadīth, the following verse was revealed:

إِنَّ الشَّرْكَ لَظَلْمٌ عظيمٌ

Verily joining others in worship with Allāh is a tremendous wrong.

[Sūrah Luqāmān 31:13]

This will later be mentioned, if Allāh ﷻ wills. It was also difficult for ‘Urwah to understand His statement:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائرِ اللَّهِ

Verily, as-Ṣafā and al-Marwah are from the signs of Allāh...

[Sūrah al-Baqarah 2:158]
The Reason for Choosing This Topic

until Aishah told him why it was revealed.

3) Another thing that prompted me to choose this topic is that false information has crept into the subject of reasons for the descending of the revelation, as has occurred in the other sciences.

Al-Wahidi, in the preface of his book Asbab an-Nuzul, mentioned the statement of Abidah as-Salmani when he was asked about a verse in the Qur'an: “Fear Allah and speak the truth! The people who know why the Qur'an was revealed are gone.”

Al-Wahidi said, “As for today, everyone fabricates things and invents lies, throwing himself into ignorance without contemplating the threat in store for the ignorant in relation to the verse. And that is what has compelled me to write this book which comprises the reasons for the revelation, so that those studying this topic, as well as those who talk about why the Qur'an was revealed, can come to know the truth and leave the distortions and the lies, and they can strive to memorize it after hearing and studying it.”

As stated in his book al-Itqan, after mentioning a group of those who mention tafsir (explanation of the Qur'an) with chains, like Ibn Jarir, Ibn Abi Hatim, and others, “...Then people started writing about tafsir without chains and started quoting the different opinions, one after another, and from here false information crept in and the authentic got mixed with the unauthentic. Then it got to the point where anyone who had an opinion that came to his mind would mention it and would use that as a basis. Then those after them would quote that statement, thinking it had a basis, without turning to what has been recorded from our righteous predecessors and those who are referred to for tafsir, to such an extent that I came across someone who quoted ten opinions in the explanation of His statement:

غَيْبُ الْمُغْفُضُوبِ عَلَيْهِمْ وَالَّذِينَ أَصْلَلُوهُمْ

16 Asbab an-Nuzul by al-Wahidi, p. 5
Not the path of those who earned your anger or those who went astray.

[Sūrah al-Fātīhah 1:7]

despite the fact that its explanation of meaning the Jews and Christians has been reported on the Prophet ﷺ and all of the Tābi‘īn (Successors of the Companions) and the Successors of the Tābi‘īn, to the point where Ibn Abī Ḥātim said, “I know of no difference of opinion about that among the people of tafsīr.”

I say, this is the reason why I mentioned the chains that I was able to find, despite the fact that there is hardship in doing so, which is well-known to the people of this science. Take an example which shows the truthfulness of what these two Imāms have mentioned regarding the negligence that has occurred with unauthentic quotes in the books of tafsīr. This example is the story of Tha‘labah ibn Ḥāţib, which includes the statement, “Doing little and carrying out its merit is better than doing more than you are able to do.” The people of tafsīr mention this story in the explanation of Allāh’s statement:

وَمِنْهُمْ مَنْ غَاهَدَ اللَّهُ لَنْ يَنْتَفَعَنَّ وَلَا يَلْكُنَّ مَنْ الصَّالِحِينَ

And from them are those who made a covenant with Allāh (saying), “If He bestows on us from His bounty, we will indeed give charity and we will indeed be among those who are righteous.”

[Sūrah at-Tawbah 9:75]

Perhaps there is not a single book of tafsīr except that this story is mentioned in it, yet only a few mention that it is not authentic. However, as for the major scholars of hadith who are critical in the way they analyze narrations, consider what they say about this story: al-Imām Abū Muhammad ibn Ḥazm mentioned the narration from the chain of Miskīn ibn Bukayr: Ma‘ān ibn Rifā‘ah as-Sulamī

17 Al-Iqān by as-Suyūṭī, vol. 2, p. 190
narrated to us on ‘Ālī ibn Yazīd, on al-Qāsim ibn ‘Abd-Rahmān, on Abū Umāmah, that he said, “Tha’labah ibn Ḥāṭib brought charity to ‘Umar, of which he refused to accept, and ‘Umar said, ‘The Prophet did not accept it nor did Abū Bakr, and I will not accept it.’”

Abū Muḥammad ibn Ḥāzm said, “This hadith is false without any doubt, because Allāh commanded at the time of his death that there should not remain in the Arabian Peninsula two religions. So Tha’labah is either a Muslim, making it incumbent on Abū Bakr and ‘Umar to collect his zakāh, and there is no way out of that, or he was a disbeliever, in which case he must not be allowed to reside in the Arabian Peninsula. So this narration is false, without a doubt. Furthermore, Ma‘ān ibn Rifa‘ah, al-Qāsim ibn ‘Abd-Rahmān, and ‘Ālī ibn Yazīd (who is Abū ‘Abdil-Mālik al-Alhānī) are in the chain of narrators, and all of them are weak; and Miskīn ibn Bukayr is not a strong narrator.”

As-Suyūṭī said in his book Lubāb an-Nuqūl, “Its chain is weak.” Al-Ḥāfiḍh said in his book Takhrīj al-Kashshāf, “In its chain is ‘Ālī ibn Yazīd al-Alhānī, and he is wāḥīn (very weak).” He also said in his book Fath al-Bārī, after mentioning a part of the story, “…but it is da‘if (unauthentic), and it cannot be used as a proof.” Al-Haythami said in his book Majma‘ az-Zawā‘id, “It has been transmitted by at-Ṭabarānī and in its chain is ‘Ālī ibn Yazīd al-Alhānī and he is matrūk (meaning his narrations are abandoned).” Adh-Dhahabi said about it in his book Tajrīd Asma‘ as-Saghābah, “It is a rejected hadith.”

Al-Munāwī said in his book Fayd al-Qadīr, “Al-Bayhaqī said, ‘In the chain of this hadith is a defect, and it is popular with the people of tafsīr.’ Furthermore, [Ibn Ḥaṣar] alluded to the inauthenticity of this hadith in his book al-Isābah, where he mentioned this hadith in the biography of Tha’labah and then said, “…and regarding him being

18 Al-Muhalla by Ibn Ḥāzm, vol. 11, p. 208
19 Fath al-Bārī by al-Ḥāfiḍh, vol. 3, p. 8
20 Majma‘ az-Zawā‘id by al-Haythami, vol. 7, p. 32
the person of this story, if it were authentic, which I doubt is the case, the issue of him being al-Badri (from the people who fought at Badr) is something which needs to be examined.”21 Al-Ḥāfidh al-Irāqī said in his book Takhrij al-Iḥyā, “Its chain is weak.”22

I only used this story as an example because of its popularity in the books of tafsīr and because many of our brothers who busy themselves with giving lectures and spreading guidance, may Allah guide me and them, see it to be a good story, so they relate it to the common people without paying attention to the fact that, along with its chain being unauthentic, the meaning is not authentic, because it contradicts a principle of the religion, a principle which holds that whenever a person repents, even if his sins were to reach the clouds of the sky, Allah accepts his repentance.

4) An additional impetus which urged me to choose this topic was my desire to become acquainted with the secrets of this great legislation and the lessons found in the reasons for revelation.

Specifically, how it improves the difficulties that weigh heavily on the people until the relief from Allah ensues, such as the story of the three whose case was deferred, and the story of the slander which was responsible for the grief that the Prophet of guidance suffered from and the grief that the Mother of the Believers suffered, as she cried so much that her parents thought her crying would cause her liver to tear. Ultimately, the relief came after that hardship.

And also like the story of Hilāl ibn Umayyah, when he accused his wife of committing adultery and the Messenger of Allah  said to him, “Provide proof or the legal punishment will be inflicted on your back.” So [Hilāl] said, “By the one who has sent you with the truth, I am telling the truth, and indeed Allah will send down a vindication to free my back from the legal punishment.” The Messenger

21 Fayd al-Qadīr by al-Munāwī, vol. 4, p. 527
of Allah ﷺ nearly ordered for him to be flogged, but Allah sent down the verse of *al-li‘ān*\(^{23}\) and substantiated [Hilal's] oath, and provided the remedy after the illness had become critical. So, may failure and loss be the plight of one who thinks he can do without this wise legislation.

5) Another point that influenced me to choose this topic was the hope that benefit will be gained from examining the different phases undergone by the legislation.

We are in urgent need of regarding ourselves as revivers and starting the *da’wah* (call to Islām) anew. In light of that, the reasons for the revelation offer an abundance of good in clarifying the phases of *da’wah*, along with divine instructions from Allāh. Such as the verse about fighting: it was not revealed until after Allāh knew they (the Muslims) had the capability to fight, as well as other examples which highlight the difference between *al-Makki* (that which descended before the *hijrah*) and *al-Madani* (that which descended after the *hijrah*), as is well-known.

\(^{23}\) Sūrah an-Nūr 24:6-9
I went out of my way to try to quote from the Imāms of *ḥadīth* and their books, but sometimes I did not have enough time, so I had to suffice with quoting from some of the authors who quoted from them; however, that was rare. Furthermore, on occasion it was difficult for me to find the chain of a *ḥadīth* if it was in the books that have been lost or are rarely in circulation; so if an Imām whose rulings on *ahādīth* we feel comfortable with declared the *ḥadīth* to be authentic, I would write it without its chain, and if I did not find an Imām who declared it to be authentic, I would abstain from mentioning it until Allāh makes a way for us to come across the chain. And I ask Allāh to make my work sincerely for His beautiful Face, and I ask Him to benefit Islām and the Muslims by this literary work, *āmin*. 
PRINCIPLES CONCERNING THIS TOPIC

There are principles associated with the topic of reasons for the descending of the revelation. We will mention some of these principles which have been outlined by our Shaykh, Mahmūd ibn 'Abdil-Wahhab Fā'id, may Allah protect him, while limiting ourselves to the most prominent and deserving ones for the sake of brevity.

1) The definition of “a reason for the descending of revelation.”

A reason for the descending of revelation is confined to two matters.

**The first**: an incident occurs, then a portion of the Noble Qur'an is revealed because of it. For example, the reason for the descending of the following revelation:

\[
\text{ترَبَّطِ يَدًا أَبِي لَهَبٍ} \\
\text{Perish the two hands of Abī Lahab...} \\
\text{[Surah al-Masad 111:1]}
\]

Which will be discussed later, if Allah wills.

**The second**: the Messenger of Allah ﷺ is asked about something, then a portion of the Qur'an is revealed, clarifying the ruling of the issue in question. An example of this is the reason why the verse of *al-li'ān* was revealed, as will be mentioned later, if Allah wills.

2) The method of pinpointing the reason for revelation.

Regarding the method of pinpointing the reason for revelation, the scholars rely on what has been authentically narrated on the
Messenger of Allāh ﷺ or on a Ṣaḥābī (Companion of the Messenger of Allāh ﷺ), because the narration of a Ṣaḥābī about a topic such as this has the ruling of a narration on the Messenger of Allāh ﷺ. Ibn aṣ-Ṣalāḥ ﷺ said in his book Ulūm al-Ḥadīth, p. 46, “Thirdly, as for what has been said regarding the tafsīr by a Ṣaḥābī having the same ruling as a hadīth on the Prophet ﷺ, that is only the case if the tafsīr is connected to the reason why the verse was revealed, such that the Ṣaḥābī narrates that or something similar. Such as the statement of Jābir, ‘The Jews used to say, “Whoever has sexual intercourse with his wife from behind, their baby will be born cross-eyed.”’ Then Allāh ﷺ sent down the following:


“Your wives are a tilth for you…”

[Sūrah al-Baqarah 2:223]

“As for the rest of the tafsīr of the Companions that do not include an ascription to the Messenger of Allāh ﷺ, then they are regarded as statements of the Companions, and Allāh knows best.”

As for when a Tābi‘ī states, “This verse was revealed because of such and such,” this is referred to as mursal. If it has numerous chains which make it stronger, it will be accepted; and if not, it will be rejected, according to the stronger opinion of the people of hadīth.

3) The regard is given to the generality of the verse’s wording and not to the specificity of its reason for revelation.

The proof of this is the story of the Anṣāri[24] who was the reason for the following verse’s revelation after he kissed a woman:

[24] “Anṣārī” meaning, he is one of the Anṣār (the Helpers). Ibn Hajar said in his book Fath al-Bārī, in the explanation of hadīth 17, “What is meant (by the Anṣār) is the tribes al-Aws and al-Khazraj. They used to be known before as the tribe Bani Qaylah…(Qaylah) is the maternal ancestor joining the two tribes. The Messenger of Allāh ﷺ then called them the Anṣār, so that became their name. It is also used for their children, their allies, and their freed slaves. They were distinguished with this great virtue for what they achieved compared to the other tribes, from giving the Prophet ﷺ and those with him refuge, taking care of them, and supporting them with their lives and wealth. And how they gave them preference over themselves in many issues…”
Principles Concerning This Topic

Verily the good deeds remove the evil deeds...

[Sūrah Hūd 11:114]

He said to the Prophet ﷺ, “Is that for me alone, O Messenger of Allah?” In other words, “Is the ruling from that verse specifically for me because I was the reason for its revelation?” So the Prophet replied in a way that clarified that the regard is for the generality of the wording by saying, “[No], rather [it is] for my entire nation.”

As for the overall gist of the reason, the majority of the people of ʿusūl (fiqh principles) take the position that, without doubt, it is generally worded and it is therefore impermissible to take it out of the general context. This is the correct position. While, [on the other hand], it has been mentioned that Mālik takes the position that it is only assumed that this falls under the general wording, along with other statements assumed to be understood based on their generality. Refer to the book Mudhakkirah Uṣūl al-Fiqh by Muḥammad al-Aṁīn ash-Shinqīṭī, pp. 209-210.

There can be more than one reason why a single verse was revealed, such as the verse of ʿal-liʿān, and other verses as you will find, if Allāh wills, mentioned in their places throughout this work. Moreover, there can be more than one verse revealed for a single reason, as indicated in the ḥadīth of al-Musayyib ﷺ about the death of Abū Ṭālib wherein the Prophet stated ﷺ, “I will seek forgiveness for you so long as I am not prohibited from doing so.” Then Allāh sent down:

Ma kāna l-lābi ʿal-lamīn ʿamna an nistangfura l-mushrikīn

It is not proper for the Prophet and those who believe to ask Allāh’s forgiveness for the polytheists...

[Sūrah at-Tawbah 9:113]

Concerning Abū Ṭālib, the following was revealed:

27
Verily you guide not whom you love, but Allâh guides whom He wills...

[Sûrah al-Qasas 28:56]

In this respect there are many examples, as you will see, if Allâh wills.

4) The wording of the text surrounding a reason for revelation can either explicitly delineate that it is a reason, or it can indicate that it is probably the reason for revelation.

It is an explicit text if the narrator says, “The reason why this verse was revealed is such and such,” or if the narrator attaches the letter fâ, which has the meaning of succession, onto the phrase نزلت (nazâla, it descended) after mentioning an incident or question [that prompted the descending of revelation]. For example, if he says, “Such-and-such happened,” or, “The Messenger of Allâh ﷺ was asked about such-and-such and then verse such-and-such descended.” These two forms are explicit in their indication that the text is a reason behind the revelation and examples of this will be seen throughout this work, if Allâh wills.

To the contrary, a text can indicate a probability of being a reason for revelation while also implying that what is intended are the general rulings that pertain to the verse, not necessarily that it is a reason for the revelation’s descent. For example, if the narrator says, “This verse was revealed في (fee, concerning) such-and-such.” At times this is said intending that the text is a reason for the revelation, and at times it is said intending that the ruling of an issue is included in the general meaning of the verse.

Likewise, if the narrator says, “I think this verse was revealed because of such-and-such,” or, “I do not think this verse was revealed for any other reason besides such-and-such,” then the narrator, when using this wording, is uncertain that it is a reason. Therefore, these two forms of wording indicate the possibility of being reasons for
Principles Concerning This Topic

revelation or something else. Examples of this will come, if Allâh wills. Refer to the book *Mabâhîth Fi 'Ulûm al-Qur'ân* by Mannâ' al-Qaṭṭân.
NOTE

I tried my best to gather the different chains of the *ahadith* because of the benefits associated with this endeavor, such as knowing whether or not the chain is fully connected, and knowing if the narration is authentic or weak due to a hidden defect, because at times a *hadith*’s chain may appear to be authentic in one book, while another book reveals a hidden defect. Ibn as-Salah said in his book *Ulum al-Ḥadith*, p. 82, “It has been narrated that ‘Alî ibn al-Madînî said, ‘If the chains of the *hadith* are not juxtaposed, its defect will not become apparent.’”

For example, al-Ḥākim said in his book *al-Mustadrak*, “Abul-’Abbâs Muḥammad ibn Ya’qûb narrated to us that Aḥmad ibn ‘Abdil-Jabbâr narrated to us that Yûnus ibn Bukayr narrated to us on Ibn Ishāq that Yahyâ ibn ‘Abbâd ibn ‘Abdillâh ibn az-Zubayr narrated to us on his father, on ‘Āishah that she said, ‘When the people of Makkah came to pay ransom for their prisoners of war, Zaynab, the daughter of the Messenger of Allâh, sent the ransom money to free Abul-’Āsh (her husband). In that ransom money was a necklace that Khadijah gave her to wear for her wedding night with Abul-’Āsh.

“When the Messenger of Allâh saw the necklace, he became overwhelmed with sympathy and said (to his Companions), “If you see releasing her prisoner of war and returning to her what she sent to be a good idea, then do so.” They replied, “Yes, O Messenger of Allâh,” and then proceeded accordingly, and they returned to her what she sent as ransom money.

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25 Al-Khaṭīb has transmitted this narration on Ibn al-Madînî in his book al-*Jāmi’ li Akhlâq ar-Râwî wa Adab as-Sâmi’,* vol. 2, p. 212. In the chain there is a narrator who was not named, so the chain is not authentic.
‘Al-‘Abbās said, “O Messenger of Allāh, I was and still am a Muslim.” The Messenger of Allāh replied, “Allāh knows best about your Islām. If what you say is true, then Allāh will reward you. Pay ransom for yourself and the sons of your two brothers, Nawfal ibn al-Ḥārith ibn ʿAbdil-Muṭṭalib and ʿAqīl ibn Abī Ṭālīb ibn ʿAbdil-Muṭṭalib, and for your ally ʿUtbah ibn ʿAmr ibn Jahdam, the brother of the tribe Banī al-Ḥārith ibn Fīhr.” He said, “I do not have that, O Messenger of Allāh.”

“He said, “Where is the money that you and Umm al-Faḍl buried together when you said to her, ‘If I die, this money is for the children of al-Faḍl, and ‘Abdullāh and Qutham?’” He said, “I swear by Allāh, O Messenger of Allāh, I bear witness that you are Allāh’s Messenger. This matter, none but Umm al-Faḍl and I knew about it. Take from me as ransom twenty ʿuqiyah from the money I had with me.” The Messenger of Allāh said, “I agree to that.” So al-ʿAbbās ransomed himself, the sons of his two brothers, and his ally. And Allāh sent down:

O Prophet, say to the captives that are in your hands, “If Allāh knows any good in your hearts, He will give you something better than what has been taken from you and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful.”

[Surah al-Anfāl 8:70]

‘Al-ʿAbbās said, “Allāh then gave me twenty slaves in Islām in place of the twenty ʿuqiyah, all of them bringing in money for me, along with what I hope for from Allāh’s forgiveness.””

26 This story took place after the battle of Badr. Al-ʿAbbās fought on the side of the polytheists and was captured. This part of the story where he supposedly said, “I was and still am a Muslim,” is not authentic, as the Shaykh will mention.

27 One ʿuqiyah is equivalent to forty dirhams. A dirham is a type of silver coin.
Al-Ḥākim said in *al-Mustadrak*, vol. 3, p. 324, “This hadith is authentic according to the standards of Muslim, although they (al-Bukhārī and Muslim) did not transmit it.” In regards to this view, adh-Dhahabī remained silent (meaning he did not oppose that ruling). Al-Haythamī said in his book *Majma’ az-Zawā’id*, vol. 7, p. 28, “At-Ṭabarānī has transmitted the narration in *al-Kabīr* and in *al-Awsat*, and the men who comprise the chain in *al-Awsat* are people of the *Sahih* (al-Bukhārī and/or Muslim) with the exception of Ibn Ishaq; however, he clarified that he heard the hadith from his shaykh.”

Then, when I came across what was mentioned in the book *as-Sunna al-Kubra* by al-Bayhaqī, vol. 6, p. 32, it became apparent that the story of al-‘Abbās had been inserted into the hadith along with this chain, although it is not actually a part of the hadith. Al-Bayhaqī said, “That is how our Shaykh Abū ‘Abdillāh narrated it to us in his book *al-Mustadrak*.” Then al-Ḥāfidh al-Bayhaqī mentioned the hadith correctly and explained that the story of al-‘Abbās has a different chain which is mursal.  

Al-Ḥāfidh Ibn Hajar said in his book *Fath al-Bārī*, vol. 9, p. 382, after mentioning this story, “In the chain of ‘Aṭā’ is Muhammad ibn Ishaq. This story is not connected in his chain; rather, it is muḍal, while the arrangement of Ishaq, meaning Ibn Rāhawayh, and after him at-Ṭabarānī and Ibn Mardawayh, demands that it is connected, and the knowledge [regarding what is correct] is with Allāh.”

He also said in his book *al-Maṭālīb al-ʿAḥiyāb*, vol. 3, p. 337, “I think that [the story of al-‘Abbās] has been inserted into the hadith and is actually Ibn Ishaq’s statement. Consequently, the story of ‘Abbās on this position is muḍal. As for what is outwardly apparent, at first

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**Mursal** is a type of hadith which has a broken chain because a Ṭabīḥ ascribes the hadith directly to the Prophet without mentioning who he heard the hadith from. This type of hadith is weak because we do not know who the break in the chain is. It is possible that he is another Ṭabīḥ, and if so, we must know his status and who he heard from. Some of the early scholars also use the word mursal for any hadith that has a break in the chain, wherever that break may be. The later scholars use the word munqaṭi’ for such a hadith.

**Muḍal** is a type of hadith where two or more people have been dropped from the chain in succession.
glance the chain seems to be connected, and Ishāq acted upon that [outward appearance].” The examples of this are many.
Verse 79

His, the Exalted One’s, statement:

`فَوَئِلَ لِلْذِّينَ يَكْتُبُونَهُ الْكِتَابَ بَيْنَ يَدَيْهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عَنْدَ اللَّهِ لَيَشْتَرُوا بِثَانِيَةٍ قَلِيلًا`

Then woe to those who write the book with their own hands and then say, “This is from Allāh,” to purchase with it a small price. Woe to them for what their hands have written and woe to them for what they earn thereby.

[Sūrah al-Baqarah 2:79]

Ibn ‘Abbas ﷺ said about the verse:

`فَوَئِلَ لِلْذِّينَ يَكْتُبُونَ الْكِتَابَ بَيْنَ يَدَيْهِمْ`

Then woe to those who write the book with their own hands...

“This verse descended because of the People of the Book (the Jews and Christians).”

This hadīth has been transmitted by al-Bukhārī in his book *Kbalq Af’āl al-Ibad*, p. 54. Shaykh Muqbil ﷺ said, “The hadīth in question,
the people of its chain are people of the *Sahih* (al-Bukhārī and/or Muslim), except for ‘Abdur-Rahmān ibn ‘Alqamah; however, he has been declared trustworthy by an-Nasā’ī, Ibn Ḥiibbān, and al-’Ijī; and Ibn Shāhīn has mentioned that Ibn Mahdī said, ‘He was one of the sound trustworthy narrators.’ Refer to the book *Tabdhib at-Tabdhib.*

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**Verse 89**

His, the Exalted One’s, statement:

> And when there came to them a book from Allāh confirming what they knew prior to its coming, while before they had invoked Allāh in order to gain victory over those who disbelieved...

[Sūrah al-Baqarah 2:89]
to hear from some Jewish men. At that time we were polytheists worshipping idols and they were People of the Book and thus, they had knowledge that we did not have. Bad relations were constant between us and them. So when we would do something to them that they did not like, they would say to us, ‘Indeed, the time has now approached that a prophet will be sent; with him we will annihilate you the way ‘Ad and Iram were annihilated.’

“We used to hear them say that a lot. Then when Allāh sent His Messenger ﷺ, we responded to his invitation when he called us to Allāh ﷻ. We were aware of what they used to threaten us with, so we rushed to [the Prophet] before them, and we believed in him while they disbelieved in him. So these following verses from Sūrah al-Baqarah descended because of the aforementioned:

 ولوما جاءهم كتاب من عند الله مصدق لما معهم وكانوا من قبلى يستقنكون على الذين كفروا

‘And when there came to them a book from Allāh confirming what they knew prior to its coming, while before they had invoked Allāh in order to gain victory over those who disbelieved; then when there came to them what they recognized, they disbelieved in it. So let the curse of Allāh be upon the disbelievers.’ ”

[Sūrah al-Baqarah 2:89]

This hadith has been transmitted by Ibn Hishām in his Sīrah, vol. 1, p. 213. Shaykh Muqbil ﷺ said, “It is a hasan hadith. Indeed, Ibn Ishāq made it clear that he heard it from his Shaykh, so his hadith is hasan as al-Ḥāfīdḥ adh-Dhahabī mentioned in al-Miṣān.”

Verse 97

His, the Exalted One’s, statement:
Verse 97

Say, “Whoever is an enemy to Jibril [then let him die in his fury], for indeed he has brought it (this Qur'an) down to your heart by Allâh’s permission, confirming what came before it, and as a guidance and glad tidings for the believers.”

[Sûrah al-Baqarah 2:97]


Ibn 'Abbās said, “Some Jews came to the Messenger of Allāh and said, ‘O Abal-Qāsim, we will ask you about five things. If you tell us about them, we will know that you are a Prophet and we will follow you.’ So he enjoined upon them what Isra’īl enjoined upon his children when they said, ‘Allāh is a witness to what we say.’ He said, ‘Present the issues to me.’ They said, ‘Tell us about the sign of a prophet.’ He replied, ‘His eyes sleep but his heart does not sleep.’

“They said, ‘What determines whether a baby is born female or male?’ He said, ‘The two fluids meet, so when the man’s fluid overwhelms the woman’s fluid, the baby will be born male, and when the fluid of the woman overwhelms the fluid of the male, it will be born female.’

“They said, ‘Tell us what Isra’īl made forbidden upon himself.’ He said, ‘He was suffering from sciatica and could not find anything other than the milk of such-and-such an animal to treat it (‘Abdullāh said, ‘My father al-Imām Aḥmad said, “Some of the narrators mentioned that he means the camel.”’), so he made its meat forbidden.’ They said, ‘You have spoken the truth.’

“They said, ‘Tell us about this thunder.’ He said, ‘One of Allāh’s angels is entrusted with the clouds, and in his hand is a mikhrāq made of fire used to drive the clouds, and so he drives them to wherever Allāh commands.’ They said, ‘So what is the sound about?’ He said, ‘[It is] the sound from that instrument.’

“They replied, ‘You have spoken the truth. Now only one more thing remains; if you tell us about it, then we will pledge allegiance to you. There is not a prophet except that he has an angel who brings the revelation to him, so tell us, who is your companion?’ He answered, ‘Jibrīl.’ They said, ‘Jibrīl! That is the one who descends with war, fighting, and punishment; he is our enemy. If only you were to have

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30 Sciatica is an illness that causes a pain starting from the hip and descending to the back of the thigh, and at times it descends all the way to the ankle. Refer to Ibn al-Qayyim’s book al-Tib an-Nabawi, p. 71 (Arabic version), for more.

31 Ibn al-Athīr explained the word “mikhrāq” in his book an-Nihayah, saying, “It is originally a piece of clothing that is wound up. The children hit one another with it; but it now means an instrument that the angels use to drive the clouds…”
Verse 97

said Mīkā'il, the one who descends with mercy, vegetation, and rain, it would have happened.’

“Then Allāh sent down:

\[\text{\textit{من كان عدوًا لджبريل}}\]

‘Whoever is an enemy to Jibril...’”

[Sūrah al-Baqarah 2:97]

Imām Ahmad transmitted this hadith in his Musnad, vol. 1, p. 274. Shaykh Muqbil said, “Bukayr ibn Shihāb is in the chain of the hadith. Al-Ḥāfidh said about him in his book at-Taqrib, ‘He is maqbul [an acceptable narrator],’ meaning, if he is supported; but if not, then he is weak, as [al-Ḥāfidh] mentioned in the preface of his book. However, the hadith has various chains on Ibn ‘Abbās, as has been mentioned in Tafsir Ibn Jarir.”

Of those chains is what Imām Ahmad mentioned:


قالوا: أخبرنا عن أربع خلفان نسأل عنهن أخبرنا أي الطعام حرم إسرائيل على نفسه من قبل أن تنزل الثورة وأخبرنا كيف ماء المرأه ماء الرجل كيف يكون الذكر منه وأخبرنا كيف هذا النبي الأمي في النوم ومن وليه من الملائكة قال: فعليكم عهد الله وميثاقه لنن أخبركم لتتابعج قال: فأعطوه ما شاء من عهد وميثاق. قال: فأنشدكم بالذي أنزل الثورة على موسى صلى الله عليه وسلم هل تعلمون أن إسرائيل يعقوب عليه السلام مرض مرضا شديدا وطالب سلمه فذار الله نذرا لئن شفاه الله تعالى من سلمه ليحرم أنحب الشراب إليه وأحب الطعام إليه وكان أنحب الطعام إليه لحم الإبل وأحب الشراب إليه ألبانها قالوا: اللهم نعم
Ibn ‘Abbās said, “One day a group of Jews went to the Prophet of Allâh and said, ‘O Abal-Qâsim, tell us about these peculiarities which we will ask you about, which no one except a prophet knows of.’ He said, ‘Ask me whatever you wish, but grant me what Ya’qûb enjoined upon his children: a promise to Allâh that if I inform you and you know it to be correct, then you will follow me in Islâm.’ They said, ‘We grant you that.’ He said, ‘Ask me whatever you wish.’

“They said, ‘Tell us about these four peculiarities: tell us what food Isrâ’il made forbidden upon himself before the Tawrâh was revealed. And tell us about the fluid of the woman and the fluid of the man; how does the male child come about from the two fluids? And tell us what the state of this illiterate prophet is in his sleep. And tell us what angel supports him.’ [The Prophet] said, ‘You must make a promise and a covenant with Allâh that if I tell you, you will follow me.’ They gave him the promise and covenant he requested.

“He said, ‘I implore you [to acknowledge the truth] by the one who
revealed the Tawrāh to Mūsā; do you not know that Isrā’il (Ya’qūb) became very sick? His illness lasted a long time, so he made a vow to Allāh that if Allāh were to heal him of his illness, he would forbid himself from his most beloved drink and food. The most beloved food to him was camel’s meat and the most beloved drink to him was camel’s milk.’ They said, ‘By Allāh, yes.’

“He said, ‘O Allāh, bear witness against them. I implore you by Allāh, He besides whom there is no deity that has the right to be worshipped, the one who revealed the Tawrāh to Mūsā, do you not know that the fluid of the man is thick and white, and the fluid of the woman is thin and yellow, so whichever of the two overwhelms the other, the gender and the resemblance [of the child] will be a product of the overwhelming fluid, by Allāh’s permission? If the fluid of the man overwhelms the fluid of the woman, they will have a male child by Allāh’s permission, and if the fluid of the woman overwhelms the fluid of the man, they will have a female child by Allāh’s permission.’ They said, ‘By Allāh, yes.’

“He said, ‘O Allāh, bear witness against them. I implore you by the one who revealed the Tawrāh to Mūsā, do you not know that this illiterate prophet’s eyes sleep but his heart does not sleep?’ They said, ‘By Allāh, yes.’ He said, ‘O Allāh, bear witness.’

“They said, ‘Now tell us who supports you from the angels, and with this we will either join you or depart from you.’ He said, ‘My supporter is Jibrīl. Allāh has never sent a prophet except that he [Jibrīl] has been his supporter.’ They said, ‘With this we depart from you; if your supporter was any other angel besides him, we would have followed you and believed in you.’ He said, ‘And what prevents you from trusting him?’ They said, ‘He is our enemy.’ At that point Allāh revealed:

\[
\text{‘Say, "Whoever is an enemy to Jibrīl [then let him die in his fury], for indeed he has brought it down} \]

41
to your heart by Allâh’s permission”…’

[Surah al-Baqarah 2:97]

“up to His statement:

...Those who were given the scripture threw the Book of Allâh behind their backs as if they do not know.’

[Surah al-Baqarah 2:101]

“At that point, they warranted anger on top of anger.”

Shaykh Muqbil mentioned, “Shahr ibn Hawshab is in the hadith’s chain, and there is a difference of opinion about his status. The stronger position holds that he is weak because of his bad memory; however, he can be used in a supporting role.” The Shaykh also said, “And Ibn Jarîr mentioned that there is ijma’ (unanimous agreement among the scholars) that this verse was revealed in response to the Jews when they claimed that Jibrîl is their enemy and Mîkâîl is their supporter. So this ijma’ strengthens the weakness in these two chains.”

Verse 109

His, the Exalted One’s, statement:

But forgive and overlook until Allâh brings His command. Verily Allâh is able to do all things.

[Surah al-Baqarah 2:109]
Usâmah ibn Zayd narrated, “The Messenger of Allah mounted a donkey and said, ‘O Sa’îd, have you not heard what Abûl-Hubâb (meaning ‘Abdullâh ibn Ubayy) said? He said such-and-such.’ Sa’îd ibn Ubâdah said, ‘Pardon and forgive him.’ So the Messenger of Allah pardoned him. The Messenger of Allah and his Companions used to pardon the People of the Book as well as the polytheists. Then Allah sent down:

‘But forgive and overlook until Allah brings His command. Verily Allah is able to do all things.’”

Abush-Shaykh transmitted this hadith in his book Akhlâq an-Nabi, hadith 74. Shaykh Muqbil said, “[In regards to] the hadith, the people of its chain are trustworthy narrators; Ibn Abî ‘Aasim is a major hâfidh and his biography is mentioned in the book Tadhkîrah al-Huffadh, vol. 2, p. 640. The rest of the narrators can be found in Tabdhîb at-Tabdhib. Furthermore, the hadith is in the Sahîh (Sahîh al-Bukhârî 4290 and 5854), emanating from the chain of Shu’ayb ibn Abî Hamzah with this same chain; however, the reason for the verse’s revelation is not mentioned in the Sahîh, nor is it mentioned in the tafsîr of Ibn Abî Hâtîm, as stated in Tafsîr Ibn Kathîr, vol. 1, p. 135.”
Verse 115

His, the Exalted One’s, statement:

وَلِلَّهِ الْشَّمْسُ وَالْقُدُرُ فَايْتَمُّا نُؤْلُوا فَتَمْ وَجَهُ ٱللَّهُ

And to Allah belongs the East and the West, so wherever you turn, there is the face of Allah.

[Surah al-Baqarah 2:115]

Ibn ‘Umar narrated that while the Messenger of Allah was heading from Makkah to Madinah, he prayed on his riding animal facing whatever direction he faced; consequently, the following descended:

فَايْتَمُّا نُؤْلُوا فَتَمْ وَجَهُ ٱللَّهُ

So wherever you turn, there is the face of Allah.

[As for] this hadith, Muslim transmitted it in his Sahih (700/33).

Verse 125

His, the Exalted One’s, statement:

وَاتَخْذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّى

And take the station of Ibrāhīm as a place of prayer...

[Sūrah al-Baqarah 2:125]
Verse 115 • Verse 125 • Verse 142

قال الإمام البخاري في صحيحه (ر 586): حديثنا عمر بن عون حديثنا هشيم
عن حميد عن أنس قال عمر: وافقت ربي في ثلاث فقتلت: يا رسول الله لو
اتخذنا من مقام إبراهيم مصلى فنزلت: (وانlicer من ماقام إبراهيم مصلى) وآية
الحجاب قلت: يا رسول الله لو أمرت نساءك أن يحتجن فإنه يكلمهن البر
والنافر فنزلت آية الحجاب واجتمع نساء النبي في الغيرة عليه فقتلت لهن: عسی
ربه إن طلَّقكن أن يبدله أزواجا خيرا منكن فنزلت هذه الآية.

‘Umar said, “I [concurred and] was in agreement with my Lord in three instances. I once said, ‘O Messenger of Allah, if only you took the station of Ibrāhīm as a place of prayer.’ Thereafter this verse descended:

> واتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمِ مُصَلِّى

‘And take the station of Ibrāhīm as a place of prayer...

[Sūrah al-Baqarah 2:125]

“Similarly, regarding the verse of the veil, I said, ‘O Messenger of Allah, if only you ordered your wives to wear the veil, because verily the righteous and the unrighteous speak to them.’ Consequently, the verse of the veil descended. Lastly, the wives of the Prophet took a unified stance against him out of their jealousy, so I said to them, ‘Perhaps his Lord, if he were to divorce you, will give him better wives than you...’ Thereupon this verse descended [Sūrah at-Tāhrīm 66:5].”

This hadith has been transmitted by al-Bukhārī in his Sahih (4486).

Verse 142

His, the Exalted One’s, statement:

سِيَّقِطُ السُّفَهاءِ مِنَ النَّاسِ مَّا وَلَاهُمْ عَن فِئَاتِهِمُ الْأُثْرَى
كانَوا عَلَيْهَا

45
The imbeciles amongst the people will say, “What has diverted them from their direction of prayer which they used to face?”

[Sūrah al-Baqarah 2:142]

Al-Barā’ narrated that the Messenger of Allāh used to pray facing Bayt al-Maqdis (in Jerusalem). He would often look toward the heavens awaiting Allāh’s command. Subsequently, Allāh sent down the following:

قد نرى تقلب وجهك في السماء فلتوليتك قبلة ترضاهاء
قول وجهك شطر المسجد الحرام

Verily We have seen the turning of your face towards the heavens. Surely We shall turn you to a prayer direction that shall please you, so turn your face in the direction of al-Masjid al-Ḥarām (in Makkah).

[Sūrah al-Baqarah 2:144]

Then a group of Muslim men said, “We would like to know about those who died before we changed our prayer direction to the qiblah (in Makkah).” Consequently, Allāh sent down,

وما كان الله ليضيع إيمانكم
Verse 143

And Allah would never let your faith (prayer) be lost [i.e. your prayers offered towards Jerusalem].

[Sūrah al-Baqarah 2:143]

The fools among the people said, “What has diverted them from the direction of prayer which they used to face?” Then Allah sent down:

سَيُّوَلُ السَّفِهَاءُ مِنَ النَّاسِ

The imbeciles amongst the people will say...

[Sūrah al-Baqarah 2:142]

Ibn Ishaq transmitted this ḥadīth, and it can be found in the book Luhāb an-Nuqūl Fi Asbāb an-Nuzūl by al-Ḥāfiḍh as-Suyūṭī and in the Tafsīr of al-Ḥāfiḍh Ibn Kathīr.

Verse 143

His, the Exalted One’s, statement:

وَمَا كَانَ اللَّهُ لَيْيُضِيبِ إِيمَانُكُمْ

And Allah would never let your faith (prayer) be lost [i.e. your prayers offered towards Jerusalem].

[Sūrah al-Baqarah 2:143]

قال الإمام البخاري (٤٨٦): حدثنا أبو نعيم سمع زهيرا عن أبي إسحاق عن البراء أن النبي صلى الله عليه وسلم صلى مثله وصله وصلى عليه عشر شهراً وسبعة عشر شهراً وكان يعجبه أن تكون قبله قبل البيت وأنه صلى وصلى صلاة العصر وصلى معه قوماً فخرج رجل ممن كان صلى معه فمر على أهل المسجد وهم راكعون قال: أشهد بالله لقد صلبت مع النبي صلى الله عليه وسلم مكة فداروا كما هم قبل البيت وكان الذي مات على القبلة قبل أن تحول قبل البيت رجاء فقالوا فلم ندري ما نقول فيهم فأنزل الله:

(ما كان الله ليضيع إيمانكم وإن الله بالتماس لرؤول رجيم).

Al-Barā' Ibn ‘Amar narrated that the Prophet prayed towards Bayt al-Ma-
qdis (in Jerusalem) for sixteen or seventeen months. He used to be delighted by the idea of his prayer direction changing to the Sacred House (in Makkah). [Once the revelation descended] he prayed the ‘Aṣr prayer (towards the Sacred House) and a group of people prayed with him.

Thereafter, one of the men who prayed with him left and passed by people praying in another masjid while they were in the bowing position. He said, “By Allah, I bear witness that I prayed with the Prophet towards Makkah.” They then turned around in their places and faced the Sacred House.

There was a group of men who were killed before the prayer direction was changed to the Sacred House, and thus we did not know what to say about them. Then Allah sent down:

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ما كان الله ليضيع إيمانكم إن الله بالناس
لزَوَّفَ رَحِيمٌ
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And Allah would never let your faith (prayer) be lost [i.e. your prayers offered towards Jerusalem]. Truly Allah is Kind, Most Merciful towards mankind.

[Sūrah al-Baqarah 2:143]

Al-Bukhārī transmitted this hadith in his Sahih (4486).

**Verse 144**

His, the Exalted One’s, statement:

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قد نرى تقلب وجهك في السمااء
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Verily We have seen the turning of your face towards the heavens...

[Sūrah al-Baqarah 2:144]
Al-Bara’ī narrated that the Messenger of Allāh ﷺ prayed towards Bayt al-Maqdis for sixteen or seventeen months. The Messenger of Allāh ﷺ loved [the idea] of his prayer direction being changed to the Ka’bah. Then Allāh ﷻ sent down:

Verse 144

Verily We have seen the turning of your face towards the heavens…

[Sūrah al-Baqarah 2:144]

He then faced the Ka’bah and the fools among the people—the Jews—said, “What has diverted them from the direction of prayer which they used to face?”

Say, “To Allāh belongs the East and the West, He guides whom He wills to a straight way.”

[Sūrah al-Baqarah 2:142]

A man prayed with the Prophet ﷺ, and then he left after the prayer and passed by a group of the Anṣār praying the ‘Aṣr prayer facing
Bayt al-Maqdis. So he testified that he prayed with the Messenger of Allâh facing the Ka’bah. The people then turned around and faced the Ka’bah.

Al-Bukhârî transmitted this hadîth in his Sahih (399), as well as Muslim in his Sahih (525).

**Verse 158**

His, the Exalted One’s, statement:

« إن الصفا والمروة من شعاعي الله »

Verily as-Šafâ and al-Marwah are from the signs of Allâh...

[Sûrah al-Baqarah 2:158]
Verse 158

She said, ‘What a terrible thing you said, O son of my sister. Verily this verse, if it were to be as you explained, [would mean] that there would be no sin on one who does not perform *tawaf* between them; however, this verse was revealed because of the Anṣār. Before they embraced Islam, they used to make pilgrimage for their false god, Manāh, which they used to worship at al-Mushallal. So the one who made pilgrimage would avoid making *tawaf* between aṣ-Ṣafā and al-Marwah out of fear of sin. Then when they embraced Islam, they asked the Messenger of Allah about that. They said, “O Messenger of Allah, we used to avoid making *tawaf* between aṣ-Ṣafā and al-Marwah out of fear of sin.”

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32 Aṣ-Ṣafā and al-Marwah are two small mountains located adjacent to the Ka'bah. The pilgrim makes *tawaf* between them, meaning he goes from one mountain to the other seven times.

33 Al-Mushallal is a mountain pass located close to Qadid, a village between Makkah and Madinah.
"Then Allāh ﷺ sent down:

«إِنَّ الْصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ»

"Verily as-Ṣafā and al-Marwah are from the signs of Allāh..."

"And the Messenger of Allāh ﷺ has prescribed the tawāf between them through his Sunnah, so it is not [appropriate] for anyone to leave off the tawāf between them."

Then [az-Zuhrī, one of the narrators in the chain] informed Abū Bakr ibn ‘Abdir-Rahmān, so he said, “Indeed this is the knowledge that I did not hear about. Instead, I heard men from the people of knowledge mention that all of the people, except those whom ‘Āishah mentioned who used to make pilgrimage to Manāh, used to make tawāf between as-Ṣafā and al-Marwah. Then when Allāh ﷺ mentioned the tawaf of the Sacred House without mentioning as-Ṣafā and al-Marwah in the Qur’ān, they said, ‘O Messenger of Allāh, we used to make tawaf between as-Ṣafā and al-Marwah, and indeed Allāh has revealed the tawaf of the Sacred House and He did not mention as-Ṣafā and al-Marwah. So is there any sin on us if we perform tawaf between as-Ṣafā and al-Marwah?’

“Allāh ﷺ then sent down:

«إِنَّ الْصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ»

‘Verily as-Ṣafā and al-Marwah are from the signs of Allāh...’"

Abū Bakr (Ibn ‘Abdir-Rahmān) said, “So I have now heard that this verse was revealed because of two groups: those who used to avoid making tawaf in Jahilijyah34 between as-Ṣafā and al-Marwah out of fear of sin, and those who used to make tawaf then avoided it after [embracing] Islām out of fear of sin, because Allāh ﷺ prescribed the tawaf of the Sacred House without mentioning as-Ṣafā. They

34 Jahilijyah is the time of ignorance before the Messenger of Allāh ﷺ was sent.
Verse 187

avoided making *tawaf* until He (Allāh) mentioned it after mentioning the *tawaf* of the Sacred House.”

This *hadith* has been transmitted by al-Bukhārī in his *Sahih* (1643), as well as by Muslim in his *Sahih* (1277).

قال الإمام البخاري (٤٩٦): حدثنا محمد بن يوسف حدثنا سفيان عن عاصم بن سليمان قال: سأَلْتَ أَبْنَ بَنِ مَالِك عن الصفا والمروة فقال: كنت نرى أنهما من أمر الجاهلية فلما كان الإسلام أمسكنا عنهما فأزل الله تعالى: (إِنَّ الصُّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلا جَنَاحٌ عَلَيْهِ أَن يَطْوَفَ بِهَمَا) الآية.

‘Āsīm ibn Sulaymān said, “I asked Anas ibn Mālik Ṣaḥḥāb about aṣ-Ṣafā and al-Marwah, so he said, ‘We used to consider them to be from the affairs of Jāhilīyyah, so when Islām came, we avoided them. Then Allāh Ṣaḥḥāb sent down:

إِنَّ الصُّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلا جَنَاحٌ عَلَيْهِ أَن يَطْوَفَ بِهَمَا

“Verily aṣ-Ṣafā and al-Marwah are from the signs of Allāh, so whoever performs Ḥajj or ‘umrah there is no sin on one…”’”

Al-Bukhārī transmitted this *hadith* in his *Sahih* (4496), as well as Muslim in his *Sahih* (1278). Shaykh Muqbil Ṣaḥḥāb said, “There is nothing which prevents the verse from being revealed because of both groups.”

Verse 187

His, the Exalted One’s, statement:

أَحَلِّ لَكُمْ لِيْلَةَ الصَّيَامِ الزُّفَاطُ إِلَى نَسَاكِمْ
It has been made lawful for you to have sexual relations with your wives during the night of fasting...

Including His statement:

وَكَلُّوا وَأَشْرَبُوا حَتَّى يَبْتَغُوا لُكْمَ الْخَيْطَ الأَلْبَيْضِ مِنَ الْخَيْطَ

...And eat and drink until the white thread of dawn appears distinct to you from the black thread (of night).

[Sūrah al-Baqarah 2:187]

Al-Barā’ Ibn Ṣairāḥ said, “[Regarding] the Companions of Muḥammad, when a man [from amongst them] was fasting and the time for breaking the fast came and he had slept before breaking the fast, he would not eat for the rest of the night and the next day until the time for breaking the fast came again. [One time], Qays ibn Ṣirmah al-Anṣārī was fasting. When the time for breaking the fast came, he went to his wife and said, ‘Do you have any food?’ She said, ‘No, but I will go and look for you.’ He used to work during the day, so [the heaviness of] his eyes overwhelmed him and he fell asleep. She then said to him, ‘You lost out,’ and by midday of the following day, he passed out. That [story] was mentioned to the Prophet ☝️, and this verse descended:
Verse 187

‘It has been made lawful for you to have sexual relations with your wives during the night of fasting…’

“Consequently, they became ecstatic by its revelation and in addition, the following descended:

\[ \text{It has been made lawful for you to have sexual relations with your wives during the night of fasting...} \]

...And eat and drink until the white thread of dawn appears distinct to you from the black thread (of night).’"

[Concerning] this hadith, al-Bukhārī transmitted it in his Ṣaḥīḥ (1915) and Shaykh Muqbil commented, ‘Al-Bukhārī mentioned the hadith once more in the book of Tafsīr (4508) with some alteration in the chain, wherein Abū Ishāq clarified that he heard the hadith from al-Barā’. The text of the hadith reads:

لما نزل صوم رمضان كانوا لا يقيرون النساء رمضان كله وكان رجال يخونون أنفسهم فأنزل الله تعالى: (علَمَ الله أنَّكم كُنتُم تُخَانِتونَ أنفسكم فتَابَ عَلَيْكُمُ وَعَفَّا عَنْكُمْ) الآية.

‘When [the verse mandating] the fast of Ramadān descended, they would not approach their wives for the entire month of Ramadān. [However], there were some men who deceived themselves (by having sexual relations with their wives at night). In this regard, Allāh ﷻ sent down:

\[ \text{علَمَ الله أنَّكم كُنتُم تُخَانِتونَ أنفسكم فتَابَ عَلَيْكُمُ وَعَفَّا عَنْكُمْ} \]

“Allāh knows that you used to deceive yourselves,
so He has forgiven you…”’

[Sūrah al-Baqarah:187]

Shaykh Muqbil said, “It appears that these two texts are different; however, there is nothing which prevents [accepting that] the verse descended regarding the plight of both groups of people.”

His, the Exalted One’s, statement:

من الفجر

... of the dawn.

[Sūrah al-Baqarah 2:187]

Sahl ibn Sa’d said, “The following verse descended:

وَكُلُواٰ وَاتَّشِرُواٰ حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدٍ

‘And eat and drink until the white thread appears to you distinct from the black thread…’

‘While…

من الفجر

...of the dawn’
Verse 189

"had not yet descended. So some men, when they intended to fast, would tie a white thread and a black thread to their legs and would continue to eat until they could see the distinction between the two. At that point Allāh revealed:

> من الفجر

'...of the dawn’

"so they knew that He only meant the night and the day."

This hadith has been transmitted by al-Bukhārī in his Sahih (1917) and by Muslim in his Sahih (1091).

Verse 189

His, the Exalted One's, statement:

> وأنتم البيوت من أبوابها

So enter the houses by their doors.

[Sūrah al-Baqarah 2:189]

قال الإمام البخاري (١٨٠٣): حدثنا أبو الوليد حدثنا شعبة عن أبي إسحاق قال سمعت البراء يقول: نزلت هذه الآية فتقول أن الأنصار إذا تحوا فاجأوا ولم يدخلوا من قبِل أبواب بيوتهم ولكن من ظهرهم فجأة رجل من الأنصار فدخل من قبِل بابه فكان بهم عجب بذلك فنزلت: (وليّس الَّيْبَرُ ِبَيْنَ أَلْيَبِرَتِينَ أَن تَأْتُوا الْبِيُوتَ مِنْ ظُهُورِهَا) وَلَكِنْ الْيَبُورُ مِنْ اْلْيْبَرِ وَأَلْيَبِرَتِينَ مِنْ أَبَوَابِهَا.

Al-Barā' said, “This verse was revealed because of us. The Anṣār, when they used to return from Ḥajj, would not enter their houses by their doors; instead, they would enter [their houses] by climbing over the wall. Then a man from the Anṣār returned from Ḥajj and entered his house by its door, and it was as if he was condemned for doing that. Then the verse descended:
It is not righteousness that you enter the houses from above; rather, righteousness is he who fears Allah. So enter the houses by their doors.’”

Al-Bukhārī transmitted this hadith in his Sahih (1803), as well as Muslim in his Sahih (3026).

**Verse 195**

His, the Exalted One’s, statement:

> And spend in the cause of Allah and do not throw yourselves into destruction.

[Sūrah al-Baqarah 2:195]

قال الإمام البخاري (٤٥٦): حديثنا حديثنا النضر حدثنا شعبة عن سليمان قال سمعت أبا وائل عن حذيفة: (وأنفقوا في سبيل الله ولا تلقوا بأيديكم إلى التهلكة). قال: نزلت في النفق.

Hudhayfah stated, “[The verse]:

> And spend in the cause of Allah and do not throw yourselves into destruction’

“descended because of spending.”

Al-Bukhārī transmitted this hadith in his Sahih (4516).

35 Meaning, do not throw yourselves into destruction by not spending in the cause of Allah.
Aslam Abū 'Imrān at-Tujībī said, “We were in the city of the Romans (the Constantine Empire) when they dispatched a large group of soldiers in our direction, and as such the Muslims dispatched towards them the same amount or greater. [At that time], ‘Uqba ibn ‘Amir was the amīr (leader) in charge of Mīṣr (Egypt) and Fuqālah ibn Ubayd was the amīr in charge of the army. A man from the Muslims then attacked the Roman army. When he reached the battalion, the people shouted, ‘SubhānAllāh (glorified be Allāh)! He throws himself into destruction!’

“Abū Ayyūb al-Anṣārī then stood up and said, ‘O people, verily you interpret this verse with this explanation while it was only revealed because of us, the Anṣār. When Allāh made Islām mighty and its supporters became many, we said to one another secretly, without the Messenger of Allāh knowing, “Certainly we have lost our wealth, and indeed Allāh has made Islām mighty and its supporters have become many. Now if only we were to stick to our wealth so we can regain what has been lost.” Then Allāh sent
down to His Prophet the following, refuting what we said:

“And spend in the cause of Allāh and do not throw yourselves into destruction.”

“Therefore, what was meant by “destruction” was our preoccupation with wealth and regaining it, and how we abandoned fighting.”

After that, Abū Ayyūb did not cease fighting for Allāh’s cause until he was [martyred and] buried in the land of the Romans.”

This hadith has been transmitted by at-Tirmidhī in his Jāmi’ (2972), where he classified it to be ḥasan gharib saḥīh.

An-Nu’mān ibn Bashīr said, pertaining to His statement:

And do not throw yourselves into destruction.

“A man would commit a sin and then say, ‘Allāh will not forgive me.’ Then Allāh sent down:

‘...And do not throw yourselves into destruction, and do good, indeed Allāh loves the doers of good.’”
Verse 196

At-Tabarānī transmitted this ḥadīth in al-Mu'jam al-Awsat (5668) as well as in his book al-Mu'jam al-Kabīr. Al-Haythamī mentioned in his book Majma' az-Zawā'id, vol. 6, p. 317, “And the people in the two chains are the people of the Sahih (al-Bukhārī and/or Muslim).” Al-Ḥāfidh Ibn Ḥajar mentioned in Fath al-Bārī, in the explanation of ḥadīth 4516, that this ḥadīth has also been narrated by al-Bara' and its chain is sahih. He then said, “And the first ḥadīth is more apparent, since the verse began by mentioning spending; therefore, it is the basis for why the verse was revealed.”

Shaykh Muqbil said, “I say, there is no cause for nullifying the two narrations, meaning the narrations of an-Nu'mān and al-Bara’, since they are authentic, because the verse encompasses the one who leaves off jihād and becomes stingy, as well as the one who sinned and thought that Allāh would not forgive him. There is nothing which prevents the verse from being revealed in regard to both cases, and Allāh knows best.”

Verse 196

His, the Exalted One’s, statement:

فَمَن كَانَ مِنكُمْ مُرْيِضًا أَوَّلَهُ أَوْ يَأْتِي مَنْ رَأَسَهُ فَضْنُيَّةً مِنَ الصَّيْامِ أَوْ صَدِقَةٍ أَوْ نُشُكَّ

And whoever among you is ill or has an ailment in his scalp, he must pay a fidyah (redemption) by fasting, or giving charity, or offering sacrifice.

[Sūrah al-Baqarah 2:196]
Ka‘b ibn ‘Ujrah said, “The Messenger of Allāh stood over me at al-Hudaybiyyah while my head suffered severely from lice. He asked, ‘Are your vermin annoying you?’ I replied, ‘Yes.’ He said, ‘Shave your head.’”

He (Ka‘b) said, “And because of me this verse descended:

‘And whoever among you is ill or has an ailment in his scalp...’

“So the Prophet said, ‘Fast three days, or give a fara‘q in charity to six people, or slaughter a sacrificial animal that you are able to afford.’”

Al-Bukhārī transmitted this hadith in his Sahih (1815), as well as Muslim in his Sahih (1201/82).

Verse 197

His, the Exalted One’s, statement:

And take provision (with you) for the journey, for indeed the best provision is piety.

[Sūrah al-Baqarah 2:197]

A fara‘q is a measurement well-known in Madinah, explained in another narration of this hadith. “Give three sā‘.” A sā‘ is a dry measurement roughly equivalent to four double-handfuls of a person with medium sized hands.
Verse 197 • Verse 198

Ibn ‘Abbâs said, “The people of Yemen used to make Hajj without taking provisions for the journey. They used to say, ‘We are a people who trust in Allâh.’ Then when they would arrive in Makkah, they would beg from the people. Then Allâh sent down:

‘And take provision (with you) for the journey, for indeed the best provision is piety.’ ”

Al-Bukhârî transmitted this hadith in his Sahih (1523).

Verse 198

His, the Exalted One’s, statement:

There is no sin on you for seeking the bounty of your Lord.

[Sûrah al-Baqarah 2:198]

Ibn ‘Abbâs said, “‘Ukâdh, Majannah, and Dhul-Majâz were markets during the time of Jabahiyah. Then when Islâm came, the people abandoned trading in these markets out of fear of sin. Then Allâh sent down:
There is no sin on you for seeking the bounty of your Lord in the seasons of Hajj.’”

(Ibn ‘Abbās recited the verse like that).37

Al-Bukhārī transmitted this hadith in his Sahih (2098). The complete recitation of Ibn ‘Abbās was taken from hadith 2050.

Abū Umāmah at-Taymī said, “I was a man who rented out riding animals for the Hajj journey and some people used to say, ‘You do not have a Hajj.’ I then met Ibn ‘Umar and said, ‘O Abā ‘Abdīr-Rahmān, verily I am a man who rents out riding animals for the Hajj and people say to me, “You do not have a Hajj.”’ Ibn ‘Umar said, ‘Do you not enter the state of ʿihram (that of a pilgrim), make talbīyah (the chant of the pilgrim), make tawāf (circumambulation) of the Sacred House, and depart from ‘Arafah and throw the stones?’ I said, ‘Certainly.’ He said, ‘Then you have a Hajj. A man came to the Prophet and asked him something similar to what you asked me. He then remained silent and did not answer him until this verse descended:

Ibn Ḥajar said in Fath al-Bārī, in the explanation of hadith 2050, “The recitation of Ibn ‘Abbās: (لا إِنَّكُمْ نَجْحُو في مَوَاسِيمِ الحَجِّ) ‘There is no sin on you for seeking the bounty of your Lord in the seasons of Hajj.’”

Meaning, your Hajj will not be accepted because you do business during it.
Verse 199

There is no sin on you for seeking the bounty of your Lord.

"The Messenger of Allah ﷺ then sent for the man and recited to him this verse and said, "You have a Ḥajj.""

This hadith has been transmitted by Abū Dāwūd in as-Sunan (1733), and Shaykh Muqbil ﷺ said, "This is a sahih hadith."

Verse 199

His, the Exalted One's, statement:

"Then depart from the place where the people depart."

[Sūrah al-Baqarah 2:199]

Hishām ibn ‘Urwah stated, "‘Urwah narrated that the people used to make tawāf in Jāhilīyah naked except for the Ḥums, which is the tribe of Quraish and its descendents. The Ḥums used to charge the people, so a man would give another man clothes to make tawāf"
with, and a woman would give another woman clothes to make *ta万f* with, and whoever the Ḥums did not give [clothes to], then he would make *ta万f* naked. The majority of the people would depart from ‘Arafāt while the Ḥums would depart from Jam’ (al-Muzdalifah).

“My father narrated to me by way of ‘Āishah that this verse descended because of the Ḥums:

\[\text{‘Then depart from the place where the people depart’}\]

“because they used to depart from Jam’. Thus, they were moved to ‘Arafāt.”

Al-Bukhārī transmitted this hadith in his *Sahih* (1665).

‘Āishah ﷺ said, “The Quraysh, along with whoever practiced their religion, used to stop at al-Muzdalifah (in Ḥajj). They used to be referred to as the Ḥums. To the contrary, the rest of the Arabs used to stop at ‘Arafāt. Then when Islam came, Allāh ordered His Prophet ﷺ to go to ‘Arafāt, stop there, and then depart from there. That is the meaning of His ﷺ statement:

\[\text{‘Then depart from the place where the people depart.’} \]
Verse 207

His, the Exalted One’s, statement:

وَمِنَ الْنَّاسِ مَن يَشَى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

And of mankind is he who would sell himself seeking the pleasure of Allah.

[Sûrah al-Baqarah 2:207]

'Ikrimah said, “When Suhayb left to make hijrah (migration to Madinah), some of the people of Makkah pursued him. So he pulled out his quiver of arrows, removed forty arrows from it, and said, ‘You all will not reach me until I put an arrow in every one of you, and then after that I will use my sword. [You can choose that] or, as you know, I am a man who has left behind two female slaves in Makkah, so take them (and let me go).’”

Hammād ibn Salamah narrated on Thābit, by way of Anas , saying that he mentioned the story of Suhayb in a similar fashion and the verse descended to the Prophet ﷺ:
And of mankind is he who would sell himself seeking the pleasure of Allāh.

When the Prophet ﷺ saw [Suhayb], he said, “O Abā Yahyā, the sale was profitable.” Then he recited the verse to him.

Al-Ḥākim transmitted this hadith in al-Mustadrak, vol. 3, p. 398. Shaykh Muqbil said, “The hadith has other chains; most of them are mursal, as can be found in the book al-Isābah, vol. 2, pp. 162-163, in the first section. These chains, when combined, strengthen the hadith and prove it to be authentic.”

Verse 219

His, the Exalted One’s, statement:

They ask you concerning alcoholic drinks and gambling.

[Sūrah al-Baqarah 2:219]

قَالَ الْإِمَامُ أَحْمَدُ (جْ 1 ص 3۳): حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدُ حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي مِيْسَرَةَ عَنْ عُمَرَ بْنِ الْخَطَابِ قَالَ لَمْ نَزِلْ نَحْرِيَّ الْحَمَرْ قَالُ: الْلَّهُمَّ بِنِعْمَةَ الْحَمَرِ بِفَضْلِكَ أَخُوَّاهُ فَنَزِلَتْ هَذِهِ الآيَةُ الَّتِي فِي سَوْرَةِ الْبَقْرَةِ: (يُسَأَّلُونَكُ عَنِ الْخَمْرِ وَالْمَيْسِرِ) قَالَ فَدَعَى عَمَّرُ فَقَرَأَ عَلَيْهِ فَقَالَ: الْلَّهُمَّ بِنِعْمَةَ الْحَمَرِ بِفَضْلِكَ أَخُوَّاهُ فَنَزِلَتْ هَذِهِ الآيَةُ الَّتِي فِي سَوْرَةِ الْبَقْرَةِ: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْبَلُوا الصَّلَاةَ وَأَنْثَمُوا سُكَارَىٰ) فَكَانَ مَنَادِي رَسُولِ اللَّهِ إِذَا أَقَامَ الصَّلَاةُ نَاذِرًا أَنْ لَا يَقْرِبَ الْصَّلَاةَ سَكَرَانُ فَدَعَى عَمَّرُ فَقَرَأَ عَلَيْهِ فَقَالَ: الْلَّهُمَّ بِنِعْمَةَ الْحَمَرِ بِفَضْلِكَ أَخُوَّاهُ فَنَزِلَتْ هَذِهِ الآيَةُ الَّتِي فِي سَوْرَةِ الْبَقْرَةِ:

⁹⁰ Abū Yahyā is the kunyā of Suhayb.
It has been narrated on ‘Umar that when the prohibition of alcoholic drinks had drawn near, he (‘Umar) said, “O Allah, articulate for us a clear declaration on alcoholic drinks.” Then the verse in Sūrah al-Baqarah descended:

They ask you concerning alcoholic drink and gambling. Say, “In them is great sin.”

‘Umar was called and the verse was read to him, so he said, “O Allah, articulate for us a clear declaration on alcoholic drinks.” Thereafter, the verse in Sūrah an-Nisā’ descended:

O you who believe, do not approach the prayer while you are in a drunken state...

[Sūrah an-Nisā’ 4:43]

Consequently, when the caller to prayer for the Messenger of Allah would make the iqāmah (the second call to prayer), he would say, “The drunken person does not approach the prayer.” Again ‘Umar was called and this verse was read to him, so he said, “O Allah, articulate for us a clear declaration on alcoholic drinks.” Then the verse in Sūrah al-Mā’idah descended, and ‘Umar was called and the verse was read to him until the point where it reads:

So will you not then cease?

[Sūrah al-Mā’idah 5:91]

‘Umar said, “We cease! We cease!”
This hadith has been transmitted by Imam Ahmad in his Musnad, vol. 1, p. 53. Shaykh Muqbil omitted this hadith from the earlier editions of this book because in its chain Abū Maysarah 'Amr ibn Shurahbīl narrates on 'Umar ibn al-Khaṭṭāb, and Imam Abū Zur'ah has stated, “‘Amr ibn Shurahbīl did not hear from ‘Umar.” Then Shaykh Muqbil came across the statements of al-Bukhārī and Abū Ḥātim affirming that ‘Amr ibn Shurahbīl did hear from ‘Umar. In this regard Shaykh Muqbil said, “And the one who affirms is given precedence over the one who negates, all praise is due to Allāh alone.”

**Verse 222**

His, the Exalted One’s, statement:

*وَيَسْأَلُونَكَ عَنِ النِّسَاءِ فَلَنَّهُمُ اْئِذَا فَاعْتُرَأْلُوا النِّسَاءَ في الْمُحِيضِ*  

And they ask you about menstruation. Say, “It is a harmful thing, so keep away from the women during their menses”...

[Sūrah al-Baqarah 2:222]
Anas narrated about the Jews that if one of their women was menstruating, they would not dine with her nor would they intermingle with her in the house. So the Companions of the Prophet asked the Prophet about that. Then Allah sent down:

\[
\text{And they ask you about menstruation. Say, "It is a harmful thing, so keep away from the women during their menses"...}
\]

The Messenger of Allah clarified, saying, “Do everything with them except sexual intercourse.” This verdict reached the Jews, so they said, “This man does not want to spare a single part of our religion from his opposition.” Similarly, Usayd ibn Ḥudayr and ‘Abbād ibn Bishr came to the Prophet and said, “O Messenger of Allāh, verily the Jews say such-and-such, so should we stop intermingling with them (the women) [during their menstrual cycles]?”

At that point, the facial expression of the Messenger of Allāh changed in a way that led us to think he was mad at them. They then began to leave, and as they were leaving, a gift of milk was being sent to the Prophet. He then sent someone after them to give them milk to drink, and by this gesture they knew he was not mad at them.

This hadith has been transmitted by Muslim in his Sahih (302).

Verse 223

His, the Exalted One’s, statement:

\[
\text{Your wives are a tilth for you, so go to your tilth}
\]
however you wish.

[Sūrah al-Baqarah 2:223]

Jābir ibn ‘Abdillāh narrated that the Jews used to say, “If a man has sexual intercourse with (his wife) from behind, the baby will be born cross-eyed.” Then the following descended:

"Sāwakum ḥāra t lākum fātawā ḥāra t lākum, an’ī shişīm."

‘Your wives are a tilth for you, so go to your tilth however you wish.’”

Al-Bukhārī transmitted this hadith in his Sahīh (4528) and likewise Muslim transmitted it in his Sahīh (1435/117). In Sahīh Muslim (1435/119), there is a ziyyādah (additional wording) which reads, “If he wills, while she is lying on her stomach, and if he wills, while she is not lying on her stomach; however, that is only in one opening (the vagina).” Shaykh Muqbil commented, “This additional wording is not authentic, because the narrator is an-Nu’mān ibn Rāshid and he is weak. Al-Hāfīdī said in Fath al-Bārī, ‘This additional wording looks as if it is from the explanation of az-Zuhrī, because the other narrators on Ibn al-Munkadīr have not mentioned it.’ I add, its meaning is taken from other proofs, as is mentioned in Fath al-Bārī.”

Shaykh Muqbil then said, “As for what has been mentioned on Ibn ‘Umar, that the verse was revealed because of having sex with women in their anuses, as is alluded to in Sahīh al-Bukhārī (4527) and in Fath al-Bārī (the explanation of hadith 4527), the scholars (at the head of them Ḥabr al-Ummah, Ibn ‘Abbās) have refuted that claim as mentioned in Fath al-Bārī. Abū Ja’far ibn Jarir said in his Taṣfīr, vol. 4, p. 416, after mentioning his refutation of that notion, ‘And it has become clear from what we have explained that the correct meaning from what has been narrated on Jābir and Ibn ‘Abbās is that this
verse was revealed because the Jews used to say to the Muslims, “If a man has sexual intercourse with his wife from behind in her vagina, the baby will be born cross-eyed.” ‘Ibn Jarir also said before this, ‘And what type of planting ground (tilth) is the anus that it could be said, “Have sexual relations in it”?!’

“The great scholar ash-Shawkānī said, after mentioning some of those who say [anal sex with your wife] is permissible, ‘There is no proof whatsoever in the statements of those people, and it is not permissible for anyone to act according to their statements, since they did not bring a single proof which shows it to be permissible. Furthermore, whichever of them claims that he discerned its permissibility from the verse, then he is mistaken in his understanding, whoever he may be. And whichever of them claims that the verse was revealed due to a man having sex with his wife in her anus, to the contrary, there is nothing that indicates that the verse makes that permissible. And whoever claims that is mistaken; the verse shows [this act] to be ḥarām (forbidden). And being the reason behind its revelation would not necessitate that the verse was revealed to make that act permissible. In fact, the verses that were revealed because of particular circumstances sometimes descended to make something permissible and sometimes to make something forbidden.’

“As for al-Ḥāfidh Ibn Kathīr’s position on this issue ١٣٩٩, after mentioning the statement of Ibn ‘Umar pertaining to why the verse was revealed, he stated, ‘This should be interpreted with what has preceded. In other words, he has sex with her, in her vagina, from behind, because of what an-Nasā’i narrated on ‘Alī ibn ‘Uthmān an-Nufaylī, on Sa‘īd ibn ‘Isā, on al-Faḍl ibn Fuḍālāh, on ‘Abdullāh ibn Sulaymān at-Ṭawīl, on Ka‘b ibn ‘Alqamah, on Abū an-Nadr, that he narrated to him that he said to Nāfi’ mawla Ibn ‘Umar, ‘The word has spread that you say that Ibn ‘Umar gives the ruling that it is permissible to have anal sex with the women.’ [Nāfi’] said, ‘They lied on me; however, I will tell you what happened. Ibn ‘Umar reviewed the mushaf (the Qur’ān written down in book form) one day while I was with him. When he reached:
Your wives are a tilth for you, so go to your tilth however you wish

And this chain is sahih.

Then he (Ibn Kathir) quoted a number of ahadith proving that anal sex with the women is forbidden. In this regard he mentioned, 'And the statements of Ibn Mas'ud, Abud-Darda', Abú Hurayrah, Ibn 'Abbás, and 'Abdullāh ibn 'Amr have already been mentioned declaring anal sex to be forbidden, and that [ruling], without doubt, is what has been authentically reported by way of Ibn 'Umar. In other words, he also sees anal sex to be forbidden.

Furthermore, Abū Muḥammad ibn Abdir-Rahmān ad-Dārimī said in his Musnad, “Abdullāh ibn Ṣāliḥ narrated to us that al-Layth narrated on al-Ḥarīth ibn Ya'qūb, on Sa'id ibn Yasār Abī al-Ḥubāb that he said, ‘I said to Ibn ‘Umar, ‘What do you say about making tahmīd with the women?’ He said, ‘And what is tahmīd?’’ He then mentioned [that he was referring to sex in] the anus, so [Ibn ‘Umar] asked in astonishment, ‘Does anyone from the Muslims do that?!’”

Lastly, Ibn Wahb and Qutaybah narrated the same story from the
chain of al-Layth. This chain is *sahih* and it is a clear and explicit text of him declaring that act to be forbidden. Therefore, everything that has been narrated on him that bears the possibility of carrying [the meaning of him declaring the act to be lawful] must be juxtaposed against this clear text.’”

**Verse 225**

His, the Exalted One’s, statement:

\[
\text{لا يُؤَاخِذُكُمُ اللهُ باللُّغُو في آيَمَانِكُمَ}.
\]

Allāh will not call you to account for what is unintentional in your oaths...

[Sūrah al-Baqarah 2:225]

قال الإمام البخاري (٦٦٦٣): حدثنا محمد بن المثنى حدثنا يحيى عن هشام قال أخبرني أبي عن عائشة: (لا يُؤَاخِذُكُمُ اللهُ باللُّغُو في آيَمَانِكُم) قال: قالت: أنزلت في قوله: لا والله وبلي والله.

‘Aishah said, “[The verse]:

\[
\text{لا يُؤَاخِذُكُمُ اللهُ باللُّغُو في آيَمَانِكُمَ}.
\]

‘Allāh will not call you to account for what is unintentional in your oaths...

“was sent down in relation to one who, while making an oath, says, ‘No, by Allāh,’ and, ‘Certainly, by Allāh.’”

This *hadith* has been transmitted by al-Bukhārī in his *Ṣahih* (6663).

**Verse 232**

His, the Exalted One’s, statement:
And when you divorce women and they fulfill the term of their prescribed period, do not prevent them from marrying their former husbands if they mutually agree on a reasonable basis.

[Sūrah al-Baqarah 2:232]

Al-Ḥasan narrated that the sister of Ma‘qil ibn Yasār was divorced by her husband and he did not reinstate the marriage before the ‘iddah had expired. He then asked to re-marry her, but Ma‘qil refused. Then the following descended:

Do not prevent them from marrying their former husbands...

Al-Bukhārī transmitted this ḥadīth in his Sahih (4529).

**Verse 238**

His, the Exalted One’s, statement:

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40 The ‘iddah is the prescribed waiting period for the separation to be finalized.
Zayd ibn Thabit narrated that the Messenger of Allah used to pray the Dhuhr prayer at midday and there was no prayer that he used to pray that was harder than it on the Companions of the Prophet. Subsequently, the verse descended:

Guard strictly the prayers, [especially] the middle prayer...

He (Zayd) commented, “There are two prayers before it and two prayers after it.”

Imām Ahmad transmitted this hadith in his Musnad, vol. 5, p. 183. Shaykh Muqbil mentioned some of the inconsistencies in the chains of this hadith, then he added, “The strongest position about the middle prayer is that it is the 'Asr prayer, as is mentioned in the Sahihayn.” (al-Bukhārī [4533] and Muslim [627/205])

His, the Exalted One’s, statement:

 almustā, the middle) can also mean “the superior,” as Ibn Hajar mentioned in Fath al-Bārī, in the explanation of hadith 4533, and ash-Shawkānī in Fath al-Qadīr.
And stand before Allāh in silence.

[Sūrah al-Baqarah 2:238]

Zayd ibn Arqam said, “We used to talk during prayer. One of us would talk to his brother about his needs, until this verse descended:

Guard strictly the prayers, [especially] the middle prayer, and stand before Allāh in silence.’

“Thus we were ordered to be silent.”

Al-Bukhārī transmitted this ḥadīth in his Sahih (4534), and Muslim transmitted it in his Sahih (539).

NOTE

Al-Ḥāfīḍh Ibn Kathīr said in his Tafsīr, vol. 1, p. 294, “This ḥadīth poses a problem for a group of scholars because, according to them, it has been established that the prohibition of talking in the prayer occurred in Makkah, before the migration to Madīnah and after the migration to Ḥabashah (Abyssinia), as substantiated by the ḥadīth of Ibn Mas‘ūd in the Sahihayn. He explained, ‘We used

Ibn Hājar noted in the explanation of this ḥadīth in Fath al-Bāri, “What is intended by this is to leave off talking to people, not that you stand in complete silence, because there is no complete silence in the prayer; rather it is filled with recitation of the Qur’ān and supplication, and Allāh knows best.”

Al-Bukhārī (1199, 1216, and 3875) and Muslim (538) with a different wording. As for
to give the Prophet greetings while he prayed before we migrated to Habashah, and he would return our greetings. Then when we returned [from Habashah], I greeted him as he prayed, but he did not return the greeting, and thus I was overwhelmed by sadness. Finally, when he made taslim [finishing the prayer], he said, “I did not return your greeting because I was in prayer, and indeed Allah reveals what He wills from His command, and verily what He has revealed is that you do not speak in prayer.”

“Ibn Mas‘ūd was of those who accepted Islam early and migrated to Habashah, and he later returned to Makkah. When he migrated to Madīnah, this verse:

\[
\text{And stand before Allah in silence}
\]

“was revealed in Madīnah without any dispute in this regard. Some say that Zayd ibn Arqam only meant by, ‘One of us would talk to his brother about his needs in prayer,’ to convey the type of speech, and he used this verse to prove its prohibition according to his understanding of the verse, and Allah knows best. Others say he only meant to impart that this occurred in Madīnah after the migration; thus, speaking in prayer was made permissible twice and then forbidden twice, as a group of our contemporaries and others have chosen [to believe]; however, the first opinion is more apparent, and Allah knows best.”

Shaykh Muqbil added, “I say, what is readily apparent, and Allah knows best, is that speaking [in prayer] was forbidden in Makkah the wording that Ibn Kathîr mentioned, I found a similar wording to it in the Sunan of Abû Dâwûd (924) and in the Musnad of Imâm Ahmad, vol. 1, p. 377. Al-Bukhârî mentioned a portion of this wording mu‘allaqan (mu‘allaq is a hadith in which some or all of the chain is dropped, starting from the author’s end of the chain) in his Sahîh in the book of l‘awhid, chapter 42.

I came across two different explanations for this statement (فأخذني ما قرب وما بعد). The first being that all of his past grief returned and overwhelmed him. The second being that he started to contemplate, searching for something he might have done in the past which may have caused the Prophet not to return his salâm. Refer to the book ‘Awn al-Ma‘bud, vol. 3, p. 193.
by the authentic Sunnah as mentioned in the hadith of Ibn Mas’ūd. Then when he arrived in Madīnah, some of the people whom the prohibition did not reach continued to speak in prayer, such as Mu’āwiyah ibn al-Ḥakam, and subsequently the verse descended, and Allāh knows best. If you would like to read more on this issue, refer to the book Nayl al-Awtār, vol. 2, pp. 329-330, and the book Fath al-Bāri. In addition, I have quoted what al-Ḥāfidh said in Fath al-Bāri in my book Riyād al-Jannah.”

Verse 256

His, the Exalted One’s, statement:

ْلا إِكْرَأَةٌ فِي الْذِّينَ َقدْ تَبَيَّنَ الرُّشُدُ مِنَ الْغَيْبِ َ

There is no compulsion in the religion. Verily the right path has become distinct from the wrong path...

[Sūrah al-Baqarah 2:256]

Ibn ‘Abbas narrated that a woman would be bereaved of children, so she would take a vow that if a baby of hers lived, she would send it to become a Jew. When the Jews of the tribe Banū an-Naḍīr were ousted, they had some children from the Anṣār with them. So they (the Anṣār) said, “We cannot let our children go!” Then Allāh sent down:

ْلا إِكْرَأَةٌ فِي الْذِّينَ َقدْ تَبَيَّنَ الرُّشُدُ مِنَ الْغَيْبِ َ
There is no compulsion in the religion. Verily the right path has become distinct from the wrong path...

Ibn Jarir has transmitted this *hadith* in his *Tafsir*, vol. 5, p. 407. Shaykh Muqbil ibn Uthaymin said, “[In regards to] the *hadith*, the people of its chain are people of the *Sahih* (al-Bukhari and/or Muslim).”

**Verse 267**

His, the Exalted One’s, statement:

> O you who believe, spend of the good things you have earned and of what We have produced for you from the earth. And do not aim to spend what is bad from it while you yourselves would not accept it unless you were to overlook and tolerate [the degeneracy of what you are being given].

*[Sūrah al-Baqarah 2:267]*
Al-Barā’ī said, “[The verse]:

وَلَا تَتَّمِّمُوا الْخَبِيبَ مِنْهُ تَنَفَّفُونَ

‘And do not aim to spend what is bad from it...’

was revealed because of us, the Ansār. We used to own date palms, and a man would give from his date palm an amount proportionate to its size. A man would bring one or two bunches of dates and hang it in the masjid. Meanwhile, the people of the suffah (the area of the masjid where the poor would stay) did not have any food, so when one of them would get hungry, he would go to the bunch of dates and hit it with his stick, causing some of the dates to fall, and he would eat.

“There were some people who did not strive to do good. Such a person would bring a bunch of bad quality dates and hang them [in the masjid], regarding which Allāh ﷻ sent down:

يا أَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِن طَبْنِاتِ مَا كَسَبْتُمْ وَمَا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ وَلَا تَتَّمِّمُوا الْخَبِيبَ مِنْهُ تَنَفَّفُونَ وَلَسْتُمْ بِأَجْهَزَيْهِ إِلَّا أَنْ تَغْمُضُوا فِيهِ

‘O you who believe, spend of the good things you have earned and of what We have produced for you from the earth. And do not aim to spend what is bad from it while you yourselves would not accept it unless you were to overlook and tolerate [the degeneracy of what you are being given].’ ”

He explained, “If one of you was given similar to what he gave, he would not accept it unless he were to overlook it or accept it out of embarrassment.” He then concluded, “So from that point on, one of us would [only] bring good quality [dates].”
At-Tirmidhī transmitted this hadīth in his Jāmi’ (2987) and classified it to be ḥasan sahih gharib.

Sahl ibn Ḥunayf narrated that the Messenger of Allāh ordered [the people] to give charity, and a man then brought bad quality dates. The Messenger of Allāh then said, “Who brought this?” The norm for those times was that no one would bring something without it being attributed to its bringer. Thereafter the verse descended:

وَلَا تَتَّفَقُوا عَلَى الْخَبَيْثِ مَنْ هُنَّ يَتَفَقُّونَ وَلَسْتُمْ بِحَجْرِ إِلَّا أَنْ تَفْضُّلُوا فِيهِ

And do not aim to spend what is bad from it while you yourselves would not accept it unless you were to overlook and tolerate [the degeneracy of what you are being given].

The Messenger of Allāh prohibited that two types of dates be taken for charity: al-Ju'rur and al-Ḥubayq (which are two types of very bad quality dates).

Regarding this hadīth, al-Ḥākim transmitted it in al-Mustadrak, vol.

45 The type of date with a pit which has not fully developed, or there is no pit in it at all.
2, p. 284. In its chain, Sufyān ibn Ḥusayn narrates on az-Zuhrī, and Sufyān’s narrations on az-Zuhrī are weak; however, he has been supported by Sulaymān ibn Kathīr, whose narrations on az-Zuhrī are also weak. Shaykh Muqbil concluded, “The hadīth of Sahl ibn Ḥunayf is ḥasan because the narrations of Sufyān ibn Ḥusayn and Sulaymān ibn Kathīr on az-Zuhrī have some weakness in them.”

Verse 272

His, the Exalted One’s, statement:

لاَّ تَحْيَدُنَّ اللهَ وَلَكُنْ هَذَا هُدًى مِّنْ يِشَاءُ

Their guidance is not upon you, but Allāh guides whom He wills.

[Sūrah al-Baqarah 2:272]

Ibn ‘Abbas narrated that they would not give gifts to their relatives who were polytheists. Then the following descended:

لاَّ تَحْيَدُنَّ اللهَ وَلَكُنْ هَذَا هُدًى مِّنْ يِشَاءُ

Their guidance is not upon you, but Allāh guides whom He wills.\(^{46}\)

Ibn Jarīr transmitted this hadīth in his Tafsīr, vol. 5, p. 587. Shaykh Muqbil said about it, “The people of this hadīth’s chain are the people of the Sahih (al-Bukhārī and/or Muslim).”

\(^{46}\) In another narration of this hadīth, it was added: “Then it was made permissible for them,” meaning, to give gifts to their relatives who were polytheists. Refer to Tafsīr Ibn Jarīr, vol. 5, p. 588, hadīth 6204.
Verses 285-286

His, the Exalted One’s, statement:

The Messenger believes in what has been sent down to him from his Lord and so do the believers. Each one believes in Allāh, and His angels, and His books, and His messengers. (They say), “We make no distinction between any of His messengers.” And they say, “We hear and we obey. We seek your forgiveness, O our Lord and to You is the return.”

Allāh burdens not a soul beyond its capacity. For [the soul] is (the good) it has earned and against it is (the evil) it has earned. “Our Lord, punish us not if we forget or fall into error. Our Lord, lay not on us a burden like that which you laid on those before us. Our Lord, put not on us a burden greater than we have strength to bear. And pardon us and grant us forgiveness, and have mercy on us. You are our Helper, so give us victory over the disbelieving people.”

[Sūrah al-Baqarah 2:285-286]
Abū Hurayrah ﷺ narrated that when the following verse descended to the Messenger of Allāh ﷺ:

وَلِلَّهِ مَا فِي السَّمَاءِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدَوَا مَا فِي أَنفُسِكُمْ أَوْ تَخْفَفَوْا١٣٤ يَحْسَبُكُمْ بِهِ اللَّهُ فَيَغْفُرُ لَهُمْ نَّارَ الْخَيْبَةِ قَدْرَةٌ

To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills
and punishes whom He wills, and Allāh is able to
do all things.

[Sūrah al-Baqarah 2:284]

It was difficult for the Companions of the Messenger of Allāh to handle. So they went to the Messenger of Allāh and kneeled before him, saying, “O Messenger of Allāh, we have been entrusted with what we are able to carry out in regards to prayer, fasting, jihād, and charity; however, this verse has been sent down to you and we cannot execute it.” The Messenger of Allāh said, “Do you want to say as the people of the two Books before you said, ‘We hear and we disobey?’ Instead say, ‘We hear and we obey. O our Lord, we seek your forgiveness and to You is the return.’ ”

When the people said that, it flowed from their tongues. Then right after that Allāh sent down:

Then, once they did that, Allāh abrogated the verse and sent down [verse 286]:

Allāh burdens not a soul beyond its capacity. For
it is (the good) it has earned and against it is (the evil) it has earned. “Our Lord, punish us not if we forget or fall into error.”

He (Allāh) replied, “Yes.”

“Our Lord, lay not on us a burden like that which you laid on those before us.”

He (Allāh) replied, “Yes.”

“Our Lord, put not on us a burden greater than we have strength to bear.”

He (Allāh) replied, “Yes.”

“And pardon us and grant us forgiveness and have mercy on us. You are our Helper, so give us victory over the disbelieving people.”

He (Allāh) replied, “Yes.”

This hadith has been transmitted by Muslim in his Sahih (125).

قال الإمام مسلم (١٢٦١): حدثنا أبو بكر بن أبي شيبة وأبو كريب وإسحاق بن إبراهيم واللفظ لأبي بكر قال إسحاق أخبرنا وقال الآخرون حدثنا وكيج عن سفيان عن آدم بن سليمان مولى خالد قال سمعت سعد بن جبير يحدث عن ابن عباس قال: لما نزلت هذه الآية: (وَإِنْ تَشُدُّواَ مَا فِي أَنفُسِكُمْ أَوْ تُعْفِفُوهُ بِخَافَةٍ يَخَافُونَ بِهِ اللَّهَ)
And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it...

[Surah al-Baqarah 2:284]

something entered their hearts that had never entered before. So the Messenger of Allah ﷺ said, “Say, ‘We hear and we obey and we submit.’” Then Allah caused faith to enter their hearts, after which Allah ﷺ sent down [verse 286]:

Allah burdens not a soul beyond its capacity. For [the soul] is (the good) it has earned and against it is (the evil) it has earned. “Our Lord, punish us not if we forget or fall into error.”

He (Allah) replied, “I have done that.”

“Our Lord, lay not on us a burden like that which you laid on those before us.”
He (Allāh) replied, “I have done that.”

وَأَغْفِرْ عَنَّا وَأَرْحَمْنَا أَنَّكَ مُوَلَيْنا

“And pardon us and grant us forgiveness and have mercy on us. You are our Helper.”

He (Allāh) replied, “I have done that.”

Muslim transmitted this hadith in his Sahih (126).
Verse 77

His, the Exalted One’s, statement:

«إنَّ النَّاسَ يَشْتَرُونَ بَعْهْدَ اللَّهِ وَأَيْمَانَهُمْ ثُمَّ يَقُولُونَ لَوْلَا إِنَّهُمْ خَلَقُوا لَهُمْ فِي الأَخْرَىَّ وَلَا يَكْلِمُوهُمْ اللَّهُ وَلَا يَتَنُّذُرُ إِلَيْهِمْ يُومَ الْقِيَامَةِ وَلَا يُغْلِيَّهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ.»

Verily, those who purchase a small gain at the cost of Allah’s covenant and their oaths will have no portion in the hereafter, nor will Allah speak to them or look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment.

[Sūrah Ali ‘Imrān 3:77]
Allāh ﷻ revealed:

\[
\begin{align*}
\text{\textit{\text{إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وأَيْمَانِهِمُّ نَمَّا قَلِيلًا}}
\end{align*}
\]

Verily, those who purchase a small gain at the cost of Allāh’s covenant and their oaths...

Subsequently, al-Ash’ath came and asked, “What did Abū ‘Abdir-Rahmān (Ibn Mas’ūd) narrate to you? This verse was sent down because of me. I owned a well in the land of one of my cousins [and my cousin and I had a dispute over who owned it].\(^{47}\) So he (the Prophet ﷺ) said to me, ‘Present your witnesses.’ I responded, ‘I do not have any witnesses.’ He then said, ‘Take an oath.’ I said, ‘O Messenger of Allāh, [if I take an oath], then he (my cousin) will take a [false] oath.’ The Prophet ﷺ then mentioned the aforementioned statement and Allāh sent down this [verse], confirming that [statement of the Prophet ﷺ].”

This \textit{hadith} has been transmitted by al-Bukhārī in his \textit{Sahih} (2356 and 2357), as well as by Muslim in his \textit{Sahih} (138).

\(^{47}\) “And my cousin and I had a dispute over who owned it” was taken from another narration of the same \textit{hadith} in al-Bukhārī.
Verily, those who purchase a small gain at the cost of Allâh’s covenant and their oaths...

Al-Bukhârî transmitted this hadîth in his Sahîh (4551). Shaykh Muqbil commented in its regard, “There is no contradiction between the two [ahadîth]. It could be that the verse was revealed for both reasons, since the wording of the verse is general; however, the hadîth of ‘Abdullâh ibn Mas‘ûd is stronger because the hadîth of ‘Abdullâh ibn Abî Awwâ has Ibrâhîm ibn ‘Abdir-Rahmân as-Saksa‘kî in its chain. Al-Ḥâfidh adh-Dhahâbl said about him in his book al-Miṣân, ‘Shu’bah and an-Nasâ‘î saw in him some weakness; however, he was not rejected.’”

Verses 86-89

His, the Exalted One's, statement:

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How shall Allâh guide a people who disbelieved after their belief...?

Up to His statement:

٠ ٠ ٠ ٠ ٠ ٠

Except for those who repent and thereafter do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.

[Surah Ali 'Imran 3:86-89]

قال الإمام أبو جعفر بن جرير (ج ٦ ص ٥٧٢): حدثنا محمد بن عبد الله بن بريع البصري قال حدثنا يزید بن زریع قال حدثنا داوو بن أبي هنيد عن عكرمة عن ابن عباس قال: كان رجل من الأنصار أسلم ثم ارتد ولحق بالشرك ثم ندم فأرسل إلى قومه: أرسلوا إلى رسول الله هل لي من توبة قال: فتَبَيَّنَتْ (٠ ٠ ٠ ٠ ٠ ٠ ٠)
Ibn ‘Abbās narrated that a man from the Anṣār embraced Islam, then later became a polytheist. He then felt regret and told his people to send a message to the Messenger of Allāh asking if there was any chance for him to repent. Thereafter the verse descended:

**[Surah Al-‘Imran 3:86]**

> How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs had come to them? And Allāh guides not the people who are wrongdoers.

The revelation continued up to His statement:

**[Surah Al-‘Imran 3:89]**

> Except for those who repent thereafter and do righteous deeds. Verily Allāh is Oft-Forgiving, Most Merciful.

His people then returned and delivered this message to him, and he embraced Islam.

Ibn Jarīr transmitted this hadith in his Tafsīr, vol. 6, p. 572. Shaykh Muqbil said, “Concerning this hadith, the people of its chain are people of the Sahih (al-Bukhārī and/or Muslim).”
Verse 90

His, the Exalted One’s, statement:

إنَّ الْذِّينَ كَفَرُوا بَعْدَ إيمَانِهِمْ ثُمَّ ازْدَادُوا كَفْرًا أَن تُقَبِّلُ نَتْبُئُهُمْ وَأُولَٰكَ هُمُ الصَّالِحُونَ

Verily those who disbelieved after their belief and then went on increasing in disbelief, their repentance will not be accepted and they are those who are astray.

[Sūrah Āl ‘Imrān 3:90]

Ibn ‘Abbās narrated that a group of people embraced Islām, disbelieved, then embraced Islām again, and thereafter disbelieved a second time. They then sent a message to their people requesting that they ask (about their situation) for them. Their people then mentioned their plight to the Messenger of Allāh, and this verse descended:

إنَّ الْذِّينَ كَفَرُوا بَعْدَ إيمَانِهِمْ ثُمَّ ازْدَادُوا كَفْرًا أَن تُقَبِّلُ نَتْبُئُهُمْ

Verily those who disbelieved after their belief and then went on increasing in disbelief, their repentance will not be accepted...

Al-Bazzār transmitted this ḥadīth in his Musnad, as Ibn Kathīr mentioned in his Tafsir, vol. 1, p. 380. Ibn Kathīr said, “That is how
he narrated it, and its chain is *jayyid*.

**Verses 113-115**

His, the Exalted One’s, statement:

"*Līsāwā sāwā* "mīn Aḥl al-ḵītab ʿAmmah Qāʿīmah yīlūn ʿAībāt al-lāh Ānāʾ al-nīl ʾūḥum yīṣḥūdūn*

They are not all alike. A group of the People of the Book stand for what is right, [while] reciting the verses of Allāh during the hours of the night [and] prostrating themselves in prayer...

up to His statement:

"Wāmā yīfʿālūw̱ mīn ḥāir ʿalān yīkfrūw̱ ʿalāh ʿalīmm ālmāʿīnīn"

And whatever good they do, they will not be overlooked (deprived of its reward), and Allāh knows those who are the pious.

\[Sūrah Āl ‘Ibrāhīm 3:113-115\]

Ibn Mas’ūd narrated that the Messenger of Allāh ﷺ once delayed the *Iṣaḥā* prayer and went to the *masjīd*, [where] he found the people waiting for the prayer. He then said, “Verily, there is no one from the people of these religions who remembers Allāh at this hour other than you.”
He (Ibn Mas‘ūd) said, “Then Allah sent down these verses:

\[
\text{‘They are not all alike. A group of the People of the Book…’}
\]

up to:

\[
\text{‘And whatever good they do, they will not be overlooked (deprived of its reward), and Allah knows those who are the pious.’}
\]

This hadith has been transmitted by Imām Aḥmad in his Musnad, vol. 1, p. 396. Shaykh Muqbil commented, “The hadith is hasan, as ash-Shawkānī said quoting from as-Suyūṭī, because there is something [wrong] with ‘Āṣim’s memory.”

Verse 122

His, the Exalted One’s, statement:

\[
\text{(Remember) when two groups among you were about to lose heart, but Allāh was their Helper…}
\]

[Surah Ali ‘Imran 3:122]

قال الإمام البخاري (٤٠٥): حدثنا محمد بن يوسف عن ابن عبيدة عن عمرو عن جابر قال: نزلت هذه الآية فيها: (إذ همَّت طائفة منكم أن تفقَّسلا وله وليهما) بني سلمة وبني حارثة وما أحب أنهم لم تنزل والله يقول: (وَلله وَلِيَّهُمَا).

Jābir said, “This verse descended because of us:

\[
\text{إذ همَّت طائفة منكم أن تفقَّسلا وله وليهما}
\]
‘(Remember) when two groups among you were about to lose heart, but Allâh was their Helper.’

‘[This was] because of the tribe Banî Salimah and Banî Hârithah, and I do not regret its descension because Allâh says:

وَاللَّهُ وَلَيْهُمَا

‘But Allâh was their Helper.’”

Al-Bukhârî transmitted this hadîth in his Sahîh (4051), as well as Muslim in his Sahîh (2505).

Verse 128

His, the Exalted One’s, statement:


appid

It is not for you to decide whether He pardons them or punishes them, for indeed they are wrong-doers.

[Sûrah Âlî ʼImrân 3:128]

قال الإمام البخاري (942 و 657): حدثنا يحيى بن عبد الله السلمي أخبرنا عبد الله أخبرنا معمر عن الزهري حدثني سالم عن أبيه سمع رسول الله ﷺ إذا رفع رأسه من الزكوت من الركعتة الأخيرة من الفجر يقول: اللهم العن فلانا وفلانا بعدما يقول: سمع الله ﷺ من حمده ربا لك الحمد فأنزل الله ﷺ عجل: (لا إله إلا أنت) من الأموّر شئين إلى قوله: (فإنهم طالمون). وعن حنظلة بن أبي سفيان قال سمعت سالم بن عبد الله يقول: كان رسول الله ﷺ يدعو على صفوان بن أمية وسهيل بن عمرو والحارث بن هشام فنزلت: (لا إله إلا أنت) من الأموّر شئين إلى قوله: (فإنهم طالمون).

48 This hadîth pertains to what occurred at the Battle of Uhud.
Verse 128

Ibn ‘Umar [+] heard the Messenger of Allāh [WWW] when he raised his head from ruku’ (the bowing position) in the second raka‘ah of the Fajr prayer, say, “O Allāh, curse so-and-so and so-and-so,” and afterward he said, “Allāh responds to he who praises Him. O our Lord, to you the praise is due.” Then Allāh [WWW] sent down:

\begin{itemize}
  \item \textit{It is not for you to decide ...}
\end{itemize}

up to His statement:

\begin{itemize}
  \item \textit{For indeed they are wrongdoers.}
\end{itemize}


\begin{itemize}
  \item \textit{It is not for you to decide ...}
\end{itemize}

‘up to His statement:

\begin{itemize}
  \item \textit{For indeed they are wrongdoers.”}’
\end{itemize}

This hadith has been transmitted by al-Bukhārī in his Ṣahīh (4069 and 4070).
Anas narrated that one of the Messenger of Allah’s teeth was broken on the day of the Battle of Uhud and he suffered a head wound, so he said while wiping away the blood, “How can a people who cut open the head of their Prophet and broke his tooth while he is calling them to Allah be successful?!” Then Allah sent down:

اَلَّذِينَ لَكَ مِنَ الْأُمْرِ شَّيْئَهُ

It is not for you to decide ...

Muslim transmitted this hadith in his Sahih (1791).

Abū Hurayrah narrated that whenever the Messenger of Allah wanted to supplicate against someone or for someone, he would make qunūt after the rukū’ (bowing position). At times after saying, “Allah responds to he who praises Him. O Allah, our Lord, to you the praise is due,” he would say, “O Allah, save al-Walīd ibn al-Walīd, Salamah ibn Hishām, and ‘Ayyāsh ibn Abī Rabī’ah. O Allah, send your punishment on the tribe of Muḍār. Give them years of drought like the years of drought during the time of Yūsuf.” He used to say that audibly, and he used to say in a portion of the Fajr prayer, “O Allah, curse so-and-so and so-and-so,” from the tribes of the Arabs, until Allah sent down:

49 The tooth located between the canine and the two front teeth.

50 “Qunūt” is a special supplication made in the prayer in times of calamity.
Verse 128

"لَيْسَ لَكَ مِنَ الْأَمْرِ شَيٌّ"

It is not for you to decide ...

This hadith has been transmitted by al-Bukhārī in his Sahih (4560) and by Muslim in his Sahih (675). In the narration of Yūnus on az-Zuhrī in Sahih Muslim (675), the names of the tribes [mentioned in the Fajr prayer] were specified: “O Allāh, curse Lihyān, Riʿl, Dhakwān, and ‘Usayyah.” Al-Ḥāfīdṣ Ibn Ḥajar commented on this narration in Fath al-Bāri in the explanation of hadith 4560, saying, “…and it was already mentioned in the chapters about the Battle of Uhud that this [narration] is problematic, because the story of Riʿl and Dhakwān occurred after Uhud, and the revelation of the verse:


‘It is not for you to decide …’

“occurred because of the story of Uhud. So how can the reason for revelation take place after the verse had already been revealed? Then the defect of the hadith became apparent to me. There is idrāj in the narration, and his statement, ‘until Allāh sent down,’ is munqati’ (its chain is broken) from the narration of az-Zuhrī on whoever informed him.

“Muslim demonstrated that in the above-mentioned narration of Yūnus. He said at this portion of the hadith, ‘He (az-Zuhrī) said, “Then it reached us that he left that off when it (the verse) descended…”’ This balāğh is not authentic because of what was mentioned previously.”

Then al-Ḥāfīdṣ Ibn Ḥajar said, “And the way to harmonize between [the hadith of Anas] and the hadith of Ibn ‘Umar is to say that the

51 Idrāj: meaning, a statement of one of the narrators which is not a part of the hadith has been inserted into the hadith by one of the narrators.
52 This “whoever” person is not known, so the chain is broken.
53 Balāğh: meaning, the portion of the hadith where az-Zuhrī said, “It had reached us,” without mentioning who informed him.
Prophet made supplication against [those mentioned in the hadith of Ibn ‘Umar] in his prayer after [the Battle of Uḥud] had occurred. Consequently, the verse descended due to both incidents, the two incidents being what happened to him (when he was wounded and said what he said) and what he did by supplicating against [those mentioned in the hadith of Ibn ‘Umar].

“And all of that was in relation to the Battle of Uḥud, in contrast to the story of Ri’il and Dhakwān, which had nothing to do with the revelation of the verse. However, it is possible to say that [the story of Ri’il and Dhakwān] took place after Uḥud, and because of this the revelation of the verse was delayed a little after its reason had already taken place, and then the verse descended for all of the [aforementioned] reasons, and Allāh knows best.”

Verse 154

His, the Exalted One’s, statement:

\[
\text{فَنَّذَكَرُّكُمُ السَّلَامُ عَلَيْكُمُ مَنْ بَعَدُ الْغَمْمِ أَمَنَّهُ نُعَمَّا نُغَيِّشُونَ طَائِفَةً}
\]

Then after the distress He sent down security for you, drowsiness overwhelming a group of you...

[Sūrah Āl ī ‘Mra 3:154]

Abū Ṭalḥah said, “I lifted my head on the day of Uḥud and began to look around. There was no one that day except that he was swaying under his shield because of drowsiness. That is the meaning...
of the statement of Allāh ﷺ:

‘Then after the distress He sent down security for you, drowsiness...’

At-Tirmidhī transmitted this hadith in his Jāmi’ (3007) and he classified it to be hasan sahih.

Az-Zubayr ﷺ said, “I saw myself with the Messenger of Allāh ﷺ on the day of Uhud when the fear became intense. Then sleep was cast upon us and thus, there was not one of us except that his chin was on his chest. By Allāh, I can hear, as if it is like a dream, the statement of Mu’attib ibn Qushayr, ‘If we had anything to do with the affair, none of us would have been killed here.’ I memorized this statement. Then Allāh ﷺ sent down the following in its regard:

‘Then after the distress He sent down security for you, drowsiness...’

“to His statement:
‘... none of us would have been killed here.’

“And because of the statement of Mu‘attib ibn Qushayr, He said:

َلَوْ كُنْتُمْ فِي بُيُوتِكُمْ

‘Even if you had remained in your houses...’

“Continuing to His statement:

َعَلَيْهِ بَذَاتُ الصُّدُورِ

‘Allāh is the All-Knower of what is in the breasts.’”

Ishāq ibn Rāhawayh transmitted this hadith as al-Būṣīrī mentioned in his book Ḥfaj’ al-Khiyarah al-Mabarab (6245) and Ibn Abī Hātim transmitted it in his Tafsīr (4373). In the chain of Ibn Abī Hātim, Muḥammad ibn Ishāq explicitly conveyed that he heard from his shaykh, clearing himself of tādīls. Shaykh Muqbil said in his footnotes on Tafsīr Ibn Kathīr, “Its chain is hasan.”

**Verse 161**

His, the Exalted One’s, statement:

وَمَا كَانَ لِنَبِيٍّ أَنْ يُغْلِّبَ

It is not [befitting] for any prophet to take a part of the war booty illegally.

[Sūrah Ālī ‘Imrān 3:161]
Verse 161

He would say, “How can it not be for him to be betrayed while it is possible for him to be killed?! Allah said:

\[ \text{‘It is not [befitting] for any prophet to take a part of the war booty illegally.’} \]

\[ \text{[Surah Ālā Imrān 3:112]} \]

‘And they kill the prophets without right.’

However, the hypocrites accused the Prophet of illegally taking some of the war booty. In response, Allah sent down:

\[ \text{‘It is not for any prophet to be betrayed.’} \]

Ibn ‘Abbās used to censure whoever recited [this verse] and intended by its recitation:

\[ \text{‘It is not for any prophet to be betrayed.’} \]


---

54 In this recitation the ّ (ي) has a dammāb on it and the َ (ع) has a fathāb on it. Ibn Jarīr said in his Tafsīr, vol. 7, pp. 353-354, “It is the recitation of most of the people of Madīnah and Kūfah. The reciters of this recitation also differ in its meaning. Some of them say its meaning is, ‘It is not for any prophet that his companions betray him.’ Others amongst them say the meaning of that is, ‘It is not for any prophet to be accused of taking a part of the war booty illegally, being accused of betrayal and theft.’”

55 I quoted the hadith from Tārikh Baghdād by al-Khaṭīb because the wording is clearer.
Shaykh Muqbil commented, “[Regarding] the hadith, the people of its chain are sound, trustworthy narrators, with the exception of the shaykh of at-Tabarānī; I could not find a biography of him besides what is mentioned in the book Tārikh Baghdād, vol. 1, p. 372. Al-Khaṭīb said, ‘Abul-Qāsim at-Tabarānī narrated on him,’ and al-Khaṭīb did not mention any criticism about him, nor did he declare him to be trustworthy.

“In addition, Abū Dāwūd (3971) and at-Tirmidhī (3009) have transmitted [a hadith] similar to this; however, it is from the chain of Khuṣayf ibn ‘Abdir-Rahmān. Al-Ḥāfīdī said in his checking of al-Kashshāf, ‘Ibn ‘Adi found it to be a defective hadith because of Khuṣayf.’

Abū ‘Abdir-Rahmān (Shaykh Muqbil) said, “[As for] Khuṣayf, the majority have declared him to be da‘īf and he was not consistent in this hadith. At times he narrated it mursal and at times he narrated it connected. At times he says, ‘On Miqsam,’ and at times he says, ‘On ‘Ikrimah,’ or on someone else. Refer to Tafsir Ibn Jarīr, vol. 4, p. 155.56

“Then I found an authentic chain for the hadith which reads as follows:

قال الإمام البزار كما في كشف الأستار (ج 3 ص 43): حدثنا محمد بن عبد الرحيم ثنا عبد الوهاب بن عطاء ثنا هارون القاري عن الزبير بن الخريج عن عكمة عن ابن عباس (وَمَا كَانَ لَنِبِيٍّ أَنْ يَغْلِبُ) ما كان نبيٌ أن يتهمه أصحابه.

“On Ibn ‘Abbās:"

وَمَا كَانَ لَنِبِيٍّ أَنْ يَغْلِبُ

‘It is not [befitting] for any prophet to take a part

56 The Shaykh quotes from the old printed version of Tafsir ibn Jarīr which is different from the version checked by Mahmūd Shākir, which I used when quoting the hadith. I used [Mahmūd Shākir’s] version because he placed emphasis on making sure the text matches what is in the manuscripts.
of the war booty illegally.'

"[Ibn ‘Abbās said], ‘It is not befitting for any prophet that his companions accuse him.’\(^{57}\)

“This hadith has been transmitted by al-Bazzār as mentioned in *Kashf al-Astār*, vol. 3, p. 43.”

Shaykh Muqbil commented, saying, “Although a reason for revelation was not mentioned in this narration, it supports the reason for revelation which was previously mentioned on Ibn ‘Abbās, and Allāh knows best.”

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**Verse 165**

His, the Exalted One’s, statement:

> أَلَمْ تَنْصَرُوْلَ أَصَابَتَكُمُ مَصِيبَةٌ فَأَصَابَتُم مِّتَنَّهَا قَلْنَّمُ أَنَّى هَذَا
> فِي هَذِهِ أَنْفُسُكُمْ

*(What is the matter with you?)* When a single disaster befalls you, although you inflicted (your enemies) with one twice as great, you say, “From where does this come to us?” Say, “It is from yourselves”...

*[Sūrah Āli ‘Imrān 3:165]*

قال الإمام أحمد (ج 1 ص 3): حدثنا أبو نوح قراد أبانا عكرمة بن عمر حدثنا سماك الحنفي أبو زميل حدثني ابن عباس حدثني عمر بن الخطاب قال: لما كان يوم بدر قال: نظر النبي إلى أصحابه، وهم ثلاثمائة ونف ونظر إلى المشركين فإذا هم ألف وزيادة فاستقبل النبي القبلة ثم مد يديه وعليه رداءه وإزاره

\(^{57}\) In the verse, Allāh negated that a prophet would illegally take a part of the war booty. This negation is an indication that it is not proper to suspect him of that, nor is it proper to accuse him of something like that, as Ibn ‘Abbās mentioned in the above explanation of this verse.
ثم قال: اللهم أين ما وعدتني اللهم أنجز لي ما وعدتني اللهم إنك إن تهلك هذه العصابة من أهل الإسلام فلا تعد في الأرض أبداً قال: فما زال يستغيث ربه عز وجل ويدعو حتى سقط رداؤه فأتاه أبو بكر فأخذ رداءه فرداً ثم التزم من ورائه ثم قال: يا نبي الله كفالة مناشفتكم ربك فإنه سيئذ لك ما وعده.

وأنزل الله عز وجل: (إِذْ تَسْتَغْفِرُونَ رَبُّكُمْ فَاسْتَغْفِرُواْ لِكُمْ أَنْ تُعْفَى مِنْ (القُلُوبِ) الْمُؤَذَّنَةِ) فلما كان يومئذ والنقوة فهم الله عز وجل المشركين فقال منهم سبعون رجلاً وأسر منهم سبعون رجلاً فاستشار رسول الله أبو بكر وعلياً وعمر فقال أبو بكر: يا رسول الله هؤلاء بنو العمم والعشرة والإخوان فإني أرى أن أأخذ منهم الفدية فيكون ما أخذنا منهم قوة لنا على الكفار وعمس الله أن يهديهم فيكونون لنا عضداً.


وأنزل الله عز وجل: (ما كان لأني أن يكون لله أسرى حتى يذهب في الأرض) إلى قوله: (أَوْلَاءِ الْكِتَابِ مَنْ لَمْ يُمسِكْهُ بِمَا أَخْذَهُمْ عَذَابُ عَظِيمٍ) من الفداء ثم أهل الله لهم الغنائم فلما كان يوم أحد من العام المقبل عوقبوا بما صنعوا يوم بدر من أخذهم الفداء فقال منهم سبعون وفر أصحاب النبي عن النبي وكسرت رزابيتهم وهشمت البيضة على رأسه وسلم الدم على وجهه وأنزل الله عز وجل: (أَوْلَمْ أَعْصَبْنَكُمْ مُصِيبَةً قَدْ أَصِيبْتُمْ مُثَلَّثَةً) بأخذكم الفداء.
‘Umar ibn al-Khaṭṭāb said, “On the day of Badr, the Prophet looked towards his Companions, who numbered just over three hundred. Then he looked towards the polytheists and found them to be over a thousand. The Prophet then faced the qiblah (the direction for prayer) and extended his arms while wearing his izār (lower garment) and his rida (upper garment), then he said, ‘O Allah, where is what you promised me? O Allah, fulfill for me what you promised me! O Allah, if you allow this small group of Muslims to be destroyed, you will never be worshipped on earth!’

“He continued to seek the aid of his Lord and supplicate to Him to the extent that his upper garment fell off. So Abū Bakr came to him, picked up his upper garment, put it back on him, and stood behind him saying, ‘O Prophet of Allah, your imploration of your Lord is sufficient, for verily He will fulfill what He promised you.’

“Allāh then sent down:

إذْ تَسْتَعِينُونَ وَقَدْ فَاتَتْ حَالَتَكُمْ أُنْتِي مُدْكُومُ بِأَلْفِ مَنْ
الملاكُةِ مُرْدفٌ

‘(Remember) when you sought help from your Lord, so He answered you (saying), “I will help you with a thousand angels, one behind the other in succession.”’

[Sūrah al-Anfāl 8:9]

“When that day came and they met in battle, Allāh defeated the polytheists. Seventy of their men were killed and seventy more were taken prisoner. The Messenger of Allāh then sought the advice of Abū Bakr, ‘Alī, and ‘Umar. Abū Bakr said, ‘They are our cousins, relatives, and brothers. It is my opinion that you take the ransom money from them so that it will give us strength against the disbelievers, and perhaps Allāh will guide them and they will become our supporters.’

“The Messenger of Allāh then said, ‘What is your opinion, O
son of al-Khaṭṭāb? I said, ‘By Allāh, I do not agree with Abū Bakr’s opinion. Rather, my opinion is that you let me have so-and-so, the relative of ‘Umar, then let me strike his neck (chopping off his head), and that you let ‘Alī have ‘Aqīl (his brother), then let him strike his neck, and that you let Ḥāmzah have his brother so-and-so, then let him strike his neck. So Allāh will know there is no favoritism in our hearts for the polytheists. These people are their leaders, rulers, and commanders.’ The Messenger of Allāh ﷺ favored what Abū Bakr said and did not favor what I said, so he took the ransom money from them.”

‘Umar ﷺ said, “The next day, I went to the Messenger of Allāh ﷺ and found him and Abū Bakr sitting down crying. I said, ‘O Messenger of Allāh, tell me what makes you and your companion cry, so if I find tears I can cry, and if I do not find tears I will fake crying because of your crying.’ The Prophet ﷺ said, ‘[I am crying about] what your companions presented to me about taking the ransom money. It was shown to me your punishment, which will soon occur (in a period of time) closer than this tree.’ It was a tree close by.

“And Allāh ﷺ sent down:

ما كان النبي أن يكون له أسرى حتى يُبِين في الأرض

‘It is not [befitting] for a prophet to have prisoners of war (and free them with ransom) until he has made a great slaughter (amongst his enemies, gaining the upper hand) in the land...’

[Sūrah al-Anfāl 8:67]

“up to His statement:

لَوْ لا كِتَابٌ مِنَ اللَّهِ سَيِّئٌ لَمْ تَسْكُمْ فِي مَا أُخْذِنَ عَذَابٌ

عظمِيمٌ

110
Verse 169

‘Were it not for a previous ordainment from Allâh, a severe torment would have touched you because of what you took [from the ransom money].’

[Sûrah al-Anfûl 8:68]

"Then Allâh made the war booty permissible for them. When the day of the Battle of Uhud arrived the following year, they were punished for what they did on the day of Badr when they took the ransom money. Seventy of them were killed and the Companions of the Prophet ﷺ deserted him. His tooth was broken and the helmet on his head was smashed. Blood poured down onto his face and Allâh ﷻ sent down:

أَوْلَمْ تَحِسَّنُوا أَنَّ اللَّهَ أُمِنَّىٰ بِكُلِّ أَمۡوَاتِكُمْ مَثْلَهُا

‘(What is the matter with you?) When a single disaster befalls you, although you inflicted (your enemies) with one twice as great...’

“That was because they took the ransom money.”

Imâm Ahmad transmitted this hadîth in his Musnad, vol. 1, p. 30. Shaykh Muqbil ﷺ said, “The people of the hadîth’s chain are people of the Sahîh (al-Bukhârî and/or Muslim).”

Verse 169

His, the Exalted One’s, statement:

وَلَا تَحِسَّنُوا أَنَّ اللَّهَ أُمِنَّىٰ بِكُلِّ أَمۡوَاتِكُمْ مَثْلَهُا

Think not of those who are killed in the path of Allâh as dead. Rather they are alive with their Lord being provided for.

[Sûrah Á‘î ‘Imrân 3:169]
Ibn 'Abbās ﷺ narrated that the Messenger of Allāh ﷺ said, “When your brothers were killed at Uḥud, Allāh ﷺ placed their souls into the bellies of green birds. They drink from the rivers of Paradise and eat from its fruits. They take shelter at lamps of gold in the shade of the Throne. When they found the delight of their food and drink, and their exquisite place of destiny, they said, ‘Oh if only our brothers knew what Allāh did to us so they will not leave off jihād or withdraw from battle.’ Allāh ﷺ replied, saying, ‘I will inform them for you.’ Then Allāh ﷺ sent down these verses to His Messenger:

وَلَا تَحْسَبُوا الَّذينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أُمِينَاءً

‘Think not of those who are killed in the path of Allāh as dead. Rather they are alive...’”

Imām Ahmad transmitted this hadīth in his Musnad, vol. 1, pp. 265-266, and Shaykh Muqbil ﷺ classified it to be sahih lighayrihi.
Jābir ibn ‘Abdillāh said, “The Messenger of Allāh encountered me and he said, ‘O Jābir, why is it that I see you downhearted?’ I said, ‘O Messenger of Allāh, my father was martyred and he left behind dependants and debts.’ He said, ‘Do you want me to announce to you the good news of what Allāh met your father with?’ I (Jābir) said, ‘Certainly, O Messenger of Allāh.’ He said, ‘Allāh has never spoken to anyone except from behind His Veil, but Allāh brought your father back to life and spoke to him face-to-face and said, “Request from me and I will give you.” He said, “O my Lord, will you bring me back to life so I can be killed for your sake a second time?” The Lord Life said, “It has already preceded from Me that they will not return.”’”

He (Jābir) said, “And this verse was sent down:

‘Think not of those who are killed in the path of Allāh as dead...’”

At-Tirmidhī transmitted this ḥadīth in his Jāmi‘ (3010). Shaykh Muqbil commented, “[The chain of this hadīth] centers around Mūsā ibn Ibrāhīm ibn Kathīr, whose status is not known; however, the hadīth has other ahādīth which support it, thus it becomes hasan as at-Tirmidhī said.”
Anas ibn Mâlik narrated about the Companions of the Prophet whom the Prophet of Allah sent to the people of Bi'r Ma'ûnah (a place between Makkah and 'Asfân). He said, "I cannot remember if they numbered forty or seventy. 'Âmir ibn at-Tufayl al-Ja'fârî was in charge of that village (Bi'r Ma'ûnah). Those individuals from the Companions of the Prophet departed to go to them, until they reached a cave overlooking the village and sat in it. Then one of them said to the others, 'Which one of you will convey the message of the Messenger of Allah to the people of this village?' I think Abû Milhân al-Ansârî [was the one who] said, 'I will convey the message of the Messenger of Allah.'

"So he went in their direction until he reached one of their sub-clans, and he sat down in front of their houses and said, 'O people of

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58 This doubt is from one of the narrators in the chain. He was named in al-Bukhârî (4092), "Harâm ibn Milhân," the maternal uncle of Anas.
Bi'r Ma'unah, I am the messenger of the Messenger of Allāh sent to you. I bear witness that there is no deity who deserves to be worshipped except Allāh and that Muḥammad is His slave and messenger, so believe in Allāh and His Messenger.’ A man then came towards him from the side of the house with a spear and thrust it into his side so hard that it came out his other side. He (the Anṣārī) said, ‘Allāhu Akbar (Allāh is the greatest)! I succeeded, by the Lord of the Ka’bah!’

“Then they (the people of Bi'r Ma'unah) followed his trail until they reached his companions (in the cave) and ‘Āmir ibn at-Ṭufayl had all of them killed.” Ishāq (a narrator in the chain) said, “Anas ibn Mālik narrated to me that Allāh sent down Qur'ān about them; however, its recitation was abrogated after we had recited it for a while.

“Allāh also sent down:

\[
\text{‘Think not of those who are killed in the path of Allāh as dead. Rather they are alive with their Lord, being provided for.’}
\]

Ibn Jarīr transmitted this hadith in his Tafsir, vol. 7, p. 392. Shaykh Muqbil said, “In [the hadith], the reason for the verse being revealed was because of those who were killed at Bi'r Ma'unah. The great scholar ash-Shawkānī said in his Tafsir, ‘Whatever the case may be, the verse, when we look at its general wording, includes every martyr.’”

قال الإمام مسلم (۶۷۷): وحدثنا يحيى بن بحشث قال قرأت على مالك عن إسحاق بن عبد الله بن أبي طلحة عن أنس بن مالك قال: دعا رسول الله صلى الله عليه وسلم إلى مالك ونظر إلى وجهه ثم قال: "لا تخسَّنَّوا الذين قتِلوا في سبيل الله أحياءٌ عند ربيهم يرْزَقُونَهُم."

Meaning: “I succeeded in being martyred in the path of Allāh.” Refer to Fath al-Bārī in the explanation of hadith 4091.
Anas ibn Mālik narrated that the Messenger of Allāh supplicated thirty mornings against those who killed the Companions of Bi‘r Ma‘unah (meaning, those he sent to Bi‘r Ma‘unah). He supplicated against Ri‘l, Dhakwān, Liḥyān, and ‘Uṣayyah, who disobeyed Allāh and His Messenger. Anas said, “Allāh sent down Qur‘ān about those who were killed at Bi‘r Ma‘unah. We used to recite it until it was abrogated:

`Allālā bālguwā qumūnā ʿan qad lqīnā rūnā frāṣī ʿanā wa rūṣyīnā ʿanīh`  

‘Convey to our people that we have met our Lord,  
He is pleased with us and we are pleased with  
Him.’”

Muslim transmitted this hadith in his Sahīh (677), as well as al-Bukhārī in his Sahīh (4095).

Verse 172

His, the Exalted One’s, statement:

Those who answered (the call of) Allāh and the Messenger after being wounded; for those of them who do good deeds and fear Allāh, there is a great reward.

[Sūrah Āl ‘Īmān 3:172]60

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60 Shaykh Muqbil ibn Hāshām, in the latest edition of his book, declared the hadith he mentioned
Verse 186

His, the Exalted One’s, statement:

وَلَتَسْمَعُنَّ مِنَ الْدِّينِ أُوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الْدِّينِ أَشَّرُوكُوا أَنَّى كَثِيرًا

And you shall certainly hear much that will offend you from those who received the Book before you and from those who ascribe partners to Allâh...

[Sûrah Al–Imrân 3:186]

قال الإمام أبو داود (٤٠٠٠): حدثنا محمد بن يحيى بن فارس أن الحكّام نافع حدثهم نا شعبٍ عن الزهري عن عبد الرحمن بن عبد الله بن كعب بن...

here in the earlier editions to be mursal. However, I came across a different hadith which contains the reason why this verse was revealed, so I mentioned it here for the benefit of the readers:


‘Urwah narrated on ‘Aishah:

ُذَٰلِكَ الْدِّينُ اسْتَجِبَاءُكُمْ لَهُ وَالرَّسُولُ مِنْ بَعْضِهَا أَصَابَهُمْ الفَزَرُ لَّدِينٍ أُخْسَنُوا مِنْهُمْ وَاتَّقُوا أَخْرُجُ غَظَيْمٍ

Those who answered (the call of) Allâh and the Messenger after being wounded; for those of them who do good deeds and fear Allâh, there is a great reward.

She said to ‘Urwah, “O son of my sister, your two fathers, az-Zubayr and Abû Bakr, were amongst them. When that which afflicted the Messenger of Allâh occurred on the day of Uhud and the polytheists departed, turning away from him, he was afraid that [his Companions] might turn back, so he said, ‘Who will follow their trail?’ Seventy men then volunteered. Abû Bakr and az-Zubayr were amongst them.”

Al-Bukhârî transmitted this hadith in his Sahih (4077). Al-Hâfîdh Ibn Hajar said in Fath al-Bâri, in the explanation of this hadith, “His (al-Bukhârî’s) statement, ‘Chapter: “Those who answered (the call of) Allâh and the Messenger…”’ Meaning, the reason why it was revealed, and that it pertains to Uhud.”

Ka‘b ibn Malik، one of the three who were forgiven (after staying behind for the Battle of Tabūk) narrated that Ka‘b ibn al-Ashraf (a Jew) used to ridicule the Prophet and incite the disbelievers of the Quraysh against him. The Prophet arrived in Madīnah at a time when its people were mixed: they included the Muslims, the polytheists who worshipped idols, and the Jews. They (the polytheists and the Jews) used to harm the Prophet and his Companions. Allāh ordered His Prophet to be patient and pardon, and because of them Allāh sent down:

And you shall certainly hear much that will offend you from those who received the Book before you...
Then, when Ka'b ibn al-Ashraf refused to stop offending the Prophet ﷺ, the Prophet ﷺ ordered Sa'd ibn Mu'ādh to dispatch a group to kill him. So [Sa'd] sent Muḥammad ibn Maslāmah. [The narrator] mentioned the story of how [Ka'b ibn al-Ashraf] was killed, explaining that when they killed him, the Jews and the polytheists were frightened, so they went to the Prophet ﷺ and said, “Our companion was struck and killed!” The Prophet ﷺ then mentioned to them what he (Ka'b) used to say, and he invited them to write a treaty between himself and them, and for them to adhere to it. The Prophet ﷺ then had a treaty written between himself and them and the Muslims in general.

Abū Dāwūd transmitted this ḥadīth in his Sunan (3000).

Verse 188

His, the Exalted One's, statement:

لا تَحْسَبُنَّ الْذِّينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحْمَدُونَ أَن يُحْمَدُوا
بِمَا لَمْ يَفْعَلُوا فَلا تَحْسَبُنَّهُمْ بِمَفَازَةٍ مِّنَ الْعُذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ

Think not that those who rejoice in what they have done and love to be praised for what they have not done—think not that they are safe from the punishment. For them is a painful punishment.

[Sūrah Āl ʿĪmān 3:188]
Abū Saʿīd al-Khudrī Ḥ narrated that a group of men from the hypocrites during the time of the Messenger of Allāh Ḥ would stay behind when the Messenger of Allāh Ḥ would set out for a battle, and they would be happy with staying behind the Messenger of Allāh Ḥ. When the Messenger of Allāh Ḥ would return, they would give him their excuses and swear, and they loved to be praised for what they did not do. Then the verse descended:

ativas allāh Ḥ narrated that a group of men from the hypocrites during the time of the Messenger of Allāh Ḥ would stay behind when the Messenger of Allāh Ḥ would set out for a battle, and they would be happy with staying behind the Messenger of Allāh Ḥ. When the Messenger of Allāh Ḥ would return, they would give him their excuses and swear, and they loved to be praised for what they did not do. Then the verse descended:

لا تَحْسِينَ الْذِّينَ يَفْرَحُونَ بِمَا أُؤْثِنُوا وَيُبْلِغُونَ أَنْ يُحْمِدُوا

Think not that those who rejoice in what they have done and love to be praised for what they have not done...

Al-Bukhārī transmitted this ḥadīth in his Sahih (4567), as well as Muslim in his Sahih (2777).

قال الإمام البخاري (4568): حدثني إبراهيم بن موسى أخبرنا هشام أن ابن جريج أخبرهم عن ابن أبي مليكة أن علقهم بن وقاص أخبره أن مروان قال لبوابة: اذهب يا رافع إلى ابن عباس فقل له: لن كن كل امرئ فرح بما أوتي وأحب أن يحمد بما لم يفعل معدبا لعنذين أجمعون فقال ابن عباس: ما لكم ولهدت الآية إنما دعا النبي يهودا وسالمهم عن شيء فكممو إياه وأخبروه بغيره فأرزو أن قد استحمدوا إليه بما أخبروه عنه فيما سألتهم وفرحوا بما أتوا من كتبهم ثم قرأ ابن عباس: (وَأَذَّنَ اللَّهُ مِيثَاقَ الْذِّينَ أُوْتُوا الْكِتَابَ) كذلك حتى قوله: (يُفْرَحُونَ بِمَا أُؤْثِنُوا وَيُبْلِغُونَ أَنْ يُحْمِدُوا) مما لم يفعلوا. تابعه عبد الرزاق عن ابن جريج. حدثنا ابن مقابل أخبرنا الحجاج عن ابن جريج أخبرني ابن أبي مليكة عن حميد بن عبد الرحمن بن عوف أن أخبره مروان بهذا.

Marwān said to his gatekeeper, “O Rāfi’, go to Ibn ‘Abbās and say to him, ‘If every person who becomes happy with what he brought forth and loves to be praised for what he did not do is to be punished, we will all be punished!’” Ibn ‘Abbās Ḥ said, “What is with you and this verse? (Verily, this verse was only revealed because
of the People of the Book).\footnote{What is between the parentheses was taken from the narration of this hadith in Muslim (2778).} The Prophet called some Jews and asked them about something. So they concealed from him what he asked about and told him something else. They thought they earned his praise for what they told him in response to what he asked, and they were happy about what they did in terms of concealing what he asked about.”

Then Ibn 'Abbas recited:

And (mention) when Allâh took a covenant from those who were given the Book...

[Surah Al'i 'Imran 3:187]

up to His statement:

...those who rejoice in what they have done and love to be praised for what they have not done...

[Surah Al'i 'Imran 3:188]

This hadith has been transmitted by al-Bukhârî in his Sahîh (4568) and by Muslim in his Sahîh (2778).

Shaykh Muqbil said, “It is possible to harmonize between the two ahâdîth by saying that the verse was revealed because of the two groups. That is what al-Ḥâfîdî said in Fath al-Bârî (explanation of hadith 4567). I say, it would be better to give preference to the hadith of Abû Sa'id because the hadith of Ibn 'Abbâs is one of the ahâdîth in the two Sahîhs which has been criticized, as mentioned in the preface of Fath al-Bârî, vol. 2, p. 132.

“Also, it is meaningless to say that the verse is limited to the People of the Book. Al-Ḥâfîdî said in Fath al-Bârî (explanation of hadith...
4567), 'And its general wording includes everyone who does a good deed then becomes happy because of that, the type of happiness that is accompanied by conceit and vanity, and he loves that people praise him for what he did not do.'

“Also, of those things which support what I said about giving preference (to the hadith of Abū Sa‘īd) is that al-Ḥāfidh in Fath al-Bari said about Rāfī’, the messenger sent to Ibn ‘Abbās, whom the hadith centers around, ‘I did not find him mentioned in the books about the narrators. (I only found him) mentioned in the hadith, and it appears to me from the wording of the hadith that he went to Ibn ‘Abbās and gave him the message, then returned to Marwān with the answer, and if he was not trustworthy with Marwān then he would not be content with sending him...’ May Allāh have mercy upon him. So based upon this, Rāfī’s status is unknown.”

Verse 199

His, the Exalted One’s, statement:

وَإِنْ مِنْ أُهْلِ الْكِتَابِ لَمْ يُؤْمِنَ بِاللَّهِ وَمَا أَنزَلَ إِلَيْهِمْ وَمَا أَنزَلَ إِلَيْهِمْ

And verily there are some of the People of the Book who believe in Allāh and in what has been revealed to you and in what has been revealed to them...

[Sūrah Ālī Imrān 3:199]

قال الإمام أبو بكر البزار كما في كشف الأستار (ج 1 ص ۳۹۲): حدثنا محمد بن عبد الرحمن بن المفضل الحراني ثنا عثمان بن عبد الرحمن ثنا عبد الرحمن بن ثابت بن ثوبان عن حمید عن أنس عن النبي (ص) وحدثنا أحمد بن بكار الباهلي ثنا المعتبر ابن سليمان ثنا حمید الطويل عن أنس أن النبي صلى على النجاشي حين نعى فقال: يا رسول الله تصلي على عبد حبشي فأنزل الله عز وجل: (وَإِنْ مِنْ أُهْلِ الْكِتَابِ) الآية.
Verse 199

Anas  narrated that the Prophet ﷺ prayed the jana^ah (funeral prayer) for an-Najâshî when his death was announced. It was said, “O Messenger of Allâh, do you pray for an Abyssinian slave?” Then Allâh ﷺ sent down:

وَإِنَّ مِنْ أُهُلِّ الْكِتَابِ

And verily there are some of the People of the Book...


Verse 3

His, the Exalted One’s, statement:

وَإِنْ خَافْتُمْ أَلاَّ تُفْسِدُوا فِي الْيَتَامَىٰ

And if you fear that you will not be able to deal justly with the orphan girls...

[Sūrah an-Nisā’ 4:3]

قل الإمام البخاري (٤٥٣): حديثي إبراهيم بن موسى أخبرنا هشام عن ابن جريج قال أخبرني هشام بن عروة عن أبيه عن عائشة أن رجلاً كانت له زينة فنكحها وكان لها عذق وكان يمسكها عليه ولم يكن لها من نفسه شيء فنزلت فيه: (وَإِنْ خَافْتُمْ أَلاَّ تُفْسِدُوا فِي الْيَتَامَىٰ) أحسبه قال: كانت شريكته في ذلك العذق وفي ماله.

‘Aishah ﷺ narrated that a man was in charge of an orphan girl and then he married her. She owned a date palm tree and he used to keep her as a wife because of it, even though he had no desire for her. Then the verse descended because of him:

وَإِنْ خَافْتُمْ أَلاَّ تُفْسِدُوا فِي الْيَتَامَىٰ

And if you fear that you will not be able to deal justly with the orphan girls...

I think⁶² he said, “She was his partner in regards to the date palm

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⁶² This doubt is from Hishâm ibn Yûsuf, one of the narrators in the chain, as al-Ḥāfîdhdh Ibn Hajar mentioned in Fath al-Bârî.
tree and his wealth."

Al-Bukhārī transmitted this hadith in his Sahih (4573) and Muslim transmitted it in his Sahih (3018).

**Verse 6**

His, the Exalted One’s, statement:

وَمَنْ كَانَ غَنِيًا فَلْيُقْرَأ فِي كُلِّ غُنْيَةٍ َوْمَنْ كَانَ فَقِيرًا فَلْيُؤْكَلْ

And whoever (amongst the guardians) is rich should refrain (from taking wages), and whoever is poor, let him take what is just and reasonable...

[Sūrah an-Nisā’ 4:6]

قال الإمام البخاري (4575): حدثني إسحاق أخبرني عبد الله بن نمير حدثنا هشام عن أبيه عن عائشة في قوله تعالى: (وَمَنْ كَانَ غَنِيًا فَلْيُقْرَأ فِي كُلِّ غُنْيَةٍ وَمَنْ كَانَ فَقِيرًا فَلْيُؤْكَلْ) أنها نزلت في مال البيت إذا كان فقيرا فإنه يأكل منه مكان قيامه عليه بمعروف.

‘Aishah said about His statement:

وَمَنْ كَانَ غَنِيًا فَلْيُقْرَأ فِي كُلِّ غُنْيَةٍ َوْمَنْ كَانَ فَقِيرًا فَلْيُؤْكَلْ

And whoever (amongst the guardians) is rich should refrain (from taking wages), and whoever is poor let him take what is just and reasonable...

63 Al-Hāfidh Ibn Hajar said in the explanation of this hadith in Fath al-Bārī, “His statement, ‘A man was in charge of an orphan girl. Then he married her,’ is how Hishām (ibn Yūsuf) mentioned (the hadith) on Ibn Jurayj. He made it seem as if [the verse] was revealed because of a specific person, while it is well-known from the narrations on Hishām ibn ‘Urwh that it is general, and that is how al-İsmā’īlī narrated it from the chain of Hajjāj ibn Muhammad on Ibn Jurayj, and its text is: ‘It was revealed because of the man who is in charge of an orphan girl...”"
“This verse descended pertaining to the wealth of the orphan. If he (the guardian) is poor, he is allowed to take what is just and reason­able in exchange for his administration of the wealth.”

Al-Bukhārī transmitted this ḥadīth in his Ṣaḥīḥ (4575), as well as Muslim in his Ṣaḥīḥ (3019).

Verse 11

His, the Exalted One’s, statement:


tūṣīkum  الله فی أَوْلَادِكُمْ

Allāh commands you concerning your children’s (inheritance)...

[Sūrah an-Nisā’ 4:11]

Jābir said, “The Prophet ﷺ and Abū Bakr walked over to visit me while I was sick in [the area of] the tribe Banī Salimah (Jābir’s tribe). The Prophet ﷺ entered and found me passed out. He called for water and made ablution from it, and then he sprinkled some of the water on me. I then regained consciousness and said, ‘What do you order me to do with my wealth, O Messenger of Allāh?’ Then the verse descended:


tūṣīkum  الله فی أَوْلَادِكُمْ

‘Allāh commands you concerning your children...’”

As for this ḥadīth, al-Bukhārī transmitted it in his Ṣaḥīḥ (4577) and
Verse 19

His, the Exalted One’s, statement:

"Ya abyha al-diniin amnou la n-jel’ l-kam’ an ‘ar’dhu l-insa’iin kizzha

O you who believe, it is not permissible for you to inherit women against their will...

[Surah an-Nisa’ 4:19]

On Ibn ‘Abbas:

"Ya abyha al-diniin amnou la n-jel’ l-kam’ an ‘ar’dhu l-insa’iin kizzha

O you who believe, it is not permissible for you to inherit women against their will, and do not treat them with harshness that you may take off with a portion of what you have given them...

He (Ibn ‘Abbás) said, “When a man would die, they used to give his relatives more right to his wife (than her relatives). If one of them wished he would marry her, and if they wished they would marry her off (to someone), and if they wished they would not marry her off. They had more right to her than her own family. Then this verse..."
descended because of that.”

Al-Bukhārī transmitted this hadith in his Sahih (4579).

Ibn 'Abbas narrated that in the days of Jahiliyyah, if a woman’s husband were to die, and then a man came to her and threw a piece of clothing on her, he would have more right to her. Then the verse descended:

O you who believe, it is not permissible for you to inherit women against their will...

Regarding this hadith, al-Ḥāfidh Ibn Kathīr mentioned it with its chain in his Tafsir, vol. 1, p. 465. Shaykh Muqbil said, “Alī ibn Badhīmah, the author of as-Sunan, transmitted his narrations and he is a trustworthy narrator. The rest of the people of the chain are people of the Sahih (al-Bukhārī and/or Muslim).”

Verses 22-23

His, the Exalted One’s, statement:

And do not marry women whom your fathers married...

[Sūrah an-Nisā' 4:22-23]
Ibn ‘Abbās said, “The people of Jāhiliyyah used to forbid marrying those forbidden from marriage except the father’s wife and having two sisters in wedlock at the same time. So Allāh sent down:

«ولا تَنَكُحوُما اْبْنَأَكُمْ مِنِّ السَّيْسَاءِ إِلَّا مَا قُدِّسَ سَلْفًا»

‘And do not marry women whom your fathers married except what has already passed...’

“up to His statement:

«وَأَن تَحْمَعُوا بَيْنَ الْأَخْتَينِ»

‘...and two sisters in wedlock at the same time...’”

As for this hadīth, Ibn Jarīr transmitted it in his Tafsīr, vol. 8, p. 132. Shaykh Muqbil said, “The people of the hadīth’s chain are people of the Sahih (al-Bukhārī and/or Muslim) except for Muḥammad ibn ʿAbdillāh al-Makhramī, but he is a hāfidh and trustworthy.”

Verse 24

His, the Exalted One’s, statement:

«وَالْمُحَصَّناتِ مِنِّ السَّيْسَاءِ إِلَّا مَا مَلَكْتُ أَيْمَانَكُمْ»

Also (forbidden are) women already married except those (captives) whom your right hands possess...

[Sūrah an-Nisā' 4:24]
Abū Sa‘īd al-Khudri narrated that on the day of Ḥunayn, the Messenger of Allāh sent an army to Awṭās (a place in at-Ta‘īf). They encountered an enemy and fought them, and they were victorious and captured some female prisoners of war. Then it was as if some of the Companions of the Messenger of Allāh avoided having sex with them out of fear of sin, because they (the women) were married to polytheists. Because of that, Allāh sent down:

Also (forbidden are) women already married except those (captives) whom your right hands possess...

Meaning they are permissible for you when their waiting period has expired.

Muslim transmitted this hadith in his Sahih (1456).

Verse 59

His, the Exalted One’s, statement:

64 The waiting period for the pregnant captive woman is until she gives birth, and the waiting period for the non-pregnant captive woman is one menstrual cycle, as an-Nawawi mentioned in his explanation of Sahih Muslim.
Verse 59

أُوَٰلٌ أَنْ وَعَى أَنْ وَعَى أُطِيَعُوا اللَّهَ وَأُطِيَعُوا الرَّسُولَ وَأُلَيَّ الْأَمْرِ مِنْكُمْ

O you who believe, obey Allâh and obey the Messenger and those in authority amongst you...

[Sûrah an-Nisâ’ 4:59]

 قال الإمام البخاري (584): حدثنا صدقة بن الفضل أخبرنا حجاج بن محمد عن ابن جرير عن يعلى بن مسلم عن سعيد بن جبير عن ابن عباس: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولى الأمر منكم) قال: نزلت في عبد الله بن حذافة بن قيس إذ بعثه النبي في سرية.

On Ibn ‘Abbas:

أُوَٰلٌ أَنْ وَعَى أَنْ وَعَى أُطِيَعُوا اللَّهَ وَأُطِيَعُوا الرَّسُولَ وَأُلَيَّ الْأَمْرِ مِنْكُمْ

O you who believe, obey Allâh and obey the Messenger and those in authority amongst you...

He said, “The verse descended because of ‘Abdullâh ibn Hûdâfah ibn Qays when the Prophet sent him on a raiding party.”

Al-Bukhârî transmitted this hadith in his Sahîh (4584) and it is clarified by the following hadith:

‘Ali said, “The Prophet dispatched a raiding party and put a man from the Ansār in charge of them and ordered them to obey him. Then (while out with the raiding party) the man got angry and said, ‘Did not the Prophet order you all to obey me?’ They said, ‘Certainly!’ He said, ‘In that case, gather for me some firewood.’ So they gathered it. He said, ‘Light a fire.’ So they lit a fire. He then said, ‘Enter it.’ They contemplated and they held on to one another, and they said, ‘We fled to the Prophet, fleeing from the fire.’ They remained in that state until the fire died out and [the man’s] anger ceased. News of that reached the Prophet, so he said, ‘If they were to have entered it, they would not have left it until the Day of Resurrection. Obedience is only in righteousness.’”

As for this hadith, al-Bukhārī transmitted it in his Sahih (4340).

**Verse 60**

His, the Exalted One’s, statement:

Have you not seen those who claim that they believe in what has been sent down to you and in what has been sent down before you? They want to go for judgment (in their disputes) to the *taghūt* (the one who judges with falsehood from sources other than the Book and the Sunnah) while they have been ordered to reject it. And the Shayṭān wants to lead them far astray.

*[Sūrah an-Nisā’ 4:60]*

قال الحافظ ابن كثير في التفسير (ج 1 ص 519): قال الطبراني: حدثنا أبو زيد أحمد بن يزيد الحويطي حدثنا أبو اليمام حدثنا صفوان بن عمرو عن عكرمة عن
Verse 60 • Verse 65

Abū Barzah al-Aslamī was a fortune-teller who used to judge between the Jews in their disputes, and some Muslims went to him for judgment in their dispute. Then Allah sent down:

Have you not seen those who claim that they believe what has been sent down to you and in what has been sent down before you...

We only intended to do good and make reconciliation.

[Sūrah an-Nisā' 4:62]

At-Tabarānī transmitted this hadith, as Ibn Kathīr mentioned in his Tafsīr, vol. 1, p. 519. Shaykh Muqbil mentioned that Ibn al-Qaṭṭān said about Abū Zayd Aḥmad ibn Yazīd al-Ḥūṭī, the shaykh of at-Tabarānī in this chain, “His status is not known.” However, he has been supported by Ibrāhīm ibn Saʿīd al-Jawharī in the chain that al-Wāḥidī transmitted in his book Ashāb an-Nuzūl.

Verse 65

His, the Exalted One’s, statement:

Fāla wa-rbi k la yūmūnūn ḥāthī yuḥkūmūk fi mā shajr bīnāhūm

133
But no, by your Lord, they do not have faith until they make you the judge in the disputes between them...

[Sūrah an-Nisā’ 4:65]

‘Urwah said, “Az-Zubayr had a dispute with a man from the Anṣār over an irrigation canal at al-Ḥarrah. The Prophet ﷺ said, ‘O Zubayr, irrigate first, then send the water to your neighbor.’ The Anṣārī man said, ‘O Messenger of Allāh, is that because he is the son of your aunt?’ His ﷺ face changed, then he said, ‘O Zubayr, irrigate, then hold the water until the irrigation ditches (around the trunks of the date palm trees) are filled, then send the water to your neighbor.’ The Prophet ﷺ gave az-Zubayr his full right in the judgment after the Anṣārī man made him angry, while before that he suggested to them something they could both feel comfortable with. Az-Zubayr said, ‘I do not think the following verse descended for any other reason:

قَالَ الامام البخاري (٤٨٥): حدثنا علي بن عبد الله إلما مهند بن جعفر

ميمنا معمر عن الزهري عن عروة قال: خاصم الزبير رجلا من الأنصار في شرَّج من الحرة فقال النبي: اسق يا زبير ثم أرسل الماء إلى جارك فقال الأنصاري: يا رسول الله أين كان ابن عمتك فلون وجهه ثم قال: اسق يا زبير ثم احس الماء حتى يرجع إلى الجدر ثم أرسل الماء إلى جارك واستوعي النبي للزبير حقه في صريح الحكم حين أفسه الأنصاري وكان أشار عليهما بأمر لهما في سعة قال الزبير: فما أحسب هذه الآية إلا نزلت في ذلك: (فَلا وَرَبِّكَ لا يَوْمِنَّوْنَ حَتَّى يَحَكُّمُوكَ فِي مَا شَجِرْتُ بَيْنَهُمْ).”

Al-Bukhārī transmitted this hadith in his Sahih (4585), as well as Muslim in his Sahih (2357).
Verse 69

And whoever obeys Allâh and the Messenger, they will be in the company of those on whom Allâh has bestowed His grace, from the prophets, the sîdîqîn (the truthful ones foremost in faith), the martyrs and the righteous, and how excellent are those as companions!

[Sûrah an-Nisâ' 4:69]

'Aishah ﷺ said, “A man came to the Prophet ﷺ and said, ‘O Messenger of Allâh, indeed you are more beloved to me than myself. Indeed, you are more beloved to me than my wife and my wealth, and you are more beloved to me than my children. Indeed, when I am in my house and then I remember you, I cannot bear it until I come and see you. When I contemplate my death and your
death, I know that when you enter paradise you will be raised with the prophets, and when I enter paradise, I fear I will not see you.’ The Prophet did not respond until Jibril came down with this verse:

\[
\text{وَمَن يُطِعُ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ آتَيْنَاهُمَّ اللَّهُ}
\text{عَلَيْهِمُ الْفَضْلَ وَالصَّدِيقِينَ وَالشَّهَيدِينَ وَالصَّالِحِينَ}
\text{وَحَسَنَ أَوْلَدَكُ رَفِيقًا}
\]

‘And whoever obeys Allāh and the Messenger, they will be in the company of those on whom Allāh has bestowed His grace, from the prophets, the siddiqin (the truthful ones foremost in faith), the martyrs and the righteous...’”

At-Tabarānī transmitted this hadith in al-Mu’jam as-Saghīr, vol. 1, p. 26. Shaykh Muqbil said, “...and ash-Shawkānī said that al-Maqdisī declared it to be hasan, and it has supporting ahadith which strengthen it, as mentioned in the Tafsīr of Ibn Kathīr, vol. 1, p. 523.”

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**Verse 77**

His, the Exalted One’s, statement:

\[
\text{أَلْلٰهُ تَرَى إِلَى الْذِّينَ قَرِينَ أُهْلَهُمْ كَفَّارًا أَيْضًا وَأَقَيمُوا الصَّلَاةُ}
\]

Have you not seen those who were told to hold back their hands (from fighting) and establish the prayer...

[Surah an-Nisā’ 4:77]

قال الإمام النسائي في المحتبي (ج ٦ ص ٣-٤): أخبرنا محمد بن علي بن الحسن بن شقيق قال أنبأنا أبي قال أنبأنا الحسين بن واقف عن عمرو بن دينار عن عكرمة عن ابن عباس أن عبد الرحمن بن عوف وأصحابا له أتوا النبي بمكة
Ibn 'Abbas narrated that 'Abdur-Rahmân ibn 'Awf and some of his companions went to the Prophet in Makkah and said, “O Messenger of Allah, when we were polytheists we were in a powerful state. Then when we believed, we became weak.” He said, “I have been ordered to pardon, so do not fight.” Then when Allah moved us to Madînah, we were ordered to fight, and they refrained from fighting. Then Allah sent down:

Have you not seen those who were told to hold back their hands (from fighting) and establish the prayer...

An-Nasâ‘î has transmitted this hadith in al-Mujtabâ, vol. 6, pp. 2-3.

Shaykh Muqbil said, “Regarding the hadith, al-Hâkim has transmitted it in vol. 2, p. 66 and p. 307, and he said in both places, ‘Authentic according to the standards of al-Bukhârî, although they (al-Bukhârî and Muslim) did not transmit it.’ Adh-Dhahabi was silent in that regard (he did not oppose that ruling). What they said is problematic because Ḥusayn ibn Wâqîd is not from the people of al-Bukhârî, so it is more appropriate to say its people are people of the Sahîh (al-Bukhârî and/or Muslim) because Ḥusayn is from the people of Muslim, and ‘Ikrimah is from the people of al-Bukhârî and from the people of Muslim when he is accompanied by someone else...”

**Verse 83**

His, the Exalted One’s, statement:
And when there comes to them a matter concerning safety or fear, they publicize it...

[Sūrah an-Nisā' 4:83]
Verse 83

وَهَذَا الْحَصِيرُ قَدْ أَثَّرُ فِي جِنَبِكَ وِهَذِهِ خُزَانَتُكَ لَا أَرْىٰ فِيهَا إِلَّا مَا أَرْىٰ وَذَا قَبْسَرِ فِي النَّهَارِ وَالْأَهْيَارِ وَأَنْتَ رَسُولُ اللَّهِ وَصِفْوَتُهِ وَهَذِهِ خُزَانَتُكَ.

فَقَالَ: يَابِن الخَطَّابِ أَلَا تَرْضَى أَنْ تَكُونَ لَنَا أَخَذٍ وَلَهُمَّ الدُّنْيَا قَلْتُ: بَلِيَّ رَأْيٌ وَدَخَلْتُ عَلَيْهِ خِيْرًا وَأَرَى الْعَفَّةَ فِي وَجْهِهِ فَقَالَ: إِنَّا رَسُولُ اللَّهِ مَا يَبْشِرُ عِلْمَكَ فَإِنَّهُ يَعْلَمُ مُعَكَّ وَمِلْقَانِكَ وَجِبْرِيلُ وَمِكَانِيَّ وَأَبُو بَكْرٍ وَالْمُؤْمِنِينَ وَقَلْبًا تَكُلِّمُتُ وأَحَمْدَ اللَّهِ بَكَلَامٍ إِلاْ رَجُوتُ أَنْ يُصْدِقَ قَوْلُهُ الَّذِي أَقُولُ وَنَزَّلَتْ هَذَهُ الْآيَةَ أَيْ مُخْتِيرٌ (عَمَّى رَبِّي إِنَّ تَطْلُبَنِي أَنْ يُبْطِلْهَا أَنْ أَرْوَاجَا خُبْرًا مِنْكُمْ) (وَإِنْ تَظَاهَرَ عَلَيْهِ إِنَّ اللَّهَ هُوَ مَوْلَىٰ وَجُبُورٌ وَصِلَائِلُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ الْكَوْمِ). وَكَانَتْ عَائِشَةُ بِنتِ أَبِي بَكْرٍ وَحَفْصَةُ تَظَارَهَرْ إِلَى سَائِرِ نَسَاءِ الْبَنِيٰ

فَقَالَتْ: إِنَّا رَسُولُ اللَّهِ أَطْلَقُهُ فَقَالَ: لَا قَلْتُ: إِنَّا رَسُولُ اللَّهِ إِنَّا دَخَلْتِ الْمَسْجِدَ وَالْمُسْلِمُونَ يَتَكُونُونَ بِالْحَصِيرِ يَقْلُونَ طَلَقُ رَسُولُ اللَّهِ نَسَاهُ فَأَفْتَرَهُمُ أَنَّهُ لَمْ تَطْلَقْهُ قَالَ: نَعْمَ إِنْ شَتَى فَلَمْ أَرْزَأْ إِلَّا أَنْ تَحْسِرَ الْعَفَّةَ عَنْ وَجْهِهِ وَحَتَّى كَثِرَ فَضْحَاكَ وَكَانَ مِنْ أَحْسَنِ النَّاسِ ثُغَرًا ثُمَّ نَزَّلَ نَبِيُّ اللّهِ وَنَزَّلَتْ أَنْشَبَتْ بِالجَذْعِ وَنَزَّلَ رَسُولُ اللَّهُ كَانَ مَا يَبْشِرُهُ على الْأَرْضِ مَا بَعْثَهُ بَيْدَ فَقَلَتْ: إِنَّ الشَّهْرَ يَكُونَ تَسْعَا وَعَشْرِينَ قَالَ: إِنَّ الشَّهْرَ يَكُونَ تَسْعَا وَعَشْرِينَ قَالَ. عَلِيُّ بِابِ الْمَسْجِدِ فَنَادَى بِأَصِيلِ صُوْيَةً مَا لَمْ يَتَطْلَقْ رَسُولُ اللَّهِ نَسَاهُ وَنَزَّلَتْ هَذَهُ الْ آيَةَ: (وَإِنَّ جَآءْتُمُ أَمْرًا مِنِّ أَيُّهُمْ تَأْشِرُوهُ أَذَاعُوا بِهِ وَأَذُوُّ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ مَلَأَهُمْ لَعْلَمَةُ الْذَّينِ يَتَسْبِبُونَهُمْ) فَكَانَتْ أَنَا

‘Umar ibn al-Khaṭṭāb Narrated about when the Prophet of Allāh  cut off relations with his wives, saying, “I entered the masjid and found the people scratching up the ground with pebbles (out of grief), and they were saying, ‘The Messenger of Allāh  divorced his wives.’ This was before they were ordered to wear the veil.”65

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65 Ibn Ḥajar said in Fath al-Barrī, in the explanation of hadith 5191, “That is how it came in this narration, and it is a clear mistake, because the revelation of the veil took place in
‘Umar said, “I will come to know today what happened. So I entered upon ‘Aishah and said, ‘O daughter of Abū Bakr, have you gone so far as to annoy the Messenger of Allāh ﷺ?!’ She said, ‘What business do I have with you, O son of al-Khaṭṭāb? Go advise your daughter.’ So I entered upon Ḥafsah bint ‘Umar and said to her, ‘O Ḥafsah, have you gone so far as to annoy the Messenger of Allāh ﷺ?! By Allāh, you know well that the Messenger of Allāh ﷺ does not love you, and if it were not for me, the Messenger of Allāh ﷺ would have divorced you.’ She then cried very intensely. I said to her, ‘Where is the Messenger of Allāh ﷺ?’ She said, ‘He is in his storage room in the attic.’

“I then went to enter and found Rabāh, the boy servant of the Messenger of Allāh ﷺ, sitting at the doorstep of the attic with his legs hanging down from the wooden stairs, made from a tree trunk, that the Messenger of Allāh ﷺ used in order to climb up and down. I called out, ‘O Rabāh, ask permission for me to enter upon the Messenger of Allāh ﷺ!’ Rabāh then looked towards the room. Then he looked towards me and did not say anything, so I said, ‘O Rabāh, ask permission for me to enter upon the Messenger of Allāh ﷺ!’”

“Rabāh then looked towards the room. Then he looked towards me and did not say anything, so I raised my voice saying, ‘O Rabāh, ask permission for me to enter upon the Messenger of Allāh ﷺ, for verily I think that the Messenger of Allāh ﷺ thinks that I came because of Ḥafsah! By Allāh, if the Messenger of Allāh ﷺ orders me to strike her neck (chopping off her head), I will indeed strike her neck!’ He then signaled for me to come up.

“I entered upon the Messenger of Allāh ﷺ while he was lying down on his side on a mat. I sat down. He tucked in his izār (lower the beginning of the marriage of the Prophet ﷺ to Zaynab bint Jahsh...and this story was the reason for the revelation of the verse of the choice, and Zaynab bint Jahsh was amongst those who were given the choice...The best explanation of this to me is that when the narrator saw that ‘Umar said he entered upon ‘Aishah, he thought that [meant this was] before the veil, and he asserted that. However, the response to this is that entering does not necessitate raising the veil, because it is possible for him to enter the door while she talks to him from behind the veil. Likewise, a mistake by a narrator in a phrase of the hadith does not necessitate that the entire hadith be discarded.”
garment). He was not wearing anything else. Then, to my surprise, I found that the mat had left an imprint on his side. I began to look around at the storage room of the Messenger of Allah ﷺ. I saw some barley that measured about one șā (four double-handfuls) and the same measurement of pods of the sant tree in the corner. And I saw a poor quality waterskin hanging. My eyes then began to flow with tears.

“He said, ‘What makes you cry, O son of al-Khaṭṭāb?’ I said, ‘O Prophet of Allah, why should I not cry while this mat has left an imprint on your side and this is your storage room; I do not see anything but this in it, while Caesar (the emperor of Rome) and Kīrā (the emperor of Persia) have fruits and rivers, and you are the Messenger of Allah ﷺ and His chosen one, and this is your storage room.’ He said, ‘O son of al-Khaṭṭāb, are you not pleased that we have the hereafter and they have this life?’ I said, ‘Certainly!’”

He (‘Umar) said, “When I entered upon him, I saw the anger in his face, so I said, “O Messenger of Allah, what, pertaining to the women, has distressed you? For verily if you have divorced them, then indeed Allah is with you, and His angels, and Jibrīl and Mikā’il, and I, Abū Bakr, and the believers are with you.” Rarely, and I praise Allah, did I make a statement except that I hoped that Allah approves of what I say, and this verse, the verse of the choice, descended:

[Surah at-Tahrim 66:5]

‘Perhaps his Lord, if he were to divorce you, will give him instead of you, wives better than you…’

[Surah at-Tahrim 66:5]

‘And if you help one another against him, then verily Allah is his protector, and Jibrīl and the
righteous among the believers, and furthermore, the angels are his helpers.’

[Sūrah at-Tahrīm 66:4]

‘‘Āishah, the daughter of Abū Bakr, and Ḥafṣah were helping one another against the rest of the wives of the Prophet ﷺ. So I said, ‘O Messenger of Allāh, did you divorce them?’ He said, ‘No.’ I said, ‘O Messenger of Allāh, verily I had entered the masjid and found the Muslims scratching up the ground with pebbles, saying, ‘The Messenger of Allāh ﷺ divorced his wives.’ Should I go down and tell them that you have not divorced them?’ He said, ‘Yes, if you wish.’ I continued to talk with him until the signs of anger disappeared from his face, and he began to smile and laugh. He had a gap between his two front teeth, from the best looking that I have seen anyone with.

“The Prophet of Allāh ﷺ then went down (from the storage room), and I went down as well. I descended hanging on to the trunk, while the Messenger of Allāh ﷺ descended without touching it, as if he were walking on the ground. I then said to him, ‘O Messenger of Allāh, you were only in the room for twenty-nine days.’ He said, ‘A month can be twenty-nine days.’ I went and stood at the door of the masjid and shouted with my loudest voice, ‘The Messenger of Allāh ﷺ did not divorce his wives!’ And this verse descended:

وَإِذَا جَاءَهُمْ أُمَّرٌ مَنَّ الأمْنِ أو الْخَوْفِ أُذَاعَوا بِهِ وَلَوْ رَدْوَهُ إِلَى الرَّسُولِ وَالَّيْ أَوْلِي الْأَمْرِ مِنْهُمْ لَعَلَّهُمْ لُعِلَّهُمْ نَسْتَبِطَّلُونَهُ مِنْهُمْ

‘And when there comes to them a matter concerning safety or fear, they publicize it. And if only they had referred it to the Messenger or to those of authority amongst them, the proper investigators would have understood it from them (directly).’

“I investigated that matter, and Allāh ﷺ sent down the verse of the choice.”

142
Verse 88

This hadith has been transmitted by Muslim in his Sahih (1479/30).

Verse 88

His, the Exalted One’s, statement:

"فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَتَنَّئِينَ"

What is the matter with you that you are divided into two groups over the hypocrites...

[Sūrah an-Nisā' 4:88]

قال الإمام البخاري (504): حدثنا أبو الوليد حدثنا شعبة عن عدي بن ثابت سمعت عبد الله بن يزيد يحدث عن زيد بن ثابت قال: لما خرج رسول الله إلى غزوة أحد رجع ناس ممن خرج معه وكان أصحاب النبي فرقتين ففرق تقول نقاتلهم وفرق تقول لا نقاتلهم فنزلت: (فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَتَنَّئِينَ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا) وقال: إنها طيبة تنفي الذنوب كما تنفي النار خبث الفضة.

Zayd ibn Thabit said, “When the Messenger of Allāh set out for the Battle of Uḥud, some of the people who went out with him turned back. The Companions of the Prophet split into two groups over them, one group saying, ‘We must fight them,’ and another group saying, ‘We should not fight them.’ Then the verse descended:

"فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَتَنَّئِينَ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا"

‘What is the matter with you that you are divided into two groups over the hypocrites, while Allāh has turned them back because of what they have earned.’

“He said, ‘Verily it (the city of Madīnah) is Taybah.”66 It rejects

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66 Taybah is one of the names of Madīnah. Refer to Fath al-Bārī in the explanation of hadith 1872 for more on the different names of Madīnah.
sins like fire rejects the dirty refuse of silver.’”

Al-Bukhārī transmitted this hadith in his Sahih (4050), as well as Muslim in his Sahih (2776).

Verse 94

His, the Exalted One’s, statement:

O you who believe, when you go out in the path of Allah (to fight), verify (the truth) and say not to anyone who gives you the (Muslim greeting of) peace ‘You are not a believer,’ seeking by that the perishable goods of the worldly life.

[Sūrah an-Nisā’ 4:94]

On Ibn ‘Abbās ﷺ:

And say not to anyone who gives you the (Muslim greeting of) peace, “You are not a believer.”

Ibn ‘Abbās ﷺ said, “A man was tending a small flock of his sheep when some Muslims caught up with him. So he said, ‘As-Salāmū
'alaikum.' They then killed him and took his small flock of sheep. Because of that, Allah then sent down the verse up to His statement:

\[
\text{‘...the perishable goods of the worldly life...’}
\]

"(Meaning), that small flock of sheep."

He (‘Atā‘, the narrator on Ibn ‘Abbās) said, “Ibn ‘Abbās recited: إِنَّ اللَّهَ كَانَ يَعَظُّ الْإِنسَانَ مَتَاعَ الْحَيَاةِ الدُّنْيَا إِنَّ اللَّهَ مَعَ الْمَجْرَمِينَ

Al-Bukhārī transmitted this hadith in his Sahih (4591), as well as Muslim in his Sahih (3025).

Cal. Al-Imam Ahmad (J 6 ص 11): Then you couple to me the son of Abu Isحāq Hadhrat, يزيد بن عبد الله بن قدسيط, then the son of Abu Isحāq Hadhrat, يزيد بن عبد الله بن قدسيط, they asked the son of Abu Isحāq Hadhrat, يزيد بن عبد الله بن قدسيط, that small flock of sheep. Then they asked the narrator, يزيد بن عبد الله بن قدسيط, the son of Abu Isحāq Hadhrat, يزيد بن عبد الله بن قدسيط, that small flock of sheep.

Abdullāh ibn Ābi Ḥadrat said, “The Messenger of Allah ﷺ sent us to Iḍām.67 I set out with a group of the Muslims; among them was Abū Qatādah al-Ḥārith ibn Ṭib‘i and Muḥallim ibn Jaththamah ibn Qays. Then when we reached Iḍām, ‘Āmir al-Ashja‘ī passed by us riding a small camel with a milk-skin and some small provisions.

67 Idam is a place north of Madinah, behind the mountain Uhud where the valleys of Madinah meet.
While passing by, he gave us the greeting of salām, but we refrained from (returning the greeting to him). Muḥallim ibn Jaththāmah then attacked him and killed him because of something personal between them. He took his camel and his provisions.

“When we returned to the Messenger of Allāh ﷺ and told him what happened, we found that Qur’ān had descended because of us:

\[
\text{‘O you who believe, when you go out in the path of Allāh (to fight), verify (the truth) and say not to anyone who gives you the (the Muslim greeting of) peace, “You are not a believer,” seeking by that the perishable goods of the worldly life, for there are many spoils with Allāh. The way he is now, so were you yourselves beforehand, then Allāh conferred His favor upon you. Therefore, verify. Indeed Allāh is aware of what you do.’} \]

Imām Aḥmad transmitted this hadith in his Musnad, vol. 6, p. 11. Shaykh Muqbil Ḥasan said about it, “The hadith is hasan li ghayrihi...” al-Ḥāfidh Ibn Ḥajar said in Fath al-Bārī, in the explanation of hadith 4591, “This to me is a different story; however, there is nothing which prevents the verse from being revealed because of both stories.”

**Verse 95**

His, the Exalted One’s, statement:
Verse 95

Not equal are those of the believers who remain (at home), except those who are disabled, and those who fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who fight with their wealth and their lives above those who remain (at home)...

[Sūrah an-Nisā' 4:95]

Al-Barā' ibn ‘Aštāq said, “When this verse descended:

‘Not equal are those of the believers who remain (at home)...

‘the Messenger of Allāh called for Zayd, who came to him with a shoulder bone and wrote the verse on it. Ibn Ummi Maktūm then complained about his disability, and thereafter the following descended:

‘Not equal are those of the believers who remain (at home), except those who are disabled...’”

Al-Bukhārī transmitted this hadīth in his Sahīḥ (2831), as well as
Muslim in his *Sahih* (1898).

Sahl ibn Sa’d as-Sa’idī said, “I saw Marwān ibn al-Ḥakam sitting in the *masjid*, so I went to him and sat at his side. He then narrated to us that Zayd ibn Thābit narrated to him, ‘The Messenger of Allāh dictated to me:

\[ \text{“Not equal are those of the believers who remain (at home) and those who fight in the cause of Allāh...”} \]

“[Zayd continued], Ibn Ummi Maktūm, who was a blind man, came to him while he was dictating [the verse] to me and said, “O Messenger of Allāh, if I were able to fight, I would have fought.” Then Allāh sent down revelation to His Messenger while his thigh was resting on my thigh. It became extremely heavy on me, to the point that I became scared that my thigh would be crushed. Then it passed and Allāh sent down:

\[ \text{“Except those who are disabled.”} \]"
Verse 95

Al-Bukhari transmitted this hadith in his Sahih (2832).

Al-Falatân ibn ‘Āsim said, “We were with the Prophet while revelation was sent down to him. When revelation was sent down to him, he would lose his eyesight while his two eyes remained open, and his hearing and his heart would be occupied with what had come from Allâh. This would be something recognizable. Then he said to the scribe, ‘Write:

لا يستوي القاعدون من المؤمنين والمجاهدون في سبيل الله

Not equal are those of the believers who remain (at home) and those who fight in the cause of Allâh...’

“The blind man then stood up and said, ‘O Messenger of Allâh, what is our sin?’ Then Allâh sent down revelation to [the Prophet] and we said to the blind man, ‘Verily revelation is being sent down to the Prophet.’ So he remained standing while saying, ‘I seek refuge in Allâh from the anger of the Messenger of Allâh!’ Then the Prophet said to the scribe, ‘Write:

غير أولي الصبرر

149
"Except those who are disabled."

This hadith has been transmitted by Ibn Hibban, as mentioned in al-Ihsan, vol. 7, pp. 105-106. Shaykh Muqbil said, “This is a hasan hadith...”

Ibn ‘Abbās said:

"[This means] those who stayed behind from the Battle of Badr and those who went out to Badr. When the Battle of Badr occurred, ‘Abdullāh ibn Jahsh and Ibn Ummi Maktūm said, ‘Verily we are blind, O Messenger of Allāh. So are we excused?’ Then it descended:
Verse 97

‘Not equal are those of the believers who remain (at home), except those who are disabled, and those who fight in the cause of Allāh with their wealth and their lives. Allāh has preferred those who fight with their wealth and their lives above those who remain (at home)...’

“These are those who stay behind while they are not disabled.

‘Allāh has preferred those who fight above those who remain (at home) with a great reward.’

[Sūrah an-Nisā’ 4:95]

“[Meaning] (preferred them in) grades above those who stay behind while they are not disabled.”

At-Tirmidhī transmitted this ḥadīth in his Jāmi’ (3032) and classified it as ḥasan gharib.

Verse 97

His, the Exalted One’s, statement:

Verily those whom the angels take at death while they are wronging themselves, they (the angels) say, “In what condition were you?” They (the people) reply, “We were weak and oppressed on the earth…”

[Sūrah an-Nisā’ 4:97]

\(^{69}\) From here to the end of the ḥadīth is not from Ibn ‘Abbas; rather it is from Ibn Jurayj, one of the narrators in the chain, as Ibn Ḥajār mentioned in Fath al-Bārī in the explanation of ḥadīth 4595.
Muhammad ibn 'Abdir-Rahman Abū al-Aswad said, “The people of Madīnah were forced to form an army,70 and I was registered to be in it. I then met 'Ikrimah mawla Ibn 'Abbās and told him about that. He strictly forbade me from doing that and said, ‘Ibn ‘Abbās narrated to me that some Muslims used to be with the polytheists (on the battleground), increasing the numbers of the polytheists against the Messenger of Allāh ﷺ. An arrow would be shot, hitting and killing one of them, or one of them would be struck (by a sword) and killed. Then Allāh sent down:

> "Verily those whom the angels take at death while they are wronging themselves...”’”

Al-Bukhārī transmitted this hadith in his Sahih (4596).

**Verse 100**

His, the Exalted One’s, statement:

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70 Ibn Hajar said in Fath al-Bārī, in the explanation of this hadith, “The meaning of this is that they were forced to form an army to go fight the people of Sham (Syria) at the time when ‘Abdullāh ibn az-Zuhayr was the leader in Makkah...and in this story is a proof that ‘Ikrimah is free from what has been attributed to him (that he had the ideology of the Khawārij), for verily he went to the extreme in the prohibition against fighting the Muslims and increasing the numbers of those who fight them.”
And whoever leaves his home migrating to Allah and His Messenger and then death overtakes him, his reward has become incumbent upon Allah...

[Sūrah an-Nisā' 4:100]

Ibn 'Abbās said, “The following verse descended:

(إنَّ الْذِّينَ تَوَافَّاهُمُ الْمَلَائِكَةُ ظَالِمِيْنَ أَنْفُسَهُمْ)

‘Verily those whom the angels take at death while they are wronging themselves...’

[Sūrah an-Nisā' 4:97]

“while there was a man in Makkah called Ďamrah, from the tribe Banī Bakr. He was sick, so he said to his family, ‘Get me out of Makkah, for verily I feel the fever.’ They said, ‘Where should we move you to?’ He then pointed with his hand towards Madīnah. Then this verse descended:

(وَمَن يَخْرُجُ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ)

‘And whoever leaves his home migrating to Allah and His Messenger...’

“up to the end of the verse.”
This hadith has been transmitted by Ibn Jarir in his Tafsir, vol. 9, p. 118. Shaykh Muqbil discerned that the correct position regarding this hadith is that it is mursal. However, he then mentioned that the hadith has other chains. Refer to the Musnad of Abū Ya’lā, hadith 2679, and the Tafsir of Ibn Kathir, vol. 1, p. 543, and the book al-Isâbah by Ibn Ḥajar in the biography of Janda’ ibn Damrah.

**Verse 102**

His, the Exalted One’s, statement:

وَلَا جَنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذَى مِن مَّطَرٍ أَوْ كَنَّتمْ مُرْضُونَ

And there is no sin on you for putting down your arms if you are inconvenienced by rain or if you are ill...

[Sûrah an-Nisâ’ 4:102]

قال الإمام البخاري (٤٥٩٤): حدثنا محمد بن مقاتل أبو الحسن أخبرنا حجاج عن ابن جرير قال أخبرني بذلك عن سعد بن جبير عن ابن عباس: (إِنْ كَانَ بِكُمْ أَذَى مِن مَّطَرٍ أَوْ كَنَّتمْ مُرْضُونَ) قال: عبد الرحمن بن عوف وكان جريحاً.

On Ibn ‘Abbās ː

إِنْ كَانَ بِكُمْ أَذَى مِن مَّطَرٍ أَوْ كَنَّتمْ مُرْضُونَ

If you are inconvenienced by rain or if you are ill.

He said, “That is referring to ‘Abdur-Rahmān ibn ‘Awf. He was wounded.”

Al-Bukhrāī transmitted this hadith in his Sahih (4599) and al-Ḥākim transmitted it in al-Mustadrak, vol. 2, p. 308. In al-Mustadrak, it was clearly stated that the verse descended because of ‘Abdur-Rahmān ibn ‘Awf when he was wounded.
Verse 119

His, the Exalted One’s, statement:

"وَلَا مَرَّةٌ قَالَتْنَاهُمْ فَلْيُغُرِّنَّ خَلْقَ اللَّهِ"

And I will order them to change what Allāh has created...

[Sūrah an-Nisā’ 4:119]

Ibn ‘Abbās used to dislike the practice of castrating animals, and he said, “Because of that [practice], the verse descended:

"وَلَا مَرَّةٌ قَالَتْنَاهُمْ فَلْيُغُرِّنَّ خَلْقَ اللَّهِ"

‘And I will order them to change what Allāh has created...’”

Ibn Jarīr transmitted this hadīth in his Tafsīr, vol. 9, p. 215. Shaykh Muqbil commented, “This hadīth is sahih, according to the standards of Muslim.”

Verse 127

His, the Exalted One’s, statement:

"وَيَسْتَعاِثُونَكَ فِي النِّسَاءِ قَلْ اللَّهُ يُبْتَيِّكُمُ فِيهِنَّ"

They ask for your legal ruling concerning women. Say, “Allāh instructs you about them...”

[Sūrah an-Nisā’ 4:127]
Urwah ibn az-Zubayr asked 'Aishah about the statement of Allâh (ﷻ): 

«وَإِنَّكُمْ أَلَّا تَفْسَطُوا فِي الْيَتَامِيَّاتِ»

And if you fear that you will not be able to deal justly with the orphan girls...

[Sûrah an-Nisa' 4:3]

(She then mentioned to him a hadîth similar to what was mentioned earlier in the beginning of this surah). Urwah said, “‘Aishah stated, ‘Then the people asked the Messenger of Allâh (ﷺ) for the legal ruling after this verse had already been revealed. So Allâh sent down:

«وَيُسَٰقِطُنَّكُمْ فِي الْبَيْنَاءَ»

“They ask for your legal ruling concerning women...”

“‘up to His (ﷺ) statement:

«وَتَرَغَّبُونَ أَنْ تَنْكَحُوهُنَّ»

“And yet you desire to marry them.”’”

[Sûrah an-Nisa' 4:127]

Al-Bukhârî transmitted this hadîth in his Šàhîh (2494), as well as Muslim in his Šàhîh (3018). The hadîth has been abbreviated with only its highlighting point mentioned.
Verse 128

His, the Exalted One’s, statement:

وَإِنَّ امْرَأَةً خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِغْرَاضًا فَلا جَنَاحٌ عَلَيْهِمَا أَنْ يُضَلِّلُهَا بَيْنَهُمَا صَلَحًا

And if a woman fears from her husband mistreatment or desertion, there is no sin on them if they make a settlement between themselves...

[Sūrah an-Nisā’ 4:128]

On ‘Aishah [regarding the verse]:

وَإِنَّ امْرَأَةً خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِغْرَاضًا

And if a woman fears from her husband mistreatment or desertion...

She said, “A man has a wife whom he does not love a lot nor does he associate closely with her. He wants to divorce her, so she says, ‘I give you the advantage to deal freely concerning me.’71 So this verse descended pertaining to that.”

Al-Bukhārī transmitted this hadīth in his Sahīh (4601) and Muslim transmitted it in his Sahīh (3021).

71 Meaning, do as you want with regards to being intimate towards me, but do not divorce me. Refer to the narration of this hadīth in Muslim (3021).
الله لا يفضل بعضنا على بعض في القسم من مكنته عندنا وكان قل يوم إلا وهو يطوف علينا جميعا فيدلو من كل امرأة من غير ميسى حتى يبلغ إلى التي هو يومها فيبيت عنها ولقد قالت سودة بنت زمعة حين أست وفرقت أن يفارقها رسول الله: يا رسول الله يومي لعايشة فقد قبل ذلك رسول الله منها قالت: نقول: في ذلك أنزل الله تعالى وفي أشباهها أراض قال: (وإن امرأة حافث من بغلها نشورًا).

‘Aishah said to ‘Urwah, “O son of my sister, the Messenger of Allah did not give preference to some of us (his wives) over the others in the division of time he would spend with us. There would not be a day except that he would make a round visiting all of us. He would spend time with each wife without having sexual relations, until he reached the one whose day it was. Then he would spend the night with her. When Sawdah bint Zam’ah grew old and was scared that the Messenger of Allah might divorce her, she said, ‘O Messenger of Allah, I give my day to ‘Aishah,’ and the Messenger of Allah accepted that from her.”

She (‘Aishah) went on saying, “We say, because of her and those like her, Allah sent down:

\[
\text{‘And if a woman fears from her husband mistreatment...’} 
\]

Abū Dāwūd transmitted this hadith in as-Sunan (2135). Shaykh Muqbil said, “There is no contradiction between these narrations, for verily the first hadith of ‘Aishah is vague and the second hadith of hers clarifies that vagueness...”

Verse 176

His, the Exalted One’s, statement:
Verse 176

They ask you for a legal ruling. Say, “Allah gives you the legal ruling about *al-kalalah*...”

[Sūrah an-Nisā’ 4:176]

The majority of the scholars say *al-kalalah* is the person who dies leaving neither children nor parents to inherit from him, thus the inheritance is divided among the other relatives. Refer to *Fath al-Bāri* in the explanation of *ḥadīth* 6744 and *Tafsir Ibn Kathīr* in the explanation of Sūrah an-Nisā’, verse 12.
Shaykh Muqbil said, “There is nothing which prevents the two verses from being revealed together at the same time because of the story of Jābir…”
Verse 6

His, the Exalted One's, statement:

وَيُوصِيُّكُمُ اللَّهُ فِي أُوْلَادِكُمْ

O you who believe, when you intend to offer prayer, wash your faces...

[Sūrah al-Mā‘idah 5:6]

قال الإمام البخاري (٣٨٤): حدثنا عبد الله بن يوسف قال أخبرنا مالك عن
عبد الرحمن ابن القاسم عن أبيه عن عائشة زوج النبي قالت: خرجنا مع رسول
الله في بعض أسفاره حتى إذا كنا بالبيداء أو بذات الجبه انقطع عقد لي فأقام
رسول الله على التماسه وأقام الناس معه وليسوا على ماء فأمي الناس إلى أبي بكر
الصديق فقالوا: ألا ترى ما صنعت عائشة أقامت برسول الله والناس وليسوا على
ماء وليس معهم ماء.

فجاء أبو بكر ورسول الله وضع رأسه على فخذي قد نام فقال: حيست رسول
الله والناس وليسوا على ماء وليس معهم ماء فقالت عائشة: فتعينني أبو بكر وقال
ما شاء الله أن يقول وجعل يطعنني بذاته في خاصتي فلا يمنعني من التحرك إلا
مكان رسول الله على فخذي فقام رسول الله حين أصبح على غير ماء فأنزل الله
آية التيمم فتيمموا فقال أسيد ابن الحضرير: ما هي بأول برككم يا آل أبي بكر
قالت: فبعثنا البعير الذي كنت عليه فأصيبنا العقد تحته.

‘Aishah said, “We went with the Messenger of Allah on one
of his journeys. When we reached al-Baydā’ or Dhāt al-Jaysh, a necklace of mine broke off. The Messenger of Allāh stopped to look for it and the people stopped with him. They were at a place that had no water. So the people went to Abū Bakr as-Siddīq and said, ‘Do you not see what ‘Āishah has done? She has halted the Messenger of Allāh and the people at a place that has no water, nor do they have water with them!’

“Abū Bakr then came to me while the Messenger of Allāh was sleeping with his head resting on my thigh. He said, ‘You have held back the Messenger of Allāh and the people while they are at a place that has no water, nor do they have any water with them!’ Abū Bakr reprimanded me, saying what Allah willed for him to say, and he started to poke me with his hand on my hip. The only thing which prevented me from moving was the Messenger of Allāh on my thigh.

“In the morning, the Messenger of Allāh woke up at that place that had no water. Then Allah sent down the verse of at-tayammum and they made tayammum. Usayd ibn al-Ḥuḍayr then said, ‘This is not the first blessing that has come because of you, O family of Abū Bakr.’ We then urged the camel I was riding to get up and we found the necklace under it.”

Al-Bukhārī has transmitted this hadith in his Sahīh (334), and Muslim also transmitted it in his Sahīh (367). The verse of at-tayammum was specified in another narration of this hadith in al-Bukhārī (4608), which reads, “Then it descended:

 النَّبِيُّ أَيُّهَا الَّذِينَ آمَنُوا إِذَا فَضَّلْتُمْ إِلَى الصَّلَاةِ

‘O you who believe, when you intend to offer prayer...’”

73 Al-Baydā’ and Dhāt al-Jaysh are two places outside Madīnah on the path to Makkah.

74 It was clarified in another narration of this hadith that the necklace belonged to her sister Aṣmā’, who loaned it to ‘Āishah.

75 At-tayammum is the ritual of wiping the hands and face with dirt instead of making ablution when one is excused from making ablution.
Verse 33

His, the Exalted One's, statement:

إِنَّمَا جَزَاءَ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَعْبُدوْنَ فِي
الأَرْضِ فَسَادًا

The recompense of those who wage war against Allah and His Messenger and do mischief in the land...

[Sūrah al-Mā‘idah 5:33]

Anas ibn Malik mentioned this hadith, and he said about it,

66 Abū Dāwūd is referring to hadith 4364, which he mentioned before this hadith.

Anas ibn Malik narrated that a group of people from ‘Ukl or ‘Uraynah came to the Messenger of Allah. They had a problem with the weather of Madinah and became sick. So the Messenger of Allah ordered them to go to the herd of female camels and drink from their urine and milk. They went and did that. Then when they regained their health, they killed the herdsman of the Messenger of Allah and drove off with the camels. News of what they did reached the Prophet first thing in the morning. So the Prophet sent a group to track them down. They were captured and brought back before midday. He summoned them. Then he had their legs and arms cut off and their eyes gouged out with hot nails. They were cast away to al-Harrah (a place in Madinah covered by black rocks). Thev asked for drink and were not given any. Abu Qilabah (a narrator in the chain) said, “These were a people who stole, committed murder, disbelieved after having faith, and waged war against Allah and His Messenger.” This hadith is authentic and has also been transmitted by al-Bukhārī (233) and Muslim (1671).
“So the Messenger of Allāh ﷺ dispatched a search party to capture them, and they were captured and brought back. Then Allāh ﷺ sent down, because of that, the following:

"إِنَّمَا جَزَاءُ الَّذينَ يَخَارِبونَ اللَّهَ وَرَسُولَهُ وَيَعْشَؤُنَّ فِي الْأَرْضِ فَسَادًا"

‘The recompense of those who wage war against Allāh and His Messenger and do mischief in the land...’”

Abū Dāwūd transmitted this hadith in as-Sunan (4366). The chain of this hadith has some weakness in it; however, in the footnote of the latest edition of the Shaykhs book it was said, “…but there are many other chains related to the reason why the verse was revealed which can be used as a proof, and Ibn Jarīr has mentioned them.” Refer to Tafsīr Ibn Jarīr, vol. 10, pp. 244-246.

**Verses 41-47**

His, the Exalted One’s, statement:

"إِنَّمَا جَزَاءُ الَّذينَ يَخَارِبونَ اللَّهَ وَرَسُولَهُ وَيَعْشَؤُنَّ فِي الْأَرْضِ فَسَادًا"

O Messenger, let not those who rush into disbelief grieve you...

[Sūrah al-Mā‘idah 5:41]
Al-Bara' ibn 'Azib said, "A Jew who had been flogged and had his face blackened with charcoal was carried past the Prophet. He (the Prophet) then called them (the Jews) and said, 'Is this the legal punishment for the adulterer in your book?' They said, 'Yes.' He then called one of their scholars and said, 'I implore you by Allâh, the one who revealed the Târvâh to Mûsâ, is that what you have found to be the legal punishment for the adulterer in your book?'

"[The scholar] said, 'No, and if it had not been that you implored me with this, I would not have told you. We find the legal punishment to be stoning; however, it (adultery) became widespread amongst our noble people, so what we would do if we caught a noble person [committing adultery] is let him go, and if we caught a common person [doing the same], we would execute the legal punishment on him. Then we said, "Let us come together and agree on a punishment that we can execute on the noble person and the common person." So we chose flogging and blackening the face instead of stoning.'

"The Messenger of Allâh then said, 'O Allâh, verily I am the first one to revive your command that they have abandoned.' He then summoned [the adulterer] and had him stoned to death. Then Allâh sent down:
“O Messenger, let not those who rush into disbelief grieve you…”

“If you are given this, take it.”

[Surah al-Ma’idah 5:41]

“[Meaning, the Jews say], ‘Go to Muhammad. If he orders you with flogging and blackening the face, then accept that; however, if he gives you the legal ruling of stoning, then beware.’ Then Allah sent down:

‘And whoever does not judge by what Allah has revealed, then such are the disbelievers.’

[Surah al-Ma’idah 5:44]

‘And whoever does not judge by what Allah has revealed, then such are the wrongdoers.’

[Surah al-Ma’idah 5:45]

‘And whoever does not judge by what Allah has revealed, then such are the disobedient.’

[Surah al-Ma’idah 5:47]

“All of these (verses) were revealed because of the disbelievers.”

This hadith has been transmitted by Muslim in his Sahih (1700).
Verse 67

His, the Exalted One's, statement:

"Ya A’īsā al-rūsūl blugh mā ā’inzal Ilāikī min Rabbik  wa’inzal Ilāikī min thāsīk  Fima blugh Rūsalatik  wa llāh yusammuka min al-thāsīk "

O Messenger, convey what has been sent down to you from your Lord, and if you do not, then you have not conveyed His message; and Allāh will protect you from the people...

[Sūrah al-Mā’idah 5:67]

Abū Hurayrah said, “When the Messenger of Allāh used to stop at a resting place, they would look for the biggest tree they could find and reserve it for the Prophet. He would then rest under it, and after that his Companions would rest in the shade of the trees. Once while he was resting under a tree with his sword hanging from it, a Bedouin Arab suddenly came and took the sword from the tree. He then approached the Prophet while he was asleep and awakened him. Then he said, ‘O Muhammad, who will protect you from me tonight?’ The Prophet said, ‘Allāh.’

“Then Allāh sent down:
Verse 83

His, the Exalted One’s, statement:

وَإِذَا سَمَعُوا مَا أَنْزَلَ إِلَيْنَا الرِّسُولُ تَرَى أَعْيَنُهُمْ تُفِيضُ مِنَ الدَّمَّعِ مِمَّا عَرَضُوا مِنَ الْحَقِّ يُقُولُونَ رَبّنَا أَمِنًا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, “Our Lord, we believe, so write us down among those who bear witness.”

[Sūrah al-Māʾidah 5:83]
Verse 83

"And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears..."

This hadith has been transmitted by Ibn Abî Ḥātim in his Tafsîr, vol. 3, p. 23. Shaykh Muqbil said, “The people of [this hadith’s] chain are people of the Sahîh (al-Bukhârî and/or Muslim), except for Muḥammad ibn Idrîs, the father of Ibn Abî Ḥātim; however, he is a great hafidh...”

Verse 89

From the average of what you feed your own families...

[Sûrah al-Mâ'idah 5:89]
Ibn ‘Abbās said, “A man would give his family food that was abundant, and another would give his family food that was barely sufficient. Then the verse descended:

\[
\text{من أوسط ما تطعمون أهليكم}
\]

‘From the average of what you feed your own families...’”

Ibn Mājah transmitted this ḥadīth in as-Sunan (2113). Shaykh Muqbil commented, “The people of this ḥadīth’s chain are people of the Ṣahih (al-Bukhārī and/or Muslim), except for Sulaymān ibn Abī al-Mughirah al-‘Absī, and Yahyā ibn Ma‘īn has declared him to be trustworthy. Al-Būṣīrī said in Miṣbāḥ az-Zujājah, ‘This chain is mawqūf with a Ṣahih chain.’ I say, it is in the category of the reasons for revelation, so it has the ruling of ṫaf.’”

**Verses 90-91**

His, the Exalted One’s, statement:

\[
\text{يا أيها الذين آمنوا إنما الَّذين أَمْنَى الْخَمْرُ وَالْمُنْسَبُ}
\]

O you who believe, indeed intoxicants, gambling, al-‘Aṣbāh, and divination arrows are an abomination of Shaytān’s work...

[Surah al-Mā’idah 5:90]

قال الإمام ابن جرير (ج 10 ص 571): حدثنا الحسين بن علي الصدائي قال لنا حجاج ابن المنهل قال لنا ربيعة بن كلثوم عن جبير عن أبيه عن سعيد بن

**Notes:**

- **Mawqūf** is a ḥadīth that has been attributed to a Ṣahābī.
- **Meaning** it takes the ruling of a ḥadīth attributed to the Prophet ﷺ.
- **Al-‘Aṣbāh** are stone altars where the polytheists used to slaughter sacrificial animals for their idols.
Ibn 'Abbas said, “The prohibition of alcoholic drinks descended because of two tribes from the tribes of the Anṣār. They used to drink to the point that when they became intoxicated, they would play and joke around with one another. When they would become sober, one of them would look at the marks on his face and beard and he would say, ‘My brother so-and-so did this to me!’ They used to be brothers with no hatred in their hearts, [saying], ‘By Allah, if he had been compassionate and merciful towards me, he would not have done this to me!’ Then hatred fell into their hearts, so Allāh sent down:

\[
\text{“إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ”}
\]

‘Indeed intoxicants, gambling...’

[Sūrah al-Mā’idah 5:90]

“up to His statement:

\[
\text{“فَهَلْ أَنْتُمُ مُنْتَهَوْنَ”}
\]

‘So will you not cease!’

[Sūrah al-Mā’idah 5:91]

“Then some people who used to meddle in affairs that did not concern them said, ‘It is an abomination and it is present in the stomach of so-and-so who was killed on the day of Badr, and so-and-so who was killed on the day of Uhud!’ Then Allāh revealed:
Those who believe and do righteous deeds, there is no sin on them for what they tasted in the past...

[Surah al-Ma'idah 5:93]

Ibn Jarir transmitted this hadith in his Tafsir, vol. 10, p. 571. Shaykh Muqbil said, “As for the chain of Ibn Jarir, the people of the chain are people of the Sahih (al-Bukhari and/or Muslim), except for al-Hasayn ibn 'Ali as-Sudârî; however, he is trustworthy. Furthermore, the hadith of Sa'd will later be mentioned in [the chapter on] Surah al-'Ankabût, if Allâh wills.”

Verse 93

His, the Exalted One’s, statement:

Those who believe and do righteous deeds, there is no sin on them for what they tasted in the past...

[Surah al-Ma'idah 5:93]

Anas said, “I was the one who poured drinks for the people in
Abū Ṭalḥah’s house. The alcoholic drink for that day was fadikh. The Messenger of Allāh ﷺ then ordered someone to call out, ‘Verily alcoholic drink has been prohibited!’ Abū Ṭalḥah then said to me, ‘Go and pour it out.’ So I went and poured it out, and it flowed in the streets of Madinah. Then some people said, ‘Some people were killed and died while it was in their stomachs.’ Then Allāh sent down:

Verse 101

His, the Exalted One’s, statement:

O you who believe, do not ask about things which, if made plain to you, will distress you...

[Surah al-Ma‘āidah 5:101]

Al-Bukhārī transmitted this hadith in his Sahih (2464), as well as Muslim in his Sahih (1980/3).
Anas said, “The Messenger of Allâh gave us a sermon we never heard the likes of. He said, ‘If you knew what I know, you would laugh little and cry much.’ The Companions of the Messenger of Allâh then covered their faces, weeping. A man then asked, ‘Who is my father?’ [The Prophet] said, ‘Your father is so-and-so.’ Thereafter, this verse descended:

‘Do not ask about things which, if made plain to you, will distress you.’ ”

Al-Bukhârî has transmitted this hadîth in his Sahîh (4621) and Muslim also transmitted it in his Sahîh (2359).

Ibn ‘Abbâs said, “A group of people used to ask the Messenger of Allâh [questions] out of mockery. A man would say, ‘Who is my father?’ And another man whose camel went astray would say, ‘Where is my camel?’ Consequently, Allâh sent down this verse in their regard:
Verse 101

‘O you who believe, do not ask about things which, if made plain to you, will distress you…’

Al-Bukhārī transmitted this hadith in his Sahih (4622).

Then the Messenger of Allāh ﷺ gave us a sermon, saying, ‘O people, Allāh has prescribed for you the Hajj (pilgrimage).’ Then Mihṣan al-Asadi stood up and said, ‘Every year, O Messenger of Allāh?’ [The Prophet] said, ‘Verily, if I were to have said yes, it would have become incumbent upon you, and if it was made incumbent upon you and then you abandoned it, you would have gone astray. Do not ask me about what has been left open for you, for verily those who came before you were destroyed only because of their probing and differing with their prophets.’

‘Then Allāh ﷺ sent down:

Ya aîbâ l-dînîn âmnâ la t-tâsâîlaa âîn âshiâa âîn nîbâd l-kâm t-sâwîm.’

‘O you who believe, do not ask about things which, if made plain to you, will distress you…’

Ibn Jarir transmitted this hadith in his Tafsîr, vol. 11, p. 105, and the basis of the hadith is in Muslim.
Abū Umāmah al-Bāhili said, “The Messenger of Allāh stood among the people and said, ‘Hajj has been prescribed for you.’ A man from the Bedouins stood up and said, ‘Every year?’, cutting off the Messenger of Allāh, so he (the Prophet) remained silent. He was angered and it showed. Then after a while he spoke, saying, ‘Who is the questioner?’ The Bedouin man said, ‘Here I am.’ [The Prophet] said, ‘Woe to you, what protects you from me saying yes? And if I were to say yes, it would be incumbent upon you, and if it were made incumbent upon you, you would have disbelieved. Verily, those before you were destroyed only by their leaders who made things difficult. By Allāh, if I were to make everything on earth permissible for you except for a spot the size of a camel’s hoof, you would have fallen into it.’

“At that point Allāh sent down:

‘O you who believe, do not ask about things…”

al-Ghamr, a group has narrated on him although he has not been declared trustworthy by someone whose declaration is regarded, so he can be used in a supporting role. In addition, Abū Muṭī’ Muʿāwiyah ibn Yahyā is someone about whose status there is a difference of opinion, and it appears that he is hasan al-hadith; and this hadith is regarded as a supporting hadith for the hadith of Abū Hurayrah, as you can see.

“These are three different reasons for this verse’s revelation, because the first, ‘Abdullāh ibn Ḥudhāfah, did not ask out of mockery; however, al-Ḥāfīdī said in al-Fath, vol. 9, p. 351 (hadith 4622), ‘There is nothing which prevents all of them from being reasons why it was revealed, and Allāh knows best.’ He added on p. 352, ‘In short, [the verse] was revealed because of asking too many questions, whether it be out of mockery, to test (the Prophet ṣallīl, or to make something difficult which would have remained permissible if it had not been asked about.’”

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**Verses 106-108**

His, the Exalted One’s, statement:

> يا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَصَرَ أَحَدُكُمُ الْمُؤْتِيَّةَ جَمِيعًا عَلَى أَخْرَجَانِ، أَوْ أَخْرَجَانِ مِنْ عِرْضِكُمْ

> And Allah does not guide the people who are disobedient.

[Sūrah al-Mā’idah 5:106-108]
Ibn 'Abbās said, "A man from the tribe Banī Sahm departed along with Tamīm ad-Dārī and ‘Adī ibn Baddā. The man from the tribe of Sahm then died while in a land free of Muslims. When the two returned with his inheritance, the family of the deceased found that a silver vessel engraved with gold was missing. The Messenger of Allāh made the two men swear [about what happened to the vessel and its whereabouts], and the vessel was later found in Makkah. The people who had the vessel said, 'We purchased it from Tamīm and ‘Adī.' Then, two men who were relatives of the man from the tribe Sahm stood up and swore, saying, 'Indeed our testimony is more binding than the testimony of those two, and verily the vessel belongs to our companion.' Because of them this verse descended:

\[
\text{'O you who believe, when death approaches one of you and you make a bequest...'}
\]

Al-Bukhārī transmitted this ḥadīth in his Sahīh (2780).

**NOTE:** Tamīm ad-Dārī was one of the noble Companions of the Messenger of Allāh. This story occurred before he embraced Islam. In some of the narrations of this ḥadīth, it was mentioned that after he embraced Islam, he went to the family of the deceased and told them what happened, and he gave them the money he received from selling the vessel, and Allāh knows best. Refer to Fath al-Bārī in the explanation of this ḥadīth for more.
Verse 52

His, the Exalted One’s, statement:

وَلَا تَتَّرَكُ الْدِّينَ يَذْعَوْنَ رَبِّهِمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وجِهَةَ

And do not turn away those who invoke their Lord morning and afternoon, seeking His Face...

[Sūrah al-An‘ām 6:52]

قل الإمام مسلم (2413/45): حدثنا زهير بن حرب حدثنا عبد الرحمن عن سفيان عن المقدام بن شريح عن أبيه عن سعد: فلَعَ نزلت: (وَلَا تَتَّرَكُ الْدِّينَ يَذْعَوْنَ رَبِّهِمْ بِالْغَدَاةِ وَالْعَشِيِّ) قال: نزلت في سنة أواخر مسعود منهم وكان المشركون قالوا له: تدني هؤلاء.

Sa’d ibn Abī Waqqās ﺑَوْقَاءٍ said, “I was a reason for this verse’s descent:

وَلَا تَتَّرَكُ الْدِّينَ يَذْعَوْنَ رَبِّهِمْ بِالْغَدَاةِ وَالْعَشِيِّ

‘And do not turn away those who invoke their Lord morning and afternoon…’

“It was revealed because of six people, and Ibn Mas‘ūd and I were amongst them. The polytheists had said to him (the Prophet ﷺ), ‘You let the likes of these people get too close to you!’”

As for this hadith, Muslim transmitted it in his Sahih (2413/45).
In another narration] Sa'd ibn Abi Waqqas said, “Six of us were with the Prophet when the polytheists said to him, ‘Turn away these people so they will not have the audacity to be seen with us.’ (The six were) me, Ibn Mas’ūd, a man from the tribe Hudhayl, Bilal, and two men that I will not name. Then something occurred to the Messenger of Allāh that Allāh willed, and he contemplated for some time. Then Allāh sent down:

‘And do not turn away those who invoke their Lord morning and afternoon, seeking His face…”’

This hadith has been transmitted by Muslim in his Sahih (2413/46).

Verse 121

His, the Exalted One’s, statement:

And do not eat of that (meat) on which Allāh’s name has not been pronounced...

[Sūrah al-Anʿām 6:121]
Verse 52 • Verse 121

Ibn 'Abbās ﷺ said about His statement:

وَإِنَّ السَّتَّائِئِينَ لَيَبوْخُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُبَاجَلُوكُمْ

And certainly the devils inspire their allies...

[Sūrah al-An‘ām 6:121]

“They (the disbelievers) say, ‘What Allāh has killed, you do not eat, but you eat that which you yourselves slaughter?’ Then Allāh sent down:

وَلَوْ تَأَكَّلُوا مِمَّا لَمْ يُذَكِّرْ أَسْمَ الَّهِ عَلَيْهِ

‘And do not eat of that (meat) on which Allāh’s name has not been pronounced...’” 82

Abū Dāwūd transmitted this hadith in as-Sunan (2818) and Shaykh Muqbil ﷺ commented about it saying, “I say, the hadith is from the narrations of Simāk on ‘Ikrimah and they are inconsistent, so therefore the hadith is weak by this chain; however, it has supporting chains which raise it to the level of being authentic; amongst them is what an-Nasā’ī transmitted in at-Tafsīr, vol. 1, p. 479 (hadith 191) and Abū Dāwūd, vol. 3, p. 246 (hadith 2819).”

82 The meaning of this hadith is that the devils inspired their allies from the polytheists to present a specious argument to the believers about the issue of eating the meat of dead animals, telling them to say to the believers, “What Allāh has killed, you do not eat it, but you eat that which you yourselves slaughter?” Meaning, you claim that you worship Allāh alone, then when it comes to the issue of the dead animal which Allāh caused to die, you do not eat from it, but you eat from the animal that you yourselves slaughter. Why is that? This is the meaning of their statement. Then Allāh ﷺ sent down this verse, refuting this false analogy. Refer to the Tafsīr of Ibn Jarir, vol. 12, pp. 81-82.
Verse 31

His, the Exalted One’s, statement:

وَإِذْ أَخْذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابِ

O children of Ādam, wear your adornment at every masjid...

[Sūrah al-A’rāf 7:31]

Ibn ‘Abbās Ṣayyid al-Darraj said, “A woman would make ʿtawāf of the Sacred House naked, saying, ‘Who will lend me a ʿtitwāf?’ She would then place it over her groin and say:

لَيْوَمٍ يِدْوَ بِعَضْهُ أو كَلِهُ فَما بَدَا مِنْهُ فَلا أَحْلَهُ فَنَزَّلَتْ هَذِهِ الآيَةِ: (يَا بَنيَّ آدمٍ حَذُّواْ زَيْنَا فَمَا عَنَّدُ گَلَّ مُشْهِدٍ).

‘Today, some of it or all of it shows, and what shows I do not make permissible.’

‘Then this verse descended:

83 A ʿtitwāf is a small piece of clothing they used for making ʿtawāf.
Verse 31 • Verse 175

Muslim transmitted this hadith in his *Sahih* (3028).

Verse 175

His, the Exalted One’s, statement:

> وَأَتِّلُ عَلَيْهِمْ نُبُوَّةً الَّذِي آتَيْنَا آيَاتًا فَانْسَلَخَ مِنْهَا

> And recite to them the story of the one to whom We gave (knowledge of) our signs but he detached himself from them...

*[Sūrah al-A‘rāf 7:175]*

قال الإمام النسائي في التفسير (212): أخبرنا محمد بن عبد الأعلى حدثنا خالد بن الحارث شعبة أخبرني على بن عطاء قال سمعت نافع بن عاصم يقول قال عبد الله في قوله تعالى: (آيتنا آياتًا فانسلخ منها) الآية نزلت في أمية.

‘Abdullāh ibn ‘Amr said about His statement:

> آيتنا آياتًا فانسلخ منها

> The one to whom We gave (knowledge of) our signs but he detached himself from them...

“It descended because of Umayyah.”

An-Nasā’ī transmitted this hadith in his *Tafsir* (212).

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84 He is Umayyah ibn Abī as-Sālt. Ibn Kathīr said about him in his *tafsīr* of this verse, “He had a lot of knowledge of the past revelations. However, he did not benefit by his knowledge, for verily he reached the era of the Messenger of Allāh [saww]. [The Prophet’s] distinguishing characteristics, signs, and miracles reached him. These signs were clear to every person of insight, and with all of this, he met [the Prophet] and did not follow him; rather, he befriended the polytheists, and he helped and praised them. He elegized the polytheists who died at Badr with an eloquent elegy. May Allāh disfigure him.”
Verse 1

His, the Exalted One’s, statement:

They ask you about the spoils of war. Say, “The spoils are for Allâh and the Messenger…”

[Surah al-Anfâl 8:1]

Sa’d ibn Abî Waqqâs said, “On the day of Badr, I brought a (captured) sword and said, ‘O Messenger of Allâh, indeed Allâh has healed my breast from the polytheists,’ (or he said something similar to this), ‘Let me have this sword.’ He said, ‘This is not mine nor is it yours.’ I said, ‘Perhaps it will be given to someone who is not able to do what I do on the battlefield.’ The Messenger of Allâh then came to me and said, ‘Verily you asked me when it was not mine. It has become mine and now it is yours.’
Verse 1

“Then [the verse] descended:

\[
\text{يُشَلَّأُونَكُمُ عَنِ الْأَنْفَالِ}
\]

‘They ask you about the spoils of war...’ ”

At-Tirmidhī transmitted this hadith in his *Jāmi‘* (3079), and Muslim transmitted it in his *Ṣaḥīḥ* in the book of *Jihāḍ* (1748/34) with a longer wording.

Calq al-Imām ʿAbd Allāh ibn ʿAbd al-Rahmān al-Baṣrī al-Samīṭī (d. 745/628) narrated: "The Prophet $\text{صل الله عليه وسلم}$ and I participated in the Battle of Badr. The people met and Allāh $\text{سُلَّم}$ defeated the enemy. A group went in search of the spoils of war, another group surrounded the Messenger of Allāh $\text{صل الله عليه وسلم}$, guarding him so that the enemy would not be able to attack him abruptly.

‘Ubaydah ibn as-Ṣamīṭī said, “We departed with the Prophet $\text{صل الله عليه وسلم}$ and I participated along with him in the Battle of Badr. The people met in battle and Allāh $\text{سُلَّم}$ defeated the enemy. A group chased them down, routing them and killing them. Another group focused on the spoils of war, while another group surrounded the Messenger of Allāh $\text{صل الله عليه وسلم}$, guarding him so that the enemy would not be able to attack him abruptly.

‘That night, everyone returned and gathered. The people who collected the spoils of war said, ‘We collected the spoils of war, so no one else gets a share of it.’ However, the people who went and
tracked down the enemy said, ‘You do not have more right to it than we do. We removed the enemy from the spoils and defeated them.’ The people who surrounded the Messenger of Allāh then said, ‘You do not have more right to it than we do. We surrounded the Messenger of Allāh out of fear that the enemy might attack him suddenly, so we concerned ourselves with him.’

“Then the verse descended:

\[ \text{يَا أَيُّهَا الْأَيَامُ} \quad \text{فَأَلْقُونَ الْأَنْفَالَ لِلَّهِ وَأَرْسُولِكَ فَأْتُوكُمَّ} \]

They ask you about the spoils of war. Say, “The spoils are for Allāh and the Messenger, so fear Allāh and correct the matters of difference between you…”

“Thereafter, the Messenger of Allāh divided it evenly between the Muslims.”

Imām Aḥmad transmitted this hadith in his Musnad, vol. 5, p. 323. Shaykh Muqbil mentioned a beneficial footnote on this hadith in the latest edition of his book, explaining that Abū Salām, one of the narrators in the chain, has heard from Abū Umāmah, the noble Companion and the narrator on ‘Ubadah in the chain, as found in Muslim (804). This is contrary to what Abū Ḥātim has said, negating that Abū Salām has heard from Abū Umāmah.

قال الإمام أبو داود (727): حدثنا وهب بن بقية قال أخبرنا خالد عن داود عن عكرمة عن ابن عباس قال: قال رسول الله بدر: من فعل كذا وكذا فله من النفث كذا وكذا قال فتقدمن الفتيان ولزم المشيكة الرتائب فلم يبرحوها فلم فتح الله عليهم قال المشيكة: كنا رداً لكم لو انهمتم فلنتم إلينا فلا تذهبوا بالمغنم وئقى فأками الفتيان وقالوا: جعله رسول الله لنا فأنزل الله: (يَا أَيُّهَا الْأَيَامُ) إلى قوله: (كَمَا أَخْرَجْكُمْ مِنْ بَيْتٍ بَالْحَقِّ وَإِنَّ فِي نَفْعٍ مِنْ الْمُؤْمِنِينَ لِكَافِرَةَ) يقول: فكأن ذلك خيرا لهم فكذلك أيضا أطيعوني فإني أعلم بعاقبة هذا منكم.

186
Ibn ‘Abbās said, “The Messenger of Allāh said on the day of Badr, ‘Whoever does such-and-such gets such-and-such from the spoils.’ The younger men then went to the front lines while the older men stayed by the flags, not moving away from them. Then when Allāh gave them victory, the older men said, ‘We were your support. If you were to have been defeated, you would have come back to us for support, so do not take the spoils and leave us with nothing.’ The younger men refused and said, ‘The Messenger of Allāh granted it to us.’

“Then Allāh sent down:

\[
\text{يَسَأَلُونَكَ عَنِ الأنفَالِ}
\]

‘They ask you about the spoils of war. Say, “The spoils are for Allāh and the Messenger...”’

[Sūrah al-Anfāl 8:1]

“up to His statement:

\[
\text{كَمَا أُخْرِجْتُكُمْ مِنْ بَيْتِكُمْ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ}
\]

\[
\text{الْمُؤْمِنِينَ لَكَارْهُونَ}
\]

‘As your Lord caused you to go out from your home in truth while, indeed, a group among the believers disliked it.’

[Sūrah al-Anfāl 8:5]

“He is saying: [Going out to Badr] was better for them, and likewise [the distribution of the spoils is better for them], so obey me (the Prophet), for verily I know better than you how the distribution should go.”

Abū Dāwūd transmitted this hadīth in as-Sunan (2737). Shaykh Muqbil commented, “There is no contradiction between these two reasons (the story of Sa’d and the story of the groups), since there is nothing which prevents the verse from being revealed due to both of them, and Allāh knows best.”
VERSE 9

His, the Exalted One’s, statement:

( Silence ) when you sought help from your Lord, so He answered you ( saying ), “I will help you with a thousand of the angels, each behind the other in succession.”

[Sūrah al-Anfāl 8:9]

Sayyidah Khadijah said, “I was a young girl at the time of the Battle of Badr. I was with the Prophet ﷺ, and one of the Companions asked, ‘O Allah! How many Muslims are there? What is their number?’ The Prophet ﷺ , then, turned his back to the Companions, and extended his arms. Then he said, ‘My Lord, how many polytheists are there? Where are they?’ God’s Messenger ﷺ then faced the qiblah (the direction for prayer), extended his arms, and said, ‘O Allah, fulfill for me what you promised me! O Allah, if you allow this small group of Muslims to be destroyed, you will never be worshipped on earth!’”
Verse 9 • Verse 16

“He continued to seek the aid of his Lord and supplicate Him to the point that his upper garment fell off. So Abū Bakr came to him, picked up his upper garment, put it back on him, and stood behind him, saying, ‘O Prophet of Allah, you imploring your Lord is sufficient, for verily He will fulfill for you what He promised you.’

“In this regard Allah sent down:

إِذْ تَشْفِعُونَ رَبُّكَمْ فَاشْكُبُوا لَكُمْ أَيْبَيْ مُمَدَّكَمْ بِأَلِفِ مِنَ المَلَائِكَةِ مُزْدِفِينَ

‘(Remember) when you sought help from your Lord, so He answered you (saying), ‘I will help you with a thousand of the angels, each behind the other in succession.’”

Imām Aḥmad transmitted this hadith in his Musnad, vol. 1, p. 30, and it has already been mentioned in its entirety in [the section on] verse 165 of Sūrah Āl ‘Imrān. Muslim has also transmitted it in his Sahih (1763).

Verse 16

His, the Exalted One’s, statement:

وَمَن يُؤْلِمُهُمْ يُؤْمِنُ بِذَرَّةً إِلاَّ مَتَّهَا لِقَتَالِ أَوْ مَتَّهَا إِلَى فَتْحٍ فَقَدْ بَاءَ بِعَذَابٍ مَّنَ اللَّهِ وَمَأْوَاهُ جَهَنُّ سُبُّ أَلْمُسْرٍ

And whoever turns his back to them on such a day, unless it is a stratagem of war or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allāh and his abode is Hell, and worst indeed is that destination.

[Sūrah al-Anfāl 8:16]
Abū Sa‘īd Ḥaṭīb said, “This verse descended because of the day of Badr:

‘And whoever turns his back to them on such a day...’

Abū Dāwūd transmitted this hadith in as-Sunan (2648) and Ibn Kathīr said in his Tafsīr, vol. 2, p. 295, “Even if the verse descended because of them, this does not negate that fleeing from the advance is also forbidden for others, not only the people of Badr, because the previously mentioned hadith of Abū Hurayrah proves that fleeing from the advance is a major sin according to the position of the majority of scholars, and Allāh knows best.”

Verse 17

His, the Exalted One’s, statement:

َوَمَا زَمَّتْ إِذْ زَمَّتْ وَلَكَنَّ اللَّهُ زَمِّي (17)

And you threw not when you threw, rather Allāh threw...

[Sūrah al-Anfāl 8:17]
Verse 17

فأخذ كفًا من الحصىاء فاستقبلنا به فرمانا بها وقال: شاهت الوجوه فانهزمنا فأنزل الله عز وجل: (وما رميت إِذ رميتك وِلَكِن اللّه رضي).

Hākim ibn Ḥizām said, “On the day of Badr, the Messenger of Allāh called for and took a handful of pebbles. He then faced us and threw them at us, and he said, ‘May their faces be disfigured.’ At that point we were defeated, and Allāh sent down:

(وما رميت إِذ رميتك وِلَكِن اللّه رضي)

‘And you threw not when you threw, rather Allāh threw…’”

As for this ḥadīth, ʿAt-Ṭabarānī transmitted it in al-Muʿjam al-Kabīr (3128). Al-Haythamī said in Majmaʿ aṣ-Ṣawāʿīd, vol. 2, p. 84, “Its chain is hasan.” Shaykh Muqbil added, “Perhaps he means it is hasan li ghayrihi…” The Shaykh later commented, “And we said that perhaps al-Haythamī classified the ḥadīth to be hasan because of the supporting aḥadīth that play a reinforcing role, because after declaring his classification he added, ‘And it has been narrated on Ibn ‘Abbas that the Prophet said to ‘Alī, “Give me a handful of pebbles.” So he gave them to him and then he threw them at the faces of the people. There was not a single person except that his eyes were filled with pebbles. Then the verse descended:

(وما رميت إِذ رميتك وِلَكِن اللّه رضي)

“And you threw not when you threw, rather Allāh threw…””

“Then he (al-Haythamī) stated, ‘At-Ṭabarānī transmitted it, and the people of the chain are people of the Sahih (al-Bukhārī and/or Muslim).’”

85 Hakīm ibn Ḥizuṣm was one of the noble Companions of the Prophet. At the time of Badr, he had not yet embraced Islam; rather, he fought on the side of the polytheists. He embraced Islam the year that Makkah was conquered and later participated in the battle of Hunayn. Refer to the book al-Isābah for more.
Verse 19

His, the Exalted One’s, statement:

\[\text{إن تُستَنْفَعُوا فَقَدْ جَاءَكُمْ الْفَتْحُ} \]

If you (O disbelievers) ask for victory, the victory has already come (as you have asked for it)...

[Sūrah al-Anfāl 8:19]

Ibn Jarīr transmitted this hadith in his Tafsīr, vol. 13, p. 454, and likewise al-Ḥākim transmitted it in al-Mustadrak, vol. 2, p. 328, and he classified it to be authentic according to the standards of the two Shaykhs (al-Bukhārī and Muslim), although they did not transmit it. Shaykh Muqbil mentioned in this regard, “Muslim did not transmit on ‘Abdurrahām ibn Tha’labah, so the hadith meets the standards of al-Bukhārī...”
Verse 33

His, the Exalted One’s, statement:

وما كان الله يعذبهم وأنت فيهم ً وما كان الله معذبهم ً 
وهم يستغفرون ً

Allāh would not punish them while you are amongst them, nor would Allāh punish them while they seek forgiveness.

[Sūrah al-Anfāl 8:33]

قَالَ الْإِمَامُ الْبِحَارِيُّ (٤٨٨): حَدَّثَنَا أَحْمَدُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذٍ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عِنْدَ عَبْدُ الْحَمِيدِ بْنِ مُرْدِدٍ صَاحِبِ الْرَّيْدِي سَمْعُ أَنَّ بْنَ مَلَكَ قَالَ أَبُو جُهَلَ: اللَّهُمَّ إِن كَانَ هَذَا الْحَقُّ مِنْ عَنْدِكَ فَأَمْعِنْ عَلَيْنَا حَجَارَةً مِنَ الْسَّمَاءِ أَوْ اسْتَجْعَلْنَا بَعْدَابَ الْأَلْلَهِ فَنَزِلْتُ: (وَمَا كَانَ اللَّهُ يَعْذَبُهُمْ وَأَنتَ فِيْهِمْ ً وَمَا كَانَ اللَّهُ مَعْذَبُهُمْ وَهُمْ يَسْتَغْفِرُونَ) (وَمَا لَهُمْ أَلَّا يَعْذَبُهُمْ اللَّهُ وَهُمْ يَسْتَغْفِرُونَ عَنْ أَنْ تَخْرُجُوا مِنْ المُشْجِدِ الدِّخْرَامِ) الآية.

Anas ibn Mālik said, ‘Abū Jahl said, ‘O Allāh, if this is the truth from you, then rain down upon us stones from the heavens or inflict us with a painful punishment.’ Then the following verses descended:

وما كان الله يعذبهم وأنت فيهم ً وما كان الله معذبهم ً 
وهم يستغفرون ً

‘Allāh would not punish them while you are amongst them, nor would Allāh punish them while they seek forgiveness.’

وما لهم أَلَّا يَعْذَبُهُمْ الله وهم يستغفرون عن المسجد الدخرام

‘And why should Allāh not punish them while they
Al-Bukhārī has transmitted this hadith in his Sahih (4648), as well as Muslim in his Sahih (2796).

Ibn ‘Abbās narrated that the polytheists used to make tawāf of the Sacred House saying, “We obey your call! We obey your call! You have no partner!” The Prophet ﷺ would then say, “Enough! Enough!”

Then they would say, “Except a partner who is yours; You own him and that which he possesses!” They would also say, “We seek your forgiveness! We seek your forgiveness!”

Then Allah sent down:

> وَمَا كَانَ اللَّهُ لَيْعْدِبْهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفَرُونَ

Allah would not punish them while you are amongst them, nor would Allah punish them while they seek forgiveness.

Ibn ‘Abbās said, “They had two safeguards: the Prophet of Allah and seeking forgiveness.”
And why should Allāh not punish them while they prevent (people) from the Sacred Masjid and they are not its guardians. None can be its guardians except those who fear Allāh...

He (Ibn ‘Abbās) said, “So this (verse 34) pertains to the punishment in the hereafter and that (verse 33) pertains to the punishment of this life.”

Ibn Jarīr transmitted this hadith in his Tafsīr, vol. 13, p. 511. Shaykh Muqbil said, “This is a ḥasan hadith,” and then he added, “There is nothing which prevents the verse from being revealed because of this situation as well as the other, or even that both of them together were the reason for the verse being revealed, and Allāh knows best.”

Verse 66

His, the Exalted One’s, statement:

Now Allāh has lightened your task and He knows that there is weakness in you. So if there are from amongst you one hundred steadfast persons, they shall overcome two hundred...

[Sūrah al-Anfāl 8:66]
Ibn ‘Abbas said, “When the following verse descended:

(۷۷۷) قَالَ إِنْ يَكُن مَنْكُمْ صَابِرَةٌ يَغْلِبُوا مَائَتَيْنِ
‘If there are twenty steadfast amongst you, they shall overcome two hundred...’

[Sûrah al-Anfal 8:65]

“it became a heavy burden on the Muslims, since it was made incumbent that one person must stand and fight and not flee from ten [people]. Then the lightening of that burden ensued:

(۷۷۸) لَكُنَّ الْيَوْمِ حِيَادًا لَّهُمْ وَلَا أَنْ تَكُنْ فِيهِمْ ضَعْفًا ۚ إِنَّ يَكُن مَنْكُمْ مَائَتَيْنِ صَابِرَةٌ يَغْلِبُوا مَائَتَيْنِ
‘Now Allah has lightened your task and He knows that there is weakness in you. So if there are from amongst you one hundred steadfast persons, they shall overcome two hundred...’

“So when Allah lessened the number for them, the obligation to remain steadfast was lightened in accordance with the reduction of numbers.”

Al-Bukhârî transmitted this hadith in his Sahiḥ (4653).

Verse 67

His, the Exalted One’s, statement:

۷۷۹ مَا كَانَ لِبِنِي عَمَّانِ أَنْ يَكُونَ لَهُ أَشْرَىٰ حَتَّى يَنْخُجِنَّ فِي الأَرْضِ

Verse 67

It is not for a prophet to have prisoners of war until he has made a great slaughter (amongst his enemies, gaining the upper hand) in the land...

[Sūrah al-Anfāl 8:67]

Ibn ‘Umar said, “The Messenger of Allāh sought advice from Abū Bakr on what to do with the prisoners of war. So he (Abū Bakr) said, ‘They are your people and relatives, so let them go.’ He then sought advice from ‘Umar who said, ‘Kill them.’ The Messenger of Allāh then ransomed them [taking the advice of Abū Bakr]. In this regard, Allāh sent down the following:

ما كان نبى أن يكون له أسرى حتى يُتِجَن في الأرض

‘It is not for a prophet to have prisoners of war until he has made a great slaughter (amongst his enemies, gaining the upper hand) in the land...’

‘up to His statement:

فَكْلُوا مِمَّا غَيْفَتْمُ حَلَالًا طَيِّبًا

‘So enjoy what you have captured of the booty of war, lawful and good.’

[Sūrah al-Anfāl 8:69]
"The Prophet ﷺ then met ‘Umar and said, ‘We were close to being afflicted with a tribulation for differing with your advice.’"

Al-Hākim transmitted this hadith in al-Mustadrak, vol. 2, p. 329, and considered its chain to be authentic. Adh-Dhahabī asserted, “I say, it is up to the standards of Muslim.” The hadith of ‘Umar has already been mentioned in [the chapter on] Sūrah Āli ‘Imrān.

Verses 68-69

His, the Exalted One’s, statement:

Were it not for a previous ordainment from Allāh, a severe torment would have touched you for what you took. So enjoy what you have captured of the booty of war, lawful and good, and fear Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.

[Sūrah al-Anfāl 8:68-69]

Abū Hurayrah ﷺ said, “On the day of Badr, the people rushed to the spoils of war and took them, so the Messenger of Allāh ﷺ said, ‘Verily the spoils of war have not been made permissible for anyone of the children of Ādam other than you. The prophet86 and his

86 Meaning the prophet from amongst the prophets before Muhammad ﷺ as is made
companions, when they would win the spoils of war, would gather it and then fire would descend from the sky to destroy it.’ Then Allāh sent down this verse:

\[
\text{‘Were it not for a previous ordainment from Allāh...’}
\]

“to the end of the two verses.”

Regarding this hadith, at-Ṭayālīṣī transmitted it in his Musnad (2429) and at-Tirmidhī in his Jāmi’, and he classified it to be hasan sahih.

Sa’d ibn Abī Waqqās was with a group of people who mentioned ‘Alī and began reviling him, so Sa’d said, “Slow down and be easy on the Companions of the Messenger of Allāh, for verily we obtained some worldly goods with the Messenger of Allāh and then Allāh sent down:

\[
\text{‘Were it not for a previous ordainment from Allāh,}
\]

clear in the narration of this hadith in the book Mushkil al-Āthār, hadith 3310.
a severe torment would have touched you for what
you took.'

“So I hope that mercy from Allâh has preceded for us.”

Then one of them said, “By Allâh, he used to despise you and call
you the pug-nosed one.” Sa’d then laughed to the point where he
was overtaken by laughter, and then he said, “Is it not possible that
a person can have a problem with his brother because of a personal
thing between them, but that it does not reach the point where his
loyalty to him is broken?” And he mentioned another statement.

Al-Hâkim transmitted this hadîth in al-Mustadrak, vol. 2, p. 329, and
classified it to be authentic according to the standards of the two
Shaykhhs (al-Bukhârî and Muslim).

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**Verse 75**

His, the Exalted One’s, statement:

> وَأَوْلُوهُ الأَرْحَامِ بِغُضُضٍ أَوْلَى بِبَغْضٍ فِي كِتَابِ اللَّهِ

And blood relatives have more right to one another
in the decree of Allâh...

[Sûrah al-Anfâl 8:75]

Ibn ‘Abbâs said, “The Messenger of Allâh made his
Companions associate with one another as brothers, (each
Companion having his own brotherly companion), and they used to
inherit from one another until the verse descended:
Verse 75

‘And blood relatives have more right to one another...’

“So they stopped doing that and inherited from one another through family ties.”

At-Ṭayālīsī transmitted this ḥadīth in his Musnad (2676). A similar ḥadīth on az-Zubayr has been transmitted by Ibn Abī Ḥātim in his Tafsīr, vol. 4, p. 24.

Shaykh Muqībil commented, pertaining to the chain of the ḥadīth of Ibn ʿAbbās, “The narrations of Simāk on ʿIkrimah are inconsistent; however, this ḥadīth is supported by the ḥadīth of az-Zubayr and is therefore raised to the level of authenticity, and Allāh knows best.”
Verse 19

His, the Exalted One’s, statement:

Do you consider the providing of drinking water to the pilgrims and the maintenance of the Sacred Masjid equal to those who believe in Allah and the Last Day and fight in the cause of Allah? They are not equal in the sight of Allah...

[Sūrah at-Tawbah 9:19]
Verse 19 • Verse 34

An-Nu’mân ibn Bashîr  said, “I was at the minbar of the Messenger of Allâh when a man said, ‘It does not matter to me if I were to do no other deed after Islâm other than providing drinking water for the pilgrims.’ Another man said, ‘It does not matter to me if I were to do no other deed after Islâm other than maintaining the Sacred Masjid.’ Another man said, ‘Fighting in the path of Allâh is better than what you mentioned.’ ‘Umar then scolded them and said, ‘Do not raise your voices at the minbar of the Messenger of Allâh on the day of Jumâ‘ah. Rather, after I pray the Jumâ‘ah prayer, I will go to (the Messenger of Allâh) and ask for his judgment regarding your differing.’ Then Allâh sent down:

Do you consider the providing of drinking water to the pilgrims and the maintenance of the Sacred Masjid equal to those who believe in Allâh and the Last Day...

Muslim transmitted this hadith in his Sahih (1879).

Verse 34

His, the Exalted One’s, statement:

The minbar was a small wooden pulpit with three steps which the Prophet used to stand upon when giving his sermons, and he would sit down on the third step, as is mentioned in the hadith of Anas transmitted by ad-Dârîmî, hadith 42. Shaykh Muqbil mentioned it in his book al-Janbar ‘Adad Darajat al-Minbar, and he came to the conclusion that the Sunnah of the minbar is that it have three steps only, and that the khattib (lecturer) stands on the second step and sits on the third step.
And those who hoard gold and silver, and spend it not in the path of Allah, announce unto them a painful torment.

[Sūrah at-Tawbah 9:34]

Zayd ibn Wahb said, “I passed by ar-Rabdhah and ran into Abū Dhar, so I said, ‘What brings you here?’ He said, ‘I was in Sham and I differed with Mu‘awiyah about the verse:

والذين يكْبَرُونَ الْدَّهْبَ وَالْفِضْلَةَ وَلَا يَنْفَقُونَهَا في سَبِيلِ اللَّهِ

And those who hoard gold and silver, and spend it not in the path of Allah…”

‘Mu‘awiyah said, “It descended because of the People of the Book.” I said, “It descended because of us as well as them (the People of the Book).” So a disagreement occurred between the two of us due to this differing. He then wrote to ‘Uthmān complaining about me. ‘Uthmān then wrote me a letter telling me to come to Madīnah, so I went there. On arrival, the people gathered around me as if they had never seen me before, and I mentioned that to ‘Uthmān, so he said to me, “If you wish, retire to a nearby place.” So that is what brought me here, and if they were to put a man from...”

88 Ar-Rabdhah is a place between Makkah and Madīnah.
Verse 58

His, the Exalted One’s, statement:

وَمِنْهُمْ مَنْ يَلْمَزْكَ فِي الصَّدَّقَاتِ فَإِنَّ أُعْطَوْا مِنْهَا رَضُواْ
وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ

And amongst them are those who accuse you in the matter of the distribution of the alms. If they are given a part thereof, they are pleased, but if they are not given thereof, behold, they are angry.

[Sūrah at-Tawbah 9:58]

Abū Sa‘īd ٍٍ said, “While the Prophet ٍٍ was distributing the alms, ‘Abdullāh ibn Dhil-Khuwaysirah at-Tamimi came to him and said, ‘Be just, O Messenger of Allāh!’ He ٍٍ said, ‘Woe unto you! Who will be just if I am not just?’ ‘Umar ibn al-Khaṭṭāb said, ‘Let me
strike his neck (chopping off his head).’ He said, ‘Leave him, for verily, he has companions, and if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs.

‘But they will pass through the din (religion) as an arrow passes through the game animal. The feathers of the arrow are looked at, and they have no traces of the animal on them. The tip of the arrow is then looked at, and it has no traces of the animal on it. The ṭisaf (tendons used as string and wound to tighten the tip of the arrow) are then looked at, and they have no traces of the animal on them. The shaft of the arrow is then looked at, and it has no traces of the animal on it. [The arrow] passed by the blood and the farth (the excrements in the stomach) without any of that clinging to it. Their sign is a man whose arm (or he said breasts) is like the breast of a woman (or he said, like a piece of meat that shakes). They will emerge when the Muslims are divided.’

Abū Sa‘īd said, “I bear witness that I heard this from the Prophet and I bear witness that ‘Alī [later] killed them while I was with him. A man was brought according to the description that the Prophet had given.”

He (Abū Sa‘īd) said, “It (the verse in question) descended because of him (‘Abdullāh ibn Dhil-Khuwaysirah):

ومنهم من يلمرك في الصدفات

‘And amongst them are those who accuse you in the matter of the distribution of the alms...’

Al-Bukhārī transmitted this hadith in his Sahih (6933).

Verse 65

His, the Exalted One’s, statement:

206
And if you ask them they say, “We were only talking idly and joking.” Say, “Was it Allāh and His signs and His Messenger that you were mocking?!”

[Surah at-Tawbah 9:65]
Shaykh Muqbil commented, saying, “[Concerning] this hadith, the people of its chain are people of the Sahih (al-Bukhari and/or Muslim), except for Hisham ibn Sa’d. Muslim only mentioned him in a supporting role as mentioned in al-Mizan. At-Tabari also transmitted it by way of his (Hisham’s) chain, vol. 10, p. 172, and it has a supporting hadith with a chain that is hasan mentioned by Ibn Abi Hatim, vol. 4, p. 64, from the hadith of Ka’b ibn Malik.”

Verse 74

His, the Exalted One’s, statement:

They swear by Allah that they said nothing (bad), but really they said a word of disbelief and they disbelieved...

[Sūrah at-Tawbah 9:74]

Ibn ‘Abbās said, “The Messenger of Allah was sitting in the shade of a tree and he said, ‘Indeed a person will soon come to you, and he will look at you with the two eyes of a devil, so when he comes do not speak to him.’ Then, after a short period of time, a blue-eyed man emerged, and the Messenger of Allah called him over and said, ‘On what basis do you and your comrades revile me?’ The man then left and came back with his comrades. They swore by
Verse 74 • Verse 79

Allāh that they did not say or do anything, until he finally pardoned them. Then Allāh sent down the following:

» يَبْخَلُونَ بِاللَّهِ مَا قَالُواٖ

‘They swear by Allāh that they said nothing…’

“Then He (Allāh) described them all, concluding the verse.”


Verse 79

His, the Exalted One’s, statement:

«اِلْدِينِ يَلْمِزُونَ الْمُطَّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ»

Those who blame the believers who give charity voluntarily...

[Sūrah at-Tawbah 9:79]

Abū Masʿūd  said, “During the time the verse regarding charity was revealed, we used to carry things on our backs for money. A man would come and give a lot of charity, and they (the hypocrites) would say, ‘[He is a] show-off.’ Another man would come and give one ṣā‘ (four double-handfuls) in charity and they (the hypocrites) would say, ‘Allāh is in no need of this man’s ṣā‘.’ Then the verse descended:
Verse 84

His, the Exalted One’s, statement:

وَلَا تَصَلِّي عَلَى أُحُدِّ مِنْهُمْ مَا تُعِيدُ أَبَادًا

And do not ever pray for any of them (the hypocrites) who has died...

[Sūrah at-Tawbah 9:84]

Ibn ‘Umar ﷺ narrated that when ‘Abdullāh ibn Ubayy died, his son went to the Prophet ﷺ and said, “O Messenger of Allāh, let me have your qamīs (long outer garment) so I can shroud him in it, and pray for him and seek forgiveness for him.” The Prophet ﷺ then gave him his qamīs and said, “Give me permission to pray (the funeral prayer) for him.” So he gave the Prophet permission. Then,
when he was about to pray for him, ‘Umar pulled him back and said, “Has not Allâh prohibited you from praying for the hypocrites?” The Prophet said, “I am between two choices; He has said:

\[
\text{اِسْتَغْفَرُ لَهُمْ أُوْلَٰٰٓاَنّ،} \\
\text{لَا تَسْتَغْفَرُ لَهُمْ إِنّ تَسْتَغْفَرُ لَهُمْ سَبِيلٌ} \\
\text{مَرَّةً فَلَن يَغْفَرِ اللَّهُ لَهُمْ}.
\]

‘Whether you ask forgiveness for them or you do not ask forgiveness for them, if you ask seventy times for their forgiveness, Allâh will not forgive them.’”

[Sûrah at-Tawbah 9:80]

So he prayed for him and thereafter this verse descended:

\[
\text{وَلَا تُصِلْ عَلَى أَحَدٍ مِّنّهُم مَّا تَأْبَأْ أَبَأُ}.
\]

And do not ever pray for any of them (the hypocrites) who has died...

This hadith has been transmitted by al-Bukhârî in his Sahih (1269) as well as by Muslim in his Sahih (2400).

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**Verses 95-96**

His, the Exalted One’s, statement:

\[
\text{سَيْخَفُّونَ بَاللَّهِ لَكُمْ إِذَا انفَتَلُّتُمْ إِلَيْهِمْ لِتُغْفِرُوا عَنْهُمْ} \\
\text{فَأَغْفِرُوا عَنْهُمْ إِنّهُمْ رَيْجُسٌ وَمَا أَوَلَّاهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا} \\
\text{يَكْسَبُونَ} \\
\text{يَخَافُونَ لَكُمْ لِتُرْضَوْا عَنْهُمْ فَإِنَّ تُرْضَوْا عَنْهُمْ} \\
\text{فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ}.
\]

They will swear to you by Allâh when you return to them, that you may turn away from them. So turn away from them. Surely, they are impure and Hell is their dwelling place, a recompense for
that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are disobedient.

[Sūrah at-Tawbah 9:95-96]

Ka’b ibn Mālik  said, “When the Messenger of Allāh  came back from Tabūk, he sat down in order for the people to come to him. When he did that, the people who stayed behind went to him to give their excuses and swear to him. They numbered over eighty men. He accepted from them what they outwardly said, accepted their pledge of allegiance, asked forgiveness for them, and entrusted whatever they may have concealed to Allāh. I told him the truth in what I said.”

Ka’b then said, “By Allāh, Allāh has never granted me a favor, after guiding me to Islām, greater to me than (the favor) of me telling the truth to the Messenger of Allāh  and not lying to him, which would have ruined me as the people who lied were ruined. For verily, Allāh said the worst thing He said to anyone to those who lied when He sent down the revelation:

212
Verse 113

They will swear to you by Allâh when you return to them, that you may turn away from them. So turn away from them. Surely, they are impure and Hell is their dwelling place, a recompense for that which they used to earn...'”

"up to His statement:

‘Certainly Allâh is not pleased with the people who are disobedient.’ ”

Ibn Jarîr transmitted this hadith in his Tafsîr, vol. 14, p. 427. Shaykh Muqbil said, “[As for] this hadith, the people of its chain are people of the Sahih (al-Bukhârî and/or Muslim)...and similar to this hadith is what has been recorded in Sahih al-Bukhârî at the end of the hadith of Ka’b ibn Mâlik in the book of Military Expeditions in the chapter ‘The Battle of Tabûk’ (4418).”

Verse 113

His, the Exalted One’s, statement:

It is not (proper) for the Prophet and those who believe to ask forgiveness for the polytheists, even if they be of kin, after it has become clear to them
that they are the dwellers of the Fire.

[Sūrah at-Tawbah 9:113]

Al-Musayyab narrated that when death approached Abū Tālib, the Messenger of Allāh went to him and found Abū Jahl ibn Hishām and ‘Abdullāh ibn Abī Umayyah ibn al-Mughirah there with him. The Messenger of Allāh said to Abū Tālib, “O my uncle, say ‘lā ilāha illallah’ (there is no deity who deserves to be worshipped except Allāh), a word that I will use to testify on your behalf with Allāh.” Abū Jahl and ‘Abdullāh ibn Abī Umayyah then said, “Do you prefer other than the religion of ‘Abdul-Muṭṭalib?”

The Messenger of Allāh continued to encourage him, and they would respond with the same statement until Abū Tālib uttered to them his final words, saying that he is on the religion of ‘Abdul-Muṭṭalib; he refused to say “lā ilāha illallah” (there is no deity who deserves to be worshipped except Allāh). The Messenger of Allāh then said, “Verily, by Allāh, I will seek forgiveness for you as long as I am not prohibited from doing so.”

Because of this, Allāh then sent down:

ما كان للنبي (ما كان للنبيِّ)

It is not (proper) for the Prophet...
Al-Bukhārī transmitted this *hadith* in his *Sahih* (1360), as well as Muslim in his *Sahih* (24).

**Verses 117-119**

His, the Exalted One’s, statement:

أَلَّمْ تَأْتَبَّ الْلَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْسَارِ الْذِّينَ
اَتَّبَعُوهُ فِي سَاعَةِ الْغَضْرَةِ

*Allah has forgiven the Prophet and the Emigrants and the Anṣār (the Helpers), those who followed him in the time of difficulty...*

up to His statement:

يَا أيُّهَا الَّذِينَ آمَنُوا انْقِوْا اللَّهَ وَكُونُوا مِنَ الصَّادِقِينَ

*O you who believe, fear Allah and be with those who are truthful.*

*[Sūrah at-Tawbah 9:117-119]*

قال الإمام البخاري (٤٤٨): حدثنا يحيى بن بكر حدثنا الليث عن عقيل عن ابن شهاب عن عبد الرحمن بن عبد الله بن كعب بن مالك أن عبد الله بن كعب بن مالك وكان قائد كعب من بنيه حين عمي قال سمعت كعب بن مالك يحدث حين تخلف عن قصة تبوك قال كعب: لم أتخلف عن رسول الله في غزوة غزها إلا في غزوة تبوك غير أي ن كنت تخلفت في غزوة بدر ولم يغابت أحدا تخلف عنها إلّا حين خرج رسول الله يريد عبر قريش حتى جمع الله بينهم وبين عدوهم على غير ميعاد ولقد شهدت مع رسول الله ليلة العقبة حين توافقنا على الإسلام وما أحسب أن لي بها مشهد بدر وإن كنت بدر أذكر في الناس منها.

كان من خيبر أتى لم أكن قت أقوى ولا أيسر حين تخلفت عنه في تلك الغزوة والله ما اجتمعت عندى قبله راحلان قت حتى جمعتهما في تلك الغزوة ولم
سورة التوبة

بِكِنْ رَسُولِ اللَّهِ يَرِيدُ غُزْوَةٍ إِلَّا وَزِيْ بِفِرَاشٍ حَتَّى كَانَتْ تَلَکَ الْغُزْوَةُ غَزْوَةٌ رَسُولِ اللَّهِ فِي حِرِّ شِيدٍ وَالْمُسْلِمُونَ عَدُواً وَمَفَازًا وَعِدْوًا كَثِيرًا وَلَا يَجْمَعُهُمُ الْكِتَابُ حَافِظًا، يَرِيدُ الْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ كَثِيرًا وَلَا يُتَغَيْبُ إِلَّا ضِفْعُهُ إِنَّ سَيْخِفُهُ لَأَلْقَى فِي وَهْيِ اللَّهِ وَغُزْوَةِ اللَّهِ تَلَکَ الْغُزْوَةُ حِينَ طَابَ النُّجُومُ وَالْفَتْرَةُ وَتَجْهِزُ رَسُولُ اللَّهِ وَالْمُسْلِمُونَ مَعَهُ فَطَفَقَتْ أَعْدُو لَكِي أَتَجَهُّ مَعَهُمُ فَأَرْجَعَ وَلَمْ أَفْقَدَ شَيْئًا فَأُقْلِدُ فِي نَفْسِي أَنَا قَادِرٌ عَلَى.

فَلَمْ يَزِلْ يَتَمَادِى بِهِ حَتَّى اشْتَدَّ بِاللَّهِ بَعْدَ الْعَدُوِّ فِي وَهْيِ الرَّحْمَةِ وَالْمُسْلِمُونَ مَعَهُ وَلَمْ أُفْقَدْ مِنْ جَهَازِي شَيْئًا فَقَلَتْ أَتَجَهُّ بَعْدَهُ بِيَوْمٍ أَوْ بِيَوْمٍ ثُمَّ أَلْتَحَّقَ فِيهِمْ فَغَذَّوْتُ بَعْدَ أَنْ فَصَّلَ فَأَطْعَمْتُ وَلَمْ أُفْقَدْ شَيْئًا ثُمَّ رَجَعْتُ وَلَمْ أُفْقَدْ شَيْئًا فَلَمْ يَزِلْ بِهِ حَتَّى أَسُلِّمْ وَتَفَارَطْ الْغُزْوَةَ وَوَهَّمْتُ أَنْ أَرْتَحِلْ فَأَجْرَكُوهُ وَلَمْ يَنْفُذْ فُلْعَتْ فَلَمْ يَقْدَرْ لِي ذَلِكَ فَكَنْتُ إِذَا خَرَجَتْ فِي النَّاسِ بَعْدَ خَرُوجِ رَسُولِ اللَّهِ فَطَفَقَتْ فِي هَمَّةِ أَحْزَنَى أَنْ أَلَّا إِلَّا رَجَالٌ مَغْمُوصٌ عَلَى النَّفَاقِ أَوْ رَجَالٌ مَّنْ عَذْرِ اللَّهِ مِنَ الْضَّعَفاءِ.

وَلَمْ يَذْكَرْنِي رَسُولُ اللَّهِ حَتَّى بِلْغَيْرِ الْبَيْعَةِ وَهُوَ جَالِسٌ فِي الْقُوَّمِ يَبْعِثُ مَيْلًا: مَا فَعَلَ كَبْعَةٌ فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمْعَةٍ: يَا رَسُولُ اللَّهِ حِبَسِهِ نَارٌ وَنَظَرُهُ فِي عَطْفِهِ فَقَالَ مَعَاذُ بْنُ جُعْفَةَ: بَسَ مَا قَلْتَ وَلَاءَ بِاَيْنَ رَسُولُ اللَّهِ مَا عَلَمَنَا عَلَيْهِ إِلَّا خَيْرًا فَسَكْتَ رَسُولُ اللَّهِ قَالَ كَبْعَةُ مَالِكٌ: فَلَمْ يَلِغْنِي أَنْ تَوَجَّهَ قَافِلَةٌ حَضْرَنِي هَمَّي وَفَطَقَتْ أَنْ تَذْكَرْنِي كَبْعَةٌ أَنْ تَذْكَرْنِي كَبْعَةٌ مَّنْ خَرَجَ مِنْ سَحْطِهِ غَدًا وَاِسْتَعْتَتْ عَلَى ذَلِكَ بِكَلِّ ذِي رَأِيٍّ مِنْ أَهْلِي فَلَمْ يَقْبِلَ إِنَّ رَسُولَ اللَّهِ قَدْ أَطْلَ قَادِمًا زَاحَ عِنْي الْبَاطِلَةِ وَعَرَفَ أَنِّي لَنْ أَخْرُجُ مِنْهُ أَبْدًا بِشَيْءٍ فِي هَذِهِ كَبْعَةٌ أَفْجَعَتْ صِدْقَهُ.

وَأَصْبَحَ رَسُولُ اللَّهِ قَادِمًا وَاَكَانَ إِذَا قَدُمَ مِنْ سَفَرٍ بَدَأَ بِالْمُسْجِدِ فَرَكَعَ فِي رَكَعَتينِ ثُمَّ جَلَسَ لِلْمَذَّاهِبِ فَلَمْ يَفْعَلَ ذَلِكَ جَاهِرًا مَخْلُفُونَ فَطَفَقُوا عِنْدُوْنَ عِنْدَهُ وَيَتَحَلَّفُونَ لَهُ وَكَانُوا بِضَعْطَةٍ وَمَثَانِيٍّ رَجُلٌ فَقَبِلَ مِنْهُمْ رَسُولُ اللَّهِ عَلَائِثَةَ هُمْ وَأَكَلُونَ وَأَوَّلَ الْمَغْضِبِمُ خَيْرًا ثُمَّ قَالَ: تَعَاَلَ فَجْعَتْ أَمْشِي حَتَّى جَلَّسَتْ بَيْنِ يَدِي فَقَالَ لَي: مَا خَلُفْكُ أَلَمْ تَنَِٰكِنْ قَدْ
ابعت ظهرك فقلت: بل إني والله يا رسول الله لو جلست عند غيرك من أهل الدنيا لرأيت أن سأخرج من سخطه في بذر ولقد أعطيت جدلا ولكني والله لقد علمت لئن حدثتك اليوم وديك كذب ترضا به عليك ليوشك الله أن يسخطك على ولئن حدثتك حديث صدق تجد علي فيه إني لأروج فيه عفو الله لا والله ما كان لي من عذر والله ما كنت قط أقوى ولا أيسر مني حين تخلفت عنك.

فقال رسول الله: أما هذا فقد صدق. فقم حتى يقضي الله فيك فقم وثار رجل من بني سلمة فاتبعوني فقالوا لي: والله ما علمتاك كنت أذنت ذنيا قبل هذا ولقد عجزت أن لا تكون اعتذرت إلى رسول الله بما اعتذر إليه المتخلفون قد كان كافيك ذنبك استغفار رسول الله لك فوالله ما زالوا يؤتيوني حتى أردت أن أرجع فأركب نفسك ثم قلت لهم هل لقي هذا معي أحد قالوا: نعم رجلان قالا مثل ما قلت فقيل لهما مثل ما قبل للك فقلت: من هما قالوا: ماراة ببن المربع العمري وهلال بن أمية الوافي فذكروا لي رجليين صالحين قد شهدوا بدرًا فيهما أسوة فمضت حين ذكرهما لي.

ونهى رسول الله المسلمين عن كلامنا أيها الثلاثة من بين من تخلف عنه فاجتنبوا الناس وتغيروا لنا حتى تنكرت في نفسي الأرض فما هي التي أعرف فلنبد على ذلك خمسين ليلة أما صاحبى فاستكانا وقدنا في يوبنها بيكبان وأنا أنا فكنت أشب القوم وأجلدهم فكنت أخرج فأشهد الصلاة للمسلمين وأطوف في الأسواق ولا مكلمني أحد وأني رسول الله فأسلم عليه وهو في مجلسه بعد الصلاة فأقول في نفسي هل حرك شفتي برد السلام علي أم لا ثم أصلي قربى منه فأنا نظر إذا أقبلت على صلاتي أقبل إلى وإذا التفت نحوه أعرض عني.

حتى إذا طال علي ذلك من جفوة الناس مشيت حتى تسورت جدار حائط أبي قنادة وهو ابن عم وأحب الناس إلي فسعت عليه فوالله ما رد علي السلام فقلت: يا أبا قنادة أنشدك بالله هل تحلمي أحب الله ورسوله فسكت فعدت له فشلته فسكت فعدت له فشلته فقال: الله ورسوله أعلم ففاضت عيناي وتوالت حتى تسورت الجدار قال: فينا أني مشي بشوق المدينة إذا نبيتي من أطب أهل الشام ممن قدم بالطعام بيبع بالمدينة يقول: من يدل على كعب ابن مالك فطلق
الناس يشيرون له حتى إذا جاءني دفع إلي كتاباً من ملك غسان فإذا فيه: أما
بعد فإنه قد بلغني أن صاحبك قد جفاك ولم يجعلك الله بدار هوان ولا مضيعة
فالحق بنا نواسك فقتل لما قرأتها: وهذا أيضاً من البلاء فتيممت بها التتر
فسجره بها.

حتى إذا مضت أربعون ليلة من الخمسين إذا رسول رسول الله يأتيني فقال: إن
رسول الله بأمرك أن تعتزل امرأتك فقتلها: أطلقها أم ماذا فعل قال: لا بل اعتزلا
ولا تقريباً وأرسل إلى صاحبي مثل ذلك فقتلها لامرأتي الحقي بأهلك فتكوني
عندهم حتى يقضي الله في هذا الأمر قال كعب: فجاءت امرأة هلال بن أمية
رسول الله فقالت: يا رسول الله إن هلال بن أمية شيخ ضائع ليس له خادم فهل
تكره أن أخدمه قال: لا ولكن لا يقربك قال: إنه والله ما به حركة إلى شيء
والله ما زال يبنيك منذ كان من أمره ما كان إلى يومه هذا فقال لي بعض أهلني: لو
استأذنت رسول الله في امرأتكم كما أذن لامرأة هلال ابن أمية أن تخدمه فقلت:
والله لا استأذن فيها رسول الله وما يديرني ما يقول رسول الله إذا استأذنته فيها
وأنا رجل شاب.

فلبثت بعد ذلك عشر ليلات حتى كملت لنا خمسون ليلة من حين نهى رسول الله
عن كلامنا فلما صلبت صلاة الفجر صبح خمسين ليلة وأنا على ظهر بيت من
بيوتنا فبينا أنا جالس على الحال التي ذكر الله قد ضاقت علي نفسي وضاقت
علي الأرض بما رجعت صمت صوت صراخ أوفي على جبل سلسل بأعلى صوته:
يا كعب بن مالك أبشر قال: فخورت ساجداً وعرفت أن قد جاء فرج وآذن رسول
الله بتوية الله علينا حين صلى صلاة الفجر فذهب الناس يبشرون وذهب قبل
صاحبي ميشرون وركض إلي رجل فرساً وسعى ساع من أسلم فأوفي على الجبل
وكان الصوت أسرع من الفرس.

فلما جاءني الذي سمعت صوته يبشرني نزعت له ثوبي فكسوته إياهما ببشره
والله ما أملك غيرهما يومئذ واستعثرت ثوبين فلبستهما وأطلقت إلى رسول الله
فيتلقاني الناس فوجأ فوجاً يهونوني بالنوبة يقولون: لتحنك توبة الله عليك قال
كعب: حتى دخلت المسجد فإذا رسول الله جالس حوله الناس فقدام إلى طلحة

218
Verses 117-119

Ka'b ibn Malik ﷺ narrated about the story of Tabuk when he stayed behind, saying, “I never abstained from the Messenger of Allah ﷺ, missing a battle that he fought, except for the Battle of
Tabūk; however, I was absent during the Battle of Badr, but he did not blame anyone who was absent from that battle, for verily the Messenger of Allāh _only set out wanting to raid a caravan of the Quraysh. Allāh then caused them and their enemies to encounter each other without notice. However, I was present with the Messenger of Allāh  on the night of al-'Aqabah when we took covenants from one another, pledging our allegiance to Islam, and I would not like to have the Battle of Badr as a replacement for it, even if Badr is more remembered by the people.

“A part of my story (about Tabūk) is that I had never been stronger or wealthier than when I refrained from travelling with him to participate in that battle. By Allāh, I never had two riding animals at one time until the time of that battle. The Messenger of Allāh  would not go out for a battle except that he feigned that he was going out for a different one, until the time for the intended battle came. The Messenger of Allāh  prepared for the Battle of Tabūk at a time when the weather was extremely hot. He faced a long journey through the desert, as well as a large enemy, so [on this occasion] he made clear to the Muslims their situation so they could prepare the equipment they would need for the battle, and he also told them the intended destination.

“The Muslims with the Messenger of Allāh  at that time were many. In fact, a register would not be able to fit all of their names. There was not a man who wanted to stay behind except that he thought his affair would remain hidden from [the Prophet], as long as no revelation from Allāh descended to expose him. Furthermore, the Messenger of Allāh  prepared for that battle at a time when the fruits were ripe and there was good shade. The Messenger of Allāh  and the Muslims with him started to get ready [to depart]. I would go out as if to get ready along with them, then I would come back without accomplishing anything. I would say to myself, ‘I am able to get ready (later).’

Ibn Ḥajar explained the wisdom behind this statement in Fath al-Bārī, in the explanation of hadith 3889, saying, “Because even though whoever was present at Badr is distinguished because it was the first battle where Islam was victorious, the pledge at al-'Aqabah was the reason why Islam spread, and the Battle of Badr took place because of it.”
"I kept delaying up to the time when the people began to diligently prepare for departure. By morning, the Messenger of Allah and the Muslims with him were fully prepared, and I had not gotten any of my preparations done. I said [to myself], 'I will get ready a day or two after them, then I will catch up with them.' I went out to get ready after they had already departed, then I returned, again not having accomplished anything. Then I went out once more, and I returned again not having accomplished anything.

"I continued doing this until they were long gone and the battle had passed me by. I considered going out to try and catch them. If only I did that [things would have been different], but that was not destined for me. When I would walk among the people after the Messenger of Allah had left, it saddened me that I would only see a man accused of hypocrisy, or a weak man that Allāh had excused.

"The Messenger of Allāh did not mention me until he reached Tabūk. He said, ‘What did Ka'b do?’ A man from the tribe Banī Salīmah said, ‘O Messenger of Allāh, his outer garment held him back; (he was) constantly looking at its sides (out of vanity).’ Mu'ādh ibn Jabal said, ‘What a terrible thing you said! O Messenger of Allāh, we know nothing but good about him.’ The Messenger of Allāh was silent.

"When news reached me that he had started to head back, my grief set in. I started to think of a lie to say, saying to myself, ‘How will I remove myself from his displeasure tomorrow?’ I sought help from everyone in my family who had an idea. Then when it was said, ‘Indeed the Messenger of Allāh is about to arrive,’ all of those false ideas left me, and I knew that I would never be able to remove myself from his displeasure by something rooted in lying, so I decided to tell him the truth.

"The Messenger of Allāh arrived in the morning. What he used to do when he returned from a journey is first go to the masjid and pray two raka’āt, then he would sit down for the people. When he did that, the people who stayed behind went to him, giving him their
excuses and swearing to him. They numbered over eighty men. He accepted from them what they outwardly said, accepted their pledge of allegiance, asked forgiveness for them, and entrusted what they may have concealed to Allāh. I then went to him.

“When I gave him the salām, he smiled the smile of someone angry and then he said, ‘Come here.’ I walked over and sat in front of him, and then he said to me, ‘What made you stay behind? Did you not purchase a riding animal?’ I said, ‘Certainly. By Allāh, O Messenger of Allāh, if I were sitting with someone other than you from the people of this world, you would have seen me escape his displeasure with an excuse. By Allāh, I have been given eloquent speech; however, by Allāh, I truly know that if I were to tell you a lie which makes you pleased with me, Allāh will soon make you displeased with me, and if I tell you the truth, which may anger you, I hope for Allāh’s forgiveness. No, by Allāh, I have no excuse. No, by Allāh, I have never been stronger or wealthier than I was when I refrained from departing with you.’

“The Messenger of Allāh ﷺ said, ‘As for this one, indeed, he has told the truth. Stand (and go about your business) until Allāh judges in your affair.’ So I stood. A group of men from the tribe Banī Salimah jumped up and followed me. They said to me, ‘By Allāh, we have not known you to have committed a sin before this, yet you were unable to give the Messenger of Allāh ﷺ an excuse as the people who stayed behind gave him! The Messenger of Allāh ﷺ asking forgiveness for you would have been sufficient to expiate your sin!’

“By Allāh, they continued blaming me to the point where I nearly went back and declared myself a liar. Then I said to them, ‘Did anyone experience what happened to me?’ They said, ‘Yes, two men said something similar to what you said, and something similar to what was said to you was said to them.’ I said, ‘Who are they?’ They said, ‘Murārah ibn ar-Rabi’ al-‘Amrī and Hilāl ibn Umayyah al-Wāqīdī.’ They mentioned to me two righteous men who participated in the Battle of Badr. [I thought to myself], I can find
consolation with them. I then departed after they mentioned those two to me.

“...The Messenger of Allah ﷺ prohibited the Muslims from talking to us three exclusively, not the rest of those who stayed behind, so we stayed away from the people. They seemed different [in their behavior] toward us. Even the earth seemed different to me, as if it was not the earth that I knew. We remained in that state fifty nights. As for my two companions, they kept low and sat in their houses crying. As for me, I was the youngest and strongest of the three, so I would attend the prayer with the Muslims and walk around the markets, and no one would talk to me.

“I would go to the Messenger of Allah ﷺ and give him salâm while he was in his place of sitting after the prayer, and I would say to myself, ‘Did he move his lips to return my salâm or not?’ I would then pray close to him and glance at him. When I would focus on my prayer, he would look at me and when I would turn towards him, he would turn away.

“When my alienation from the people became prolonged and extensive, I climbed over the wall of Abû Qatâdah, who was the son of my uncle and the most beloved person to me. I gave him salâm. By Allah, he did not return the salâm, so I said, ‘O Abâ Qatâdah, I implore you by Allah. Do you know me to love Allâh and His Messenger?’ He was silent, so I repeated that to him, imploring him. He was silent, so I repeated that to him, imploring him once more. He said, ‘Allâh and His Messenger know best.’ My eyes then overflowed with tears. I turned back and climbed back over the wall.

“Later, while I was walking in the market of Madînah, I came across a Nabatean۹۰ from the Nabateans of the people of Shâm, who were one of those groups who arrived with food to sell in Madinah. He was saying, ‘Who will point out for me Ka’b ibn Mâlik?’ The people then started to point me out to him, so he came to me and

۹۰ Ibn Hajar said in Fath al-Bârî, in the explanation of this hadîth, “This is an ascription to the discovery of water and the extraction of it. These people at that time were people of agriculture, and this Nabatean from Shâm was a Christian...”
handed me a letter from the king of Ghassan. I found in it: ‘To proceed: Verily it has reached me that your companion has treated you harshly. Allâh has not placed you in an abode of degradation or in an abode where your rights are at loss, so join us. We will assist you and be charitable to you.’ When I read that, I said, ‘This is also from the trial.’ I took it to the oven, igniting it.

“In addition to all of this, when forty of the fifty nights passed, the messenger of the Messenger of Allâh came to me and said, ‘Verily, the Messenger of Allâh orders you to dissociate yourself from your wife.’ I said, ‘Should I divorce her, or what should I do?’ He said, ‘No, instead, dissociate yourself from her and do not go near her.’ He then conveyed the same message to my two companions. I said to my wife, ‘Go stay with your family until Allâh judges in this affair.’ The wife of Hilâl ibn Umayyah then went to the Messenger of Allâh and said, ‘O Messenger of Allâh, verily Hilâl ibn Umayyah is a poor old man and he does not have a servant. So do you find anything wrong with me serving him?’ He said, ‘No; however, he must not approach you.’ She said, ‘By Allâh, he has not been doing anything. By Allâh, he has not stopped crying since the start of his current situation up to this day.’

“One of my relatives then said to me, ‘Why don’t you seek permission from the Messenger of Allâh for your wife [to serve you], as he gave permission to the wife of Hilâl ibn Umayyah to serve him?’ I said, ‘By Allâh, I will not seek permission from the Messenger of Allâh for my wife [to serve me]. I do not even know what he would say if I were to ask permission from him for her [to serve me], considering I am a young man.’

I endured ten more days after that, reaching a total of fifty days for us since the Messenger of Allâh first prohibited (the people) from talking to us. Then, when I prayed the Fajir prayer on the morning of the fiftieth night on top of one of our houses, while I was sitting in the state that Allâh mentioned, and my soul was anguished and the earth, vast as it is, seemed cramped to me, I heard the voice of someone shouting from the top of the mountain Sal’. He shouted with his loudest voice, ‘O Ka’b ibn Mâlik, rejoice!’ I then fell down
in prostration, knowing the relief had come.

"The Messenger of Allah ﷺ announced after he prayed the Fajr prayer that Allah had accepted our repentance. Then the people came to give us the good news. [Some] people also went to my two companions to give them the good news. One man rode his horse to reach me, while another man from the tribe Aslam ran and climbed the mountain, and his voice preceded the horse. When the person whose voice I heard giving me the good news came to me, I took off my two pieces of clothing and gave them to him to wear, in exchange for his good news. By Allah, at that time I did not own other [clothing] besides them. I then borrowed two pieces of clothing, put them on, and headed for the Messenger of Allah ﷺ.

"The people received me in groups, congratulating me for the acceptance of my repentance, saying, 'Be delighted by Allah's acceptance of your repentance!' I then entered the masjid and found the Messenger of Allah ﷺ surrounded by the people. ʿAlāʾ ibn ʿUbaydillah got up and rushed over to me, shaking my hand and congratulating me. By Allah, no one other than him from the Muhājirūn (Emigrants) got up and came over to me. I will never forget that about ʿAlāʾ.

"Then when I gave the Messenger of Allah ﷺ the salām, the Messenger of Allah ﷺ said, with his face shining from happiness, 'Be delighted by the good news of the best day you ever had since your mother gave birth to you.' When the Messenger of Allah ﷺ would become happy, his face would shine as if it were a piece of the moon, and we could recognize that [shine emanating] from him. When I sat in front of him, I said, 'O Messenger of Allah, verily a part of my repentance is that I want to give charity from my wealth to Allah and His Messenger ﷺ.' The Messenger of Allah ﷺ said, 'Hold on to some of your wealth, for that is better for you.' I said, 'In that case, I will hold on to my portion of the war booty that I received from Khaybar.'

"I then said, 'O Messenger of Allah, verily Allah only saved me because of my truthfulness, so a part of my repentance is that I will
only speak the truth as long as I live.’ By Allāh, I know of no one from the Muslims whom Allāh bestowed a better favor upon for being truthful than what He bestowed upon me, from the time I said that to the Messenger of Allāh ﷺ until today. I have not intentionally lied from the time I mentioned that to the Messenger of Allāh ﷺ up to this day, and I hope that Allāh will protect me (from lying) in what remains of my life.

“Also, Allāh sent down to His Messenger:

\[
\text{لَقَدْ تَأَبَّ اللَّهُ عَلَى النَّبِيٌّ وَالْمُهاجِرِينَ وَالْأَنْصَارِ}
\]

‘Allāh has forgiven the Prophet and the Emigrants and the Anṣār...’

“up to His statement:

\[
\text{وَكُونُوا مَعَ الصَّادِقِينَ}
\]

‘And be with those who are truthful.’

“By Allāh, Allāh has never granted me a favor, after guiding me to Islām, greater to me than the favor of me telling the truth to the Messenger of Allāh ﷺ, and that I did not lie to him, which would have ruined me as the people who lied were ruined, for verily when He sent down the revelation, Allāh said to those who lied the worst thing He has said to anyone. He ﷺ said:

\[
\text{سَيَّخَلُقُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبَتْ}
\]

‘They will swear to you by Allāh when you return to them...’

“up to His statement:

\[
\text{فَإِنَّ اللَّهَ لَا يَرْضِي غَنِّ الْقُوَّمَ الْفَاسِقَينَ}
\]

‘Certainly Allāh is not pleased with the people who are disobedient.’

226
“We three were left out of the judgment of those from whom the Messenger of Allâh ﷺ accepted their excuses when they swore to him, and he accepted their pledge of allegiance and asked forgiveness for them. The Messenger of Allâh ﷺ delayed our case until Allâh judged in its regard, and pertaining to that Allâh said:

وَعَلَى الْثَلَاثَةِ الَّذِينَ خَلَفُوا

‘And (He has also forgiven) the three whose case was deferred...’

“What Allâh mentioned was not about when we stayed behind from the battle; rather, He only mentioned how He delayed our case and excluded us from those who swore to [the Prophet ﷺ] and gave him an excuse, causing him to accept what they put forward.”

Al-Bukhârî transmitted this hadîth in his Sahîh (4418), as well as Muslim in his Sahîh (2769).
Verse 5

His, the Exalted One’s, statement:

Indeed 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. Verily, He is the All-Knower of the innermost secrets of the breasts.

[Sūrah Hūd 11:5]

Ibn Hajar said about this recitation in Ṭabārī, in the explanation of this hadīth, “قل الله تعالى: إن الذين يغطون صدورهم لا يخفون منه شيئاً، إنهم يغطون قلوبهم بما يسرُون وما يعفون، إنهم أعيان بذات الصدور.”

Muḥammad ibn ‘Abbād ibn Ja’far narrated that he heard Ibn ‘Abbās recite:

91 Ibn Ḥajar said about this recitation in Fath al-Bārī, in the explanation of this hadīth, “‘ألَّا إنْهُمُ تَتَنْوَى صَدْورُهُمْ” on the pattern تتنوين.
Indeed their breasts [are] folded up...

He (Muḥammad ibn ‘Abbād) said, “I asked him about that, so he said, ‘A group of people used to be embarrassed to relieve themselves in the khālā,92 exposing themselves to the sky, and they were embarrassed to have sexual intercourse with their wives (naked), exposing themselves to the sky. Then that [verse] descended because of them.”

This ḥadīth has been transmitted by al-Bukhārī in his Sahīh (4681).

Verse 114

His, the Exalted One’s, statement:

And perform the prayer at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.

[Sūrah Hūd 11:114]

Ibn Mas‘ūd narrated that a man kissed a woman, so he went to the Prophet and told him about what happened.

Then Allāh sent down:

92 The khālā is an empty remote area used as a place for relieving ones self.
And perform the prayer at the two ends of the day
and in some hours of the night. Verily the good
deeds remove the evil deeds...

The man said, “O Messenger of Allâh, is this for me (alone)?” He
said, “[No, rather it is] for all of my nation.”

This hadîth has been transmitted by al-Bukhârî in his Sahîh (526) and
by Muslim in his Sahîh (2763).

قال الإمام الترمسي (١٢٠): حدثنا عبد الله بن عبد الرحمن أخبارنا يزيد بن
هارون أن يزيد بن الريحان بن عثمان بن عبد الله بن موسي بن
طلحة عن أبي السير قال: أتمنى أن يقتبل في البيت 너ما أطيب
منه فدخلت معي في البيت فأهوبت إليها فقلت: أتبت أبا بكر فذكرت ذلك له
قال: استر على نفسك وتب ولا تخبر أحداً، فلم أصبر فأتبت عمر فذكرت ذلك
له فقال: استر على نفسك وتب ولا تخبر أحداً، فلم أصبر فأتبت النبي ﷺ فذكرت
ذلك له فقال: أخلقت غازيا في سبيل الله في أهله بفعل هذا حتى تمتى أنه لم
يكن أسلم إلا تلك الساعة حتى ظن أنه من أجل النار.

قال: وأطرق رسول الله ﷺ إلى أبي السير: (وَأَقِمْ الصْلَاةَ طَرْقَيْ النَّهَارِ)
وَرَأْصَيْنِ (نَيْطِ النَّجَارِينَ). قال: أبو السير: فأنبهه على
رسول الله ﷺ فقال أصحابه: يا رسول الله ﷺ هذا أصحابه، بل للناس
عامة. وهذا حديث حسن صحيح وقويس بن الريحان ضعيفه وكيعب وغيره وأبو السير
هو كعب بن عمرو قال وروى شريك عن عثمان بن عبد الله هذا الحديث مثل
رواية قيس بن الريحان قال وفي الباب عن أبي أمامة ووفاة بن الأسقع وأنس بن
ماليك.

Abû al-Yasar stated, “A woman came to me wanting to buy some
dates, so I said [to her], ‘Verily, inside the house are dates better than
these.’ So she entered the house with me, and then I leaned over and
kissed her. I went to Abū Bakr and told him about that. He said, ‘Conceal yourself, repent, and do not tell anyone.’ I was not patient, so I went to ‘Umar and told him about what happened. He said, ‘Conceal yourself, repent, and do not tell anyone.’ Again I was not patient, so I went to the Prophet ﷺ and told him about what I did. He said, ‘You left the likes of this for a warrior in the path of Allāh who left behind his family (to come back to)!’”

(He scolded him) to the point that he wished that he had not embraced Islām except at that moment, and to the point where he thought he was one of the people of the Fire.

He (Abū al-Yasar) said, “The Messenger of Allāh ﷺ bowed his head for a long time until this verse was revealed to him:

\[
\text{وَأَقِمِ الصَّلَاةَ طُرفِيَ النَّهَارِ وَزَلَفًا مِّنَ اللَّيْلِ}
\]

‘And perform the prayer at the two ends of the day and in some hours of the night…’

“to His statement:

\[
\text{ذَكَرْنَ لِلذَّاكِرِينَ}
\]

‘…a reminder for the mindful.’”

Abū al-Yasar said, “I went to him and the Messenger of Allāh ﷺ recited it to me. His Companions then said, ‘O Messenger of Allāh, is that for this person exclusively, or for the people in general?’ He said, ‘[No.] Rather, [it is] for the people in general.’”

This hadith has been transmitted by at-Tirmidhī in his Jāmi’ (3115), and by an-Nasā’ī in his Tafsir (268). Shaykh Muqbil commented, saying, “The hadith is hasan li ghayrihi because Qays ibn ar-Rabi’ has been supported…”
Verse 3

His, the Exalted One’s, statement:

"We relate unto you the best of stories..."

[Surah Yusuf 12:3]

Q. 3

The Exalted One said:

"We relate unto you the best of stories...

[Surah Yusuf 12:3]

Sa’d ibn Abi Waqqas said about the statement of Allah:

"We relate unto you the best of stories..."

"Allah sent down [some] Qur’an to the Messenger of Allah, so he recited it to [his Companions] for some time, and then after some time they said, ‘O Messenger of Allah, if only you told us some stories.’ In response Allah sent down:
Verse 3


‘Alif Lām Rā, these are the verses of the clear book…’

[Sūrah Yusuf 12:1]

“up to His statement:

‘We relate unto you the best of stories…’

[Sūrah Yusuf 12:3]

“The Messenger of Allāh ﷺ recited that [story] to them for some time and then they said, “O Messenger of Allāh, if only you were to give us a speech.” Then Allāh ﷺ sent down:

‘Allāh has sent down the best speech, a book, its parts resembling each other...’

[Sūrah az-Zumar 39:23]

Ishāq ibn Rāhawayh has transmitted this ḥadīth, as mentioned in al-Maṭālib al-ʿĀliyah, p. 440. Shaykh Muqbil stated, “As for this ḥadīth, the people of its chain are people of the Ṣaḥīḥ (al-Bukhārī and/or Muslim), except for Khallād as-Saffār; however, he is trustworthy, and I have omitted the rest of the ḥadīth because it is not muttaṣil (its chain is not connected)…”
Verse 13

His, the Exalted One’s, statement:

وَيُسَبِّبُ الرَّعدَ بِحَمْدِهِ وَالْمَلائِكَةِ مِنْ خَيْفَتِهِ وَيُرُسِّلُ الصِّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ

And He sends the thunderbolts, and therewith He strikes whomever He wills while they dispute about Allah, and He is mighty in strength, severe in punishment.

[Surah ar-Ra’d 13:13]

قال الإمام البزار كما في كشف الأُسْتَار (ج ٣ ص ٥٤) : حدثنا عبد بن عبد الله أبا زيد ابن هارون أبا ديم بن غروان ثان ثابت عن أنس قال: بعث رسول الله رجلاً من أصحابه إلى رجل من عظام الجاهلية بدعوه إلى الله تبارك وتعالى فقال: أيش ريك الذي تدعووني إليه من حديد هو من نحاس هو من فضة هو من ذهب هو فتاني النبي فأخبره فأعاده النبي الثانية فقال مثل ذلك فأرسله إليه الثالثة فقال مثل ذلك فتاني النبي فأخبره فأرسل الله تبارك وتعالى عليه صعقة فأحرقه فقال رسول الله: إن الله تبارك وتعالى قد أرسل على صاحبك صعقة فأحرقه فنزلت هذه الآية: (وَيُسَبِّبُ الرَّعدَ بِحَمْدِهِ وَالْمَلائِكَةِ مِنْ خَيْفَتِهِ وَيُرُسِّلُ الصِّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمَخَالِ) 

Anas said, “The Messenger of Allah sent one of his Companions to a man who was a leader in the days of Jāhilyyah,
to call him to Allāh ﷺ. So he said, ‘What is your Lord which you call me to? Is he made of steel? Is he made of copper? Is he made of silver? Is he made of gold?’ [The Companion] returned to the Prophet ﷺ and informed him about that, so the Prophet ﷺ sent him back a second time. He (the leader) then repeated the same thing. [The Prophet] then sent [the Companion] back a third time, whereupon [the leader] said the same thing. [The Companion] returned to the Prophet ﷺ and informed him about that.

“Allāh ﷺ then sent down a thunderbolt upon [the leader], burning him. The Messenger of Allāh ﷺ then said, ‘Verily, Allāh ﷺ has sent down a thunderbolt upon your associate, burning him.’ Then this verse descended:

وَيُسْبِحُ الرَّحْمَانُ بِحَمَدِهِ وَالْمَلَائِكَةَ مِنْ خَيْفَتِهِ وَيُسِلُّ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يَجَادَلُونَ فِي اللَّهِ وَهُوَ عَلِيمٌ بِالْمَكَالَاتِ

‘And He sends the thunderbolts, and therewith He strikes whomever He wills while they dispute about Allāh, and He is mighty in strength, severe in punishment.’”

Al-Bazzār transmitted this ḥadith as mentioned in Kashf al-Astār vol. 3, p. 54, as well as Abū Ya’lā in his Musnad, vol. 6, p. 87. Shaykh Muqbil explained that in some of the chains of this ḥadith, ‘Alī ibn Abī Sā rah is present and he is very weak, and then he said, “So based on this, reliance is placed on the first chain (the above-mentioned chain), and the ḥadith rises to the level of authentic, and Allāh knows best.”
Verse 27

His, the Exalted One’s, statement:

اللَّهُ الَّذِينَ آمَنُوا بِالْقُوَّةِ الْتَأْبِيْتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

Allah will keep firm those who believe with the word that stands firm in this world and in the hereafter...

[Sūrah Ibrāhīm 14:27]

قال الإمام مسلم (٢٨٧١ / ٢٤): حدثنا أبو بكر بن أبي شيبة ومحمد بن المثنى وأبو بكر ابن نافع قالاً حديثنا عبد الرحمن بن عونون ابن مهدي عن سفيان عن أبيه عن خيثمة عن البراء ابن عازب: يَبْتَغِيُّ اللَّهُ الَّذِينَ آمَنُوا بِالْقُوَّةِ الْتَأْبِيْتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ قال: نزلت في عذاب القبر.

On al-Barā’ ibn ‘Āzib [about this verse]:

اللَّهُ الَّذِينَ آمَنُوا بِالْقُوَّةِ الْتَأْبِيْتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

Allah will keep firm those who believe with the word that stands firm, in this world and in the hereafter...

He said, “It descended regarding the punishment of the grave.”
This *hadith* has been transmitted by Muslim in his *Sahih* (2871/74).


Al-Bara' ibn 'Ázib reported on the Prophet [about the verse]:

ٌنيبب الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة

Allah will keep firm those who believe with the word that stands firm, in this world and in the hereafter...

He said, “It descended because of the punishment of the grave. It will be said to him (the believer in the grave), ‘Who is your Lord?’ He will then say, ‘Allah is my Lord and my religion is the religion of Muḥammad.’ That is the meaning of His statement:

ٌنيبب الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة

‘Allah will keep firm those who believe with the word that stands firm, in this world and in the hereafter...’ ”

An-Nasā'i transmitted this *hadith* in *al-Mujtabā*, vol. 4, pp. 101-102. And the *hadith* is in *al-Bukhārī* (1369) and *Muslim* (2871/73) with a similar wording.
Verses 75-76

His, the Exalted One's, statement:

"ضرب الله مثلًا عبدًا مملوكًا لا يقدر على شيء"

Allah puts forward the example of a slave under the possession of another, he has no power of any sort...

[Sūrah an-Nahl 16:75]

Ibn 'Abbas  said about His statement:

"ضرب الله مثلًا عبدًا مملوكًا"

Allah puts forward the example of a slave under the possession of another...

238
"It descended because of a man from the Quraysh and his slave."

And he also said about His statement:

وَقَدْ رَجَعَ اللَّهُ مِثَالًا رَجُلَيْنَ أَخْدَفُهُمَا أَنْ تَكُنُّواۡ لِيُؤْمِنُواۡ بِهِۦۡ وَلَيْسَ عَلَيْهِۦ شَيْءٌۡ

And Allah puts forward the example of two men, one of them dumb who has no power over anything...

up to where He states:

وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

...while he is on a straight path.

[Sūrah an-Nahl 16:76]

He said, “He is ‘Uthmān ibn ‘Affān, and the dumb man, the one who brings no good wherever he is directed, is the slave of ‘Uthmān ibn ‘Affān. ‘Uthmān used to spend on him and support him, giving him sufficient provisions, while [‘Uthmān’s slave] used to detest Islam and reject it, and he even tried to prevent [‘Uthmān] from giving charity and doing what is right. Then the verse descended because of those two.”

This hadith has been transmitted by Ibn Jarīr in his Tafsīr, vol. 17, pp. 263-264. Shaykh Muqbil commented about it, “[As for] this hadith, the people of its chain are people of the Sahih (al-Bukhārī and/or Muslim).”

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**Verse 103**

His, the Exalted One’s, statement:

وَلَعَلَّذُ نَعْلَمُ أَنْهُمْ يُقُولُونَ إِنَّمَا يُعَلِّمُهُ نَبِيُّ لَسَدْنَا الَّذِي يُلْتَجَدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ
And indeed We know that they say, "It is only a human being who teaches him." The tongue of the one they refer to is foreign, while this is a clear Arabic tongue.

[Sūrah an-Nahl 16:103]

‘Abdullāh ibn Muslim al-Ḥadramī narrated that they used to own two slaves who were captured from a group of people on a caravan from Yemen. They were two small boys; one was named Yāsār and the other was named Jabr. They used to recite the Tawrāh and the Messenger of Allāh would, at times, sit and listen to them. So the disbelievers of the Quraysh said, “He only sits and listens to them so he can learn from them.” Then Allāh sent down:

لسان الّذين يُلّجّدون إليّه أَعْجَمِيّ وَهُذّة لِسان عَرَبَيْ مُبِينِ

The tongue of the one they refer to is foreign, while this is a clear Arabic tongue.

As for this hadith, Ibn Jarir transmitted it in his Tafsīr, vol. 17, p. 300. Shaykh Muqbil asserted, “[Regarding] this hadith, the people of its chain are people of the Sahīḥ (al-Bukhārī and/or Muslim), except for al-Muthannā and he is Ibn Ibrāhīm al-Āmuli, and I have not found a person who has mentioned a biography for him; however, he was supported by Sufyān ibn Wākī and there is some talk about him. As for Hushaym, he is Ibn Bashīr and he is a mudallis, and he has not explicitly stated (that he heard the hadith from his shaykh).
Verse 103

However, he has been supported by Khālid ibn ‘Abdillāh, and he is at-Ṭahhān, and by Muḥammad ibn Fuḍayl... and the hadith has a supporting hadith from the hadith of Ibn ‘Abbās…”

Ibn ‘Abbās said about His statement:

"It is only a human being who teaches him.” The tongue of the one they refer to is foreign, while this is a clear Arabic tongue.

"They (the polytheists) said, ‘Verily it is only the slave of Ibn al-Ḥadramī who teaches Muhammad.’ He was a person versed in the scriptures. So Allāh said in response:

‘The tongue of the one they refer to is foreign, while this is a clear Arabic tongue.’

‘It is only those who believe not in the signs of
Allāh who fabricate falsehood…”

[Ṣūrah an-Nahl 16:105]


Verse 110

His, the Exalted One’s, statement:

ثُمَّ إِنْ رَبِّكَ لِلّذينَ هَاجَرُوا مِن بَعْدِ مَا فَتَنُوا ثُمَّ جَاهِدُوا وَصَبَرُوا إِنْ رَبِّكَ مِن بَعْدهُمُ لَغفُورٌ رَحِيمٌ

Then verily your Lord, for those who emigrated after they had been put to trials and thereafter fought and were patient, verily your Lord after that is Oft-Forgiving, Most Merciful.

[Ṣūrah an-Nahl 16:110]
Ibn ‘Abbās ṣALLALLAHH said, “A group from the people of Makkah had embraced Ḩiṣrām and they used to hide it. The polytheists forced them to go out with them on the day of Badr. Consequently, some of them were injured and others were killed, so the Muslims said, ‘These companions of ours were Muslims. They were forced to come out, so ask forgiveness for them.’ Then [the verse] descended:

> إنَّ الَّذينَ تَوَافَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فَإِنَّمَا يَأْتِيَنَّكُمْ بِالْسَلَامُ

‘Verily those whom the angels take at death while they are wronging themselves, they (the angels) say, “In what condition were you?”’

[Sūrah an-Nisā’ 4:97]

“This verse was written down and sent to the Muslims who remained in Makkah, and they were informed that they had no excuse (for remaining in Makkah). They then tried to leave, but the polytheists caught up with them and gave them a trying punishment. Then the following verse descended because of them:

> وَمَنِ النَّاسِ مِن يَقُولُ أَمْنًا بِاللَّهِ فَإِذَا أُودِيَ فِي اللَّهِ

‘And from mankind are those who say, “We believe in Allāh,” but when he is harmed for the sake of Allāh...’

[Sūrah al-Ankabūt 29:10]

“The Muslims wrote down that verse and sent it to [the Muslims still in Makkah]. They were saddened and gave up hope of any good. Then the following verse descended because of them:

> ثُمَّ إِنَّ رَبَّكَ لِلَّذينَ هَاجَرُوا مِن بَعْدِ مَا فَتَنُّوا ثُمَّ جَاهَزُوا

> وَصَبَرُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَحِيمٌ

‘Then verily your Lord, for those who emigrated after they had been put to trials and thereafter...’

243
fought and were patient, verily your Lord after that is Oft-Forgiving, Most Merciful.’

[Sūrah an-Nahl 16:110]

“They wrote that to them, letting them know that Allāh had made a way out for them. So they set out to leave and the polytheists caught up with them; they fought them until some of them escaped and some of them were killed.”

Ibn Jarir transmitted this *hadith* in his *Tafsir*, vol. 17, p. 307. Al-Haythamī said about it in *Majma’ az-Zawa’id*, vol. 7, p. 10, “The people of its chain are people of the *Sahih* (al-Bukhārī and/or Muslim), except for Muḥammad ibn Sharīk, although he is trustworthy.”

Verse 126

His, the Exalted One’s, statement:

And if you punish, then punish with the like of that which you were afflicted with, and if you endure patiently, verily it is better for the patient.

[Sūrah an-Nahl 16:126]
Ubayy ibn Ka'b said, “On the day of Uhud, sixty-four men from the Anṣār were killed, and six men from the Muhājirīn (emigrants) were killed; one of them was Ḥāmzah. [The polytheists] had mutilated them, so the Anṣār said, ‘If we encounter them on a day similar to this, we will mutilate them worse than this.’ Then on the day of the conquest of Makkah, Allāh sent down:

وَإِنْ عَاقِبَتُمْ فَعَاقِبُوا بِمِثْلِ مَا عَقِبْتُمْ بهِ وَلَنْ صَبَرْنَّهُمْ

‘And if you punish, then punish with the like of that which you were afflicted with, and if you endure patiently, verily it is better for the patient.’

“A man said, ‘There will be no Quraysh after today.’ So the Messenger of Allāh said, ‘Restrain yourselves from (killing) the people except for four.’”

The four were named in the hadith of Sa’d ibn Abī Waqqās which was transmitted by an-Nasā’ī in al-Mujtabā, vol. 7, pp. 105-106, Abū Dāwūd (2683 and 4359), and by others: ‘Ikrimah ibn Abī Jahl, Abdullah ibn Khaṭṭal, Miqyas ibn Subābāh, and ‘Abdullāh ibn Sa’d ibn Abī Sarh.” However, in the chain of this hadith is Asbāt ibn Naṣr, about whose status the scholars have differed. Shaykh Muqbil said about him in his footnotes on Tafsir Ibn Kathir, in the explanation of Surah al-Baqarah verse 267, “Asbāt ibn Naṣr is closer to being weak.”

However, portions of this hadith are supported by other ahādīth. Ibn Khaṭṭal being one of them is supported by the hadīth of Anas which was transmitted by al-Bukhārī in ahādīth 1846, 3044, 4286, 5808, and Muslim (1357). The historians say he committed murder and then left İslām. He used to ridicule the Prophet with poetry and he had two slave girls who used to sing poetry ridiculing the Prophet. He was killed on the day of the conquest of Makkah while hanging on to the drapes of the Ka’bah.

‘Abdullāh ibn Sa’d ibn Abī Sarh being one of them is supported by the hadīth of Ibn ‘Abbās transmitted by Abū Dāwūd (4358) and an-Nasā’ī in al-Mujtabā, vol. 7, p. 107, and others. Shaykh al-Albānī ruled the chain of Abū Dāwūd to be hasan. ‘Abdullāh used to be amongst those who wrote the revelation for the Prophet, and then he left İslām. On the day of the conquest [of Makkah], ‘Uthmān ibn ‘Affān, his brother by way of wet nurse, sought protection for him. The Prophet granted him protection. ‘Abdullāh re-embraced İslām and later participated with ‘Amr ibn al-‘Āṣ in the conquest of Mīṣr (Egypt).

Miqyas ibn Subābāh being one of them is supported by the hadīth of Sa’d ibn Yarbū’
At-Tirmidhī transmitted this hadith in his Jāmi’ (3129) and classified it to be ḥasan gharib.

transmitted by Abū Dāwūd (2684), ad-Dāraquṭnī, vol. 4, p. 168, and by others. In the wording of ad-Dāraquṭnī, the four were named as previously mentioned, except that al-Huwayrith ibn Nuqayd was mentioned in place of ‘Ikrimah ibn Abī Jahl. In the chain of this hadith is ‘Umar ibn ‘Uthmān, who is majhūl (his status is not known), so the hadith is weak; however, it, along with other narrations that the historians mention, supports Miqyas ibn Subābah being one of them. Miqyas’s brother was accidentally killed and Miqyas was given the blood money. He then killed the one who accidentally killed his brother, and he left Islam and abided in Makkah. He was killed on the day of the conquest of Makkah.

As for the story of ‘Ikrimah ibn Abī Jahl, he was the son of the famous polytheist Abū Jahl. He was similar to his father in his enmity towards Islam. In the hadith of Sa’d ibn Abī Waqqās, it was mentioned that he fled and boarded a ship. The ship ran into a storm, so the people on the ship said, “Be sincere (supplicate Allāh alone), for verily your gods are of no avail to you here!” ‘Ikrimah then said, “By Allāh, if nothing other than sincerity (in worshipping Allāh alone) can save me in the ocean, then nothing other than it can save me on land…” He then went to the Prophet ﷺ and embraced Islam. This story is supported by narrations the historians mention, like the narration of Ibn Abī Mulaykah transmitted by Ibn Sa’d in at-Tabaqāt, by at-Tabarānī in al-Mu’jam al-Kabir, vol. 17, p. 372, and by others, and like the narration of ‘Urwah transmitted by al-Hākim, vol. 3, p. 241, and by others.

As for al-Huwayrith ibn Nuqayd, who was mentioned in the hadith of Sa’d ibn Yarbū’, the historians say he used to annoy the Prophet ﷺ in Makkah and was killed on the day of the conquest. The historians have also mentioned other people whom the Prophet ﷺ ordered to be killed on the day of the conquest. This does not contradict the hadith in which he said to restrain except from four people. Shaykh al-Islām Ibn Taymiyyah explained this in his book at-Šarīm al-Mashhīl ‘alā Shātim ar-Rasūl, p. 143, saying, “…and that is, it is possible that the Prophet ﷺ prohibited his Companions from fighting except those who fought them and the four people, and then afterwards he ordered that they kill this one and others…”
Verses 56-57

His, the Exalted One’s, statement:

Say, “Call upon those besides Him whom you claim (to be gods). They do not have the power to remove the adversity from you or to even shift it from you to someone else.” Those whom they call upon desire for themselves a means of access to their Lord...

[Sūrah al-Isrā’ 17:56-57]

On ‘Abdullāh ibn Mas‘ūd ﷺ:

Those whom they call upon desire for themselves a means of access to their Lord...
He said, “A group from mankind used to worship a group of *jinn*. The group of *jinn* later embraced Islām and the group from mankind continued worshipping them. Then it descended:

> وَأَلْبَاتْ أَلْدَنٍ يُذْعَونَ يَبْتَغُونَ إِلَى رَبِّهِمْ

> ‘Those whom they call upon desire for themselves a means of access to their Lord...’

[Sūrah al-Isra’ 17:57]

As for this *hadith*, Muslim has transmitted it in his *Sahih* (3030); and in another narration of this *hadith* in *Sahih Muslim* it was stated, “... The *jinn* then embraced Islām while the group from mankind who used to worship them were unaware. Then the verse descended...” Al-Bukhārī also transmitted the *hadith* in his *Sahih* (4714); however, the verse being revealed was not mentioned.

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**Verse 59**

His, the Exalted One’s, statement:

> وَمَا مَنَعَنَا أَنْ نُؤْسِلَ بِالْأَلَائِيْثِ إِلَّا أَنْ كُنْتُ بِهَا الْأَوْلُوْنَ

> And nothing prevents us from sending the signs except that the people of old denied them...

[Sūrah al-Isra’ 17:59]

Ibn ‘Abbās said, “The people of Makkah asked the Prophet ﷺ..."
to turn the mountain of as-Ṣafā into gold, and that he move the mountains away from them so they could use that area for agriculture. It was then said to him, ‘If you wish, wait and be patient with them, or if you wish, We will give them what they asked for. Then if they disbelieve, they will be destroyed as I destroyed those before them.’ [The Prophet] said, ‘No, rather I will wait and be patient with them.’ Then Allāh ﷻ sent down this verse:

\[
\text{‘And nothing prevents us from sending the signs except that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign…’} \]


**Verse 85**

His, the Exalted One’s, statement:

\[
\text{And they ask you about the spirit. Say, ‘The spirit is from the matters of my Lord. And of knowledge you have only been given a little.’} \]

[Sūrah al-Isrā’ 17:85]
Abdullāh ibn Mas‘ūd said, “As I was walking with the Prophet in the area of the ruins of Madīnah, while he was supporting himself with an ‘asib (a cane made from a date palm branch), he passed by a group of Jews. So they said to one another, ‘Ask him about the spirit.’ One of them said, ‘Do not ask him. That way he does not mention something about it which you dislike.’ Then one of them said, ‘We will indeed ask him.’ A man from them then stood up and said, ‘O Abal-Qāsim, what is the spirit?’ [The Prophet] was silent. Then I said, ‘Verily revelation is being revealed to him,’ and I stood. It then passed from him, so he said:

وَيَشَأُونَكَ عَنَّ الْرُوحِ َقُلْ الْرُوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِينِيتْ مِنَ الْعِلْمِ إِلَّا قَليلاً

‘And they ask you about the spirit. Say, “The spirit is from the matters of my Lord. And of knowledge they have only been given a little.”’”

Al-A‘mash (a narrator in the chain) said, “That is how it is in our recitation.”

Al-Bukhārī transmitted this hadīth in his Sahīh (125), as well as Muslim in his Sahīh (2794).
Ibn ‘Abbās غل said, “The Quraysh said to the Jews, ‘Give us something to ask this man.’ They said, ‘Ask him about the spirit.’ Then Allāh sent down:

And they ask you about the spirit. Say, ‘The spirit is from the matters of my Lord. And of knowledge you have only been given a little.’ ”’

“They (the Jews) said, ‘We have been given vast knowledge. We have been given the Tawrāh, and whoever has been given the Tawrāh, he has been given vast knowledge.’ Then this verse descended:

‘Say, “If the ocean were ink for writing the words of my Lord, surely the ocean would be exhausted...”’”

[Sūrah al-Kahf 18:109]

This hadîth has been transmitted by at-Tirmidhī in his Jümi’ (3140). Al-Hâfîdhd Ibn Kathîr  commented on the first hadîth, the hadîth of Ibn Mas’ûd, in his Tafsîr, vol. 3, p. 60, saying, “And this wording demands, at first thought, that this verse is Madaniyyah (a verse that descended after the hijrah) and that it was revealed when the Jews asked him about that [issue] in Madinah, despite the fact that the rest of the entire sûrah is Makkiyyah (that which descended before the hijrah). This can be answered by saying the verse was revealed to him a second time in Madinah, as it was revealed to him beforehand.
in Makkah. Or it could be said that revelation was sent down to him telling him to answer them with the verse that had already been revealed to him before.”

Verse 110

His, the Exalted One’s, statement:

وَلَا تَجْهَرِ بِصَلَائِيكُمْ وَلَا تُخَافِفْنِ بِهَا وَابْنَبْنِ حَتَّى ذُلْكَ سَبِيلًا

And offer your prayer neither aloud nor in a low voice, but follow a way between.

[Sūrah al-Isrā’ 17:110]

Ibn ‘Abbās said about His statement:

وَلَا تَجْهَرِ بِصَلَائِيكُمْ وَلَا تُخَافِفْنِ بِهَا

And offer your prayer neither aloud nor in a low voice...

“It descended when the Messenger of Allāh was in hiding in Makkah. When he used to pray with his Companions, he would raise his voice with the Qur’ān. When the polytheists heard that, they would revile the Qur’ān, the one who revealed it, and the one who brought it [to them]. So Allāh said to His Prophet:
Verse 110

And offer your prayer neither aloud

"Meaning, your recitation which leads the polytheists to hear it and then revile the Qur'ān.

nor in a low voice"

"[Not] making it low on your Companions, which leads them not to hear you.

but follow a way between.'"

Al-Bukhārī transmitted this hadith in his Sahih (4722) as well as Muslim in his Sahih (446).

And offer your prayer neither aloud nor in a low voice...

"It was sent down in regards to supplication."

Al-Bukhārī transmitted this hadith in his Sahih (6327), as well as Muslim in his Sahih (447).
Ibn ‘Abbās said, “When the Messenger of Allāh used to raise his voice with the Qurān while praying, [the polytheists] would disperse and refuse to listen to him. If a man wanted to listen to some of what the Messenger of Allāh was reciting while praying, he would have to eavesdrop alongside them out of fear. If he thought [the polytheists] knew he was listening, he would leave out of fear of their harm and not listen. If the Messenger of Allāh were to lower his voice, the people who wanted to listen would not hear any of his recitation.

‘Then Allāh sent down to him:

\[
\text{‘And offer your prayer neither aloud’} \\
\text{‘nor in a low voice’}
\]

‘[because] this would cause the person who wanted to hear by eavesdropping alongside them not to hear. Perhaps he would take heed to something that he hears and benefit thereby.

\[
\text{‘but follow a way between.’} \\
\]
Ibn Jarîr transmitted this ḥadîth in his Tafsîr, vol. 17, p. 585. Shaykh Muqbil commented, “There is no contradiction between these different reasons, because it is possible that the polytheists used to revile the Qur'ān and the one who brought it [to them], and that they used to harm whoever they saw listening to the Qur'ān, as it is also possible that what is meant by:

وَلَا تَجَهَّرْ بِصَلَاتِكَ

‘And offer your prayer neither aloud’

“is your supplication in the prayer, and the narration which mentions that to be in tashabhud, as mentioned in Ibn Jarîr, vol. 15, p. 187,95 is an explanation for the place of the supplication, and Allâh knows best.”

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95 The Shaykh used the older printed version of Tafsîr Ibn Jarîr for reference, which is different from the version checked by Mahmûd Shâkir which I used for quoting the ahadîth.
Verse 64

His, the Exalted One's, statement:

وَمَا نَّتَنُذْرُنَّ إِلَّا بِأُمَرِ رَبِّنَا ﻟَهُ مَا بَيْنَ آدَمٍ وَمَا خَلْقًا

And we (the angels) descend not except by the command of your Lord. To him belongs what is before us and what is behind us...

[Sūrah Maryam 19:64]

Cal. al-Imam al-Bukhārī (4731): حدثنا أبو نعيم حدثنا عمر بن ذر قال سمعت أبي عن سعيد ابن جبير عن ابن عباس قال: قال رسول الله جبريل: ما يمنعك أن تزورنا أكثر مما تزورنا فنزلت: (وَمَا نَّتَنُذْرُنَّ إِلَّا بِأُمَرِ رَبِّنَا ﻟَهُ مَا بَيْنَ آدَمٍ وَمَا خَلْقًا).

Ibn ‘Abbās رضي الله عنه said, “The Messenger of Allāh ﷺ said to Jibrīl, ‘What prevents you from visiting us more often?’ Then this verse descended:

وَمَا نَّتَنُذْرُنَّ إِلَّا بِأُمَرِ رَبِّنَا ﻟَهُ مَا بَيْنَ آدَمٍ وَمَا خَلْقًا

‘And we (the angels) descend not except by the command of your Lord. To him belongs what is before us and what is behind us...’”

Al-Bukhārī transmitted this hadith in his Sahīh (4731).
Verses 77-80

His, the Exalted One’s, statement:

أُنفِطَتَ الْأَلْبَاضَةَ مَالِيْنَ وَأَوْلِدًا
أطْلُعَ الْغَيْبَ أَمَّنَ أَتَّخَذَ عَنْدَ الْرَّحْمَنِ عَهْدًا
كَلَّاً ٣٤٩
سُكْتَطْبٌ
مَا يَقُولُ وَنَفَّذَ لَهُ مِنِّ الْعَذَابِ مَدَّاً
وَئْرِيْهَا مَا يَقُولُ وَأَيِتَّنَا
فَرِّدًا

Have you seen the one who disbelieved in our signs and said, ‘I shall certainly be given wealth and children’? Does he know the unseen or has he taken a covenant from the Most-Beneficent? Nay, We shall record what he says and We shall increase his torment. And We shall inherit from him all that he speaks of and he shall come to Us alone.

[Sūrah Maryam 19:77-80]

Khabbāb said, “I was a blacksmith in Jābilīyyah. Al-‘Āṣī ibn Wā’il was indebted to me, so I went to him demanding his payment. He said, ‘No, I will not give you it until you disbelieve in Muḥammad.’ I said, ‘I will not disbelieve until Allāh causes you to die and you are resurrected.’ He said, ‘Leave me until I die and am resurrected, for I will be given wealth and children, and then I will pay you back.’

96 Ibn Ḥajar said in Fath al-Bāri, in the explanation of hadith 4732, “It could be understood from this that he will then disbelieve; however, he did not mean that, because disbelief at that time is unthinkable, so it is as if he said I will never disbelieve.”
“Then it descended:

آَفِرِئَتِ الَّذِي كَفَرَ بِآياتِنَا وَقَالَ لأوَّئِينَ مَالًا وَوَلِدًا

‘Have you seen the one who disbelieved in our signs and said, “I shall certainly be given wealth and children”?’

[Sūrah Maryam 19:77]

آَطْلِعَ الْغَيْبَ أَمْ اِنْخَذَ عِنْدَ الْرَّحْمَنِ عِهْدًا

‘Does he know the unseen, or has he taken a covenant from the Most-Beneficent?’

[Sūrah Maryam 19:78]

This hadith has been transmitted by al-Bukhārī in his Ṣaḥīh (2091) and by Muslim in his Ṣaḥīh (2795).
Verse 101

His, the Exalted One’s, statement:

إِنَّ الْذِّينَ سَبِّقَتْ لَهُمُ مِنَ الْخَيْرِ أُولَٰئِكَ عَنْهَا مَبْعَثُونَ

Verily, those for whom the good has preceded from Us, they will be placed far away from it (Hell).

[Sūrah al-Anbiya’ 21:101]
Ibn ‘Abbās said, “[There is] a verse in the Book of Allāh which the people do not ask me about, and I do not know [if it is because] they do not understand it so they do not ask me about it, or if it is that they are ignorant of it so they do not ask me about it.” It was said, “What is it?” He said, “When the verse descended:

‘Certainly you (disbelievers) and what you worship besides Allāh are fuel for Hell. You will enter it…”

[Sūrah al-Anbiya’ 21:98]

“it was hard on the people of Makkah and they said, ‘Muḥammad has reviled our gods.’ Ibn az-Ziba’rā stood up and said, ‘What is with you?’ They said, ‘Muḥammad has reviled our gods.’ He responded, ‘And what did he say?’ They said, ‘He said:

‘Certainly you (disbelievers) and what you worship besides Allāh are fuel for Hell. You will enter it.”’

“He said, ‘Call him over for me.’ Muḥammad was then called, so Ibn az-Ziba’rā said, ‘O Muḥammad, is this something for our gods in particular or for everything that is worshipped besides Allāh?’ [The Prophet] said, ‘[No], rather [it is] for everything that is worshipped besides Allāh.’ So he (Ibn az-Ziba’rā) said, ‘We have beaten him in the argument, by the Lord of this structure (the Ka’bah). O Muḥammad, do you not claim that ‘Īsā is a righteous servant and that ‘Uzayr is a righteous servant, and that the angels are righteous servants?’ [The Prophet] said, ‘Certainly.’ [Ibn az-Ziba’rā]
Verse 101

said, ‘These are the Christians, they worship ‘Īsā; and these are the
Jews, they worship ‘Uzayr; and these are the tribe Banū Malīh, they
worship the angels.’

“The people of Makkah then went into an uproar. Then this verse
descended:

إِنَّ اللَّذَينَ سُبِّقَتْ لَهُم مِّنَ الْخُسْطَى أُولَٰئِكَ عَنْهَا
مُبْعَدُونَ

‘Verily those for whom the good has preceded from
Us, they will be placed far away from it (Hell).’

“And this verse descended:

وَلَمَا صَرِبَ ابْنُ مَزَى مَثَلًا إِذًا قُوَّمُكَ مِنْهُ يَصَدُّونَ

‘And when the son of Maryam is quoted as an
example, behold, your people cry aloud.’

[Sūrah az-Zukhruf 43:57]

“That was the uproar.”

This hadith has been transmitted by at-Ṭahāwī in Mushkil al-Āthār
(986). Shaykh Muqbil ḥasan pointed out the weakness in the chain
and then mentioned supporting chains transmitted by at-Ṭahāwī in
Mushkil al-Āthār (985 and 988), by at-Tabarānī in al-Mu'jam al-Kabir,
al-Khaṭīb in al-Faqīh wal-Mutafaqqih p. 70. Shaykh Muqbil ḥasan said,
“The hadith, along with the previous chains, is sahīh li ghayribi, and
Allāh knows best.”
Verse 19

His, the Exalted One’s, statement:

هَذَا هُمُ اللَّهُ أَطْهَرُوهُمُ فِي زَيْتُهُم

These two opponents dispute with each other about their Lord...

[Sūrah al-Ḥajj 22:19]

قال الإمام البخاري (رَضِيَ اللهُ عَنْهُ): حدثنا يعقوب بن إبراهيم حدثنا هشيم أخبرنا أبو هاشم عن أبي مجلز عن قيس بن عباد قال سمعت أبا ذر يقسم قسمًا أن هذه الآية: (هَذَا هُمُ اللَّهُ أَطْهَرُوهُمُ فِي زَيْتُهُمِ) نزلت في الذين برزوا يوم بدر حمزة وعلي وعبيدة بن الباحث وعنبة وشيبة ابني ربيعة والوليد بن عتيبة.

Qays ibn ‘Ubād said, “I heard Abū Dhar acles swear that this verse:

هَذَا هُمُ اللَّهُ أَطْهَرُوهُمُ فِي زَيْتُهُم

‘These two opponents dispute with each other about their Lord...’

“descended because of those who came forward to duel (with one another) on the day of Badr: Ḥamzah, ‘Alī, ‘Ubaydah bin al-Ḥārith, Utbah and Shaybah (the two sons of Rabī’ah), and al-Walīd ibn Utbah.”97

97 ‘Alī, Ḥamzah, and ‘Ubaydah represented the Muslims while ‘Utbaḥ, Shaybah, and al-Walīd represented the polytheists. ‘Alī and Ḥamzah both killed their opponents while ‘Ubaydah and his opponent exchanged blows. ‘Ubaydah was struck, and then ‘Alī and
Verse 19

Al-Bukhārī transmitted this hadith in his Sahih (3969), as well as Muslim in his Sahih (3033).

Hamzah came over and helped him kill his opponent. The narrations differ as to who faced off with who.
Verse 76

His, the Exalted One's, statement:

وَلَقَدْ أَخْذَنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لَزَيْهِمْ وَمَا يَتَضَرَّعُونَ

And indeed We inflicted them with suffering, but they did not submit to their Lord, nor did they humble themselves.

[Sūrah al-Mu'minūn 23:76]

Ibn ‘Abbās said, “Abū Sufyān went to the Prophet and said, ‘O Muḥammad, I implore you by Allāh and by the ties of the womb, for verily we have eaten al-‘ilḥiṣ.” Meaning camel fur and blood. Then Allāh sent down:

وَلَقَدْ أَخْذَنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لَزَيْهِمْ وَمَا يَتَضَرَّعُونَ

‘And indeed We inflicted them with suffering, but they did not submit to their Lord, nor did they humble themselves.’”
Verse 3

His, the Exalted One’s, statement:

الرَّآئِيَّةَ لَا يَنْكَحُ إِلَّا زَائِنَةٌ أَوْ مُشَرِّكَةٌ وَالْرَّآئِيَّةَ لَا يَنْكَحُهَا إِلَّا رَّآئِيٌّ أَوْ مُشَرِّكٍ وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

The fornicator marries not but a fornicatress or a polytheist woman, and [as for] the fornicatress, none marries her except a fornicator or a polytheist, and such a thing is forbidden to the believers.

[Sūrah an-Nūr 24:3]
Verse 3

‘Abdullah ibn ‘Amr said, “There was a man called Marthad ibn Abi Marthad who used to transport the prisoners from Makkah to Madinah (freeing them), and there was a whore in Makkah called ‘Anaq who used to be his girlfriend. He had promised to transport a man who was a prisoner in Makkah.

“He (told his story) saying, ‘I arrived and then wound up stopping at one of the walls of Makkah on a moonlit night. ‘Anaq then approached and saw my shadow on the side of the wall. When she came closer, she recognized me and said, “Marthad?” I said, “Marthad.” She said, “Welcome! Come spend the night with us tonight.” I said, “O ‘Anaq, Allah has made fornication forbidden.” She said, “O residents of the tents, this man is transporting your prisoners!”

“Eight men started to chase me. I headed for al-Khandamah (the name of a mountain) and wound up at a cave which I entered. They then came and stood over my head, and they urinated. Their urine sprinkled onto my head; however, Allah had blinded them from seeing me. They turned [away], going back, so I went back to my comrade and carried him, and he was a heavy man.

“When I reached al-Idhkhir (a place outside of Makkah), I broke open his shackles and transported him with his help until we finally arrived at Madinah. I went to the Messenger of Allah and said, “O Messenger of Allah, can I marry ‘Anaq?” The Messenger of Allah was silent. He did not respond to me until this verse descended:
The fornicator marries not but a fornicatress or a polytheist woman, and [as for] the fornicatress, none marries her except a fornicator or a polytheist, and such a thing is forbidden to the believers.

"Then the Messenger of Allāh ﷺ said, "O Marthad, the fornicator marries not but a fornicatress or a polytheist woman, and [as for] the fornicatress, none marries her except a fornicator or a polytheist, so do not marry her."

This hadith has been transmitted by at-Tirmidhī in his Jāmi' (3177), and by al-Ḥakim in al-Mustadrak, vol. 2, p. 166, and he classified its chain to be authentic.

**Verses 6-9**

His, the Exalted One’s, statement:

And for those who accuse their wives but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth...

[Sūrah an-Nūr 24:6]
Sahl ibn Sa’d narrated that ‘Uwaymir went to ‘Āṣim ibn ‘Adî, who was the leader of the tribe Banî ‘Ajlân, and said, “What do you say about a man who finds his wife with another man? Should he kill him, which will cause you to kill him (as punishment for the murder), or what should be done? Ask the Messenger of Allâh about that for me.” So ‘Āṣim went to the Prophet and said, “O Messenger of Allâh…” (and he asked the questions). The Messenger of Allâh showed [his] dislike for the questions and disapproved of them.

‘Uwaymir then asked [‘Āṣim] (about the answer to his questions) so [‘Āṣim] said, “Verily the Messenger of Allâh showed dislike for the questions and disapproved of them.” ‘Uwaymir said, “By Allâh, I will not give up until I ask the Messenger of Allâh about that [myself].”

So ‘Uwaymir went and said, “O Messenger of Allâh, [suppose] a man finds his wife with another man; should he kill him, which will cause you to kill him (as punishment for the murder), or what should be done?” The Messenger of Allâh said, “Allâh has sent down Qur’ân in regards to you and your wife.” The Messenger of Allâh then ordered the two of them to take the oath of condemnation.
as Allāh states in His Book. So [Uwaymir] made his sworn allegation against [his wife], and then he said, “O Messenger of Allāh, if I keep her, I will have oppressed her.” So he divorced her, and that became the normal procedure for those who came after them in dealing with the two who take the oath of condemnation.

The Messenger of Allāh ﷺ then said, “Look and see, if she has [the baby] and it is black with black eyes, a large backside, and large shins, then I think not except that ‘Uwaymir was truthful in his accusation against her, and if she has it and it is small and red like a waharah;98 then I think not except that ‘Uwaymir has lied against her.” She then had [the baby] and it fit the description that the Messenger of Allāh ﷺ had said would confirm the truthfulness of ‘Uwaymir, so it was afterwards attributed to its mother.

This hadith has been transmitted by al-Bukhārī in his Sahih (4745) and by Muslim in his Sahih (1492).

قال الإمام البخاري (٤٧٤٥): حديثي محمد بن بشار حدثنا ابن أبي عدي عن هشام بن حسان حدثنا عكرمة عن ابن عيسى أن هلال بن أمية قذف امرأته وَالنبيَّة بشريك بن سمحاء فقال النبيَّة: البينة أو حد في ظهرك فقال: يا رسول الله إذا رأى أحدنا على امرأته رجلا ينتقل يلمصل البينة فجعل النبي يقول: البينة واللا حد في ظهرك فقال هلال: والذي بعثك بالحق إني لصدق فليس يلزمنا الله ما يبرئه من الحد.

فنزل جبريل ونزل عليه: (وَالذين يُزِمُونَ أَرواحُهُمْ) فقرأ حتى بلغ: (إِنْ كَانَ مِن الصَّادقينَ) فانصرف النبي فأرسل إليها فجاء هلال فشهد النبي يقول: إن الله يعلم أن أحدكم كاذب فهل منكما تثبت ثم قامت فشهدت فلما كانت عند الخامسة وفقوها وقالوا: إنها موجبة قال ابن عباس: فلكل من وقعت فينها إليها ترجع ثم قال: لا أفضح قومي سائر اليوم فمضت فقال النبي: أصبروا فإن جاءت به أُكِل العينين قُلْبٌ سانيًّين خذل الساقين فهم لشريك باب سمحاء فجأت به كذلك فقال النبي: لولا ما مضى من كتاب الله لكان لي وللها شأن.

98 A waharah is a small animal which looks like a lizard. It is white with red spots.
Ibn 'Abbās  narrated that Hilāl bin Umayyah accused his wife of committing adultery with Sharīk ibn Saḥmā, so the Prophet  said, “[Provide] the proof, or the legal punishment will be inflicted on your back (flogging).” Hilāl] said, “O Messenger of Allāh, when one of us sees a man on top of his wife, does he go searching for proof?” The Prophet  said again, “The proof, or the legal punishment will be inflicted on your back.” Hilāl then said, “By the one who sent you with the truth, I am being truthful, and indeed Allāh will send down what will free my back from the legal punishment.”

Jibrīl then descended and sent down to the Prophet:

٩٥٦

And for those who accuse their wives...

[Sūrah an-Nūr 24:6]

He recited it until he reached:

٩٥٨

...if he speaks the truth.

[Sūrah an-Nūr 24:9]

The Prophet  then left and sent for [Hilāl’s wife]. Hilāl came and gave his testimony while the Prophet  was saying, “Indeed Allāh knows that one of you is lying, so is there not, among you two, one who will repent?” She then stood up and gave her testimony. When she was about to make the fifth testimony, they stopped her and said, “It will make it binding!” She hesitated and shrunk back to the point where we thought she would repeal (her statement), and then she said, “I will not have my people be in disgrace for the rest of the day.” So she went ahead (with the fifth testimony).

The Prophet  then said, “Look at her, if she has [a baby] with black eyes, a large backside, and large shins, then it was by Sharīk ibn Saḥmā.” She later gave birth to a baby with that description, so the Prophet  said, “If it were not for what has preceded from the
Book of Allāh, there would have been a matter to resolve between myself and her.”

This hadith has been transmitted by al-Bukhārī in his Sahih (4747).

قَالَ الْإِمَامُ مَسْلِمُ (١٤٩٣) : حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن نَمِيرُ حَدَّثَنَا أَبِي حَكَامُ وَحَدَّثَنَا أَبُو بُكْرَ ابْنَ أَبِي شَيْبَةَ وَالْلِفَظُ لَهُ حَدَّثَنَا عَبْدُ اللَّهِ بن نَمِيرُ حَدَّثَنَا عَبْدُ الْمَلِكِ بن أَبِي سُليْمَانَ عَنْ سَعِيدٍ بْنِ جُبَيْرِ قَالَ: سُنِّمَتْ عَنِ الْمُتَلَعَّنِينَ فِي إِمَرَةٍ مَصُوبَةٍ أَيْفِرَقْ بِيْنَهُمَا قَالُوا فَمَا دُرِيَّتْ مَا أُقْوِلُ فِي مَضْيِهِ إِلَيْ مَنْزِلٍ إِنْ عَمَرْ بِمَكَّةٍ فَقَلَتْ لِلْغَلَامِ: أَسْتَأْذَنُ لَيَلَّ قَالَ: إِنَّ قَائِلٌ فِسْمِعَ صُوْتِيَ قَالَ: اَبْنُ جُبَيْرِ قَلْتُ: نَعَمُ قَالَ: اَدْخِلْ فَوَلَّهَا مَا جَاءَ بَلْ هَذِهِ السَّاعَةِ إِلَّا حَاجَةٌ فَدَخَلَتْ إِذَا هُوَ مَفْتَرِشٌ بِرَذَعَةٍ مَتَوْسِدَةٍ وَسَادَةٍ حَشْوَهَا لِفَلَقْتُ إِنَّا عَبْدُ الرَّحْمَنِ المَتَلَعَّنِينَ أَيْفِرَقْ بِيْنَهُمَا.

قَالَ: سَبِيحَانَ اللَّهَ نَعْمَ إِنْ أَوْلِي مِنْ سَأْلٍ عَنْ ذَلِكَ فَلَانَ قَالَ: يَا رَسُولَ اللَّهِ أَرَايْتَ أَنْ لَوْ وَجَدْ أَحَدُنَا أَمَرَأَتَهُ عَلَى فَاحْشَاءٍ كَيْفَ يُصْنَعُ إِنْ تَكُلِّمُ تَكُلُّمُ بِأَمْرٍ عَظِيمٍ وَإِنْ سَكَتَ سَكَتْ عِلْيَ ذَلِكَ قَالَ: فَسَكَتَ الْبَنِيَّ فِلَمْ يَجِبَ فَلَمْ كَانَ بَعْدَ ذَلِكَ أَتَأْهِلُ فَقَالَ: إِنَّ الَّذِي سَأَلَّنَا عَنْهَا قَدْ ابْتَلَتْ بِهِ فَأَنْزَلَ اللَّهُ عَرْوَةَ هَلْوَاءَ الْآيَاتِ فِي سَوْرَةِ الْنُّورِ: (وَالَّذِينَ يَزْوَجُونَ أَزْوَاجَهُمْ).

فَتَلَاهُنَّ عَلَيْهِ وَوَظَعَهُ وَذَكَرَهُ وَأَخْرَهُ أَنْ عَذَابَ الْدُّنْيَا أَهْوَنَ مِنْ عَذَابِ الْآخِرَةِ قَالَ: لَا وَلَٰهُ بَعْثَكُ بِاللَّيْلِ كَمَثَّكَ بِهِ تَدَاوُعُكَ وَكَذَّكَرْهَا وَأَخْرُهَا أَنْ عَذَابَ الْدُّنْيَا أَهْوَنَ مِنْ عَذَابِ الْآخِرَةِ قَالَتْ: لَا وَلَٰهُ بَعْثَكُ بِاللَّيْلِ كَمَثَّكَ بِهِ لِكَاذِبِ فَبَدَأَ بِالرَّجُلِ فَشَهَدَ أَرِعَ شَهَادَةً بِاللَّهِ إِنَّ لِمَنِ الصَّادِقِينَ وَالخَامِسَةِ أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ إِنَّ كَأَنَّ مِنَ الْكَذِّبِينَ ثُمَّ ثَمَّ بِالْمَرَأَةِ فَشَهَدتْ أَرِعَ شَهَادَةً بِاللَّهِ إِنَّ لِمَنِ الصَّادِقِينَ وَالخَامِسَةِ أَنْ غَضَبَ اللَّهُ عَلَيْهِ إِنَّ كَأَنَّ مِنَ الصَّادِقِينَ ثُمَّ فَرَقَ بَيْنَهُمَا.

Sā‘īd ibn Jubayr stated, “I was asked in the era of Mus’ab’s leadership about the two spouses who take the oath of condemnation: ‘Are they to be separated?’ I did not know what to say, so I went to Ibn ‘Umar’s house in Makkah and said to the boy servant, ‘Ask permission for me [to enter].’ He said, ‘Verily [Ibn ‘Umar] is resting.’ [Ibn ‘Umar] heard my voice and said, ‘Ibn Jubayr?’ I said, ‘Yes.’
He said, ‘Enter, for by Allāh, nothing brings you here at this hour except an urgent need.’ So I entered and found him lying down on a donkey’s saddle blanket with a pillow stuffed with palm fibers. I said, ‘O Abā ‘Abdir-Rahmān, the two spouses who take the oath of condemnation, are they to be separated?’

“He said, ‘Subhānallāh (Glorified be Allāh)! Yes. Verily, the first person who asked about that was so-and-so. He said, “O Messenger of Allāh, tell me, if one of us were to find his wife committing adultery, what should be done? If he speaks, he has spoken about a serious matter, and if he is quiet, he has been silent about something like that!” The Prophet was silent and did not answer him.

“Thereafter [the man] went to him and said, “Verily I have been tried with that which I asked you about.” Then Allāh sent down these verses from Sūrah an-Nūr:

\[
\text{And for those who accuse their wives}…
\]

“So [the Prophet] recited it to him, and warned him, and reminded him that the punishment of this world is easier than the punishment of the hereafter. He said, “No, by the one who sent you with the truth, I did not lie against her.” [The Prophet] then summoned her and warned her, and reminded her, and told her that the punishment of this world is easier than the punishment of the hereafter. She said, “No, by the one who sent you with the truth, verily he is lying.”

“[The Prophet] then started with the man. He made four testimonies swearing by Allāh that he is truthful and the fifth testimony [asking] that the curse of Allāh be upon him if he is a liar. [The Prophet] then repeated that [process] with the woman, so she made four testimonies swearing by Allāh that [her husband] is a liar, and the fifth testimony [asking] that the anger of Allāh be upon her if he is being truthful. [The Prophet] then separated them.”
Muslim transmitted this hadith in his Sahih (1493). In some narrations of this hadith, it was mentioned that the man who asked and later took the oath of condemnation was the man from the tribe Banî ‘Ajlân (meaning ‘Uwaymir).

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فنزلت آية اللعان: (وَلَذَٰلِكَ يَزِمُونَ أَرواحَهُمْ وَلَا يُكَذِّبُنَّ ذَٰلِكَ مِن فِضْلِ رَبِّكُمْ وَلَا يُجْعَلَنَّ إِلَّا أَنْفَسَهُمْ) هذه الآيات فابتلى به ذلك الرجل من بين الناس فجاء هو وامرأته إلى رسول الله فتلاعنا فشهد الرجل أربع شهادات بالله إنه لمن الصادقين ثم لعن الخامسة أنشة الله عليه إن كان من الكاذبين فذهبت لتلعن فقال لها رسول الله: مه، فأبكت فلعت فلما أدبر قال لعلها أن تجيء به أسود جعدا فجاءت به أسود جعدا.

‘Abdullâh ibn Mas‘ûd said, “We were in the masjid on the night of Jumu‘ah when a man from the Anṣâr came and said, ‘If a man were to find another man with his wife and then he spoke (exposing her), you would flog him, or if he killed [the other man], you would kill him, and if he kept quiet, he would be keeping quiet about something that enrages him. By Allah, I will indeed ask the Messenger of Allah about that.’

“When the next day came, he went to the Messenger of Allah and asked him, saying, ‘If a man were to find another man with his wife and then he spoke (exposing her), you would flog him, or if he killed [the other man], you would kill him, and if he kept quiet, he would be keeping quiet about something that enrages him.’ [The Anṣârî man] then said, ‘O Allah, make it clear!’ And he began to supplicate.
“Then the verse of al-li’ān (the oath of condemnation) descended:

وَالَّذِينَ يَزْمُونَ أُروَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَدَاءٌ إِلَّا أنفُسُهُمْ

‘And for those who accuse their wives but have no witnesses except themselves…’

“Out of all the people, that man was tried with that [situation] happening to him. He and his wife then went to the Messenger of Allāh ﷺ and took the oath of condemnation. The man made four testimonies swearing by Allāh that he is of the truthful, and then he made the fifth testimony [asking] that the curse of Allāh be upon him if he is of the liars. She then started to take the oath of condemnation. The Messenger of Allāh ﷺ said to her, ‘Refrain!’ She refused, and she took the oath of condemnation. When they departed, [the Prophet] said, ‘Perhaps she will give birth to a (baby that is) black with curly hair.’ Consequently, she gave birth to a baby that was black with curly hair.”

Muslim transmitted this hadith in his Sahih (1495).


Muhammad Ibn Sirīn said, “I asked Anas ibn Mālik ﷺ, assuming that he had knowledge of [the situation], and so he said, ‘Verily Hilāl ibn Umayyah accused his wife of committing adultery with Sharīk ibn Saḥmā’. He was the brother of al-Barā’ ibn Mālik by his mother, and he was the first man to take the oath of condemnation in Islām.
“‘He took the oath of condemnation, accusing [his wife], which caused the Messenger of Allah ﷺ to say, ‘Look at her, if she has (a baby) of white [complexion] with flat hair and bad eyes (because of excessive tearing or redness), then it is by Hilāl ibn Umayyah; and if she has it with a black [complexion] with curly hair and skinny shins, then it is by Sharīk ibn Saḥmā.’”

“He (Anas) said, ‘I was informed that she gave birth to a black baby with curly hair and skinny shins.’”

Muslim transmitted this hadith in his Sahih (1496). Shaykh Muqbil harmonized between these different hadith by saying, “The strongest opinion to me is that Hilāl ibn Umayyah asked, and his asking coincided with the man from the tribe Banī ‘Ajlān coming forward, and then the verse descended because of both of them, and Allāh knows best.”

**Verses 11-22**

His, the Exalted One’s, statement:

> إنَّ الَّذينَ جَاءَوا بالِإفكَةِ عَصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًا
> لَكُمْ بُلُوحٌ خَيْرٌ لَكُمْ إِلَّا امْرِئُ مِنْهُمْ مَّا اكْتَسِبَ مِنَ الإِنْثَمْ
> وَالَّذِي تَوَلَّى كَيْبَةٌ مِنْهُمْ لَهُ عُذَابٌ غَيْرُ مِنْهُمْ

Verily those who brought forth the slander are a group among you. Consider it not a bad thing for you; rather, it is good for you. For each person among them is what he has earned of the sin, and as for the one amongst them who had the greater share therein, for him is a great punishment...

[Sūrah An-Nūr 24:11]
وسعيد بن المسبب وعلقمة بن وقاص الليثي وعبد الله بن عبد الله بن عتبة عن
عائشة زوج النبي حين قال لها أهل الإفك ما قالها فرأوا الله منه قال الزهري
وكلهم حدوثي طائفة من حديثها وبعضهم أوهى من بعض وأثبت له اقتصاصا
وقد وعثت عن كل واحد منهم الحديث الذي حدثه عن عائشة وبعض حدثتهم
بصدق بعض زعموا أن عائشة قالت: كان رسول الله إذا أراد أن يخرج سفرا أقمع
بين أزواجه فأظهروا خرج سهمها خرج بها معه فأقرع بيننا في غزوة غزرا فخرج
سهمه فخرجت معه بعد ما أنزل الحجاب فأن أنزل في هودج وأنزل فيه فسرنا.

حتى إذا فرغ رسول الله من غزوة تلك وقف ودونا من المدينة آذن ليلة بالرحيل
فقطت حين آذنا بالرحيل فمشيت حتى جاءوا الجيش فلما قضيت شأني
أقبلت إلى الرجل فلممت صدري فإذا عقد لي من جزع أظهر قدي انقطع فرجعت
فالتمست عقدي فجسني ابتعذوا فأقبل الذين يرحلون لي فاحتلو هودجي
فرحولا على بعيري الذي كنت أركب وهم يحسبون أنني فيه وكان النساء إذ ذلك
خفيفا لم يثنى ولم يغشبن اللحم وإنما يأكلن العلقه من الطعام فلم يستكر
القوم حين رفعه تقل الهودج فاحتلوه وكانت جارية حديثة السن فبعثوا الجمل
وساروا فوجدت عقدي بعد ما استمر الجيش فجت منزلهم وليس فيه أحد
فأجت منزلي الذي كنت به فظننت أنهم سيفقدونون فرجعون إلى فينا أنا
جالسة غليظتي عيناً فنتم.

وكان صفوان بن المعط السلمي ثم الذكوانى من وراء الجبه فأصبح عند منزلي
فرأى سواد إنسان نائم فأثناه وكان يرتى قبل الحجاب فاستبقت باستخدامه
حتى أتاه راحلة فوطن، بدنا فركبتها فانطلق يقول بي الراحة حتى أنثى الجيش
بعد ما نزلوا معرسين في نهر الظهيرة فهلك من هلك وكان الذي تولى الإمام
عبد الله بن أبي ابي سلول فقدمنا المدينة فاشتكيت بها شهرا يفضون من قول
 أصحاب الإفك وبريني في وعجي أن يأى من النبي اللطف الذي كنت أرى
منه حين أضرم إنما يدخل فيسلم ثم يقول كيف تيكم لا أشكر بشيء من ذلك
حتى نشبت فخرجت أنا وأم مستطع قبل المناصع متبزننا لا نخرج إلا ليل إلى
ليل وذلك قبل أن تتخذ الكتف قريبا من بيوتنا وأمرنا أمر العرب الأول في البرية أو

277
في النزوة فأقبلت أنا وأم مسطح بنت أبي رهم نمشي فعثرت في مرطها فقالت:
نعم مسطح فقلت لها: بس ما قلتي أنت بشير رجل شهد بدر فقلت يا هناء
أمل تسمعى ما قالوا فأخبرتني يقول أهل الإفك فازدده مرضاً إلى مرضاً فلم
رجعت إلى بيتي دخل علي رسول الله ﷺ فقال: كيف تتكلم فقلت: ائذن لي
إلى أبوتي.
قالت: وأنا حينئذ أريد أن أستيقن الخبر من قبلهما فأذن لي رسول الله ﷺ فأتي
أبوتي فقلت لأمي: ما يتحدث به الناس فقالت: يا بنية هونى على نفسك الشأن
فوالله لقلما كانت امرأة قط وضيقة عند رجل يحبها ولها ضرائر إلا أكثرن عليها
فقلت: سبحان الله ولقد يتحدث الناس بهذا قالت فيت الليلة حتى أصبحت لا
يرمق لي دمع ولا أكتشل بنعم ثم أصبحت فدمعه رسول الله ﷺ على بن أبي طالب
и أسماء ا بن زيد حين استلب الوجي برشيرها في فراق أهله فأما أسامة فأشار
عليه بالذي يعلم في نفسه من الوص لهم فقال أسامة: أهلك يا رسول الله ولا علم
والله إلا خبراً وأما علي بن أبي طالب فقال: يا رسول الله لم يضيق الله عليك
والنساء سواها كثير وسنت الجارية تصدف فدعا رسول الله ﷺ ببراة فقال: يا ببرة هل
رأيت فيها شيئاً وربك؟
فقالت ببرة: لا والذي يعنك بالحق إن رأت منها أمراً أعجزه عليها أكثر من
أنه جارية حديثة النساء تنام عن العجيج فتأتي الداجن فتأكله فقام رسول الله ﷺ
يومه فاستعد من عبد الله بن أبي بن سلول فقال رسول الله ﷺ: من يعذري من
رجل بلغني أذاه في أهلي فوالله ما علمت على أهلي إلا خيراً وقد ذكروا رجلاً
ما علمت عليه إلا فيما وما كان يدخل على أهلي إلا معه فقام سعد بن معاذ
فقال: يا رسول الله أنا والله أعذرك منه إن كان من الأوس ضربنا عنه وإن كان
من إخوانا من الخزرج أمرتنا فعلنا فيه أمرك.
فقام سعد بن عبيد وهو سيد الخزرج وكان قبل ذلك رجلاً صالحاً ولكن
احتكامته الهمية فقال: كذبت لعمر الله لا تقلت ولا تقدر على ذلك فقام أسيد
بن الحضرير فقال: كذبت لعمر والله لقتنى فإنيك منافق تجادل عن المنافقين
فثار الحبان الأوس والخزرج حتى همو ورسول الله ﷺ على المبر فنزل فخفضهم
Verses 11-22

حتى سكنوا وسكت وكتب يومي لا يعرف لي دمع ولا أتحلى به يوم فأصبح عندي أبواي قد بكيت ليئتين ويوما حتى أظن أن البكاء فائق كذي قالت: فينها هما جالسان عنيدي وأنا أبيك إذ استأذنت امرأة من الأنصار فأذنت لها فجلس بكني معي فينها نحن كذلك إذ دخل رسول الله فجلس ولم يجلس عندي من يوم قيل في ما قبل قبلها وقد مكث شيرا لا يرى إليه في شائي شيء قالت: فتشهد ثم قال: يا عائشة فإنك بلغني عنك كذا وكذا فإن كنت بريئة فسبرك الله وإن كنت ألممت بشيء فاستغفر الله ونوي إليه فإن العبد إذا اعترف بذنبيق ثم تاب تاب الله عليه فلما قضى رسول الله مقالته قلص دمعي حتى ما أحس منه قطرة.

وقلت لأبي: أجب عني رسول الله قال: والله ما أدرى ما أقول لرسول الله في قلته لأمي: أجبني عن رسول الله فيما قال قالت: والله ما أدرى ما أقول لرسول الله قالت: وأنا جارية حديثة السن لا أقرأ كثيرا من القرآن قلته: إنى والله لقد علمت أنكم سمعتم ما يتحدث به الناس ووفر في أنفسكم وصدقت به ولن قلت لكم إنى بريئة والله يعلم إنى بريئة لا تصدقوني بذلك ولن اعترفت لكم بأمر والله يعلم أنى بريئة لتصدقني والله ما أخد لي ولكم مثلا إلا أبا يوسف إذ قال: (فصمرو جمييل والله المستعان على ما تصدعون).

ثم تحولت على فراشي وأنا أرجو أن بيرئي الله ولكن والله ما ظننت أن ننزل في شاني وحنا ولن أكر في نفسي من أن يتكلم بالقرآن في أمري ولكنني كنت أرجو أن يرى رسول الله في اليوم رؤيا بيرئي الله فهلا والله ما دام مجسته ولا خرج أحمد من أهل البيت حتى أنزل عليه الوحي فأخذ به ماكان يأخذ من البراءة حتى إنه ليتحدر منه مثل الجمان من العرق في يوم شات فلما سري عن رسول الله وهو يضحك فكان أول كلمة تكلم بها أن قال لي: يا عائشة احتمدلي الله فقد يراك الله فقالت لي أمي قومي إلى رسول الله فقلت: لا والله لا أقوم إليه ولا أحمد إلا الله.

فأنزل الله تعالى: (إنَّ الَّذينَ جاؤوا بِالْأَفْعَاقِ غَيْبَةً تَنْبُكُمُ الآيات فَلَمَّا أَنزَلَ اللَّهُ هَذَا فِي بِرَاتِي قَالَ أَبُو بَكْرُ الصَّدِيقُ وَكَانَ يَنَافَقُ عَلَى مَسْطُوحَ بِنَانِثَة لِقُرَابَتِهِ مَنِي: وَلَمَّا أَنْفَقَ عَلَى مَسْطُوحِ شَيْئًا أَبَا بَكْرُ الصَّدِيقُ).
‘Aishah ⲡasthan said, “When the Messenger of Allāh ⲡ wanted to go out on a journey, he would draw lots between his wives, and whichever wife’s lot was drawn, he would bring her out with him. [On one occasion], he drew lots between us due to a military expedition that he was to take part in, and my lot was drawn, so I set out with him. This took place after the verses of the veil had already been revealed. I was carried in a ḥawḍaj,99 and I was lowered (from the camel) into it, and thus we travelled.

“When the Messenger of Allāh ⲡ was finished with his battle and began heading home, approaching Madīnah, he announced during the night that we were soon to start moving again. I got up when they announced the departure and walked [away], leaving the army behind me. Then when I finished my business (in the bathroom) and headed back to the place where we stopped to rest, I felt my chest and found, to my surprise, that a necklace I had made of incense rocks resembling pearls100 had broken off. I went back to search for my necklace and the search preoccupied me.

99 A ḥawḍaj is something that is mounted onto the camel for a woman to ride in, thus veiling her from the people.

100 It came in other narrations of this hadith: “made of pearls from Dhafārī (a city in Yemen).” Ibn Hajar said in Fath al-Bārī, in the explanation of hadith 4750, “…and Ibn at-Tīn mentioned that it was worth twelve dirhams, and this supports the position that it was not made of pearls from Dhafārī, because if it were, the price would have been more than that.”
"The people who prepared my camel for me picked up my hawdaj and strapped it onto the camel I had been riding. They did so thinking I was in it. The women at that time were light; they were not heavy, nor did they have a lot of meat on their bones. The women would only eat a small portion of food, so the men did not find anything strange about the weight of the hawdaj when they lifted it, so they carried it [and proceeded normally]. [In addition to the customary eating habits of women at that time], I was also a girl of young age. Eventually they got the camels up and ready and started to travel.

"I found my necklace after the army had already left. I went to the place where they were, but no one was there. I headed for the resting area that I was staying in, thinking that they would realize I was missing and then come back for me. Then while sitting there, my eyes overcame me and I fell asleep.

"Ṣafwān ibn al-Mu’āṭṭal as-Sulamī, later adh-Dhakwānī, was trailing the army. In the morning, he reached my resting place and saw the silhouette of a sleeping person, and he came over to me. He used to see me before the obligation of the veil was revealed. I was awakened by his statement, ‘Innā lillāhi wa innā ilayhi raji‘un (verily we belong to Allāh and verily to Him we return).’ He then made his camel kneel down and placed his foot on its front leg, and I mounted. He then started to lead the camel with me on it (by walking in front of the camel, holding its reins) until we reached the army after they had stopped to rest at the peak of the midday heat.

"Then the time came for those who were ruined to be ruined. The one who started the slander was ‘Abdullāh ibn Ubayy ibn Salūl. Eventually we arrived at Madīnah. I was sick for one month while the people were engrossed in the statement of those who initiated the slander (and I did not know anything about that)."

101 Ibn Hājār said in Fath al-Bārī, in the explanation of hadith 4750, “So it would be easier to mount, and so he would not have to touch her as she mounted.”

102 What is between the parentheses was taken from the narration of this hadith in Sahih Muslim.
“It made me suspicious during my illness that I was not seeing the affection from the Prophet ﷺ that I used to see when I was sick. He would just enter and give the salām, then say, ‘How is this one doing?’ I did not know anything about what was happening until I began to recover. Umm Miṣṭah and I went out to the open plateau on the outskirts of Madīnah, the place where we would go to relieve ourselves. We would not go except at nighttime. That was before we had lavatories close to our houses. Our condition was the condition of the Arabs of old in going far away from the houses. So Umm Miṣṭah bint Abī Ruhm and I headed out walking.

“She then stumbled on her clothes and said, ‘May Miṣṭah fall on his face!’ I said to her, ‘What a terrible thing you said! Do you revile a man who participated in Badr?’ She said, ‘O this one, have you not heard what they have said?’ She then informed me about the statement of the people of the slander, and my illness increased. When I returned to my house, the Messenger of Allah ﷺ entered upon me, gave me the salām, and said, ‘How is this one doing?’ I said, ‘Give me permission to go to my parents.’ At that moment, I wanted confirmation of the news from them.

“The Messenger of Allah ﷺ granted me permission, so I went to my parents and said to my mother, ‘What are the people talking about?’ She said, ‘O beloved daughter, do not let the matter get to you, for by Allah, there was never a beautiful woman that had a man who loves her and has co-wives except that they would speak bad about her.’103 I said, ‘SubḥanALLAH (glorified be Allah)! The people are...

103 Ibn Ḥajar said in Fath al-Bārî, in the explanation of hadith 4750, “This speech contains cleverness on her mother’s part, along with superb gentleness in instructing her, that cannot be outdone; for verily she knew that (the slander) would be hard for [‘Āishah] to handle, so she made the matter easier on her by informing her that she is not alone in that, because a person finds comfort in others like him dealing with that which has occurred to him. And she incorporated into that something that would please her: that she was superior in beauty and standing, as that is something which delights a woman to be described with.

[She also mentioned] what it (the speech) contained from Hamnah bint Jahsh (she was among those who spread the slander), and that the main factor which prompted her to do so was the fact that ‘Āishah was the co-wife of her sister Zaynab bint Jahsh. From this it is known that the exception in her statement, “except that they would talk a lot against her,” is connected (to the co-wives), because she did not intend [‘Āishah’s] situation specifically; rather, she mentioned the way co-wives are in general. As for her true co-wives,
talking about this?' I spent that night in constant tears, with my eyes finding no sleep. I then encountered morning. When the revelation was delayed, the Messenger of Allah summoned Ali ibn Abi Talib and Usamah ibn Zayd, seeking their counsel on whether or not he should separate from his family.

"As for Usamah, he advised him according to what he knew of the love he had in his soul for them (his family), so Usamah said, 'They are your family, O Messenger of Allah. We only know good about them.' As for Ali ibn Abi Talib, he said, 'O Messenger of Allah, Allah has not restricted you as far as other women are concerned; there are many. Ask the female servant. She will tell you the truth.' The Messenger of Allah then called for Barirah and said, 'O Barirah, have you seen anything in her which makes you suspicious?' Barirah said, 'No, by the one who sent you with the truth, I have never seen anything from her that I can find fault with, except for her being a girl of young age; she sleeps while waiting for the dough to rise, and then the sheep comes and eats it.'

"The Messenger of Allah got up at that point and went to seek one who would see to it that justice was done to 'Abdullah ibn Ubayy ibn Salul. The Messenger of Allah said, 'Who will help me deal with a man whose harm has reached me by accusing my family? For, by Allah, I only know good of my family. Furthermore, they [negatively] mentioned a man that I only know good about as well (Safwan). He would only come around my family if I was present.'

"Sa'd ibn Mu'adh stood and said, 'O Messenger of Allah, by Allah, I will help you deal with him. If he is from the tribe al-Aws, we will strike his neck (chopping off his head), and if he is from our brothers from the tribe al-Khazraj, order us and we will do to him what you order.' Sa'd ibn Ubada then stood; he was the chief of the tribe al-Khazraj, and prior to this he was a righteous man, but pride overtook him, so he said, 'You lie! The everlasting existence

even though they did not do anything that usually occurs from co-wives to violate her rights, that did not cease to occur from the one who is a means of access to them, as occurred from Hamnah. Indeed the piety of her sister (Zaynab) prevented [Zaynab] from slandering 'Aishah, as it prevented the rest of the Mothers of the Believers."
of Allah as my oath, by Allah, you will not kill him, nor do you even have the power to do that!'

"Usayd ibn Huđayr then stood and said, 'You lie! The everlasting existence of Allah as my oath, by Allah, we will indeed kill him, for verily you are a hypocrite, you argue in defense of the hypocrites!' The two tribes, al-Aws and al-Khazraj, then became infuriated to the point where they were about to fight one another while the Messenger of Allah  was on the minbar. He then descended and calmed them down until they were silent, and he too was silent.

"I cried the rest of the day. The tears did not cease nor did my eyes find any sleep. My parents came to me in the morning. I had cried [profusely] for two nights and one day to the point that I thought the crying would cause my liver to tear. Then while they were sitting with me as I cried, a woman from the Anṣār asked permission to enter, so I gave her permission. She then sat and cried with me. Then while we were in that state, the Messenger of Allah  entered and sat down. He had not sat down with me before this, since the day that what was said about me was said. [At this point], he had gone one month without any revelation to him about my situation.

"He pronounced the shahadah (I bear witness that there is no deity who deserves to be worshipped except Allah and that Muhammad is His slave and messenger), and then he said, 'O Āishah, verily such-and-such news has reached me about you. If you are innocent, Allah will clear you, and if you fell into a sin, seek Allah's forgiveness and repent to Him; for verily the servant, when he admits his sin and then repents, Allah accepts his repentance.'

"When the Messenger of Allah  finished his speech, my tears stopped flowing to the point that I did not find a single teardrop. I said to my father, 'Respond to the Messenger of Allah  on my behalf.' He said, 'By Allah, I do not know what to say to the Messenger of Allah .' Then I said to my mother, 'Respond on my behalf to the Messenger of Allah  concerning what he said.' She said, 'By Allah, I do not know what to say to the Messenger of Allah .'
“I was a girl of young age not having read a lot of the Qur’ān, so I said, ‘Verily, by Allah, I know you have heard what the people have said, and that it has settled in your souls and you have believed it; and if I say to you, “I am innocent,” and Allah knows I am innocent, you will not believe me; and if I admit to you a matter, and Allah knows I am innocent, you will believe me. By Allah, the only example I can find for you and I is the example of the father of Yūsuf when he said:

فَصَبِّرْ جَمِيلًَٰ وَاللَّهُ الَّذِي أُنْتَهَيْتُ عَلَىٰ مَا نَصْفُونَ

“So pleasant patience is most fitting, and Allah is the one whose help is sought against that which you describe.”’

[Sūrah Yūsuf 12:18]

“I then turned to face the opposite direction on my bed, hoping that Allah would clear me; however, by Allah, I did not think He would send down revelation for my situation. In my eyes, I was too low for Qur’ān to be revealed for my situation; rather, I hoped that the Messenger of Allah would see a dream in his sleep that would clear me. Then, by Allah, he did not part from the place he was sitting, nor did anyone in the house leave, until revelation was sent down to him. The pain and heat that used to overtake him (when revelation was sent) overtook him. Drops of sweat that resembled pearls flowed down from him on a winter day.

“When that passed from the Messenger of Allah, the first thing he said, while laughing, was what he said to me, ‘O ‘Aishah, praise Allah, for indeed Allah has cleared you.’ My mother said to me, ‘Get up and go to the Messenger of Allah.’ I said, ‘No, by Allah, I will not go over to him, and I will not praise anyone except Allah.’

“Allah had sent down:

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104 She mentioned this to excuse herself for not recalling the name of Yūsuf’s father, Ya’qūb, as Ibn Hajar mentioned in Fath al-Bārī in the explanation of hadīth 4750.

105 “Pleasant” or “beautiful” patience is patience in which there is no discontent or complaining to the creation, as as-Sa’dī mentioned in his Tafsīr.
“and the rest of the verses in this regard. When Allâh sent that down clearing me, Abû Bakr as-Ṣiddîq, who used to provide for Mîstâh ibn Uthâthâh because of the family ties between them, said, ‘By Allâh, I will never provide anything for Mîstâh after what he said about ‘Aishah.’

“Then Allâh sent down:

وَلَا يَأْتِّلُ أَوْلَٰدُ الْفَضُّلِ مِنَّكُمْ وَالسُّوَاءَ أَنْ يُؤْمِنُوا

‘And let not those among you who are blessed with graces and wealth swear not...’

“up to His statement:

أَلَا تَحْبُسُونَ أَن يَغْفِرَ اللّهُ لَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ

‘Do you not love for Allâh to forgive you? And Allâh is Oft-Forgiving, Most Merciful.’

[Sûrah an-Nûr 24:22]

“Abû Bakr then said, ‘Certainly, by Allâh, I love for Allâh to forgive me.’ So he resumed giving Mîstâh what he used to give him. The Messenger of Allâh had asked Zaynab bint Jahsh before this about my situation, saying, ‘O Zaynab, what do you know? What did you see?’ She said, ‘O Messenger of Allâh, I guard my hearing and my sight (from ascribing to them something that I did not hear or see). By Allâh, I only know good of her.’ She was the one who used to vie with me for a superior standing (with the Prophet); however, Allâh protected her through (her) piety.”

Al-Bukhârî transmitted this hadîth in his Sahîh (2661) and Muslim also transmitted it in his Sahîh (2770).
Verse 33

His, the Exalted One’s, statement:

وَلَا تُكْرِهَا فَتَيَاتُكُمُ ۡ عَلَى ٱلْبَيْعَةِ إِنَّ أَرْذُنَ تَحْصَنُنَّ أَلْتَبَتْنَّا

And force not your female servants into prostitution, if they desire chastity, in order that you make a gain in the goods of this worldly life...

[Sūrah al-Nūr 24:33]

قال الإمام مسلم (٢٠٦): حدثنا أبو بكر بن أبي شيبة وأبو كريب جميعا عن أبي معاوية واللفظ لأبي كريب حدثنا أبو معاوية حدثنا الأعمش عن أبي سفيان عن جابر قال: كان عبد الله بن أبي ابن سلوط يقول لجارية له: اذهبي فابتغينا شيئا فأنزل الله عز وجل: (وَلَا تُكْرِهَا فَتَيَاتُكُمُ ۡ عَلَى ٱلْبَيْعَةِ إِنَّ أَرْذُنَ تَحْصَنُنَّ أَلْتَبَتْنَّا)

عَرْضَ ٱلْحَيَاةِ ٱلدُّنْيَا ۡ وَمَن يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْتُراٰهِمْ غُفُورٌ رَّحِيمٌ.

Jābir said, “‘Abdullāh ibn Ubayy ibn Salūl used to say to a female servant of his, ‘Go out and do some prostitution for us.’ Allāh then revealed:

وَلَا تُكْرِهَا فَتَيَاتُكُمُ ۡ عَلَى ٱلْبَيْعَةِ إِنَّ أَرْذُنَ تَحْصَنُنَّ أَلْتَبَتْنَّا

عَرْضَ ٱلْحَيَاةِ ٱلدُّنْيَا ۡ وَمَن يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْتُراٰهِمْ غُفُورٌ رَّحِيمٌ

‘And force not your female servants into prostitution, if they desire chastity, in order that you make a gain in the goods of this worldly life, and whoever compels them, then after such compulsion Allāh is Oft-Forgiving, Most Merciful (towards them, the female servants).’ ”

Muslim transmitted this ḥadīth in his Sahīh (3029).
Verse 55

His, the Exalted One’s, statement:

وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنَّكُمْ وَعَمِلُوا الصَّالِحَاتِ لِيُثْبِتْنَهُمْ
في الأَرْضِ كَمَا عَثَرَلَّهُمْ مِنَ قُتُولٍ وَلْيَمِكَّنْ لَهُمْ
ذُنُوبُ الَّذِينَ أَرْضَى لَهُمْ وَلْيُبَيَّنَ لَهُمْ مِنَ النُّورِ أَمَّنَا

Allah has promised those among you who believe and do righteous deeds that He will certainly grant them succession to (the present rulers) in the land as He granted it to those before them, and that He will grant them the authority to perform the religion which He has chosen for them, and He will surely give them in exchange a safe security after their fear...

[Sūrah an-Nūr 24:55]
Verse 55

enter the morning except in that state, so they (the Muslims) said, 'Do you think we will live to see the time when we spend the night in peace and security, fearing none but Allāh?'

"Then the verse descended:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمَلُوا الصَّالِحَاتِ أَنْ يُهْلِكَ نَفْسَكُمْ
فِي الأَرْضِ كَمَا أُسْتَخْلَفَ الَّذِينَ مِنْ قِبْلَهُمْ وَلَيْكَنْ لَهُمْ
ذَٰلِكَ الَّذِي ارْتَضَى لَهُمْ وَلَيْتَبْدِلَنَّهُمْ مَنْ بَعْدَ حَوْفِيْهِمْ أَمَّنًا

'Allāh has promised those among you who believe and do righteous deeds that He will certainly grant them succession to (the present rulers) in the land as He granted it to those before them, and that He will grant them the authority to perform the religion which He has chosen for them, and He will surely give them in exchange a safe security after their fear...'

"up to:

وَمَن كَفَرَ بَعْد ذَٰلِكَ

'But whoever disbelieves after this...'

"Meaning, whoever denies the favor bestowed upon them.

فَأَوْلَٰئِكَ هُمُ الْفَاسِقُونَ

'Those are the disobedient.' ”

Al-Hākim transmitted this ḥadīth in al-Mustadrak, vol. 2, p. 401, and he classified its chain to be authentic, and [al-Bukhārī and Muslim] did not transmit it, and adh-Dhahabī was quiet about that (meaning, he did not oppose that ruling). Shaykh Muqbil mentioned that ‘Alī ibn Ḥusayn ibn Waqīd is in the chain of the ḥadīth, and the scholars have differed about his status, and then he said, “However, al-Haythamī said in Majma’ az-Zawā’id, vol. 7, p. 83, ‘At-Ṭabarānī
transmitted it in *al-Awsat*, and its people (the people of the chain) are trustworthy.' And at-Ṭabarānī mentioned it as *mursal* on Abī ʿĀliyāh, vol. 18, p. 159.”106

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**Verse 61**

His, the Exalted One’s, statement:

> لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الأَعْجَبَ حَرَجٌ وَلَا عَلَى
> ِّالْمَرْيَضِ حَرَجٌ وَلَا عَلَى أَنفِسَكُمْ أَن تَأْكُلو مِنْ بُيُوتِكُمْ

There is no restriction on the blind, and there is no restriction on the lame, and there is no restriction on the sick, and there is no restriction on yourselves against eating from your houses...

[Sūrah an-Nūr 24:61]

قال الإمام أحمد بن عمر بن عبد الخالق الشهير بالبزار كما في كشف الأستار (ج 3 ص 21): حدثنا زيد بن أخزم أبو طالب الطائي ثنا نشر بن عمر ثنا إبراهيم بن سعد عن صالح ابن كيسان عن الزهري عن عروة عن عائشة قالت: كان المسلمون يرغبون فيلفيف مع رسول الله فيدفعون مفتشهم إلى ضمنهم ويقولون لهم: قد أجللنا لكم أن تأكلوا ما أحببتكم، فكأنوا يقولون: إن لا يحل لنا إنهم أذنوا من غير طيب نفس فأنزل الله عز وجل: (لَيْسَ عَلَى ٓالْأَعْمَى حَرَجٌ وَلَا عَلَى الأَعْجَبَ حَرَجٌ وَلَا عَلَى أَنفِسَكُمْ أَن تَأْكُلو مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَايْكُمْ أَوْ بُيُوتِ أَبْنَائِكُمْ أَوْ بُيُوتِ أَخوِائِكُمْ أَوْ بُيُوتِ أَخوَائِكُمْ أَوْ بُيُوتِ أَمْمَائِكُمْ أَوْ بُيُوتِ عَمَّائِكُمْ) إلى قوله: (أَوْ مَا مَلَكَ مَفْتِحَةَ). قال البزار: لا تعلمه رواه عن الزهري إلا صالح.

‘Aishah said, “The Muslims used to be eager to go out with the Messenger of Allah in battle, and they would leave their keys

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106 NOTE: The chain of at-Ṭabarānī in *al-Awsat* is also by way of ‘Ali ibn Ḥusayn ibn Wāqid, so the *hadith*’s ruling depends on his status.
(to their storage houses and belongings) with the chronically ill, and they would say to them, ‘We give you permission to eat what you wish.’ They (the chronically ill) would say, ‘It is not permissible for us, because they gave us permission unwillingly.’

"Then Allāh ﷻ sent down:

> لا يُخْلِفُ الأَمْوَى خَرَجْنَ وَلَا عَلَى الأَعْرَجْ خَرَجْنَ وَلَا عَلَى
> المَمْسَسْخَرَجْنَ وَلَا عَلَى أنْفِسِكُمْ أَنْ تَأْكُلُوا مِنْ بَيْوَاتِكُمْ أَوْ ٍ
> بَيْوَاتِ أَبَاكُمْ أَوْ بَيْوَاتِ أُمَّائِكُمْ أَوْ بَيْوَاتِ إِخْوَانِكُمْ أَوْ بَيْوَاتِ أُخْوَانِكُمْ أَوْ بَيْوَاتِ أُمَّائِكُمْ أَوْ بَيْوَاتِ عُمَّائِكُمْ

‘There is no restriction on the blind, and there is no restriction on the lame, and there is no restriction on the sick, and there is no restriction on yourselves against eating from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles, or the houses of your paternal aunts...’

"up to His statement:

> أوْ مَا مَلْكَتْكُم مَفَاتِحُهُ

‘...or from those places whereof you hold keys.’"

Al-Bazzār transmitted this hadith as mentioned in Kashf al-Astār, vol. 3, p. 61. Al-Haythamī said in Majma‘ az-Zawā‘id, vol. 7, p. 84, “The people of its chain are people of the Sahih (al-Bukhārī and/or Muslim).” And as-Suyūṭī said in Lubāb an-Nuqūl, “Its chain is sahih.”
Verse 68
His, the Exalted One's, statement:

And those who do not invoke any other deity along with Allāh, nor kill anyone that Allāh has forbidden except for just cause, nor commit illegal sexual intercourse...

[Sūrah al-Furqān 25:68]

‘Abdullāh ibn Mas‘ūd said, “I asked, or the Messenger of Allāh was asked, ‘Which sin is the greatest with Allāh?’ He said, ‘That you set up a partner with Allāh while He has created you.’ I said, ‘Then what?’ He said, ‘That you kill your child out of fear that he will eat with you.’ I said, ‘Then what?’ He said, ‘That you fornicate with your neighbor’s wife.’”
Verse 68

He (‘Abdüllāh ibn Mas‘ūd) said, “This verse descended confirming what the Messenger of Allāh ﷺ said:

«وَالَّذِينَ لَا يَدْعُونَ مِنْ رَبِّهِ مَعَ اللَّهِ إِلَّahu أَخْرَي ۚ وَلَا يَفْتَنُونَ النَّفْسَ أَلْتَى حَرَّمَ اللَّهُ إِلَّa بِالْحَقِّ ۚ وَلَا يَزَنُونَ»

‘And those who do not invoke any other deity along with Allāh, nor kill such person that Allāh has forbidden except for just cause, nor commit illegal sexual intercourse...’”

This hadith has been transmitted by al-Bukhārī in his Sahih (4761) and by Muslim in his Sahih (86).

Ibn ‘Abbās revealed that a group of polytheists who had committed a lot of murder and fornication went to Muḥammad ﷺ and said, “Indeed what you say and call to is good, but if only you would inform us that there is an atonement for what we have done.” Then the verse descended:

«وَالَّذِينَ لَا يَدْعُونَ مِنْ رَبِّهِ مَعَ اللَّهِ إِلَّahu أَخْرَي ۚ وَلَا يَفْتَنُونَ النَّفْسَ أَلْتَى حَرَّمَ اللَّهُ إِلَّa بِالْحَقِّ ۚ وَلَا يَزَنُونَ»

And those who do not invoke any other deity along with Allāh, nor kill anyone that Allāh has forbidden except for just cause, nor commit illegal sexual intercourse...
Also, the following verse descended:

قُلْ يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَفْنَطُوا مِن رَحْمَةِ اللَّهِ

Say, “O my slaves who have transgressed against themselves, despair not of the mercy of Allāh…”

[Sūrah az-Zumar 39:53]

Al-Bukhārī transmitted this hadith in his Sahīh (4810) and Muslim also transmitted it in his Sahīh (122). Shaykh Muqbil said, “There is nothing which prevents the verse from being revealed because of the two reasons simultaneously, and Allāh knows best.”

Verse 70

His, the Exalted One’s, statement:

إِلَّا مِن تَابٍ وَأَمَّنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يَبْيَضُّ الْلَّهُ سِيَامَاهُمْ حَسَنَاتٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Except those who repent and believe and do righteous deeds, for those Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.

[Sūrah al-Furqān 25:70]

قال الإمام البخاري (3855): حدثنا عثمان بن أبي شيبة حدثنا جرير عن منصور حذئي سعيد بن جبير أو قال حذئي الحكيم عن سعيد بن جبير قال أرمي عبد الرحمن بن أبي قال: سل ابن عباس عن هاتين البتين ما أمرهما: (وَلَا تَفْنِّئُوا النَّفْسَ إِنَّهُ خَلَقَ اللَّهُ إِلَّا بِالْحَقِّ) (وَمَن يَفْنِئُ مَوْهِبَةً مُّتَعَبِّدًا) فسأَلَتَ ابْن عَبَّاس فقَالَ: لَمْ أُنْزِلَتْ الْيَتَى فِي الْفَرْقَانِ قَالَ مَشْرِكُو أَحَلَّ مَكَةَ: فَقُدْ قَتَلَتْ الْفَرْقَانُ الَّتِي حَرَّمَ اللَّهُ وَقَدْ أَنْزَلَ اللَّهُ فَأَنْذَرُ اللَّهُ: (إِلَّا مِن تَابٍ)
Verse 70

Said ibn Jubayr said, "'Abdur-Rahman ibn Abzā commanded me saying, 'Ask Ibn 'Abbas about these two verses; what are they regarding?

والَأَمْنُ أَلَّا تَعْتَلَّوا الْفُنُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ.

"And kill not anyone that Allāh has forbidden except for just cause…"

[Sūrah an-Nisā' 4:93]

وَمَنْ يَعْتَلَّ مُؤْمِنًا مُّؤْمِنًا ۚ

"And whoever kills a believer intentionally…"

[Sūrah al-An'am 6:151 & Sūrah al-Isrā' 17:33][107]

فَإِلَّا مَنْ تَابَ وَأَمَنَ

"Except those who repent and believe…"

[Sūrah al-Furqān 25:70]

‘As for the verse in Sūrah an-Nisā', if a man knows Islām and its rulings and thereafter commits murder, his reward will be Hell, abiding therein.’ I then mentioned that to Mujāhid so he added, ‘Except he who regrets.’ ”

This hadith has been transmitted by al-Bukhārī in his Sahīh (3855) and by Muslim in his Sahīh (3023).

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[107] In other narrations of this hadith, verse 68 of Sūrah al-Furqān was mentioned, which is correct because it agrees with the text of the hadith.
Verse 51

His, the Exalted One’s, statement:

وَلَقَدْ وَصَلَّنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ

And indeed We have conveyed the word to them\textsuperscript{108} in order that they may remember.

[Sūrah al-Qaṣaṣ 28:51]

Rifa’ah al-Quradḥî said, “The following verse descended because of ten people, and I am one of them:

وَلَقَدْ وَصَلَّنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ

‘And indeed We have conveyed the word to them in order that they may remember.’ ”

Ibn Jarîr transmitted this hadith in his Tafsîr, vol. 19, p. 594, and at-Ṭabarânwî transmitted it with two chains in al-Mu’jam al-Kabîr.

\textsuperscript{108} There is a difference of opinion amongst the scholars about who this verse is referring to. Some say it refers to the Quraysh, while others say it refers to the Jews. Ibn Jarîr mentioned this hadith under the position of those who say it refers to the Jews, because Rifa’ah was a Jew who embraced Islam and became a noble Companion of the Prophet.  

296
vol. 5, p. 53. Al-Haythamī said in *Majma’ az-Zawā'īd*, vol. 7, p. 88, “At-Ṭabarānī transmitted it with two chains; one of them is fully connected and the people of its chain are trustworthy…”

### Verse 56

His, the Exalted One’s, statement:

**Verily you guide not whom you love,** but Allāh guides whom He wills...

*[Sūrah al-Qasas 28:56]*

Abū Hurayrah  said, “The Messenger of Allāh  said to his uncle at the time of his death, ‘Say, ‘Lā ilāha illāllāh (there is no deity who deserves to be worshipped except Allāh); I will testify to it on your behalf on the Day of Resurrection.’ He refused. Then Allāh sent down:

**Verily you guide not whom you love…’**

Muslim transmitted this *hadīth* in his *Sahih* (25). In another narration of this *hadīth* in Muslim, it was mentioned that Abū Ṭālib said, “If

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109 There are two positions concerning the word “love” in this verse. One position holds that it means you guide not whom you love for his family ties with you. The other position holds that it means you guide not whom you love to be guided. Ibn Jarir mentioned these two positions in his *Tāfsīr*, vol. 19, p. 598, and Ibn al-Jawzī in *Zād al-Masīr*, vol. 6, p. 232.
it were not that the Quraysh would have condemned me by saying, 'He only did that out of pity,' I would have delighted you with it.
Verse 8

His, the Exalted One’s, statement:

And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me anything of which you have no knowledge, then obey them not...

[Sūrah al-‘Ankabūt 29:8]
Sa’d ibn Abī Waqqās narrated that verses from the Qur’ān descended because of him. The mother of Sa’d took an oath that she would never speak to him again until he disbelieved in his religion, and that she would neither eat nor drink until he did so. She said, “You claim that Allāh enjoins you to be dutiful to your parents. I am your mother and I order you to do this.” She spent three days like that, to the point where she passed out because of the strain.

A son of hers called ‘Umarah then went over to her, giving her water to drink. (She regained consciousness) and started supplicating against Sa’d. Then Allāh sent down this verse of the Qur’ān:

\[
\text{And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me...}
\]

Included in this verse is the following:

\[
\text{فَلا تُطَعِّنُوْنَ وَاصْحَابُهُمْ فِي الْدُّنْيَا مَعْرُوفًَا}
\]
Verse 8

...then obey them not, but behave with them in the world kindly...\textsuperscript{110}

[Sūrah Luqman 31:15]

He (Sa’d) said, “Also, the Messenger of Allāh ﷺ had captured a large war booty and I found in it a sword. I took it and went with it to the Messenger of Allāh ﷺ and said, ‘Let me have this sword from the war booty, since I am the one whose status is well known to you (on the battlefield).’ He said, ‘Return it to the place you have taken it from.’ I went to put it back; however, when I was about to throw it into the pile of war booty, my soul rebuked me, so I went back to him and said, ‘Give it to me.’ He said, raising his voice at me, ‘Return it to the place you have taken it from!’

“They ask you about the spoils of war...”

[Sūrah al-Anfāl 8:1]

“Furthermore, I became ill, so I sent for the Messenger of Allāh ﷺ. He came to me, so I said, ‘Let me distribute my wealth however I wish.’ He refused. I said, ‘Half?’ He refused. I said, ‘One-third?’ He was silent, so after that one-third was permissible.

“In addition, I went to a group of people from the Anṣār and the Muhājirīn (Emigrants). They then said, ‘Come with us. We will feed you and give you alcoholic drink.’ That was before alcoholic drink was prohibited. I met them in a garden, and found to my surprise the roasted head of a slaughtered camel and a wine sack. I then ate and drank with them, and mentioned the Anṣār and the Muhājirīn in a conversation with them.

“I said, ‘The Muhājirūn are better than the Anṣār.’ A man then took

\textsuperscript{110}In this narration, verse 8 of Sūrah al-'Ankabūt was mixed with verse 15 of Sūrah Luqmn, while in other narrations, only verses 14 and 15 of Sūrah Luqmn were mentioned. Shaykh Muqbil ﷺ said, “Either both verses were revealed or Simāk ibn Harb was inconsistent in his narration, for verily he is inconsistent in many ahādīth.”
one of the jaw bones from the camel’s head and hit me with it, injuring my nose. I went to the Messenger of Allāh ﷺ and informed him about that. Then Allāh ﷻ sent down, because of me, the ruling on alcoholic drink:

إِنَّمَا الْخَمْرُ وَالْمَيْسَرُ وَالأَنْصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ

‘Indeed intoxicants, gambling, stone altars, and divination arrows are an abomination of Shaytān’s work...’ ”

[Sūrah al-Mā’idah 5:90-91]

Muslim transmitted this hadith in his Sahih (1748/43).

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**Verse 10**

His, the Exalted One’s, statement:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنًا بِاللَّهِ فَإِذَا أُوذِيَ فِي الْلَّهِ جَعَلَ فَتَنَّى النَّاسَ كَعَذَابٍ لِلَّهِ

And from mankind are those who say, “We believe in Allāh,” but when he is harmed for the sake of Allāh, he considers the trial of the people to be as if it were Allāh’s punishment...

[Sūrah al-‘Ankabūt 29:10]

The reason for the revelation of this verse has already been mentioned in the chapter on Sūrah an-Nahl, verse 110.
Verse 13

His, the Exalted One’s, statement:

\[
\text{إِنَّ الشَّرْكَ لَظُلُلُمْ عَظِيمٌ}
\]

Verily, joining others in worship with Allâh is a tremendous wrong.

[Sûrah Luq mân 31:13]

‘Abdullah ibn Mas’ûd said, “When the following verse descended:

\[
\text{الذين آمنوا ولم يلبسوا إيمانهم بظلم أوليائهم لهم الأمن ولهم مهتدون}
\]

‘Those who believe and mix not their faith with wrongdoing, those people, for them there is security, and they are guided.’

[Sûrah al-An’âm 6:82]

“the Companions of the Prophet said, ‘Which one of us has done no wrongdoing?’ Then Allâh sent down:
Sūrah Luqmān

‘Verily, joining others in worship with Allāh is a tremendous wrong.’”

This hadith has been transmitted by al-Bukhārī in his Sahih (32).

NOTE

Al-Ḥāfiḍh Ibn Hājar said in Fath al-Bāri, in the explanation of hadith 32, “This narration of Shu’bah necessitates that this question was the reason why the other verse in Sūrah Luqmān descended. However, al-Bukhārī and Muslim mentioned it with other chains leading to al-A’material, who is Sulaymān, the aforementioned narrator in the chain of this hadith. In the narration of Jarir on him (al-A’material), it reads, ‘They said, “Which one of us has not mixed his faith with wrongdoing?”’ So he said, “It is not like that. Have you not heard the statement of Luqmān?”’

“And in the narration of Wākī on him (al-A’material), it reads, ‘He said, “It is not like you thought...”’ And in the narration of ‘Īsā on Yūnus it states, ‘Verily what is only meant is joining others in worship with Allāh. Have you not heard what Luqmān said?’ It appears from this that the verse in Sūrah Luqmān was already known to them, and that is why he pointed that out to them; or it is possible that it descended at that time, so he recited it to them and then he pointed that out to them, so the two different narrations are in harmony with each other.”

111 Al-A’material is the shaykh of Shu’bah in this hadith. Shu’bah narrated the hadith with the wording, “Then Allāh ʿazza wajjal sent down,” while the other students of al-A’material did not.
Verse 16

His, the Exalted One’s, statement:

"Their sides forsake their beds...

[Sūrah as-Sajdah 32:16]

Anas ibn Malik narrated that this verse:

"Their sides forsake their beds...

descended because of waiting for the prayer known as al-‘Atamah (the ‘Isha’ prayer)."\(^\text{112}\)

At-Tirmidhī transmitted this hadith in his Jāmi’ (3196) and classified

\(^{112}\) Al-‘Atamah is the ‘Isha’ prayer as is mentioned in numerous ahadith. However, it is better to call this prayer al-‘Isha’, not al-‘Atamah, because of the hadith of Ibn ‘Umar in Sahih Muslim (644): “I heard the Messenger of Allah ﷺ say, ‘Do not let the Bedouins prevail over you in naming your prayer. Verily it is al-‘Isha’, while they milk the camels at al-‘Atamah (the time for al-‘Isha’ which the Bedouins used to call al-‘Atamah.’”
it to be ḥasan saḥīḥ gharīb. And al-Ḥāfidh Ibn Kathīr said in his Tafsīr, “Its chain is jayyid.”
Verse 5

His, the Exalted One's, statement:

\(\text{ذُعْوَهُمُ لِإِبَآئِهِمُ هُوَ أَقْسَطُ عَنْدَ اللَّهِ}\\)

Call them by the names of their fathers, that is more just with Allāh...

[Sūrah al-Ahzāb 33:5]

'Abdullāh ibn 'Umar said, "Verily Zayd ibn Hāríthah, the mawla (freed slave) of the Messenger of Allāh ﷺ, was only referred to by us as Zayd ibn Muhammad until Qur‘ān descended:

\(\text{ذُعْوَهُمُ لِإِبَآئِهِمُ هُوَ أَقْسَطُ عَنْدَ اللَّهِ}\\)

‘Call them by the names of their fathers, that is more just with Allāh...’”

Al-Bukhārī transmitted this hadith in his Sahih (4782), as well as Muslim in his Sahih (2425).
And Aishah narrated that Abū Ḥudhayfah ibn ‘Utbah ibn Rabī‘ah ibn ‘Abdi Shams, who was among those who participated in Badr with the Messenger of Allah, adopted Sālim as a son and married him to the daughter of his brother, Hind bint al-Walîd ibn ‘Utbah ibn Rabī‘ah. He (Sālim) was the freed slave of a woman from the Anṣār (and then he was adopted by Abū Ḥudhayfah), just as the Prophet adopted Zayd. In the days of Jāhilīyyah, the people would call the [adopted son] by [the adopter’s] name, and [the son] would inherit from his inheritance, until Allâh sent down [the following]:

اذا غوهم لابائهم

Call them by the names of their fathers...

up to His statement:

وموالكم

...and your freed slaves.

They were then returned to [being called by] their father’s [names], and whoever was not known to have a father, he was a mawlā and a brother in the religion. Sahlah, the daughter of Suhayl ibn ‘Amr al-Qurashi, later al-‘Āmiri, the wife of Abū Ḥudhayfah ibn ‘Utbah, then went to the Prophet and said, “O Messenger of Allâh, verily we used to consider Sālim to be a child of ours, but Allâh has sent down, because of him, what you know well…” then he mentioned the (rest of) the hadîth.
This hadith has been transmitted by al-Bukhārī in his Sahih (5088). In some narrations of this hadith, it was worded, “Then Allāh sent down...” as mentioned in Ibn al-Jarīd, p. 231. Shaykh Muqbil commented, “Perhaps the verse was revealed because of both of them (Zayd and Sālim), and Allāh knows best.”

**Verse 23**

His, the Exalted One’s, statement:

> مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا ما غَاهَذُوا اللَّهُ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَخْبَةً وَمِنْهُمْ مَنْ يَنْتَظِرُ

Among the believers are men who have been true to their covenant with Allāh. Some of them have fulfilled their obligations (by being martyred) and some of them are still waiting...

[Sūrah al-Ahzāb 33:23]
Anas ibn Malik said, “My uncle Anas ibn an-Nadr was not present at the Battle of Badr, so he said, ‘O Messenger of Allâh, I was not present at the first battle you fought against the polytheists. If Allâh allows me to be present at a battle against the polytheists, then indeed Allâh will see what I do.’ Then on the day of the Battle of Uhud, when the Muslims suffered a blow, he (Anas ibn an-Nadr) said, ‘O Allâh, I seek your pardon for what these people have done,’ meaning his companions, ‘and I seek from you that I be cleared from what these people have done,’ meaning the polytheists. He then advanced forward. Sa’d ibn Mu’âdh then faced him, so he said, ‘O Sa’d ibn Mu’âdh, (I want) Paradise, by the Lord of an-Nadr. Verily I find its fragrance just below Uhud.’ Sa’d (later) said, ‘I was not able to do, O Messenger of Allâh, what he did.’ ”

Anas (ibn Malik) said, “We later found on him over eighty wounds from strikes of the sword, stabs from the spear, and shots from the arrow. We found him dead; the polytheists had mutilated him. No one could recognize him except his sister by the tips of his fingers. We used to think that this verse descended because of him and those like him:

\[
\text{مَنَ الْمُؤْمِنِينَ رَجُلٌ صَدَقَّا مَا عَاهَدُوا اللَّهَ عَلَيْهِ}
\]

‘Among the believers are men who have been true to their covenant with Allâh...’ ”

Al-Bukhârî transmitted this hadith in his Sahih (2805), as well as Muslim in his Sahih (1903).

---

**Verse 25**

His, the Exalted One’s, statement:

\[
\text{وَكَفَى اللَّهَ الْمُؤْمِنِينَ الْقَدَامَ}
\]

And Allâh spared the believers from fighting...

[Sûrah al-Ahzâb 33:25]
Abū Sa‘īd al-Khudrī said, “The polytheists had distracted us from performing the Dhuhr prayer on the day of al-Khandaq (the Ditch) until the sun had set. That was before the revelation about fighting had descended. Then Allah sent down:

‘And Allah spared the believers from fighting…’

“The Messenger of Allah ordered Bilāl [to call the iqāmah], so he made the iqāmah (the second call to prayer) for the Dhuhr prayer. He then prayed it as he would usually pray it in its proper time. Then he (Bilāl) made the iqāmah for the Asr prayer, and he prayed it as he would usually pray it in its proper time. Then he (Bilāl) called the adhān (the first call to prayer) for the Maghrib prayer, and he prayed it as he would usually pray it in its proper time.”

This hadith has been transmitted by an-Nasā‘i in al-Mujtabā, vol. 2, p. 17. Shaykh Muqbil said, “Regarding this hadith, the people of its chain are people of the Sahih (al-Bukhārī and/or Muslim).”

**Verses 28-29**

His, the Exalted One’s, statement:

113 Meaning, before the description of how to make the prayer in a state of fear was revealed.
O Prophet, say to your wives, “If you desire the life of this world and its glitter, then come, I will make a provision for you and set you free in a handsome manner”...

[Sūrah al-Ahzab 33:28]
إلى رسول الله يريد عائشة وكن تحدثنا أن غسان تنعى بعضه في الظروف عائشة وقال: أتائم هو ففرعت فخرجت إليه وقال: حدث أمر عظيم قلت: ما هو أجاب غسان قال: لا بل أعظم منه وأولئك طلق رسول الله نساء قال: قد خابت خفصة وخسرت كنت أظن أن هذا بوعشك أن يكون فجمعت علي ثيابي ففصلت صلاة الفجر مع النبي فدخل مشرفة 
له فاعترض فيها.

فدخلت على خفصة فإذا هي تبكي قلت: ما يكيدك أو لم أن حذركم أطلقون 
رسول الله قالت: لا أدرى هو ذا في المشرفة فخرجت فجفت المنبر وإذا حوله رهط يكيد بعضهم فجلس معي ثمة غلبني ما أحد فجفت المشرفة التي هو فيها فقلت للعلم له أسود: استأذن لعمر فدخل فكمل النبي ثم خرج فقال: ذكرت له فصبرت حتى جلست مع الرهط الذين عند المنبر ثم غلبني ما أحد فجئته فذكر مثله فجلس مع الرهط الذين عند المنبر ثم غلبني ما 
أجد فجفت العلام فقلت: استأذن لعمر فذكر مثله فلمما وليت منصرفًا فإذا العلم يدعوني قال: أذن لك رسول الله.

فدخلت عليه فإذا هو مضطجع على رمال حصير ليس بينه وبينه فراش قد أثر 
الرمال بجنبه متكيئ على وسادة من أدم حشوها ليف فسلمت عليه ثم قلت وأنا قائل: طلقت نساءك فرعى بصره إلى فقال: لا ثم قلت وأنا قائم أستأنس: يا رسول الله لو أرتيك وكنا معشر فريش نغلب النساء فلما قدمنا على قوم تعليهم نساؤهم فذكره فنسبته النبي ثم قلت: لو أرتيك ودخلت على حفصة فقلت: لا يقرنين 
أن كانت جارتك هي أوضًا منك وأحب إلى النبي يريد عائشة فنسبته أخرى 
فجلس حين رأيته تسم ثم رفعت بصري في بيته فوالله ما رأت فيه شيئا يريد 
البصري غير أهبة ثلاثة فقلت: ادع الله فللوسع على أمتكم فإن فارس والروم وسع 
عليهم وأعطيوا الدنيا وهم لا يعبدون الله وكان متناكنا فقال: أو في شك أنت يا بنان 
الخطاب الأولك قوم عجلت لهم طبباتهم في الحياة الدنيا فقلت: 
يا رسول الله استغفر لي فاعتزل النبي من أجل ذلك الحديث حين أفسمه حفصة 
إلى عائشة وكان قد قال ما أنا بداخل عليهن شهرًا من شدة موجودته عليها في حين 

313
عاتبة الله فلما مضت تسع وعشرون دخل على عائشة فبدأ بها فقالت له عائشة:
إنك أقسمت أن لا تدخل علينا شهرا وإننأ أصبحت لنا تسع وعشرين ليلة أبداً عدا
 فقال النبي ﷺ: الشهر تسع وعشرون وكان ذلك الشهر تسع وعشرين قالت عائشة:
فأتزلف آية التخدير فيبدأ بي أول امرأة فقال: إني ذاكر لك أمراً ولا عليك أن لا
تمعجلي حتى تستأمرني أبو بكر قالت: قد أعلم أن أيوب لم يكون بأمراني بفراقك
ثم قال: إن الله قال: (بأ أهيب النبّيُ كلف لآزْوَاجك) إلى قوله: (أجْرًا عظِيمًا) قلت:
أفي هذا أستأمر أيوب فإني أريد الله ورسوله والدار الآخرة ثم خبر نساءه فقالن مثل
ما قالت عائشة.

‘Abdullâh ibn ‘Abbas ﷺ said, “I was always eager to ask ‘Umar ﷺ about the two women from the wives of the Prophet ﷺ to whom Allâh said:

 إن تتوبَا إِلَى اللّهِ فَقُدْ صَغْطَ فُلْؤِكَمَا

‘If you two turn in repentance to Allâh, for your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)’...

[Sûrah at-Tahrîm 66:4]

“So I made Hajj with him. He turned off the road and I turned off with him, carrying a small water sack. He relieved himself then came over, so I poured water from the sack onto his hands and he made ṭiwâb‘ (ablution). I said, ‘O Leader of the Believers, who are the two women from the wives of the Prophet ﷺ to whom Allâh ﷺ said:

 إن تتوبَا إِلَى اللّهِ فَقُدْ صَغْطَ فُلْؤِكَمَا

“If you two turn in repentance to Allâh, for your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)”’

“He said, ‘O how surprised I am at you, O Ibn ‘Abbâs! ‘Aishah and Hafṣah.’ Then ‘Umar began to tell the story, saying, ‘Verily, a neighbor of mine from the Anṣâr and I used to reside in the village of

314
the tribe Banī Umayyah ibn Zayd, which was one of the villages of Madīnah. We used to take turns in going to sit with the Prophet ﷺ. [My neighbor] would go one day and I would go another day. When I would go, I would return to him with the news of that day, news about commandments and other things, and when he would go he would do the same.’

"We, the community of the Quraysh in particular, used to dominate the women. Then when we came to the Anṣār, we found them to be men whose women dominated them, and our women started following the ways of their women. [Once] I shouted at my wife and then she talked back to me, and I found it strange that she talked back to me. Then she said, "And why do you find it strange that I talk back to you? For, by Allah, indeed the wives of the Prophet ﷺ talk back to him, and at times one of them will avoid him from daytime to nightfall." She startled me, so I said, "Whoever does that from amongst them has done a tremendous thing."

"I then put my clothes on and went to Ḥafṣah and said, "O Ḥafṣah, is it true that one of you may be on bad terms with the Messenger of Allāh ﷺ from daytime to nightfall?" She said, "Yes." I said, "May she suffer ruin and loss. Is she safe from the anger of Allāh due to the anger of His Messenger ﷺ? You will be destroyed! Do not ask a lot from the Messenger of Allāh ﷺ and do not speak back to him, whatever the case may be; and do not avoid him, and ask me about what comes to your mind, and do not be deceived by your neighbor (co-wife) being more beautiful than you and more beloved to the Messenger of Allāh ﷺ," meaning ‘Āishah.'

"It had reached us that Ghassān was preparing horseshoes for our next military expedition. My companion (neighbor) went over on the day of his turn. He came back at night, knocked hard on my door, and said, "Is he there?" I was startled, so I went out to him. He said, "A serious matter has occurred." I said, "What is it? Did Ghassān come?" He said, "No; rather, something greater than that and more alarming. The Messenger of Allāh ﷺ has divorced his wives." I said, "Ḥafṣah has suffered ruin and loss. I thought this was about to happen." I then put on my clothes and prayed the Fajr
prayer with the Prophet ﷺ. Afterwards, he went into an attic room of his, secluding himself in it.

"I entered where Ḥafṣah was and found her crying. I said, "What makes you cry? Did I not warn you?! Did the Messenger of Allāh ﷺ divorce you all?" She said, "I don't know. There he is in the attic room." I left and went to the minbar, and I found a group of people gathered around it, some of them crying. I sat with them for a little while until what I found in my heart overtook me, so I headed for the attic room that [the Prophet] was in. I said to a black servant boy of his, "Ask permission for 'Umar to enter." He entered and told the Prophet ﷺ that I was seeking permission to enter, and then he came out and said, "I mentioned you to him but he remained silent."

"I then went away and sat with the group of people who were at the minbar. Then what I found in my heart overtook me, so I went back. He (the servant boy) mentioned the same thing, so I went and sat with the group of people who were at the minbar until what I found in my heart overtook me, so I went to the servant boy and said, "Ask permission for 'Umar." He mentioned the same thing. Then when I turned back to leave, the servant boy suddenly called me, saying, "The Messenger of Allāh ﷺ has given you permission."

"I entered and found him lying down on a woven mat with no bedding between him and it. The woven mat had left marks in his side. He was leaning on a leather pillow stuffed with palm fibers. I gave him the salām and then I said, while standing, "You divorced your wives?" He looked at me and said, "No." Then I said, while standing, trying to be social and break the atmosphere, "O Messenger of Allāh, if only you had seen me. We, the community of the Quraysh, used to dominate the women; then we came to a group of men that are dominated by their women." [I] then mentioned [the story with my wife], so the Prophet ﷺ smiled. Then I said, "If only you had seen me when I entered upon Ḥafṣah and said, 'Do not be deceived by your neighbor being more beautiful than you and more beloved to the Prophet ﷺ,' " meaning 'Āishah. So he smiled again.
‘I sat down when I saw him smiling and looked around his house. By Allāh, I did not see anything that would catch the eye other than three (animal) hides, so I said, “Invoke Allāh that He enriches your nation, for verily the Persians and the Romans have been enriched. They have been given the goods of this world, yet they do not worship Allāh.” He said while leaning, “Are you in doubt, O son of al-Khaṭṭāb? Those are a people who have been given, in advance, their delights in this world.” I said, “O Messenger of Allāh, ask forgiveness for me.”

“The Prophet ‏۪‏ hid secluding himself because of the speech Ḥafṣah had passed on to ‘Āishah, and he had said, “I will not enter upon them for one month.” That was due to the extreme anger he held against them when Allāh censured him.114 Then when twenty-nine days had passed, he entered upon ‘Āishah, starting his daily rounds with her. ‘Āishah said to him, “Verily you swore not to enter upon us for one month, and we have entered the morning of the twenty-ninth night. I can count them off.” The Prophet ‏۪‏ said, “A month is twenty-nine days.” That month was twenty-nine days.

‘Āishah said, “Then the verse of the choice (at-takhīr) was revealed, so the first woman he started with was me.” He said, “Verily I am about to mendon to you a matter, and it is not upon you to rush and answer until you seek advice from your parents.” She said, “I know my parents will not order me to separate from you.” Then he said, “Verily Allāh says:

\[
\text{Ya ʾāliyā ʾnabī fī al-zawajāk}
\]

‘O Prophet, say to your wives…”

114 What is meant by “the censure” is the statement of Allāh ‏۪‏:

\[
\text{Ya ʾāliyā ʾnabī ʾl-muḫārībāt maʾ ṣāḥibī lillah}
\]

O Prophet, why do you forbid that which Allāh has made permissible for you...

[Sūrah at-Tahrim 66:1]

Refer to Fath al-Bāri in the explanation of ḥadīth 5191.
"She said, “Do I need to seek advice from my parents for something like this? Indeed, I choose Allah and His Messenger, and the abode of the hereafter.” He then made the rest of his wives choose, so they said the same thing that ‘Aishah said.”

Al-Bukhārī transmitted this hadīth in his Sahih (2468), as well as Muslim in his Sahih (1479/34).
Jābir ibn ‘Abdillāh  said, “Abū Bakr came asking permission to enter upon the Messenger of Allāh  He found a group of people sitting at his door, and none of them were given permission to enter. However, Abū Bakr was granted permission, so he entered. Then ‘Umar came and asked permission [to enter], and he was also granted permission. He (Abū Bakr) found the Prophet  sitting down, depressed in silence, with his wives around him, so [Abū Bakr] said, ‘I will indeed say something that will make the Prophet  laugh.’ He then said, ‘O Messenger of Allāh, if only you had seen when the daughter of Khārijah asked me for provision and I got up and poked her in the neck.’

“The Messenger of Allāh  laughed and said, ‘They are around me, as you see, asking me for provision.’ Abū Bakr then got up and poked ‘Aishah in her neck, and ‘Umar got up and poked Ḥafṣah in her neck, both of them saying, ‘Do you ask the Messenger of Allāh  for what he does not have?!’ They said, ‘By Allāh, we will never ask the Messenger of Allāh  for anything he does not have.’ [The Prophet] then dissociated himself from them for one month, or twenty-nine days, and then this verse was revealed to him:

\[
\text{‘O Prophet, say to your wives...'}
\]

“up to where Allāh mentions:

\[
\text{...for the good doers amongst you an enormous reward.'}
\]
the hereafter, and I ask that you not tell any of your wives what I said.’ He said, ‘None of them will ask me except that I will tell her; indeed Allāh has not sent me to be harsh or to cause distress; rather, He has sent me to instruct and make things easy.’”

Muslim transmitted this hadīth in his Sahīh (1478).

**Verse 33**

His, the Exalted One’s, statement:

"إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهَبَ عَنْكُمْ الرِّجَالِ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ

*Tūṭīhara*"

Allāh wants only to remove evil deeds from you, O members of the family, and to purify you.

[Sūrah al-Ahzāb 33:33]

Ibn ‘Abbās رضي الله عنه said about His statement:

“إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهَبَ عَنْكُمْ الرِّجَالِ أَهْلَ الْبَيْتِ

Allāh wants only to remove evil deeds from you, O members of the family…”

“It descended because of the wives of the Prophet ﷺ in particular.”

Ibn Abī Ḥātim transmitted this hadīth as mentioned in Tafsīr Ibn Kathīr, vol. 3, p. 484.
Verse 35

His, the Exalted One’s, statement:

> إنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتَ

**Verily the Muslim men and the Muslim women...**

*[Surah al-Ahzab 33:35]*

Umm ‘Umārah al-Ansāriyyah narrated that she went to the Prophet and said, “I only see everything to be for the men and I do not see the women mentioned in anything.” Then the following verse descended:

> إنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتَ

**Verily the Muslim men and the Muslim women and the believing men and the believing women...**

This hadith has been transmitted by at-Tirmidhī in his *Jāmi’* (3211) and he classified it to be *hasan gharib*. A similar hadith has also been narrated on Umm Salamah which has been transmitted by al-Ḥākim in *al-Mustadrak*, vol. 2, p. 416, by an-Nasā’ī in his *Tafsir* (425), and by Ibn Kathīr in his *Tafsir*, vol. 3, p. 47.

Verse 37

His, the Exalted One’s, statement:
But you hide in yourself what Allāh will make manifest...

[Sūrah al-Ahzāb 33:37]

Anas ibn Mālik narrated that this verse:

But you hide in yourself what Allāh will make manifest...

descended because of Zaynab bint Jaḥsh and Zayd ibn Ḥarīthah. Al-Bukhārī transmitted this hadith in his Sahīh (4787).

His, the Exalted One’s, statement:

So when Zayd fulfilled his need for her, We gave her to you in marriage...

[Sūrah al-Ahzāb 33:37]

---

Ibn Hājar said in Fath al-Bāri, in the explanation of this hadith, “In short, that which the Prophet was hiding was that which Allāh had informed him of: that she would become his wife. And that which prompted him to hide this was his fear that the people would say he married the wife of his son, but Allāh wanted to nullify that which the people of Jāhilīyyah were upon from the rules of adoption with a command that nothing could be more effective than, with the marriage of the wife of he who was called a son and having that happen from the leader of the Muslims…”
Anas  said, "This verse descended because of Zaynab bint Jaḥsh:

\[\text{أَرْضَى مَنْهَا وَطَرَّأُ رَوْجَانِيَّةُها}
\]

'So when Zayd fulfilled his need for her, We gave her to you in marriage…'

"She used to boast [about this occurrence in relation to] the wives of the Prophet  saying, 'Your families married you off while Allāh, from above the seven heavens, married me off.'"

This *hadith* has been transmitted by Ibn Sa’d in *at-Tabaqāt al-Kubrā*, vol. 8, p. 103. Shaykh Muqbil  said, "The people of its chain are people of the *Sahih* (al-Bukhāri and/or Muslim)." The latter portion of the *hadith* is in *Sahih al-Bukhāri* (7420).

Anas ibn Malik  said, "When Zaynab’s waiting period was complete, the Messenger of Allāh  said to Zayd ibn Ḥārithah, ‘I
do not find anyone more reliable and trustworthy to me than you. Go to Zaynab and propose to her on my behalf.' Zayd then went and entered upon her while she was preparing her dough. (Zayd said), 'When I saw her, 116 inside my chest she became grand, and I was not able to look at her after knowing the Messenger of Allah was interested in her, so I turned my back to her and turned back on my heels, and I said, 'O Zaynab, be delighted, for verily the Messenger of Allah mentions you in interest.' She said, 'I will not do anything until I consult my Lord.' She then went to her prayer area and Qur'an descended:

\[
لَمَّا قَضَى رَبُّ مِنْهَا وَطَأَرَ زُوْجَانَكَهَا
\]

'So when Zayd fulfilled his need for her. We gave her to you in marriage...’”

Ibn Sa'd transmitted this hadith in at-Tabaqat al-Kubra, vol. 8, p. 104, as well as Muslim in his Sahih (1428/89).

**Verse 51**

His, the Exalted One’s, statement:

\[
أَرْجُي مَنْ تَشَاءُ مَنْهَنْ وَتَوْيِيْنِي إِلَيْكَ مِنْ تَشَاءُ
\]

You can postpone [your time with] whomsoever you will of them and you may receive whom you will...

[Sūrah al-Ahzāb 33:51]

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116 An-Nawawi said in his explanation of Sahih Muslim, “This was before the veil had been revealed.”

117 There is a difference of opinion about what is meant by postpone and receive. The majority of scholars take the position that it is dealing with the division of time spent with his wives. The Prophet was given the free hand to postpone any one of his wives’ days, giving it to another wife. From their proof is hadith 4789 in al-Bukhari. The second position is that he may divorce or keep whomever he wills. The third position is that he may accept the proposal of those women who grant themselves to him or he can deny their proposal. Ibn Hajar mentioned these positions in Fath al-Bārî in the explanation of hadith 4788.
Verse 51

Al-Imam al-Bukhari (4788): Haditha Rukya bin Yaca b. Asma'a al-Hashami

'`Aishah said, "I used to be jealous of those women who granted themselves (for marriage without dowry) to the Messenger of Allah ﷺ, and I would say, 'Does a woman grant herself?" Then when Allah sent down the following:

كَنَّ يَوْمَئِذٍ ٍمَّنْ تَشَاءُ مِنْهُنَّ وَتَوْيُي إِلَيْكَ مِنْ تَشَاءُ مِنْهُنَّ ۚ وَمَنْ ابْتَغَيْتُ مَمَّنْ عَزَلْتَ فَلاَ جَنَّاَحٌ عَلَيْكَ

'You can postpone [your time with] whomsoever you will of them and you may receive whom you will. And whomever you desire of those whom you have set aside, there is no sin on you (to receive her again).'

"I said, 'I do not find your Lord except in a rush to please you.'"

Al-Bukhari transmitted this hadith in his Sahih (4788), as well as Muslim in his Sahih (1464/49). Al-Ḥākim also transmitted it in al-Mustadrak, vol. 2, p. 436, with the following wording: "Then Allah sent down this verse in relation to the wives of the Prophet ﷺ…"

118 This is something which was exclusive for the Prophet ﷺ, that if a believing woman said to him, “I grant myself to you,” he could marry her by that statement without dowry. However, it has been narrated that the Prophet ﷺ did not marry any of the women who granted themselves to him, as Ibn Ḥajar mentioned in Fath al-Bari in the explanation of hadith 4788. The proof that this was exclusive for him is the statement of Allah ﷻ:

وَامَرَّةٌ مُؤَمِّنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلَّهِيْ ﷺ إِنَّ أَرَادَ النَّبِيُّ ﷺ أَنْ يَسْتَكْبِرَهَا خَالِصَةً لَّكَ مِنْ ذُوَّ الْمُؤْمِنِينَ

And a believing woman, if she grants herself to the Prophet and the Prophet wishes to marry her, a privilege for you only, not for the rest of the believers...

[Sûrah al-Ahzâb 33:50]
Verse 53

His, the Exalted One’s, statement:

يَا أُيُوبُ الْذِّينَ أَمْنَى لَا تَتَخَلَّلُوا بِبَيْتِ النَّبِيِّ إِلَّا أَنْ يَؤْدِنَ /لُكْمَ

O you who believe, enter not the Prophet’s houses unless permission is given to you...

[Sūrah al-Ahzāb 33:53]

قال الإمام البخاري (٤٧٤): حدثنا إسحاق بن منصور أخبرنا عبد الله بن بكر السهمي حدثنا حميد عن أنس قال: أولم رسول الله حين بني بني بن بنت جحش فأشبع الناس خبزا ولحما ثم خرج إلى حجر أمهرات المؤمنين كما كان يصنع صبيحة بنائه فيسلم عليهن ويسلمن عليه ويدعون له فلما رجع إلى بنيه رأى رجلين جرى بهما الحديث فلما رأهما رجع عن بنيه فلما رأى الرجلان النبي الله رجع عن بنيه وثبا مسرعين فما أدرى أنا أخبرته بخروجهما أم آخر فرجع حتى دخل البيت وأرخى السستر بيني وبينه وأنزلت آية الحجاب.

وقل ابن أبي مريم أخبرنا يحيى حدثني حميد سمع أناسا عن النبي .

Anas said, “The Messenger of Allāh held a wedding feast after he consummated his marriage with Zaynab bint Jahsh. The people filled their appetites with bread and meat. He then went to the living quarters of the Mothers of the Believers as he usually did on the morning of his consummation night, giving them salām and supplicating for them, and they would return the salām and supplicate for him.

“Then when he started to return to his house, he saw two men having a conversation. When he saw them, he turned back from going to his house. The two men, when they saw the Prophet of Allāh turn back from going to his house, jumped up and left in a hurry. I do not recall whether I told him they had left or if someone else told him, causing him to return. Then when he entered the
house, he set the curtain, hanging it down between myself and him, and the verse of the veil was then sent down.”

This hadith has been transmitted by al-Bukhārī in his Sahih (4794) as well as by Muslim in his Sahih (1428/92). In another narration of this hadith in al-Bukhārī (4799), it reads, “Then Allāh sent down:

"يا أيها الذين آمنوا لا تدخلوا بيوت النبي”

‘O you who believe, enter not the Prophet’s houses...’”

قال الإمام البخاري (461): حدثنا يحيى بن بكر قال حديثنا الليث قال حدثني عقيل عن ابن شهاب عن عروة عن عائشة أن أزواج النبي كن يخرجن بالليل إذا تبرز إلى المناصع وهو صعيد أبي اسحاق فكان عمر يقول للنبي: احجب نساءك فلم يكن رسول الله يفعل فخرجت سودة بنت زمعة زوج النبي ليلة من الليلتي عشاء وكانت امرأة طويلة فناداها عمر: ألا قد عرفناك يا سودة حرصا على أن ينزل الحجاب فأنزل الله آية الحجاب.

‘Aishah narrated that the wives of the Prophet used to go out at night, when they needed to relieve themselves, to al-Manāṣi’, which was an open plateau. ‘Umar used to say to the Prophet, “Veil your wives.” But the Messenger of Allāh would not do that.

One night, Sawdah bint Zam’ah, the wife of the Prophet, went out. She was a tall woman, so ‘Umar called out to her, “Indeed we have recognized you, O Sawdah!” He did that hoping that the veil would be revealed. Then Allāh sent down the verse of the veil.

Al-Bukhārī transmitted this hadith in his Sahih (146) and likewise Muslim in his Sahih (2170/18).

قال الإمام الطبراني في المعجم الصغير ص (83-84): حدثنا إبراهيم بن بندار الأصبهاني حدثنا محمد بن أبي عمر العدني حدثنا سفيان بن عيينة عن مسخر...
‘Aishah ﺔ said, “I was eating with the Prophet ﷺ some Ḥayy in a large bowl. ‘Umar ﷺ then passed by, so he (the Prophet) called him over. He ate (with us), then his finger touched my finger and he said, ‘Hassi,120 oh, oh. If my opinion concerning you (the wives of the Prophet ﷺ) were to be approved of, not a single eye would see you.’ Then the verse of the veil descended.”

This ḥadīth has been transmitted by at-Ṭabarānī in al-Mu’jam as-Saghir, pp. 83-84, and by an-Nasā‘ī in his Tafsīr (439).

Anas ibn Mālik ﷺ said, “[The verse]:

وَإِذَا سَأَلْتُمُوهُمْ مَتَاعًا فَاشْأَلْوهُمْ مِنْ وَرَاءِ حَجَابٍ

‘And when you ask them for something, ask them from behind a veil’

“descended because of Zaynab bint Jaḥsh.”

An-Nasā‘ī transmitted this ḥadīth in his Tafsīr (441).

The Way to Harmonize These Different Narrations

Al-Ḥāfidh Ibn Ḥajar said in Fath al-Bāri, in the explanation of

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119 Ḥayy is a meal prepared from dates, cottage cheese, and butter. Flour or bread crumbs are sometimes used in place of the cottage cheese. Refer to an-Nihāyāt by Ibn al-Athir, vol. 1, p. 467.

120 Hassi is a word said when someone accidentally touches something that hurts or burns him. Refer to an-Nihāyāt by Ibn al-Athir, vol. 1, p. 385.
Verse 53

**hadith** 146, "The way to harmonize between them is to say that the reasons for the revelation of the veil were numerous, and the story of Zaynab was the last of them, because her story was explicitly mentioned in the verse, and what is meant by the verse of the veil in some of the narrations is His statement:

\[
\text{يَذْنِبُنَّ عَلَيْهِنَّ مِن جَلَابِيْبِهِنَّ}
\]

'...draw their cloaks over their bodies.'"

[Sūrah al-Ahzāb 33:59]

Shaykh Muqbil Ḥanbali said, "I say, to say what is meant by the verse of the veil is His statement:

\[
\text{يَذْنِبُنَّ عَلَيْهِنَّ مِن جَلَابِيْبِهِنَّ}
\]

'...draw their cloaks over their bodies'

"is something which needs to be reconsidered, because the narrations explicitly stated in the story of Zaynab that His statement descended:

\[
\text{يَا أَيُّهَا الْذِّينَ آمَنُوا لَا تَدْخُلُوا بَيْوتَ النَّبِيِّ}
\]

'O you who believe, enter not the Prophet's houses...'

"Also, it was explicitly stated in the story of 'Umar (with Sawdah) as mentioned in at-Ṭabarī, vol. 20, p. 315: 'Then Allāh sent down the verse of the veil. Allāh says:

\[
\text{يَا أَيُّهَا الْذِّينَ آمَنُوا لَا تَدْخُلُوا}
\]

"O you who believe, enter not..."

[Sūrah al-Ahzāb 33:53]

"So the opinion that there was more than one reason is most befitting."
IMPORTANT NOTE

It could be understood from this hadith (the story of ‘Umar and Sawdah) that the statement of ‘Umar, “We have recognized you, O Sawdah,” was before the veil; however, in some of the narrations, it was stated that it was after the veil. The correct understanding of that is what al-Hāfidh said in *Fath al-Bāri*, vol. 10, p. 150 (explanation of *hadith* 4794), “Al-Karmānī said, ‘If you were to say, here it has occurred after the veil, while it has preceded in the chapter of *Wudu*’ that it was before the veil, the answer to that is perhaps that it occurred twice.”

Al-Hāfidh Ibn Hajar then said, “I say, nay. Rather what was meant by the first veil is something other than the second veil. In short, ‘Umar had a dislike in his heart for strangers looking at the Prophet’s wives, to the point that he clearly stated to him, ‘Veil your wives,’ and he emphasized that up until the verse of the veil descended. Then he aimed to have them not even show their figures, even if they were completely veiled. He was excessive in that [request] and was not granted that. Therefore, it was permissible for them to go out for their needs while being free from unnecessary hardship and relieved of an unnecessary restriction.”
Verse 12

His, the Exalted One’s, statement:

\[ \text{وَتَكُونُتُ مَا قَدَّمُوا وَآثَارُهُمُ} \]

And We record what they have put forth and their traces...

[Sūrah Yā Sin 36:12]

Abū Sa‘īd al-Khuḍrī said, “The tribe Bānī Salīmah complained to the Messenger of Allāh that their houses were far away from the masjid. Then this verse descended:

\[ \text{وَتَكُونُتُ مَا قَدَّمُوا وَآثَارُهُمُ} \]

‘And We record what they have put forth and their traces...’

“so they remained in their area.”

Al-Bazzār transmitted this hadith as mentioned in Tafsir Ibn Kathir,
vol. 3, p. 566. Ibn Kathîr commented, “It has some peculiarity about it due to the mention of the revelation of the verse, as the sîrah in its entirety is Makkiyyah (verses that descended before the hijrah).” Shaykh Muqbil said, “[As for ] this hadîth, the people of its chain are people of the Sahîh (al-Bukhârî and/or Muslim), except for ‘Abbad ibn Ziyâd, and there is some talk about his status, as mentioned in Tahdhib at-Tahdhib; however, he has been supported as you see…”

“…The hadîth also has a supporting hadîth in Tafsîr Ibn Jarîr (vol. 20, p. 497) on Ibn ‘Abbâs, who said, ‘The houses of the Anṣâr were far away from the masjid, so they wanted to move closer to the masjid. Then the following descended:

وَنَتَكُّبَ مَا قَدَّمْهُ وَأَنَّازُهُمُ

“And We record what they have put forth and their traces…”

“So they said, ‘We will remain in our area.’”

“Its chain is by way of Simâk on ‘Ikrimah and the narrations of Simâk on ‘Ikrimah are inconsistent; nonetheless, it is in a supporting role, as you see. As for the statement of al-Hâfiḍh Ibn Kathîr, ‘It has some peculiarity about it because the sîrah in its entirety is Makkiyyah,’ the point from this is not clear to me, because if it stands true that this verse was revealed in Makkah, there is nothing which prevents it from being revealed twice, and if it being revealed in Makkah does not stand true, then a sîrah can be Makkiyyah except for one verse, as is well known, and Allâh knows best.”

**Verses 77-83**

His, the Exalted One’s, statement:

أَوْلَمْ يَرِ الإِنسان أَنَا خَلْقُهُ مِن نَّطْفَةٍ
Verse 12 • Verses 77-83

Does man not see that We have created him from a semen drop...

[Sūrah Yā Sin 36:77]

Ibn ‘Abbās said, “Al-‘Āṣ ibn Wā'il took an old bone from the flatland, crumbled it up in his hand, and said to the Messenger of Allāh, ‘Will Allāh bring this back to life after it has been rotted to dust?!’ The Messenger of Allāh said, ‘Yes. Allāh causes you to die, then He brings you back to life, then He will put you in Hell.’”

Ibn ‘Abbās said, “[Thereafter] the last verses of Sūrah Yā Sin descended.”

Ibn Abī Ḥātim transmitted this hadith, as mentioned in Tafsīr Ibn Kathīr, vol. 3, p. 581, as well as al-Ḥākim in al-Mustadrak, vol. 2, p. 429, and he ruled it to be authentic according to the standards of the two Shaykhs (al-Bukhārī and/or Muslim), although they did not transmit it.
Verses 23-25

His, the Exalted One’s, statement:

اللهُ نَزَّلَ أَحْسَنَ الْحُدِيدَ

Allah has sent down the best speech...

[Sūrah az-Zumar 39:23]

The reason for this verse’s revelation has been mentioned in [the chapter on] Sūrah Yusuf, verse 3.

Verse 53

His, the Exalted One’s, statement:

قلِ يَا عِبَادي الَّذِينَ أُسْرِفُوا عَلَى أَنْفُسِهِمْ لَا تَعْفَوْا مِنْ رَحْمَةِ اللَّهِ

Say, “O My servants who have transgressed against themselves, despair not of the mercy of Allāh…”

[Sūrah az-Zumar 39:53]
Ibn ‘Abbās narrated that a group of polytheists who had committed a lot of murder and fornication went to Muhammad and said, “Indeed what you say and call to is good, but if only you would inform us that there is an atonement for what we have done.” Then this verse descended:

And those who do not invoke any other deity along with Allāh, nor kill such a person that Allāh has forbidden except for a just cause, nor commit illegal sexual intercourse...

[Sūrah al-Furqān 25:68]

As well as this verse:

Say, “O my slaves who have transgressed against themselves, despair not of the mercy of Allāh…”

[Sūrah az-Zumar 39:53]

Al-Bukhārī transmitted this hadīth in his Sahīh (4810), as well as Muslim in his Sahīh (122).
‘Umar said, “We used to say that there is no repentance for a muftatin and that Allah would not accept any deed from him. Then when the Messenger of Allah came to Madīnah, the following descended because of them:

‘Say, “O My servants who have transgressed against themselves, despair not of the mercy of Allah, verily Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful…”’

“along with the verses after it.”

‘Umar added, “I then wrote it down on a scroll with my own hand and sent it to Hishām ibn al-‘Āṣ.”

Hishām ibn Al-‘Āṣ said, “When it reached me, I went to Dhī Tuwā (a place at the entrance to Makkah). I climbed [to a spot] there with [the scroll in my hand] and tried to read it while glancing at it, but I could not understand it until I said, ‘O Allah, make me understand it.’ Then Allah cast into my heart [the understanding] that it

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122 Muftatin here means a person who embraced Islām in Makkah and then was tried and tortured because of his Islām, and then gave in and returned back to disbelief.
was sent down because of us, because of that which we used to say within ourselves, and what was said about us. So I returned to my riding camel and mounted it, then I joined up with the Messenger of Allah ﷺ in Madīnah.”

This hadith has been transmitted by al-Ḥākim in al-Mustadrak, vol. 2, p. 435, and he classified it to be authentic along the standards of Muslim, although they (al-Bukhārī and Muslim) did not transmit it. Al-Bazzār also transmitted it, as mentioned in Kāshf al-Astār, vol. 2, p. 302, as well as Ibn Iṣḥāq, as mentioned in Sirah Ibn Hishām, vol. 1, p. 475. Most of the wording was taken from Sirah Ibn Hishām because the wording of al-Ḥākim was unclear.

Verse 67

His, the Exalted One’s, statement:

وَمَا قَدْرُوا اللَّهَ حَقًّا قَدْرَهُ

And they made not a just estimate of Allāh such as is due to Him...

[Sūrah az-Zumar 39:67]
This hadīth has been transmitted by Imām Aḥmad in his Musnad, vol. 1, p. 378. Shaykh Muqbil Ḥasan said, “The people of the hadīth’s chain are people of the Sahih (al-Bukhārī and/or Muslim).”

NOTE

Al-Ḥāfidh as-Suyūṭī said in al-Itqān, vol. 1, p. 34, “The hadīth is in the Sahih (al-Bukhārī and Muslim) with the wording, ‘Then the Messenger of Allāh ﷺ recited...’ and this is more befitting because the verse is Makkiyyah.” Shaykh Muqbil Ḥasan said, “I say, the wording ‘he recited,’ which is in the Sahih, does not contradict that it descended [at that moment] and thereafter the Messenger of Allāh ﷺ recited it. As for it being Makkiyyah, if it stands true that this was revealed in Makkah, then there is nothing which prevents it from being revealed twice; and if it does not stand true through an authentic chain that it was revealed in Makkah, then a surah can be Makkiyyah except for one verse, and Allāh knows best.”
Verse 22

His, the Exalted One’s, statement:

وَمَا كَنْتِنَّ نْتَشْتَرِوْنَ أَنْ يَشْهَدُ عَلَيْكُمْ سُمْعُكُمْ وَلَا أُبَصَّرُكُمْ
وَلَا جُلُدُكُمْ وَلَكِنْ ظَنُّنَّنَّ أَنَّ اللَّهَ لَا يَعْلَمُ كَيْبَرًا مِّمَّا
تَعْمَلُونَ

And you have not been hiding yourselves out of fear that your ears, your eyes, and your skins will testify against you, but you thought that Allâh knew not much of what you were doing.

[Sûrah al-Fussilat 41:22]

قَالَ الْإِمَامُ الْبُخَارِيُّ (۴۸۱۶): حَدَّثَنَا الْصَّلِّبَةُ بْنُ مُحَمَّدُ حَدَّثَنَا يَزِيدُ بْنُ زَيْبُ
عَن رَوْحٍ بْنِ التَّقَاسِمِ عَنْ مَنْصُورٍ عَنْ مَجَاهِدِ عَنْ أَبِي مُعْمَرٍ عَنْ أَبِي مُسَهَّدٍ: (وَمَا كَنْتَمْ تَشْتَرِوْنَ أَنْ يَشْهَدُ عَلَيْكُمْ سُمْعُكُمْ) الَّذِي كَانَ رَجَالًا مِنْ قَرْيَةٍ وَخَتَنَّ لَهُمَا
مِنْ ثَقِيفٍ أَوْ رَجَاٰلٍ مِّنْ ثَقِيفٍ وَخَتَنَّ لَهُمَا مِنْ قَرْيَةٍ فِي بِيَتٍ فَقَالُوا بَعْضُهُمْ لَبَعْضٍ أَنْ بِكِفَارَةٍ أَنْ بِكِفَارَةٍ أَنْ بِكِفَارَةٍ: يَسَّمِعُ بَعْضُهُمْ وَيَسَّمِعُ بَعْضُهُمْ لَنْ يَسَّمِعَ بَعْضُهُمْ بَعْضًا.

لَئِنْ كَانَ يَسَّمِعُ بَعْضُهُمْ لَقَدْ يَسَّمِعُ كُلَّهُمْ فَأَتَرَّلَّتُ (وَمَا كَنْتُمْ تَشْتَرِوْنَ أَنْ يَشْهَدُ عَلَيْكُمْ سُمْعُكُمْ) الَّذِي.

‘Abdullâh Ibn Mâs’ûd narrated [about the verse]:

وَمَا كَنْتِنَّ نْتَشْتَرِوْنَ أَنْ يَشْهَدُ عَلَيْكُمْ سُمْعُكُمْ

And you have not been hiding yourselves out of fear that your ears...will testify against you...
that there were two men from the Quraysh and a relative of theirs through marriage from Thaqif, or two men from Thaqif and a relative of theirs through marriage from the Quraysh, in a house. They said to one another, “Do you think Allâh hears our conversation?” One of them said, “He hears some of it.” Another one said, “If He is able to hear some of it, He hears all of it.” Then the verse descended:

وَمَا كُنْتُمْ تَسْتَيْطُونَ أَن يُشَهِّدُ عَلَيْكُمْ سَمْعُكُمْ

And you have not been hiding yourselves out of fear that your ears and your eyes...will testify against you...

Al-Bukhârî transmitted this hadith in his Ṣâḥîh (4816), as well as Muslim in his Ṣâḥîh (2775).
Verse 23

His, the Exalted One’s, statement:

قُلْ لَا أَشْتَلَّكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوْدُودَةِ فِي الْفُرُضِ

Say, “No reward do I ask of you for this except to be kind to me for my kinship with you…”

[Sūrah ash-Shūrā 42:23]
Messenger of Allah ﷺ, there was not a tribe of the Quraysh except that the Messenger of Allah ﷺ had family ties with them, so the verse descended:

«قل لا أسألكم عليه أجرًا إلا المودة في الفردین»

“Say, ‘No reward do I ask of you for this except to be kind to me for my kinship with you...’”

“(Meaning) except that you keep the family ties between me and you.’ ”123

Imam Ahmad transmitted this hadith in his Musnad, vol. 1, p. 229, and it is in Sahih al-Bukhari (3497 and 4818) without the wording “so it descended.”

Verse 27

His, the Exalted One’s, statement:

وَلَوْ بَسَطَ اللَّهُ الرَّزَقَ لِعِبَادِهِ لَبَغَوا فِي الأَرْضِ وَلَكِن

And if Allah were to extend the provision profusely to His slaves, they would transgress in the land, but He sends down by measure what He wills...

[Sūrah ash-Shůrā 42:27]

قال الإمام ابن جرير (ج 31 ص 536-537): حدثني يونس قال أخبرنا ابن وهب قال قال أبو هانئ سمعت عمرو بن حريث وغيره يقولون: إنما أُنزِلَتْ هذِه

123 Ibn Hajar said in Fath al-Bāri, in the explanation of hadith 4818, “In short, Sa’īd ibn Jubayr and those who agreed with him like ‘Alī ibn al-Ḥusayn, as-Suddî, and ‘Amr ibn Shu’ayb, as at-Ṭabarî transmitted on them, took the verse to mean that the people being addressed were ordered to love the relatives of the Prophet ﷺ, while Ibn ‘Abbâs took it to mean that they were ordered to love the Prophet ﷺ because of the family ties between him and them. In the first opinion, the address is general for all people held accountable for their actions, while in the second opinion, the address is specifically for the Quraysh. This opinion is supported by the fact that the surah is Makkîyyah (that which descended before the hijrah).”
Abū Hāni' said, “I hear ‘Amr ibn Ḥurayth and others say, ‘This verse was sent down only because of the people of as-Sujfah (the area of the Prophet’s masjid where the poor would sleep):

وَلَوْ بِسْتَطِيلَ اللَّهِ الزَّرَقَ لِعِبَادَهُ لَبْغُوا فِي الأَرْضِ وَلَكِن

ِبِبَقَّةٍ بَقَّةً مَا يَشَاءُ

And if Allah were to extend the provision profusely to His slaves, they would transgress in the land, but He sends down by measure what He wills…”

“That was because they had said, ‘If we only had it…’, wishing [for extended provision].”

This hadith has been transmitted by Ibn Jarir in his Tafsir, vol. 21, pp. 535-536. Al-Hākim transmitted a similar hadith on ‘Alī ibn Abī Ṭālib in al-Mustadrak, vol. 2, p. 445, and classified its chain to be authentic; and adh-Dhahabī pointed out that it is on par with the standards of the two Shaykhs (al-Bukhārī and Muslim).

NOTE

There is a difference of opinion about whether or not ‘Amr ibn Ḥurayth is a Sahābi as mentioned in al-Isābah.124

124 Abū Khaythamah, and Abū Ya’lā after him, took the position that he is a Sahābi. Al-Bukhārī, Abū Ḥātim, Yahyā ibn Ma’in, Ya’qūb al-Fasawi, and others took the position that he is not a Sahābi. NOTE: There is another ‘Amr ibn Ḥurayth who is a Sahābi, known as ‘Amr ibn Ḥurayth al-Makhzumī, and he is different from ‘Amr ibn Ḥurayth, the narrator of this hadith.
Verse 57

His, the Exalted One’s, statement:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مِثَالًا إِذًا قَوْمُكَ مَنْهُ يُصِدُّونَ

And when the son of Maryam is quoted as an example, behold, your people cry aloud.

[Sūrah az-Zukhruf 43:57]
Abū Yahyā mawla Ibn ‘Aqīl al-Ansārī said, “Ibn ‘Abbas stated, ‘Indeed I know of a verse in the Qur’ān that no man has ever asked me about, and I do not know whether that was because people [already] understand it, or because they failed to take notice to ask about it.’ He then began to narrate to us. When he got up and left, we blamed ourselves for not asking him about that [verse], so I said, ‘I will do that (ask him) when he comes tomorrow.’

“When he came the next day, I said, ‘O Ibn ‘Abbas, you mentioned yesterday that there is a verse in the Qur’ān that no man has ever asked you about and you do not know whether that was because people [already] understand it, or because they failed to take notice to ask about it. Inform me about it and those verses that you read before it.’

“He said, ‘Yes, the Messenger of Allāh said to the Quraysh, “O community of Quraysh, verily there is no one worshipped besides Allāh who has good in him.” The Quraysh knew that the Christians worship ʻĪsā the son of Maryam, and they knew what Muḥammad was saying, so they said, “O Muḥammad, do you not claim that ʻĪsā was a prophet and a righteous servant from the servants of Allāh? If you are truthful in what you say, then their deities are as you say.”’

“Then Allāh sent down this verse:

وَلَمَّا طَسَّرَ بِنَيْنَ مَزَيْنِ مَتَٰلَ ۗ إِذَا قُوَّمَكَ مِنْهُ يَصِدُّونَ

“And when the son of Maryam is quoted as an example, behold, your people cry aloud.’”

“I said, ‘What does (cry aloud) mean?’ He said, ‘They went into an uproar.’

“[And he said about the verse]:
воине آل ابكم لعلهم للساعة

‘And verily he is a sign of the Hour…’

[Sūrah az-Zukhruf 43:61]

“This is dealing with the coming of ‘Īsā the son of Maryam before the Day of Resurrection.’”

This hadith has been transmitted by Imām Ahmad in his Musnad, vol. 1, p. 317, and it has already been mentioned in [the chapter on] Sūrah al-Anbiyā’ that it has other chains that strengthen it.

346
Verses 10-15

His, the Exalted One’s, statement:

"فَأَرْتَقِبْ يَوْمَ تَأْتِي السَّمَاءِ بِذُخَانٍ مُّبِينٍ"

Then wait for the day when the sky will bring forth a visible smoke...

up to His statement:

"إِنَّا كَاشِفُوا الْغَذَابَ قَلِيلًا إِنَّكُمْ عَابِدُونَ"

Verily We shall remove the torment for a while. Indeed you will revert.

[Sūrah ad-Dukhān 44:10-15]
'Abdullāh ibn Mas‘ūd said, “This only occurred because of the Quraysh; when they opposed the Prophet, he supplicated against them, [asking] that years of drought like the drought of Yūsuf befall them. They were then afflicted with drought and hard times to the point where they began eating bones. A man would look to the sky and, from extreme exhaustion, he would see between him and it what appeared to be smoke.

“Then Allāh sent down the following:

فَارْتَصَبْ يَومَ تَأْتَي السَّمَاءَ بِذَخَائِنِ مُبِينِ يَغْشَى النَّاسَ

هَذَا عَذَابٌ أَلِيمٌ

‘Then wait for the day when the sky will bring forth a visible smoke, covering the people; this is a painful torment.’

[Sūrah ad-Dukhān 44:10-11]

“Someone then went to the Messenger of Allāh saying to him, ‘O Messenger of Allāh, invoke Allāh for rain for the tribe Muḍar, for verily they have been ruined.’ He said, ‘For Muḍar? Indeed you are bold.’ He then prayed for rain and rain fell upon them. Then the verse descended:

إِنْتَكُمْ غَائِثُونَ

‘Indeed you will revert.’

[Sūrah ad-Dukhān 44:15]

“Then when easy times came to them, they returned to their old ways. Then Allāh sent down:

يَوْمَ يُنْجِطُ الْبَطْشَةُ الْكَبْرَى إِنَّا مُنْتَقِمُونَ

‘On the day when We will seize with the greatest grasp, verily We will exact retribution.’

[Sūrah ad-Dukhān 44:16]
“Meaning the day of Badr.”

Al-Bukhārī transmitted this hadith in his Sahih (4821), as well as Muslim in his Sahih (2798).
Verse 24

His, the Exalted One’s, statement:

And they say, “There is nothing but our life of this world; we die and we live, and nothing destroys us except time.” And they have no knowledge of that, they only speculate.

[Sūrah al-Jāthiyah 45:24]

قال الإمام ابن حرب (ج ٢٤ ص ٢٩): حدثنا أبو كريب قال ثنا ابن عيينة عن الزهري عن سعيد بن المسيب عن أبي هريرة عن النبي ﷺ كان أهل الجاهلية يقولون: إنما يهلكنا الليل والنهر وهو الذي يهلكنا وميمنا وبحينا فقال الله في كتابه: (وَقَالُوا ۗ مَا هِيَ إِلَّا حَيَاتُنَا الْدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يَهْلِكْنَا إِلَّا الْدُّهْرُ) قال: فيسربرن الدهر فقال الله تبارك وتعالى: يؤذيني ابن آدم يسم الدهر وأننا الدهر بيدي الأمر أقلب الليل والنهار. حدثنا عمران بن بكار الكلاعي قال ثنا أبو روح قال ثنا سفيان بن عيينة عن الزهري عن سعيد بن المسيب عن أبي هريرة عن النبي ﷺ.

Abū Hurayrah ﭘ narrated on the Prophet ﷺ, “The people of Jāhilyyah used to say, ‘We are only destroyed by the passing of the night and the day; that is what destroys us, causes us to die, and gives us life.’

“So Allāh said in His Book:
Verse 24

‘And they say, “There is nothing but our life of this world; we die and we live, and nothing destroys us except time.”’

“They revile the time, so Allāh said:

‘The son of Ādīm annoys Me,126 for he reviles the time and I am the time.’127 In My Hand is the

126 Shaykh Ibn al-'Uthaymīn said, as is mentioned in Majmū‘ Futūwā wa Rasā‘il aš-Šaykh Ibn al-'Uthaymīn, vol. 1, pp. 163-164, “...meaning that He gets annoyed at what was mentioned in the ḥadīth; however, the annoyance that Allāh affirmed for Himself is not like the annoyance of the creation. The proof of this is His statement:

‘There is nothing like Him, and He is the All-Hearer,
the All-Seer.’

[Ṣūrah ash-Shūrā 42:11]

“He mentioned the negation of similarity before affirmation in order for the affirmation (of attributes) to be received by a heart free from the delusion of similarity, and therefore the affirmation would be in a manner befitting to Him.”

127 Shaykh Ibn al-'Uthaymīn said in al-Qawā'id al-Muthlā, pp. 11-12, “The second principle: The names of Allāh are names and attributes—names with regard to how they refer to the being, and attributes with regard to how they have different meanings. They are similar in the first regard because they refer to one being, Allāh ﷻ; however, the meaning of the Ever-Living is different from the meaning of the All-Knowing, and the meaning of the All-Knowing is different from the meaning of the All-Powerful, and so on. We only said that they are names and attributes because the Qur'ān points to that; such as in His ﷻ statement:

‘...and He is the Oft-Forgiving, the Most Merciful.’

[Sūrah al-Ahzāb 46:8]

“And His statement:

‘...and He is the Oft-Forgiving, the Most Merciful.’

[Sūrah al-Ahzāb 46:8]
command. I alternate the night and the day.’”

Ibn Jarir transmitted this *hadith* in his *Tafsir*, vol. 22, p. 79. Shaykh Muqbil ibn Umar, after mentioning Ibn Kathir’s statement that its wording is extremely odd, said, “And I do not know the basis for its wording being odd. As for the chain, its people are people of the *Sahih* (al-Bukhārī and/or Muslim), and al-Ḥāfizh mentioned it in *Fath al-Bari*, vol. 10, p. 195, and he was quiet about it.”

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‘...and your Lord is the Oft-Forgiving, the Possessor of Mercy.’

[Sūrah al-Kahf 18:58]

“For verily the second verse demonstrates that the Most Merciful is the one who possesses the attribute of mercy...and from this it is also known that *الدَّار* (ad-dahr, the time) is not from the names of Allah because it is a *jamāl* noun (meaning it does not refer to an attribute and a being described with that attribute; rather, it only refers to a name of something), so it does not contain a meaning that enters it among the beautiful names (of Allah), because it is just a name for time...so the meaning of His statement, ‘I am the time,’ is what He explained with His statement, ‘In My Hand is the command. I alternate the night and the day.’ So He is the Creator of the time and that which is in it. Also, He has made it clear that He alternates the night and the day, and they (the night and the day) are the time, and it is not possible that the one who alternates is that which is alternated. So with this it has become clear that it is not possible that what is meant by *الدَّار* (ad-dahr, the time) in this *hadith* is Allah.”

128 *Ṣahih al-Bukhari* 4826

129 It seems that the oddity is in the first part of the *hadith*, where it is as if the Prophet said, “The people of *Jāhilīyah* used to say...” Allah guided the Sahabah from the ignorance of *Jāhilīyah*. They used to live in *Jāhilīyah*, so it seems odd that the Prophet would speak to them as if they did not know what the people of *Jāhilīyah* used to say. In other narrations of this *hadith*, it was clarified that the first portion of this *hadith* is not from the statement of the Prophet; rather, it is the statement of Sufyān ibn ‘Uyaynah, one of the narrators in the chain, and the *hadith* on the Prophet starts with the statement, “Allah said, “The son of Adam annoys Me...” This clarification can be found in *al-ʾIstiqā‘* (5715), in *al-Mustadrak*, vol. 2, p. 453, and in *as-Sunan al-Kubra* by al-Bayhaqī, vol. 3, p. 365, and Allah knows best.
Hābīb ibn Abī Thābit said, “I went to Abū Wā'il to ask him [something], so he said, ‘We were at Šīfīn. A man (from Mu‘āwiyah’s side) said, ‘Have you not seen those who are being called to the Book of Allāh?’ So Allāh said, ‘Yes.’

‘Sahl ibn Ḥunayf then said, ‘Check yourselves (your opinions), for verily I saw us on the day of al-Hudaybiyyah,’ meaning the treaty that took place between the Prophet ﷺ and the polytheists, ‘if we would have had our opinion about fighting, we would have fought. ‘Umar came and said, ‘Are we not on the truth and they are on falsehood? Are not our casualties in Paradise and their casualties in the Fire?’ He (the Prophet ﷺ) said, ‘Certainly.’ ['Umar] then said, ‘For what reason do we offer weakness in our religion, and we return while Allāh has yet judged between us?’ [The Prophet] said, ‘O son of al-Khaṭṭāb, verily I am the Messenger of Allāh and Allāh
will never lead me to loss.’

“‘[‘Umar] then turned back, frustrated. His patience ran out, so he went to Abū Bakr and said, ‘O Abā Bakr, are we not on the truth and they are on falsehood?’ [Abū Bakr] said, ‘O son of al-Khaṭṭāb, verily he is the Messenger of Allāh and Allāh will never lead him to loss.’ Then Sūrah al-Fath descended.’’”

Al-Bukhārī transmitted this hadith in his Sahih (4844), as well as Muslim in his Sahih (1785/94).

**Verses 1-2**

His, the Exalted One’s, statement:

\[
\text{إِنَّا فَتَحَنَا لِكَ فَتَحًا مُّبِينًا لِّيُغْفِرُ لُكَ الْلَّهُ}
\]

\[\text{Verily We have given you a manifest victory. That Allāh may forgive you your sins...} \]

[Sūrah al-Fath 48:1-2]
Mujammi’ ibn Jāriyah al-Ansāri said, “We were present with the Messenger of Allāh ﷺ at al-Ḥudaybiyyah. When we departed from there, the people suddenly started to jolt their riding camels back and forth, so some of the people said to [the] others, ‘What’s up with the people?’ They said, ‘[The following] has been revealed to the Messenger of Allāh ﷺ:

\[
\text{إِنَّا فَتَحْنَا لَكُمْ فَتَحًا مُبِينًا} \\
\text{لَيُغْفِرِ لَكُمْ ذُنُوبُكُمْ} \\
\]

“Verily We have given you a manifest victory. That Allāh may forgive you your sins…””

[Sūrah al-Fath 48:1-2]

“A man then said, ‘Is it a victory, O Messenger of Allāh?’ He said, ‘Yes, by the one who has my soul in His Hand, it is a victory.’ The war booty from the battle of Khaybar was then distributed to the people who were at al-Ḥudaybiyyah. No one was given a share except those who participated in al-Ḥudaybiyyah. The army numbered one thousand and five hundred [people], and amongst them were three hundred horsemen. The Messenger of Allāh ﷺ divided the war booty into eighteen portions for distribution. The horseman was given two portions and the foot soldier was given one portion.”

This ḥadīth has been transmitted by Ibn Jarīr in his Tafsīr, vol. 22, p. 202.

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**Verse 24**

His, the Exalted One’s, statement:

\[
\text{وَهُوَ الَّذِي كَفَّ أَيْدِيَهُم عَنْكُمْ} \\
\text{وَأَيْدِيكُم عَنْهُمْ بِبَطْنِ مَكْتَبَة} \\
\]

And He is the one who restrained their hands from you, and your hands from them in the midst of Makkah...

[Sūrah al-Fath 48:24]

355

ثم زجра فوئدت قال: فعدل عنهم حتى نزل بأقصى الحديبية على تند قليل الماء يتبرضه الناس تبرضًا فلم يلبث الناس حتى نزحوه وشكي إلى رسول الله العطش فانتزع سهما من كناثته ثم أمرهم أن يجعلوه فيه فولله ما زال يعيش لهم بالري حتى صدروا عنه فيما هم كذلك إذ جاء بديل بن وراء الخزاعي في نفر من قومه من خزاعة وكانوا عبيبة نصح رسول الله من أهل تهامة فقال: إنى تركت كعب بن لؤي وعامر بن لؤي نزلوا أعداد مياه الحديبية ومعهم العوز المطالب وهم مقاتلون وصادوك عن البيت.


فقام عروة بن ممسود فقال: أي قوم أسلمت بالولد قالوا: بلى قال: أو لست بالولد


النبي: أما الإسلام فأقبل وأما المال فمست منه في شيء.

ثم إن عروة جعل برقع أصحاب النبي بعينيه قال: فوالله ما تئم رسل الله نخامة إلا وقعت في كف رجل منهم فذلك بها وجهه وجدها وإذا أمرهم ابتدروا أمره وإذا توضأ كادوا يقتلون على وضوئه وإذا تكلم خفضوا أصواتهم عنه وما يحدثون إليه النظر تعظيماً له فرجع عروة إلى أصحابه فقال: أي قوم والله لقد وفدت على الملوك ورستن علي قصر وكسري والباسكي والله إن رأيت ملكاً قط يعظمه أصحابه ما يعظم أصحاب محمد محضاً والله إن تنخم نخامة إلا وقعت في كف رجل منهم فذلك بها وجهه وجدها وإذا أمرهم ابتدروا أمره وإذا توضأ كادوا يقتلون على وضوئه وإذا تكلم خفضوا أصواتهم عنه وما يحدثون إليه النظر تعظيماً له ولهن قد عرض عليكم خطة رسول الله.

فقال رجل من بني كنانة: دعوني آني قالت: اتن فلما أشرف على النبي وأصحابه قال رسول الله: هذا فلان وهو من قوم يعظمون البدن فابغثوه له فبعث له


قال فقال عمر بن الخطاب: فأتت النبي الله فقلت: ألسنت نبي الله حقًا قال:


قال الزهري قال عمر: فعلمت لذلك أعمال قال: فلما فرغ من قضية الكتاب قال رسول الله لأصحابه: قوموا فانحروا ثم احلقوا قال: فوالله ما قام منهم رجل حتى قال ذلك ثلاث مرات فلم لم يقم منهم أحد دخل على أم سلمة فذكر لها ما لقي من الناس فقالت أم سلمة: يا نبي الله أتفرج ذلك اخرج لا تكلم أحدا منهم كلمة حتى تبحر بنذك وتدعو حالفك فيحلقك فخرج فليس بكلم أحدا منهم حتى فعل ذلك نحر بذك ودعا حالفه فحلقه فلم رأوا ذلك قاموا فنحروا وجعل بعضهم يحلق بعضًا حتى كاد بعضهم يقتل بعضًا غار.

ثم جاءه نسوة مؤمنات فأتزل الله تعالى: (إبنتها الذين آمنوا إذا جاءكم المؤمنون مهجرون فاتقنوهم) حتى بلغ: (ولأنسكنوا بعضكم بعضًا خوفا) فطلق عمر يومين امرأتين كانا له في الشرك فتوج إحداهما معاوية بن أبي سفيان والأخرى صفوان بن أمية ثم رجع النبي إلى المدينة فجاءه أبو بصير رجل من قريش وهو مسلم فأرسلوا في طلبه رجليه فقالوا: العهد الذي جعلته لنا فذفعه إلى الرجلين فخرجا به حتى بلغوا بها الحلفة فنذلوا يأكلون من تمر لهم فقال أبو بصير لأحد الرجلين: والله إي لى أرى سيفك هذا فلان جيدا فاستله الآخر فقال: أجل والله إنه لجيد لقد جرته به ثم جربت.

فقال أبو بصير: أرني أنظر إليه فأملته منه فضريبه حتى بر وفر الآخر حتى أتي

359
Al-Miswar ibn Makhramah and Marwân both narrated that the Messenger of Allâh ﷺ set out during the time of the incident at al-Ḥudaybiyyah (a town close to Makkah). Then while they were on the path, the Prophet ﷺ said, “Verily Khalîd ibn al-Walîd is at al-Ghamîm (a place between Râbîgh and Juḥfah) with a cavalry for the Quraysh in the forefront of an army, so take the path on the right.”130 By Allâh, Khalîd did not notice them until they had reached the dust trail of the army, so he quickly galloped back to warn the Quraysh while the Prophet ﷺ continued to travel on.

Then when [the Prophet] reached the mountain pass where he would descend upon them, his riding camel knelt down to the ground. The people then said, “Hal! Hal!” (an expression used to urge on the camel); however, it continued to kneel. They then said,

130 Khalîd ibn al-Walîd at this time had not yet embraced Islâm.
Verse 24

"Al-Qaṣwā (the name of the Prophet's camel) has been obstinate." The Prophet replied, "Al-Qaṣwā has not been obstinate, nor is that her character; rather, the one who halted the elephant has halted her. By the one who has my soul in His Hand, they will not ask from me a course of action by which they magnify the Sacred Precincts of Allāh except that I will comply with it."

He then urged her to get up and she sprung up. He moved away from them (the polytheists) and wound up stopping to rest at the furthest tip of al-Ḥudaybiyyah, at a small well that had little water. The people started to take [the water] little by little, not ceasing until it was left dry. [The people] complained of thirst to the Messenger of Allāh, so he took an arrow out of his quiver and ordered them to put it inside the well. By Allāh, the well then gushed with drinking water until they departed from it.

While they were preoccupied with the water, Budayl ibn Warqā' al-Khuza'ī suddenly arrived with a group of his people who were loyal to the Messenger of Allāh from Khuzā'ah, who were from the people of Tihāmah. Budayl said, "I have left Ka'b ibn Lu'ayy and 'Amr ibn Lu'ayy. They have stopped to rest at the copious waters of al-Ḥudaybiyyah. They have their women with them and she-camels containing milk. They intend to fight you and prevent you from the Sacred House."

The Messenger of Allāh replied by saying, "Verily we have not come to fight anyone; instead, we have only come to perform 'Umrah (the minor pilgrimage). The war has weakened the Quraysh and affected them negatively. If they wish, I will make a truce with them for an appointed time in which they will refrain from interfering between myself and the people (meaning the disbelievers); and if I gain victory over them and they (the Quraysh) wish to embrace Islām as the people have done, they can do so, and if not, they will have regained strength by the time the truce ends. Moreover, if they refuse, by the one who has my soul in His Hand, I will certainly fight them for my cause until I die, and indeed Allāh will continue to support His cause."
Budayl said, “I will inform them of what you are saying,” and then he left. When he arrived at the Quraysh, he said, “Verily we have come from this man after hearing what he had to say. If you wish for me to present his statements to you, I will do so.” The foolish ones among them said, “We are in no need of you telling us anything about him.” However, the intellectuals among them said, “Convey what you heard him say.” [Budayl] said, “I heard him say such-and-such,” informing them of what the Prophet ﷺ said.

‘Urwah ibn Mas‘ūd then stood up and said, “O my people, are you not the father?” They said, “Certainly.” He said, “Am I not the son?” They said, “Certainly.” He said, “Do you doubt me?” They replied, “No.” He continued, “Are you not aware that once I called the people of ‘Ukādh to come out and fight and they refused, and I came to you with my family, children, and others who obeyed me?” They said, “Certainly.” He replied, “In reality, this person has proposed to you a good course of action, so accept it and allow me to go speak to him.” They agreed and said, “Go to him.”

So he went and spoke to the Prophet ﷺ and the Prophet ﷺ said something similar to what he said to Budayl. ‘Urwah then responded to the statement, “O Muḥammad, tell me, if you annihilate your people, have you heard of anyone from the Arabs who has annihilated his people before you? And if the opposite occurs—which seems likely since, by Allah, I do not see with you dignified faces—I certainly see an array of people that are prone to flee and leave you by yourself.”

“Suck the clitoris of al-Lat (one of the idols of the Quraysh),” Abū Bakr replied, in defense of the Messenger of Allāh. “Are you implying that we will flee from him and leave him alone!?” [‘Urwah] asked, “Who is this (speaking)?” “Abū Bakr,” they replied. He said, “Were it not for a favor you’ve done for me that I have yet to repay, I would have responded to you.” He then began speaking to the Prophet ﷺ, and every time he would say something, he would touch the Prophet’s beard. Standing above the Prophet ﷺ was al-Mughīrah ibn Shu’bah, who would hit ‘Urwah’s hand with the bottom part of the sheath of his sword and say, “Get your hand off the beard of
Verse 24

the Messenger of Allāh ﷺ.”

‘Urwah then raised his head and inquired, “Who is this?” They said, “Al-Mughīrah ibn Shu’bah.” He said, “O treacherous one, am I not already busy trying to repair the damage of your treachery?” During the days of pre-Islamic ignorance, al-Mughīrah accompanied a group of people which he killed and robbed of their money. Thereafter he came (to Madīnah) and embraced Islām. In this regard, the Prophet ﷺ said, “As for his Islām, then I accept it to be valid, but as for the money that was taken, I will have no part in it.”

‘Urwah then started to look at the Companions of the Prophet ﷺ. By Allāh, the Messenger of Allāh ﷺ did not spit a single time except that it fell into the palm of one of their hands, [and that person] would wipe his face and skin with it. Whenever he ordered them to do something, they would rush to carry out his command. When he made ṭuḥūt (ablution), they would nearly fight for the remaining water from his ablution. Whenever they spoke in his presence, they would lower their voices and avoid staring at him out of respect.

‘Urwah then returned to his comrades and exclaimed, “O my people, by Allāh, I have gone to kings, I have visited Caesar (the king of Rome), Kisrā (the king of Persia) and an-Najāshī (the king of Abyssinia). By Allāh, I have never seen a king who has been more exalted and respected than the way the Companions of Muhammad magnify and exalt him. By Allāh, he never spat once except that it fell into the palm of one of their hands and [that person] would wipe his face and skin with it. When he commanded them to do something, they would rush to carry out his command. When he made ablution, they would almost fight for the remaining water from his ablution. When they spoke, they would lower their voices in his presence and refrain from staring at him out of respect. He (Muḥammad) has certainly proposed to you a good course of action, so accept it.”

A man from the Bani Kinānah tribe said, “Let me go have a word with him,” and they replied affirmatively. When he approached the Prophet ﷺ and his Companions, the Messenger of Allāh ﷺ said,
“This is so-and-so. He comes from a people who honor the sacrificial animals, so send the sacrificial animals to him.” They were sent to him as the people received him while making talbiyah (the pilgrim’s chant). When he saw that he said, “Subḥānallāh (Glorified be Allāh)! It is not appropriate that these people be prevented from the Sacred House.” When he returned to his comrades he said, “I saw the sacrificial animals. They were adorned and marked for sacrifice, so I do not believe they should be prevented from the Sacred House.”

A man named Mikraz ibn Ḥafṣ stood up and said, “Let me go to him.” When he approached them, the Prophet ﷺ said, “This is Mikraz. He is a deceitful man.” He then began speaking to the Prophet ﷺ when suddenly, Suhayl ibn ‘Amr came. Ma’mar (a narrator in the chain) said, “Ayyūb informed me by way of ‘Ikrimah that when Suhayl ibn ‘Amr came, the Prophet ﷺ said, ‘Indeed, He (Allāh) has facilitated some of the situation for you.’ ”

Suhayl ibn ‘Amr came and said, “Write a treaty between us and yourself.” The Prophet ﷺ then called for the scribe, and once the scribe arrived he ﷺ said, “Bismillah ar-Rahmān ar-Rahīm” (In the name of Allāh, the Most Beneficent, the Most Merciful).131 Suhayl

131 NOTE: Ar-Rahmān and ar-Rahīm are from the beautiful names of Allāh ﷻ, and they both contain the attribute of mercy, so what is the difference between them? Ibn al-Qaqqām explained in Bada‘i al-Tawdī‘, vol. 1, p. 24, that ar-Rahmān is the one described with mercy and ar-Rahīm is the one who shows His mercy to His creation. So based on this, ar-Rahmān contains a sifāb dhātiyyah (an attribute of the being) and ar-Rahīm contains a sifāb filiyyah (an action).

Also, Ibn Kathīr explained in the beginning of his Taṣfīr that these two nouns contain muhālāqah (exaggeration or emphasis), and that ar-Rahmān has more muhālāqah than ar-Rahīm. So based upon this, we understand that ar-Rahmān is the possessor of the utmost mercy, and ar-Rahīm is the one who is most merciful towards His creation. Another difference is that ar-Rahmān is a name that is specific for Allāh, while it is possible that other than Allāh be called rahīm. Allāh ﷻ said about His Messenger ﷺ:

“Verily there has come unto you a messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, and he is for the believers full of kindness and merciful (rahīm).”

[Sūrah at-Tawbah 9:128]
replied, “As for ar-Rahmān (the Most Beneficent), by Allāh, I do not know what that is. Instead, write ‘Bismik Allāhumma’ (In your name, O Allāh),’ as you used to write.” The Muslims retorted, “By Allāh, we will not write anything other than ‘In the name of Allāh, the Most Beneficent, the Most Merciful.’”

The Prophet ﷺ then said, “Write, ‘In your name, O Allāh, this is what Muḥammad, the Messenger of Allāh, has rendered as a treaty.’” Suhayl rebutted, “By Allāh, if we knew you to be the Messenger of Allāh, we would not have prevented you from the Sacred House, nor would we have fought you. Instead, write, ‘Muḥammad ibn ‘Abdillāh.’” The Prophet ﷺ said, “By Allāh, indeed I am the Messenger of Allāh, even if you deny me. Write, ‘Muḥammad ibn ‘Abdillāh.’” The Prophet ﷺ then said to him, “[This treaty is contingent] on you allowing us to visit the Sacred House and make tawaf.” Suhayl said, “By Allāh, we do not want the Arabs to say that we were pressured; however, that is for you in the coming year.”

Then Suhayl said, “[This treaty is also] on the condition that not a single man of ours comes to you, even if he has embraced your religion, except that you must send him back to us.” “Subḥānallāh (Glorified be Allāh)!” the Muslims replied. “How can he be sent back to the polytheists after he has embraced Islām?” While they were engrossed in that issue, Abū Jandal, the son of Suhayl ibn ‘Amr, arrived, walking slowly in his shackles. He had escaped by leaving from the southern region of Makkah; once he arrived, he joined the Muslims.

“This, O Muḥammad, is the first one that I demand you send back to me,” Suhayl said. The Prophet ﷺ replied, “We have not yet completed the treaty.” He said, “By Allāh, in that case I will never make any compromise with you.” The Prophet ﷺ said, “Let me have him.” He refused, saying, “I won’t let you have him.” [The Prophet] said, “No, do it!” [Suhayl] said, “I won’t do it!” Mikraz said finally, “Rather, we give him to you.” Abū Jandal exclaimed, “O community of Muslims, am I to be sent back to the polytheists after I have embraced Islām? Do you not see what I have encountered?” (He had been severely tortured for Allāh’s sake).
‘Umar ibn al-Khattāb commented about this occurrence, saying, “I then went to the Prophet of Allāh and said, ‘Are you not truly the Prophet of Allāh?’ He replied, ‘Certainly.’ I continued, ‘Are we not followers of the truth, and are not our enemies followers of falsehood?’ ‘Certainly,’ he said. I then asked, ‘In that case, why do we display weakness in our religion?’ He said, ‘Verily I am the Messenger of Allāh, and I am not going to disobey Him; and He is my helper.’ I said, ‘Did you not tell us that we would soon go to the Sacred House and perform tawāf?’ He said, ‘Certainly, but did I tell you it would be this year?’ ‘No,’ I said. He said, ‘Verily, you will soon go and make tawaf.’

“I then went to Abū Bakr and said, ‘O Abā Bakr, is this not truly the Prophet of Allāh?’ He said, ‘Certainly.’ I said, ‘Are we not followers of the truth, while our enemies are followers of falsehood?’ He said, ‘Certainly.’ I said, ‘In that case, why do we display weakness in our religion?’ [Abū Bakr replied], ‘O man, verily he is the Messenger of Allāh and he will not disobey his Lord. Furthermore, his Lord is his helper, so stick by his orders; by Allāh, he is upon the truth.’ I said, ‘Did he not tell us that we would soon go to the Sacred House and perform tawaf?’ He replied, ‘Certainly; however, did he tell you that it would take place this year?’ I said, ‘No.’ He said, ‘Verily you will go and perform tawaf [shortly].’ ”

Az-Zuhri (a narrator in the chain) mentioned that ‘Umar said, “I later performed righteous deeds (as atonement).”

Once the writing of the treaty was complete, the Messenger of Allāh said to his Companions, “Go and slaughter (the sacrificial animals), then shave (your heads).” By Allāh, none of them got up immediately, causing him to say it three times. Finally, when none of them got up, he went to Umm Salamah and mentioned to her what [difficulty] he encountered from the people, so Umm Salamah advised him by saying, “O Prophet of Allāh, do you really want [what you have requested] to be done? Then go out there without saying a word to them until you slaughter your sacrificial camel and order your barber to shave your head.” He then went out without saying a word to any of them until he did what she had advised.
When they saw that, they began slaughtering their animals and shaving each other’s heads, almost killing each other out of grief.

Then when the believing women arrived (for hijrah), Allāh sent down:

\[
\text{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ المُؤْمِنَاتُ مُهَاجِرَاتٌ}
\]

O you who believe, when believing women come to you as emigrants, examine them...

including:

\[
\text{وَلَا تَحْسِسُوا بِعَضْمِ الْكَافِرِ}
\]

...and do not hold on to the disbelieving women as wives.

[Sūrah al-Muntahānah 60:10]

So on that day, ‘Umar divorced two women he had married during his days of polytheism. Mu‘āwiyah ibn Abī Sufyān then married one of them, and Şafwān ibn Umayyah married the other.

The Prophet then returned to Madīnah. During this time, Abū Baṣīr, a man from the Quraysh, came to him having embraced Islām, and the polytheists sent two men requesting to have him sent back. They asserted, “Remember the promise you gave us.” So [the Prophet] handed him over, fulfilling his promise. They departed with him and started traveling until they reached Dhā al-Ḥulayfah, where they stopped to rest and eat some dates they had with them.

It was at that time Abū Baṣīr said to one of them, “By Allāh, so-and-so, I find this sword of yours to be of good quality.” The man unsheathed it and said, “Yes, by Allāh, it is good. I put it to use, then I put it to use, then I put it to use.” Abū Baṣīr said, “Let me have a look at it.” The man showed it to him, enabling him to grab it, and Abū Baṣīr struck him with it, taking his life. The other man fled until he finally reached Madinah, and he ran into the masjid. The
Messenger of Allāh ﷺ said when he saw him, “Indeed this one has seen something frightening.”

When he reached the Prophet ﷺ he said, “By Allāh, my companion has been killed, and I am soon to be killed!” Abū Baṣīr then reached the masjid and said, “O Prophet of Allāh, indeed Allāh has given you full protection. You sent me back to them and Allāh saved me from them.” The Prophet said, “Woe to his mother. A starter of a war, if only he had someone to help him.” When Abū Baṣīr heard that, he knew that he was going to be sent back to the disbelievers, so he fled until he reached the coastline of the sea.

After some time, Abū Jandal escaped and joined Abū Baṣīr. From that point on, there was no man who embraced Islām and escaped from the Quraysh except that he joined Abū Baṣīr. This continued until a large group of them had assembled together. By Allāh, they did not catch word of a caravan belonging to the Quraysh going to Shām except that they intercepted the caravan, killing the people and taking their wealth. The Quraysh then sent a message to the Prophet ﷺ imploring him by Allāh and the ties of the womb to send for [Abū Baṣīr and the others], promising that whoever goes to him (the Prophet) will be secure. So the Prophet ﷺ sent for them, and Allāh ﷻ revealed:

وَهُوَ الَّذِي كَفَّ أَدْنِيَّهُ مِنَ الْكَفْرِ الْمُكْيَبِ...[Surah al-Fath 48:24]

And He is the one who has withheld their hands from you and your hands from them in the midst of Makkah after He had given you victory over them...

[Sūrah al-Fath 48:24]

Including:

الْحُمِيَّةُ حُمِيَّةُ الْجَاهِلِيَّةِ...[Surah al-Fath 48:26]

...the pride, the pride of Jābiliyyah.

[Sūrah al-Fath 48:26]
Their pride was their refusal to acknowledge that he was the Prophet of Allah, as well as their opposition to having “In the name of Allah, the Most Beneficent, the Most Merciful” written on the treaty, and hindering the Muslims from the Sacred House.

Al-Bukhari transmitted this hadith in his Sahih (2731, 2732).

Anas ibn Malik narrated that eighty men from the people of Makkah descended from the mountain at-Tanîm with arms, intending to attack the Messenger of Allah. They wanted to take the Prophet and his Companions by surprise; however, he wound up capturing them once they surrendered, and then he let them go. In this regard Allah sent down the following:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنَّكُمْ وَأَيْدِيَكُمْ عَنَّهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنِ أَظْفَرَكُمْ عَلَيْهِمْ

And He is the one who has withheld their hands from you and your hands from them in the midst of Makkah after He had given you victory over them...

This hadith has been transmitted by Muslim in his Sahih (1808).
SURAH AL-FATH


قال: فأثدي أربعة من المشتركون من أهل مكة فجعلوا يقعون في رسول الله ﷺ فأبغضتهم فتحولت إلى شجرة أخرى وعلقوا سلاحهم واضطجعوا فبينما هم كذلك.

إذ نادي من أسنفل الوادي: يا لله يهاجرين قتل ابن زُمي قال: فاختسرت سيفي ثم شدته على أولتكم الأربعة وهم رقد فأخذت سلاحهم فجعلته ضيغنا في يدي.

قال: ثم قلت: والذي كرم وجه محمد لا يرفع أحد منكم رأسه إلا ضربت الذي فيه عيناه قال: ثم جئت بهم أسوقهم إلى رسول الله ﷺ وقال: واجب علي عامر برجل من العبلات يقال له يكرز يقوده إلى رسول الله ﷺ على فرس مجهف في سبعين من المشتركون فنظر إليهم رسول الله ﷺ.

فقال: دعوكم يكن لهم بد الفجور وثناء فعفنا عليهم رسول الله ﷺ. وأنزل الله: (وَفَهِيْلَ الَّذِي كَفَّا أَبْنِيَهُمْ عَنْكَمْ وَأَبْنِيَهُمْ عَنْهُمْ يَبْطَنُ مَكَةً مِنْ بَعْدِ أَنَّ أَطْفَرَهُمْ عَلَيْهِمْ).
الآية كلها قال: ثم خرجنا راجعين إلى المدينة فنزلنا منزلنا بيننا وبين بني لحيان جبل وهم المشركون فاستغفر رسول الله لمن روى هذا الجبل الليلة كأنه طبيعة للنبي وأصحابه قال سلمة: فقذفت تلك الليلة مرتين أو ثلاثا ثم قدمنا المدينة فبعث رسول الله بظهره مع رباح غلام رسول الله وأنا معه وخرجت معه بفرس طحنة أندى مع الظهر فلما أصيحنا إذا عبد الرحمن الفزاري قد أغار على ظهر رسول الله فاستفاقه أجمع وقتل راعيه قال فقلت: يا رباح خذ هذا الفرس فأبلغه طحنة بن عبد الله وأخبر رسول الله أن المشركين قد أغاروا على سرجه قال: ثم قمت على أكمة فاستقبلت المدينة فناديت ثلاثا: يا صباحاء ثم خرجت في آثار القوم أرميه بالبلبل وأرتجز أقول:

أنا ابن الأكوع، واليوم يوم الرضع.

فألحق رجلا منهم فأصلك سهما في رجله حتى خلص نصل السهم إلى كفه قال قلق: خذها وأنا ابن الأكوع، واليوم يوم الرضع قال: فوالله ما زلت أرميه وأعقر بهم فإذا رجع إلي فارس أنيت شجرة فجلست في أصلها ثم رميته فغقت به حتى إذا تضايق الجبل فدخلوا في تضايقه علوت الجبل فجعلت أريدتهم بالحجازة قال: فما زلت كذلك أتبعهم حتى ما خلق الله من بغير مظاهر رسول الله إلا خلقته وراء ظهري وخلوا بني وبينه ثم اتبعتهم أرميه حتى ألقوا أكثر من ثلاثين بردة وثلاثين رمحا يمتحلون ولا يطرحون شيئا إلا جعلت عليه آراما من الحجازة يعرفها رسول الله وأصحابه.

قال: فرجعوا فما برحت مكاني حتى رأيت فوارس رسول الله يتخللون الشجر
قال: فإذا أولم الأخمر الأسدي على إثره أبو قنادة الأنصاري وعلى إثره المقداد
بن الأسود الكنددي قال: فأخذت بعنان الأخمر قال: فولوا مدرين قلت: يا أخرم
احذرهما لا يقتطعوك حتى يلحق رسول الله وأصحابه قال: يا سلمة إن كنت تؤمن
بالي وليوم الآخر وعلم أن الجنة حق والنار حق فلا تحلي بيني وبين الشهادة
قال: فخلاطه فالقى هو وعبد الرحمن قال: فعمر بعد الرحمن فرسه وطعنه عبد
الرحمن فقتله وتحول على فرسه ولحق أبو قنادة فارس رسول الله بعد الرحمن
فطعنه فقتله فوالذي كريم وجه محمد لتبعتهم أعدو على رجلتي حتى ما أرى وراي
من أصحاب محمد ولا غبارهم شيئا.

حتى بعدوا قبل غروب الشمس إلى شعب فيه ماء يقال له ذا قد لبأبنروا منه وهم
عطاش قال: فنظروا إلي أعدو وراءهم فحلتبهم عنهم يعني أجعلهم عنهم فما ذافوا
مه قطة قال: وkichرون فيشتدون في ثنيه قال: فأعدو فلحق رجلا منهم فأصابه
بهم في نفخ كنفه قال قلت: خذويا وأنا ابن الأكوع، وليوم يوم الوضع قال:
يا نكلته أمه أكوعة بكرة قال قلت: نعم يا عدو نفسه أكوعك بكمة قال: وأردو
فرسين على ثنيه قال: فجئت بهما أسوقهما إلى رسول الله قال: وحلقي عامر
بسنطة فيها مذقة من لين وسطيعة فيها ماء فتوضأ ورشيت ثم أتبت رسول
الله وهو على الماء الذي حلأتهم عنه فإذا رسول الله قد أخذ تلك الإبل وكل
شيء استنقذته من المشركين وكل رجل وقردة وإذا بلاد نحر ناقة من الإبل الذي
استنقذته من القوم وإذا هو يشيوعي لرسول الله من كدها وسانها.

قال قلت: يا رسول الله خلي فاتخب من القوم مائة رجل فأتبع القوم فلا يبقى
منهم مخبر إلا قلته قال: فضلحك رسول الله حتى بدت نواذبه في ضوء النار
قال: يا سلمة أركاك كنت فاعلا قلت: نعم والذي أكرمك فقال: إنهم الآن
ليترون في أرض عطفان قال: فجاء رجل من غطفان قال: نحر لهم فلان جروزا
فلمما كشفوا جلدها رأوا نجبا فقالوا: أتاك القوم فخرجوا هاربين فلما أصبتنا قال
رسول الله: كان خير نفسنا اليوم أبو قنادة وخير رجالنا سلمة قال ثم أعطاني
رسول الله سهمين سهم الفارس وسهم الراجل فجمعهما لي جميعا ثم أرففني

372
رسول الله وراءه على العضباء راجعين إلى المدينة.


قال: فوالله ما لبثنا إلا ثلاث ليال حتى خرجنا إلى خبير مع رسول الله قال:

فجعل عمري عامر يرتج بالقوم:

تالله لولا الله ما اهتنينا. ولا تصدقة ولا صلينا

وحن عن فضلك ما استغنينا. فثبت الأقدام إن لاقننا

وأنزل سكينة علينا

فقال رسول الله: من هذا قال: أنا عامر قال: غفر لك ربك قال: وما استغفر رسول الله لجيش يخصه إلا استشهد قال: فنادى عمر بن الخطاب وهو على جمل ليا نبي الله لولا ما متعنا بهما قال: فلما قدنا خبير قال خرج ملكهم مرحبا بخطر بسيفه وقال:

قد علمت خبير أني مرحبا. شاكي السلاح بطل مجريب

إذا الحروب أقبلت تلهب

قال: وبرز له عمري عامر فقال:

قد علمت خبير أني عامر
شأكي السلاح بطل مغامر
قال: فاختلنا ضربتين فوقع سيف مرحب في نرس عامر وذهب عامر تسفل له
فرجع سيفه على نفسه فقطع أكبه فكانت فيها نفسه قال سلمية: فخرجت فإذا
نفر من أصحاب النبي يقولون: بطل عمل عامر قتل نفسه قال: فأتيت النبي وأنا
أبكي فقلت: يا رسول الله بطل عمل عامر قال رسول الله: من قال ذلك قال
قلت: ناس من أصحابك قال: كاذب من قال ذلك بل لأحده مرتين ثم أرسلني
إلى علي وهو أرمد فقال: لأعطين الراية رجلا يحب الله ورسوله ويحب الله ورسوله
قال: فأتيت عليه فجئت به أقوده وهو أرمد حتىأتيت به رسول الله فبسق في
عينيه فرأى وأعطاء الراية وخرج مرحب فقال:
قد علمت خبر أني مرحب, شأكي السلاح بطل مجري
إذا الحروب أقبلت تلهب

 فقال علي:
أنا الذي سمتي أمي حيدرة, كنت غابات كره المنظرة
أو فيهم بالصاع كيل السنيدة
قال: فضرب رأس مرحب فقتله ثم كان الفتح على يديه رضوان الله عليه.
قال إبراهيم حدثنا محمد بن يحيى حدثنا عبد الصمد بن عبد الوارث عن عكرمة
بن عمر بهذا الحديث بطوله.

Salamah ibn al-Akwa’ stated, “We arrived at al-Ḥudaybiyyah with the Messenger of Allāh numbering one thousand and four hundred. We had fifty sheep with us that were in need of water; however, al-Ḥudaybiyyah offered no water for them to drink. In an effort to mitigate this problem, the Messenger of Allāh sat at the edge of the well and either supplicated or spit in it. The water then started to rise, so we gave [the animals] water to drink and we ourselves drank.
“The Messenger of Allah ﷺ then summoned us to give a pledge of allegiance at the trunk of the tree, and I was the first of the people to give him the pledge of allegiance. He took the pledges one after another until he reached the middle group of people, and he said, ‘Give your pledge, O Salamah.’ I said, ‘I have already given you the pledge, O Messenger of Allah, with the first group of people.’ He said, ‘And again.’ Seeing that I did not have a weapon, the Messenger of Allah ﷺ gave me a shield and continued taking pledges.

“When he reached the last group of people he said, ‘Will you not give your pledge, O Salamah?’ I said, ‘I have given you my pledge, O Messenger of Allah, along with the first group of people as well as the middle group of people.’ He replied, ‘And again.’ So I gave him my pledge a third time, then he stated, ‘O Salamah, where is the shield that I gave you?’ I said, ‘O Messenger of Allah, I saw that my uncle ‘Āmir did not have a weapon, so I gave it to him.’ He said, ‘Verily you are similar to the one who said, “O Allah, give me a beloved friend who is more beloved to me than myself.”’

The polytheists then sent a message requesting a peace treaty, so both parties walked towards one another and made a peace treaty. At that time, I was a servant for Talhah ibn ‘Ubaydillah. I would give his horse water to drink, groom it, serve [Talhah], and eat some of his food. My situation was such because I had left my family and wealth during ḥijrah to Allah and His Messenger ﷺ. When we intermingled with the people of Makkah for the purpose of the treaty, I went to a tree, swept away its fallen thorns and began to lie down at its trunk.

“Four polytheists from the people of Makkah then came towards me and started to revile the Messenger of Allah ﷺ. For this I despised them, and I moved to another tree, so they hung their weapons from the tree and began lying down. While they were reclining under the tree, a caller cried out from the lower part of the valley, saying, ‘Help, O Muhājirin! Ibn Zunaym has been killed!’ I pulled out my sword and headed for those four while they were lying down. I took their weapons, wrapped them in my hand, and then I said, ‘By the one who has honored the face of Muḥammad, let not one of you
raise his [weapon] or I'll strike (with my sword) what is holding his two eyes.'

"I then took them to the Messenger of Allah  while walking behind them. My uncle 'Amir also brought in a man from the tribe al-'Abalāt named Mikraz, leading him on an armored horse to the Messenger of Allah , along with seventy polytheists. 'Let them go, the start of treachery and its repetition is for them,' the Messenger of Allah stated as he looked at them. He had chosen to pardon them , and Allah sent down:

"And He is the one who has withheld their hands from you and your hands from them in the midst of Makkah after He had given you victory over them..."

"Then when we left, heading back to Madīnah, we stopped to rest at a place near the tribe of Bānī Liḥyān, with a mountain serving as a partition between us and the people of this tribe, who were polytheists. The Messenger of Allah then supplicated, asking Allah to forgive whoever ascended the mountain that night. It was the front line for the Prophet and his Companions, so I climbed it that night two or three times. [The next day] we arrived in Madīnah. The Messenger of Allah sent his riding camels with Rabāḥ, his boy servant (so he could give them water), as well as myself. I left with Ṭalḥah's horse so I could let it drink and graze along with the riding camels.

However, once morning came, to our surprise, 'Abdur-Raḥmān al-Fazārī had raided the riding camels of the Messenger of Allah , driving all of them away, and he also killed the herder. I said, 'O Rabāḥ, take this horse and give it to Ṭalḥah ibn 'Ubaydillāh, and inform the Messenger of Allah that the polytheists have raided his livestock.' I then stood up on a hill, faced Madīnah and shouted
three times ‘Ya $abah$’\textsuperscript{132} I then followed their tracks, shooting at them with arrows while saying my rhyme:

\begin{center}
أنا ابن الأكوع، واليوم يوم الرضع
\end{center}

‘I am the son of al-Akwa’, and today is the day the misers get destroyed.’

“I caught up to one of their men and shot an arrow through his saddle. The tip of the arrow wound up his shoulder and I exclaimed, ‘Take that! I am the son of al-Akwa’, and today is the day the misers get destroyed.’ By Allah, I continued shooting at them and injuring their horses. When a horseman would turn around to chase me down, I would retreat to a tree and sit behind its trunk, then I would shoot him and injure his horse. Eventually, they entered the narrow passes of the mountain, and I climbed the mountain and began to knock them down with rocks.

“I continued doing this, hunting them down to such an extent that every camel that Allah had created that belonged to the Messenger of Allah was in my possession, and they (the polytheists) would leave me to have it. I continued hunting them down and shooting them, to the point that they had thrown away over thirty garments and thirty spears to lighten the loads carried by their riding animals. I placed a stone marker next to everything they had thrown away so the Messenger of Allah and his Companions would recognize it.

“Surprisingly, when they reached a narrow mountain pass, so-and-so, the son of Badr al-Fazārī, had come to them. They sat down and ate while I sat on a small mountain peak. Al-Fazārī said, ‘What is this I see?’ They replied, ‘We have encountered hardship from this one. By Allah, he has not stopped shooting us since the darkness of early morning, to the point that he has snatched away everything in our hands.’ He said, ‘Four of you must go after him.’

\textsuperscript{132} Ibn al-Athīr said in \textit{an-Nihāyah}, “This is a phrase that the one who calls for help says. It was originally used when they would shout due to a raid, because most of their raids would occur in the morning ($jabah$)... it is as if he is saying, ‘The enemy has come!’ ”
"Four of them then climbed up the mountain after me. When they got close enough for me to talk to them I said, ‘Do you know me?’ They replied, ‘No. Who are you?’ I said, ‘I am Salamah ibn al-Akwa’. By the one who has honored the face of Muhammad, I will not chase after any of your men without catching him; and there is not a man amongst you who will chase after me and succeed in catching me.’ One of them replied, ‘I think you are right.’

“They then retreated, and I remained in my position until I spotted the horsemen of the Messenger of Allāh ﷺ passing between the trees. The first of them was al-Akhram al-Asadi, and trailing him was Abū Qatādah al-Anṣārī, who was trailed by al-Miqdād ibn al-Aswad al-Kindī. As I grabbed the reins of al-Akhram’s horse, they (the polytheists) began to retreat. I said, ‘O Akhram, beware of them. Do not let them catch you out there by yourself. Wait until the Messenger of Allāh ﷺ and his Companions catch up.’ He said, ‘O Salamah, if you believe in Allāh and the Last Day, and you know that Paradise is true and the Fire is true, then do not come between myself and martyrdom.’

“I let him go, and he and ‘Abdur-Rahmān (al-Fazarī, the polytheist) encountered one another. He injured ‘Abdur-Rahmān’s horse, then ‘Abdur-Rahmān stabbed him, killing him and taking his horse. Abū Qatādah, the horseman of the Messenger of Allāh ﷺ, caught up with ‘Abdur-Rahmān and stabbed him to death. By the one who has honored the face of Muhammad, I continued pursuing them, running on foot to the point that I could not see any of the Companions of Muḥammad ﷺ behind me, not even their trails of dust.

“Before sunset, the polytheists turned onto a mountain pass called Dhū Qarad, which contained water, so they could drink and quench their thirst. They spotted me running behind them, which caused them to depart from the water without tasting a single drop of it. They dashed into a mountain pass, and I ran and caught up with one of their men, shooting an arrow into his shoulder bone. I said, ‘Take that! I am the son of al-Akwa’, and today is the day the misers get destroyed.’ He rebutted, ‘O, may your mother be bereaved of you.
Verse 24

Are you the same Akwa’ of this morning?’ I said, ‘Yes, O enemy to himself, I am the same Akwa’ you encountered this morning.’

They had left behind two horses at a mountain pass, so I took them and guided them to the Messenger of Allah ﷺ. ‘Āmir caught up to me with a waterskin containing milk lightly mixed with water, and a waterskin containing water. I made ablution, drank some water, then went to the Messenger of Allah ﷺ at the water spot that I had chased the disbelievers away from. I found that the Messenger of Allah ﷺ had gathered the camels and everything else that I salvaged from the polytheists, including every spear and garment. I also found that Bilāl had slaughtered a camel from the herd that I recovered from those people, and was roasting a part of its liver and its hump for the Messenger of Allah ﷺ.

“I said, ‘O Messenger of Allah, allow me to choose one hundred men so I can hunt down those people until I kill every one of them that has a story to tell.’ The Messenger of Allah ﷺ then laughed to the point that his back molars appeared in the light of the fire. He said, ‘O Salamah, do you think you can do that?’ I said, ‘Yes, by the One who has honored you.’ He said, ‘Indeed, they are now being received as guests in the land of the tribe Ghanaftān.’ Later, a man from the tribe arrived saying, ‘So-and-so slaughtered a camel for them. When they removed its skin, they noticed a dust trail and said, “The people have come for you (meaning, Salamah with a cavalry)!” They then left, fleeing.’

“When morning came, the Messenger of Allah ﷺ said, ‘The best of our horsemen today was Abū Qatādah, and the best foot soldier was Salamah.’ The Messenger of Allah ﷺ then gave me two shares of the booty: the horseman’s share and the share of a foot soldier. The Messenger of Allah ﷺ placed me behind him on al-’Aḍbā’ (his camel) as we traveled back to Madīnah.

“As we were traveling, a man from the Anṣār who would always win footraces said repeatedly, ‘Is there someone daring enough to race me back to Madīnah? Is there a racer among you?’ When I heard what he was saying, I replied, ‘Will you not honor a noble person?
Do you not fear and have awe of a highbred?’ He said, ‘No, unless he is the Messenger of Allah ﷺ.’ I said, ‘O Messenger of Allah, I give my father and mother as ransom for you. Let me go race this man.’ He replied, ‘If you wish.’

“I said ‘Go!’ while opening my legs (in the starter’s stance) then thrusting forward. I refrained from running full speed initially so that I wouldn’t lose my breath, then I ran behind him, holding back for one or two more phases before turning up the speed, and finally catching up to him as I hit him between the shoulders. I said, ‘You’ve been beaten, by Allah.’ ‘I think so,’ he replied. I had won the race to Madinah.

“By Allah, we only remained in Madinah for three nights before heading to Khaybar with the Messenger of Allah ﷺ. My uncle ‘Amir started chanting a rhyme along with the people, saying:

تالله لولا الله ما اهتدينا و لا تصدقا ولا صلينا
ونحن عن فضلك ما استغنينا فثبت الأقدام إن لاقينا
و أنزل سكينة علينا

‘By Allah, if it were not for Allah, we would not have been guided
Nor would we have given charity nor would we have prayed
And we cannot do without Your grace
So make us stand firmly if we meet (the enemy)
And send tranquility upon us.’

“The Messenger of Allah ﷺ said, ‘Who is this?’ He replied, ‘I am ‘Amir.’ The Messenger of Allah ﷺ stated, ‘May your Lord forgive you.’ The Messenger of Allah ﷺ never sought forgiveness for a person specifically except that he died as a martyr. Then ‘Umar ibn al-Khattab ﷺ called out while on his camel, ‘O Prophet of Allah, if only you had let us enjoy the benefit of ‘Amir.’

380
When we reached Khaybar, their king Marḥab stepped forward flashing his sword, saying:

قَدْ عَلِمَتْ خَيْبَرُ أَنِيْ مَرْحَبُ، شَاكِي السَّلَاحُ بَطِلٌ مَجِرَّبٌ
إِذَا الحُروُبُ أَقُلْتُ تْلَهُبُ

‘Khaybar knows I am Marḥab
Fully armed, brave, experienced
When the battles approach, they get burned.’

My uncle ‘Āmir stepped forward to duel with him, saying:

قَدْ عَلِمَتْ خَيْبَرُ أَنِيْ عَامِرُ
شَاكِي السَّلَاحُ بَطِلٌ مَغَامِرٌ

‘Khaybar knows I am ‘Āmir
Fully armed and brave, one that ventures into the thick of the battle.’

“They exchanged two blows. Marḥab’s sword got stuck in ‘Āmir’s shield, while ‘Āmir went low in an attempt to swipe him but missed, and his sword came back around, striking himself and cutting his medial arm vein. He died from that blow. I went (to get him); then, to my surprise, I heard a group of the Companions of the Prophet ﷺ saying, ‘The deeds of ‘Āmir have been nullified. He has killed himself.’ I went to the Prophet ﷺ in tears and said, ‘O Messenger of Allāh, have the deeds of ‘Āmir been nullified?’ The Messenger of Allāh ﷺ asked, ‘Who said that?’ I said, ‘A group of your Companions.’ He replied, ‘Whoever said that has lied. In fact, he gets his reward twofold.’

“He then sent me to ‘Alī ﷺ, who was suffering from eye sores, and said, ‘I will certainly give the banner to a man who loves Allāh and His Messenger, and Allāh and His Messenger love him.’ I went to ‘Alī and guided him because of his eye condition, bringing him to the Messenger of Allāh ﷺ. He then spit in ‘Alī’s eyes, curing them,
and he gave him the banner (to lead the army in battle). Marḥab then stepped forward, saying:

قد علمت خير أني مربح، شاكي السلاح بطل محرّب
إذا الحروب أقبلت تلقّب

‘Khaybar knows I am Marḥab
Fully armed, brave, experienced
When the battles approach, they get burned.’

Then ‘Alī said:

أنا الذي سمته أمي خيذر، كليّت غابات كره المنظره
أوفيهم بالصاع كبل السندره

‘I am the one my mother has named Ḥaydarah
Like a lion of the jungles, an unpleasant sight
I kill them (the enemy) quickly in large numbers.’

“He then struck the head of Marḥab, killing him. The victory came through his leadership.’”

Muslim transmitted this hadith in his Sahih (1807).

قال الإمام أحمد (ج 4 ص 86): ثنا زيد بن الحباب قال حدثني حسين بن
وألف قال حدثني ثابت البناني عن عبد الله بن مغفل المزنوي قال: كنا مع رسول
الله بالحديبة في أصل الشجرة التي قال الله تعالى في القرآن وكان يقع من
أغصان تلك الشجرة على ظهر رسول الله وعلي بن أبي طالب وسهيل بن عمرو
بين يديه فقال رسول الله لعلي: أكتب بسم الله الرحمن الرحيم فأخذ سهيل بن
عمرو بيده فقال: ما نعرف بسم الله الرحمن الرحيم أكتب في قضيتنا ما نعرف
قال: أكتب باسمك اللهم فكتب: هذا ما صالح عليه محمد رسول الله أهل مكة

٣٣ Ḥaydarah is one of the names of the lion.
'Abdullāh ibn Mughaffal said, “We were with the Messenger of Allāh at al-Hudaybiyyah, at the trunk of the tree that Allāh mentioned in the Qur'ān. [During this time], some of the branches of that tree had fallen on the back of the Messenger of Allāh while ‘Alī ibn Abī Ṭālib and Suhayl ibn ‘Amr were in front of him. [When the time for writing the treaty had commenced], the Messenger of Allāh said to ‘Alī, ‘Write, “Bismillah ar-Rahmān ar-Rahim” (In the name of Allāh, the Most Beneficent, the Most Merciful).’” Suhayl ibn ‘Amr grabbed his hand and rebutted, ‘We are unfamiliar with “Bismillah ar-Rahmān ar-Rahim”; [instead], write the treaty in accordance with what we know. Write, “In your name, O Allāh.”’

“He then wrote, ‘This is the peace treaty that Muḥammad, the Messenger of Allāh, has made with the people of Makkah.’ Suhayl ibn ‘Amr then grabbed his hand a second time and said, ‘We have oppressed you if you are His Messenger. Write the treaty in accordance with what we know. Instead, write, ‘This is the peace treaty that Muḥammad ibn ‘Abdillāh ibn ‘Abdil-Muţṭalīb [has made], and I am the Messenger of Allāh...’ So he wrote it.
“While this was occurring, thirty young, armed men suddenly headed in our direction to attack us, so the Messenger of Allāh ﷺ supplicated against them and Allāh blinded them, allowing us to go over and capture them. The Messenger of Allāh ﷺ said, ‘Has anyone commissioned you to come, or has anyone given you an assurance of protection?’ They said, ‘No.’ So he let them go, and Allāh ﷺ sent down the following verse:

And He is the one who has withheld their hands from you and your hands from them in the midst of Makkah after He had given you victory over them. And Allāh is ever All-Seer over what you do.’”

Imām Aḥmad transmitted this ḥadith in his Musnad, vol. 4, p. 86. There is some doubt whether or not Thābit, a narrator in the chain, actually heard from ‘Abdullāh ibn Mughaffal. In this regard, Shaykh Muqbil Ḥassan has stated, “…and the ḥadith we have here is mentioned in a supporting role as you see, even though al-Ḥāfidh al-Mizzī mentioned in Tuhjah al-Ashraf that Abū Bakr ibn Abī Dāwūd narrated it on Muḥammad ibn ‘Aqīl with this chain by way of Thābit who has said, ‘Abdullāh ibn Mughaffal narrated to me,’ and Allāh knows best. And in Jāmi’ at-Tāhṣīl it reads, ‘…and al-Ḥusayn ibn Waqīd has narrated on Thābit on ‘Abdūl-lāh ibn Mughaffal, and we do not know whether or not he met him.’”

NOTE

Al-Ḥāfidh Ibn Ḥajar has said, commenting on the ḥadith of al-Miswar ibn Makhramah in Fath al-Bārī, in the explanation of ḥadith 2731, “[As for] his statement, ‘Then Allāh ﷺ sent down the following verse:

And He is the one who has withheld their hands from you…”
Verse 24

“That is the way it is [stated] here and it appears that [the verse] descended because of the story of Abū Baṣīr; however, there is some speculation about that, since it is well known that the reason for its revelation is what Muslim has transmitted from the ḥadīth of Salamah ibn al-Akwa’; as well as the ḥadīth of Anas ibn Mālik, and what Aḥmad and an-Nasā’ī transmitted from the ḥadīth of ‘Abdullāh ibn Mughaffal with a chain that is ṣahīḥ. It descended because of those people from the Quraysh who wanted to ambush the Muslims but instead were defeated by the Muslims, and the Prophet ﷺ pardoned them. The verse descended in this regard, and it has been said that it descended for other reasons.”

Shaykh Muqbil ﯾ(commented, “I say, what al-Hāfidh has said, may Allāh have mercy upon him, is supported by the fact that the verse itself reads:

‘...in the midst of Makkah...’

“and Abū Baṣīr and his group were not in the midst of Makkah, and Allāh knows best.”
Verse 1

His, the Exalted One’s, statement:

"Yā Âyīhā al-dīnīn āmanwâ lâ taqdirâwâ bi’inn yâdiy lâhû wârsûlîhi"

O you who believe, do not hasten (in affairs) before Allâh and His Messenger...

[Sûrah al-Ĥujûrât 49:1]
Verse 1 • Verse 2

O you who believe, do not hasten (in affairs) before Allāh and His Messenger...

Al-Bukhārī has transmitted this hadith in his Sahīh (4367).

Verse 2

His, the Exalted One's, statement:

या आयत्ता लोगों ने आतू लोगों ने आतू
नेप में स्वयं अन्यां के अन्यां के कबीर जाने की अच्छी बातें करों और बातें करों

O you who believe, do not raise your voices above the voice of the Prophet...

[Sūrah al-Ḥujrāt 49:2]

Ibn Abī Mulaykah said, “The two outstanding ones were almost ruined: Abū Bakr and ‘Umar. They raised their voices in the presence of the Prophet when a group of travelers from the Banī Tamīm tribe came to him. One of them suggested that al-Aqrāʾ ibn Ḥābris, the brother of the Banī Mujāshi’ tribe, be put in charge, while the other one suggested that another man be put in charge.”

Nāfi’ (a narrator in the chain) said, “I cannot remember his name.”
Ibn Abī Mulaykah said, “So Abū Bakr said to ‘Umar, ‘You only wanted to differ with me.’ ['Umar] replied, ‘I did not want to differ with you.’ They raised their voices because of this and Allāh sent down:

\[
\text{‘O you who believe, raise not your voices...’}
\]

Ibn az-Zubayr ills said, “After this verse, ‘Umar would not let the Messenger of Allāh hear his voice, such that he would have to put forth effort to understand him properly.” He (Ibn az-Zubayr) did not mention this about his father, meaning Abū Bakr.

Al-Bukhārī transmitted this hadith in his Ṣaḥīḥ (4845), as well as Aḥmad in his Musnad, vol. 4, p. 6. In this hadith, Ibn Abī Mulaykah, a Tābi‘ī, narrated this hadith on Ibn az-Zubayr, the Sahābi. Shaykh Muqbil said, “So it is known that the hadith is connected, as al-Ḥāfīdḥ pointed out in Fath al-Bārī.”

**Verse 9**

His, the Exalted One’s, statement:

\[
\text{And if two groups of the believers fall into fighting, make peace between them...}
\]

[Sūrah al-Ḥujurat 49:9]

Anas said, “It was said to the Prophet, ‘If only you were to go to ‘Abdullah ibn Ubayy,’ so the Prophet went to him riding on a donkey. The Muslims walked along with him, as the ground was covered with salt marshes. Then when the Prophet reached him, ‘Abdullāh ibn Ubayy said, ‘Get away from me. By Allāh, the stench of your donkey has offended me.’ A man from the Anṣār said, ‘By Allāh, the odor of the donkey of the Messenger of Allāh smells better than you.’

“One of the men from ‘Abdullāh’s people got upset, so the two started insulting one another. Then each one’s companions would get upset on behalf of the one being insulted, until they started hitting one another with palm leaves and their hands and shoes. It has reached us that this verse was sent down because of that:

‘And if two groups of the believers fall into fighting, make peace between them...’”

Al-Bukhārī transmitted this hadith in his Sahih (2691), as well as Muslim in his Sahih (1799).

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**Verse 11**

His, the Exalted One’s, statement:

And do not insult one another by nicknames...
Abū Jubayrah ibn ad-Daḥḥāk stated, “One of us would have two or three names that he may be called by, and perhaps at times he would detest that. Then this verse was revealed in respect to that:

\[\text{‘And do not insult one another by nicknames...’} \]

This hadith has been transmitted by at-Tirmidhī in his Jāmi’ (3268), and he has classified it to be ḥasan sahih.

**NOTE**

There is a difference of opinion about whether Abū Jubayrah is a Shāḥābī or not. Ibn Hajar said in al-Isābah, “I say, al-Bukhārī transmitted his hadith in al-Adab al-Mufrad, along with the people of as-Sunan. Also, al-Ḥākim declared it to be authentic, and at-Tirmidhī declared it to be ḥasan…”

Shaykh Muqbil commented, “I say, it appears that he is a Shāḥābī, because if he were a Tābi’ī, those people who transmitted his hadith would have pointed out that it is mursal, and the person who knows is a proof against the person who does not know, regarding the fact that this hadith has been transmitted, as found in the Musnad of Aḥmad, vol. 4, p. 69, and vol. 5, p. 380, on some of his uncles, that the Prophet arrived when there was not one of us who did not
Verse 11

have one or two nicknames. Al-Haythami stated (in Majma‘ az-Zawā‘id) vol. 7, p. 111, ‘Its people are people of the Sahih (al-Bukhārī and/or Muslim).’ In conclusion, the hadith is authentic, and all praise is due to Allāh.”

A SECOND NOTE

In Tahdhib at-Tahdhib, Abū Åhmad al-‘Askārī said that ash-Sha’bī (the narrator in this chain) on Abū Jubayrah is mursal.135

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135 Meaning ash-Sha’bī did not hear from Abū Jubayrah. However, in some of the chains of this hadith, it was made clear that ash-Sha’bī did hear from Abū Jubayrah. Refer to the Musnad of Imām Åhmād, vol. 4, p. 260 and as-Sunan by Abū Dāwūd (4962), and Allāh knows best.
Verses 1-2

His, the Exalted One's, statement:

\[\text{اقترنیت الصاعقة وانشق القمر} \]

The Hour has drawn near and the moon has been cleft asunder...

[Sūrah al-Qamar 54:1]

Ibn 'Abbās said, “The moon eclipsed in the era of the Messenger of Allāh, so they (the polytheists) said, ‘He has performed magic on the moon.’ Then the verse descended:

\[\text{اقترنیت الصاعقة وانشق القمر} \]

‘The Hour has drawn near and the moon has been cleft asunder’

‘including His statement:

\[\text{بصخر مسنِّم} \]

‘…this is continuous magic.’”

[Sūrah al-Qamar 54:2]
At-Ṭabarānī transmitted this hadith in *al-Mu’jam al-Kabīr*, vol. 11, p. 250. Ibn Kathīr said in *al-Bidāyah wan-Nihāyah*, “Its chain is *jayyid*.”

'Abdullāh ibn Mas‘ūd said, “I saw the moon split into two halves twice in Makkah before the Prophet had left (for Madinah). One half was over the mountain Abī Qābiṣ and the other half was over as-Suwaydā’ (an area outside Makkah that has a mountain). So they said, ‘He performed magic on the moon.’ Then it descended:

\[
\text{'The Hour has drawn near and the moon has been cleft asunder.'}
\]

“He is saying, as you saw the moon split, indeed, what I have told you about the Hour drawing near is true.”

Al-Ḥākim transmitted this hadith in *al-Mustadrak*, vol. 2, p. 471, and he ruled it to be authentic according to the standards of the two Shaykhs (al-Bukhārī and Muslim). Shaykh Muqbil commented, “It is as al-Ḥākim said.”

**Verse 47**

His, the Exalted One’s, statement:
Verily the criminals are in error (in this world) and they will burn (in the Fire).

[Sūrah al-Qamar 54:48-49]

‘Abdullāh ibn ‘Amr said, “This verse descended:

‘Verily the criminals are in error’

“because of the people who deny divine decree.”

Al-Bukhārī transmitted this hadith in Kībal Aṣ‘al al-‘Ibād, p. 19, and he said, “And it has been narrated on Ibn ‘Abbās and Mu‘ādh ibn Anas.” And at-Ṭabarānī transmitted a similar hadith on Zurārah in al-Mu‘jam al-Kabīr, vol. 5, p. 276. Shaykh Muqbil commented, “In its chain is the son of Zurārah, who is mubham (his name is not known).”

Verses 48-49

His, the Exalted One’s, statement:

The day they will be dragged into the Fire on their faces. Taste the touch of Hell. Verily We have
created all things with divine decree.

[Sūrah al-Qamar 54:48-49]

Abū Hurayrah said, “The polytheists of the Quraysh came to the Messenger of Allāh to dispute with him about divine decree. Then the verse descended:

«يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوَّفُوا مَسْسَ سَفْرٍ»

‘The day they will be dragged into the Fire on their faces. Taste the touch of Hell.’

«إِنَّا كُلَّ شَئٍ خَلَقْنَاهُ بِقَدْرٍ»

‘Verily We have created all things with divine decree.’”

Muslim has transmitted this hadith in his Sahih (2656). In the chain is Ziyād ibn Ismā‘īl, who is a weak narrator; however, Shaykh Muqbil said, “The hadith is strengthened by the supporting ahādith that I mentioned, and Allāh knows best.”
Verse 82

His, the Exalted One’s, statement:

وَتَجَعلُونَ رَبَّكَمُ رَّفَعُواً أَنَّ هُمْ تَكْبِينُونَ

And instead (of thanking Allah) for the provision
He gives you, you deny Him!

[Sūrah al-Wāqi‘ah 56:82]

Ibn ‘Abbās ṣa. said, “It rained during the time of the Prophet ﷺ and he said, “Some of the people have awoken thankful and some of them have awoken as disbelievers. They (the thankful) said, ‘This [rain] is a mercy from Allāh,’ while some of them (the disbelievers) said, ‘Such-and-such star proved to be true.’”¹³⁶ Then this verse descended:

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¹³⁶ Shaykh Ibn al-'Uthaymin ṣa. said in al-Qawl al-Mufid 'Ala Kitāb at-Tawhid, vol. 2, p. 157, “Attributing the rain to a star is of three types:

1) Attributing the creation (of rain to a star). This is major shirk.

2) Attributing the causing factor (of rain to a star). This is minor shirk.

3) Attributing the time (of rain to a star). This is permissible... meaning, the rain came at the time of this star.”
Verse 82

‘So I swear by the setting positions of the stars…’

[Sūrah al-Wāqī‘ah 56:74]

reaching:

‘And instead (of thanking Allāh) for the provision He gives you, you deny Him!’

This hadith has been transmitted by Muslim in his Sahih (73). An-Nawawī said, in his explanation of Sahih Muslim, “Shaykh Abū ‘Amr said, ‘He does not mean that all of this descended because of their statement about the stars, for verily the matter concerning [the preceding verses] and their explanation oppose this. Rather, the only thing that descended because of that was His statement:

“And instead (of thanking Allāh) for the provision He gives you, you deny Him!”

‘while the rest descended because of something else; however, they were joined together during the time of revelation, so they all were mentioned because of that.’

Shaykh Abū ‘Amr then said, “And what supports this is the fact that in some narrations of this hadith on Ibn ‘Abbās, only this small portion was mentioned.”
**SŪRAH AL-MUJĀDILAH**

**Verse 1**

His, the Exalted One’s, statement:

\[
\text{قدَّمَ سَمِعَ اللَّهُ قُوَّةً لَّتِي نَجَادَلُكَ فِي زُوجَهَا}
\]

Indeed Allah has heard the statement of she who disputes with you concerning her husband...

[Surah al-Mujādilah 58:1]

قال الإمام أحمد (ج 6 ص 46): ثنا أبو معاوية ثنا الأعمش عن تميم بن سلمة عن عروة عن عائشة قالت: الحمد لله الذي وسع سمعه الأصوات لقد جاءت المجادلة إلى النبي تكلمه وما في ناحية البيت ما أسمع ما تقول فأنزل الله عز وجل: (قدَّمَ سَمِعَ اللَّهُ قُوَّةً لَّتِي نَجَادَلُكَ فِي زُوجَهَا) إلى آخر الآية.

‘Aishah ﷺ said, “All praise is due to Allah, the One whose hearing encompasses all voices. Indeed the woman who disputed about her husband came to the Prophet ﷺ and spoke to him while I was in a section of the house where I could not hear what she said. Then Allah ﷻ sent down the following verse:

\[
\text{قدَّمَ سَمِعَ اللَّهُ قُوَّةً لَّتِي نَجَادَلُكَ فِي زُوجَهَا}
\]

‘Indeed Allah ﷻ has heard the statement of she who disputes with you concerning her husband...’ ”

This hadith has been transmitted by Imām Ahmad in his Musnad, vol. 6, p. 46, as well as by al-Hākim in al-Mustadrak, vol. 2, p. 481; he considered it to have an authentic chain and adh-Dhahabī did not
oppose his view.

**Verse 8**

His, the Exalted One’s, statement:

«وَأَذَا جَاءَكُمْ حَيْثُوكُمْ بِمَا لَمْ يُحْيَيْكُم بِهِ اللَّهُ»

And when they come to you, they greet you with a
greeting with which Allâh greets you not...

[Surah al-Mujâdilah 58:8]

'Abdullâh ibn 'Amr رضي الله عنه narrated that the Jews used to say “Sâm 'alayk (may death be upon you)” to the Messenger of Allâh ﷺ. Then they would say to themselves, “If only Allâh would punish us for what we say.” Then this verse descended:

«وَأَذَا جَاءَكُمْ حَيْثُوكُمْ بِمَا لَمْ يُحْيَيْكُم بِهِ اللَّهُ»

And when they come to you, they greet you with a
greeting with which Allâh greets you not...

Imâm Aḥmad transmitted this hadîth in his Musnad, vol. 2, p. 170. Al-Hâdithî said in Majma’ as-Sâlîhî, vol. 7, p. 122, “Its chain is jayyíd because Hammâd heard from ‘Aţâ’ ibn as-Sâ’îb while he was in a state of good health (before his memory deteriorated).”

"A group of people from the Jews came to the Prophet and said, ‘As-sam ‘alayk (may death be upon you), O Abal-Qasim.’ He said, ‘And upon you.’ I replied, ‘Rather, may death and disgrace be upon you!’ The Messenger of Allah said, ‘O ‘Aishah, do not be a foul mouth.’ I said, ‘Did you not hear what they said?’ He said, ‘Did I not reply to what they said? I said, ‘And upon you.’”

In another narration of this hadith it reads, “‘Aishah caught on to what they said, and she threw insults at them. The Messenger of Allah said to her, ‘Restrain yourself, O ‘Aishah, for verily Allah does not love indecency or obscenity.’ Then Allah revealed the following:

> ‘And when they come to you, they greet you with a greeting with which Allah greets you not…”

This hadith has been transmitted by Muslim in his Sahih (2165/11).

**Verse 14**

His, the Exalted One’s, statement:
And they swear on a lie while they know.

[Sūrah al-Mujādilah 58:14]

Verse 1

Ibn 'Abbās said, “The Messenger of Allah said, ‘A man will come to you looking with the eye of a devil,’ or, ‘the two eyes of a devil.’ A blue-eyed man then entered and said, ‘O Muhammad, why do you revile me or abuse me?’ or something similar to that. So the man then started to swear, and thereafter this verse in Sūrah al-Mujādilah descended:

وَيَحْرِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ

‘And they swear on a lie while they know...’

“along with the other verse.”

Imām Aḥmad transmitted this hadith in his Musnad, vol. 1, p. 240. In some narrations of this hadith, verse 74 of Sūrah at-Tawbah was mentioned:

...then they will swear to Him as they swear to you...

137 In this narration of the hadith, it was the man who said to the Prophet, “Why do you revile me?” Shaykh Ahmad Shākir explained in his footnotes on the Musnad of Imām Aḥmad, vol. 4, p. 16, that this is a mistake, and what is correct from other narrations is that the Prophet said to the man, “Why do you and your comrades revile me?”

138 In other narrations of this hadith in the Musnad of Imām Aḥmad, verse 18 of Sūrah al-Mujādilah was mentioned:
They swear by Allāh that they said nothing (bad)...

Shaykh Muqbil mentioned said about this, “Either the two verses were revealed for one reason, or Simāk ibn Ḥarb (a narrator in the chain) was inconsistent in it (this hadīth). Indeed, he is known to be inconsistent in hadīth, especially after he grew old, and Allāh knows best. Also, it is more likely that the verse in Sūrah al-Mujādilah was the verse that descended, because the one who narrates on him is Shu’bah, who heard from him earlier, before his old age, as is mentioned in Tahdhib at-Tabdhib.”
Sa‘īd ibn Jubayr said, “I said to Ibn ‘Abbās ﷺ, ‘Sūrah at-Tawbah?’ He said, ‘Sūrah at-Tawbah is al-Fādiḥah (the exposing chapter). It continued to descend, stating, “And amongst them, and amongst them,” until they (the hypocrites) thought it would not let a single one of them go unmentioned.’

“I said, ‘Sūrah al-Anfāl?’ He replied, ‘It descended because of Badr.’ I continued, ‘Sūrah al-Ḥashr?’ He said, ‘It descended because of the tribe Banī an-Naḍīr (a tribe of the Jews).’ ”

Al-Bukhārī transmitted this ḥadīth in his Sahih (4882), as well as Muslim in his Sahih (3031).

**Verses 1-2**

His, the Exalted One’s, statement:

٥٥٢

Whatsoever is in the heavens and whatsoever is on
earth glorifies Allāh...

[Sūrah al-Ḥashr 59:1]

قال الحاكم (ج 2 ص 483): أخبرني أبو عبد الله محمد بن علي الصنعاني بعدها حديثنا علي بن المبارك الصنعاني حديثنا زيد بن المبارك الصنعاني حديثنا محمد بن ثور عن عمر بن الزهري عن عروة عن عائشة قالت: كانت غزوة بني السفيح وهم طائفة من اليهود على رأس سنة أشهر من وقعة بدر وكان منزلهم ونخلهم بناية المدينة فحاصرهم رسول الله صلى الله عليه وسلم انتقلوا على الجلاء وعلى أن لهم ما ألغته الإبل من الأموات إلا الحلاقة يعني السلاح فأنزل الله فيهم: (ستَبِّهِلْ لَهُمَا فِي السَّمَاءَاتِ وَمَا فِي الأَرْضِ) إلى قوله: (أَلْوَلِ الْحَشْرِ) ما طَنَنُّنَّ أن يُخْرِجُوا فقاتلهم النبي صلى الله عليه وسلم حتى صالحهم على الجلاء فأجلأهم إلى الشام وكانوا من سبت لم يصبهم جلاء فيما خلا وكان اللهد كتب عليهم ذلك ولولا ذلك لعذبهم في الدنيا بالقتل والسبي وأما قوله: (أَلْوَلِ الْحَشْرِ) فكان جلاؤهم ذلك أول حشر في الدنيا إلى الشام. هذا حديث صحيح على شرط الشيخين ولم يخرجه.

‘Aishah stated, “The battle of the tribe Banī an-Naḍīr, a group of Jews, occurred six months after the Battle of Badr. Their houses and date palm groves were located in a section of Madīnah. The Messenger of Allāh ﷺ surrounded them until they finally conceded to being dislodged, on condition that they could keep whatever wealth and belongings their camels could carry, except for weapons. Then Allāh sent down the following because of them:

(ستَبِّهِلْ لَهُمَا فِي السَّمَاءَاتِ وَمَا فِي الأَرْضِ)

‘Whatsoever is in the heavens and whatsoever is on earth glorifies Allāh…’

“Including His statement:

(Aَلْوَلِ الْحَشْرِ) ما طَنَنُّنَّ أن يُخْرِجُوا

‘...at the first gathering. You did not think that

404
Verses 1-2 • Verse 5

they would leave…’

[Sūrah al-Ḥashr 59:2]

“The Prophet ﷺ fought them until finally making a treaty with them, with the condition that they be dislodged and ousted to Shām. They were from a tribe of the Jews that had never previously been ousted. Allāh ordained that for them, and if it were not for that, He would have punished them in this world with killing and capture. As for His statement:

أَوَلَ الْحَصْرِ

‘…at the first gathering…’

“Their dislodgement was the first gathering in this world, when they were ousted to Shām.”

This hadith has been transmitted by al-Ḥākim in al-Mustadrak, vol. 2, p. 483, and he classified it to be authentic according to the standards of the two Shaykhs (al-Bukhārī and Muslim). Shaykh Muqbil commented, “That is what al-Ḥākim has said, and the hadith is authentic; however, it does not meet the standards of the two Shaykhs because they did not transmit (the hadith) of Zayd ibn al-Mubārak and Muḥammad ibn Thawr.”

Verse 5

His, the Exalted One’s, statement:

ما قُطِعْتُم مِّن لَّيْنَةٍ أَوْ تَرْكُنُوْها قَائِمَةً عَلَى أُصْوُلِهَا

قَيَآَدُنَّ اللَّهُ

What you cut down of the palm trees or left standing on their trunks, it was by the permission of Allāh…

[Sūrah al-Ḥashr 59:5]
Ibn 'Umar said, “The Messenger of Allah burned the date palms that belonged to the tribe of Banâ' an-Na'dir and cut them down. That was at al-Buwayrah. Then the following verse descended:

What you cut down of the palm trees or left standing on their trunks, it was by the permission of Allah…”

This hadith has been transmitted by al-Bukhārī in his Sahih (4031), as well as by Muslim in his Sahih (1746).

Al-Buwayrah is a place located between Madīnah and Tīmā’.

139 Al-Buwayrah is a place located between Madīnah and Tīmā’.
On Ibn ‘Abbās regarding the statement of Allāh ﷺ:

What you cut down of the palm trees or left standing on their trunks...

He said, “Al-linab is the date palm.”

...that He may disgrace the disobedient.

He stated, “They forced them out of their fortresses and they were ordered to cut down the date palms, which had a deep effect on them. The Muslims said, ‘We have cut down some and left others standing. Indeed we will ask the Messenger of Allāh ﷺ if there is any reward for us for what we cut down and any sin on us for what we left standing.’ Then Allāh sent down:

‘What you cut down of the palm trees or left standing on their trunks...’”

At-Tirmidhī transmitted this hadith in his Jamī’ (3303) and classified it to be hasan gharib.

Verse 9

His, the Exalted One’s, statement:
And they give them preference over themselves, even though they are in need...

[Sūrah al-Ḥašr 59:9]

And they give them preference over themselves, even though they are in need...

[Sūrah al-Ḥašr 59:9]

Abū Hurayrah narrated that a man came to the Prophet, so [the Prophet] sent (someone) to his wives [requesting food]. They replied, “We have nothing but water.” The Messenger of Allāh then asked, “Who will take in or receive this person as a guest?” A man from the Anṣār said, “I will.”

So he brought the man with him to his wife and said, “Be hospitable to the guest of the Messenger of Allāh.” She said, “We have nothing except the food for my children.” He said, “Prepare your food and light your lamp, and put your children to sleep when they want dinner.” She then prepared her food, lit her lamp, and put her children to sleep. Then she stood and acted as if she was fixing her lamp, and she put it out. Then the two (the husband and wife) acted as if they were eating, and they spent the night in hunger.

When he (the husband) woke up in the morning, he went to the Messenger of Allāh and [the Prophet] said, “Allāh laughed (or ‘was amazed’ last night at what you two did.”

140 Shaykh Ibn al-‘Uthaymīn explained in his explanation of al-‘Aqidah al-Wāṣītiyyah, vol. 2, p. 27, that amazement can have two different reasons. He said, “The first reason:
Verse 9

Then Allah sent down:

> And they give them preference over themselves, even though they are in need. And whoever is saved from the stinginess of his own soul, they are the successful [ones].

Al-Bukhārī transmitted this hadith in his Sahih (3798), as well as Muslim in his Sahih (2054).

(When) the causes for the thing are not known to the one being amazed; it comes to him unexpectedly, without notice. It is not possible to ascribe this to Allah  because Allah knows everything. Nothing on earth or in the heavens is hidden to him.

“The second [reason]: When the reason for this thing goes against its peers and against the norm, without any deficiency on the part of the one being amazed, in which [the one being amazed at] does something strange that does not normally happen from the likes of him. This is an affirmed attribute of Allah.”
Verse 10

His, the Exalted One's, statement:

¡أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٌ فَأَمْتَجَنُوهُنَّ!

O you who believe, when believing women come to you as emigrants, examine them...

[Sūrah al-Mumtahanah 60:10]
Verse 10

...الله واللَّهَ مَثْلَ عَمَلِهِمَا. قد بَيَّنَّا لَكُمَا كُلَّمَاهَا بَيْنَهَا فِي امْرَأَةٍ قَطْفٍ فِي المَبَايِعَةِ وَمَا بَيْعَهَا إِلاً بِقَوْلِهَا.

Marwān and al-Miswar ibn Makhramah narrated about the Companions of the Messenger of Allāh, saying, “On the day when Suhayl ibn ‘Amr made the treaty (at al-Ḥudaybiyyah), one of the conditions that Suhayl ibn ‘Amr proposed to the Prophet was that not a single one of us be would be permitted to go the Prophet (from Makkah), even as a Muslim, except that the Prophet would be required to send him back to the disbelievers. The believers disliked and resented this proposal, but Suhayl insisted, so the Prophet made a treaty with him [based] on that (condition). That same day, he sent Abū Jandal back to his father, Suhayl ibn ‘Amr. Not a single man came to him during that time except that he sent him back, even if he was Muslim.

“On one occasion, the believing women came to make hijrah. Umm Kulthūm bint ‘Uqbah ibn Abī Mu‘ayt was one of those who went to the Messenger of Allāh on that day [as an emigrant]. During this time, she was a young lady. Her family came to the Prophet, requesting that he send her back to them, but he refused after Allāh sent down the following in their regard:

‘When believing women come to you as emigrants, examine them. Allāh knows best as to their faith…’

“including:

‘...nor are they (the disbelievers) lawful for them (the believing women).’”
‘Urwah stated, “‘Aishah narrated to me that the Messenger of Allāh ﷺ used to examine them with this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٌ
قَامُتْ بِعَهْدِهِنَّ

‘O you who believe, when believing women come to you as emigrants, examine them…’

“including:

غَفُورٌ رَحِيمٌ

‘…Oft-Forgiving, Most Merciful’ ”

[Sūrah al-Mumtahanah 60:10-12]

‘Urwah continued, “‘Aishah said, ‘The Messenger of Allāh ﷺ would say to any of them who accepted this condition, “I accept your pledge of allegiance,” a simple statement. By Allāh, his hand never touched the hand of a woman when taking their pledge of allegiance. He would only accept their pledges through verbal confirmation.’ ”

Al-Bukhārī transmitted this hadīth in his Sahih (2711, 2712, and 2713).
Ad-Dārimī stated in his Musnad, vol. 2, p. 200, “Muḥammad ibn Kathîr narrated to us on al-Awzâ‘ī, on Yaḥyâ ibn Abî Kathîr, on Abî Salamah, on ‘Abdillâh ibn Salâm, that he said, ‘We, a group of Companions of the Messenger of Allâh, sat down and began talking to one another. We said, ‘If only we knew which deed is most beloved to Allâh, we would perform it.’ Then Allâh sent down:

"Whatsoever is in the heavens and whatsoever is on earth glorifies Allâh, and He is the All-Mighty, the All-Wise. O you who believe, why do you say that which you do not do? Most hateful it is…”’

[Sûrah as-Ṣâff 61:1-2]
‘’Abdullāh said, ‘The Messenger of Allāh ﷺ recited it to us completely.’ Abū Salamah said, ‘Ibn Salām recited it to us.’ Yaḥyā said, ‘Abū Salamah recited it to us.’ (Al-Awzā’ī) said, ‘Yaḥyā recited it to us.’ (Muḥammad said), ‘Al-Awzā’ī recited it to us.’ (Ad-Dārimī said), ‘Muḥammad recited it to us.’”

Imām Ahmad has also transmitted this hadith in his Musnad, vol. 5, p. 452, as well as others. Al-Ḥāfīdh Ibn Ḥajar said in his explanation of Nukhbah al-Fikar, “Indeed it is the most authentic of the musalsalāt (plural of musalsal).”

141 In the science of hadith, this hadith is called musalsal. Musalsal is a type of hadith in which the people of the chain follow one another in sequence in a particular characteristic or in a manner of narrating. In this hadith, each shaykh recited to his student Sūrah aṣ-Ṣaff.
Verse 11

His, the Exalted One’s, statement:

وَإِذَا رَأَوْا يَجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرْكُوكَ قَابِلَمَا

And when they see some trade or some amusement, they disperse to it and leave you standing...

[Sūrah al-Jumu`ah 62:11]

Jābir ibn ‘Abdillāh stated, “While we were praying\textsuperscript{142} with the Prophet ﷺ, a caravan carrying food suddenly arrived. Consequently, a bunch of [the Companions] headed for it, such that only twelve men remained with the Prophet ﷺ. The verse in question descended as a result:

وَإِذَا رَأَوْا يَجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرْكُوكَ قَابِلَمَا

‘And when they see some trade or some amusement, they disperse to it and leave you standing…’”

\textsuperscript{142} In another narration of this hadith in Musăm, the wording was, “While the Messenger of Allah ﷺ was giving the sermon.” Al-Hāfīdh Ibn Ḥajar said in Fath al-Bārî, in the explanation of hadith 936, “So due to this, his statement, ‘While we were praying,’ means ‘while we were waiting for the prayer.’”
Al-Bukhārī transmitted this *ḥadīth* in his *Sāhih* (936), as well as Muslim in his *Sāhih* (863).

The Imam Abū 'Abdullāh Jābir ibn 'Abdillāh narrated that the Prophet ﷺ used to deliver a sermon to the people on the day of *Jumā'ah*, and whenever there was a wedding taking place, the family of the newlyweds would play music and pass by the *masjid* with their entertainment. Moreover, when an import would arrive at al-Bathā, which was a sitting area in the open space on the side of the *masjid*, next to the graveyard Baqī’ al-Gharqad, where the desert Arabs would bring camels, sheep, and other merchandise of the Bedouins for sale, the people sitting in the *Jumā'ah* sermon would go to the amusement and trade, and leave him (the Prophet) standing.

“As a result, Allāh censured the believers on behalf of His Prophet ﷺ, saying:
Verse 11

‘And when they see some trade or some amusement, they disperse to it and leave you standing...’”

As-Suyūṭī mentioned this hadīth in ad-Durr al-Mantbūr, vol. 6, p. 221, and stated that it has been transmitted by Ibn Jarīr and Ibn al-Mundhir. Furthermore, in the Tafsir of Ibn Jarīr, vol. 23, p. 388, a small portion of this hadīth was mentioned. Shaykh Muqbil commented on the chain of Ibn Jarīr, saying, “The people of its chain are people of the Sahih (al-Bukhārī and/or Muslim).” The Shaykh also stated in the footnote of the latest edition, “I only quoted it from ad-Durr al-Mantbūr because the wording of at-Ṭabarī (Ibn Jarīr) is not clear and because in it, two reasons were mentioned together.”
Verse 1

His, the Exalted One's, statement:

إِذَا جَاءَكُمُ الْمُنَافِقُونَ

When the hypocrites come to you...

[Sūrah al-Munāfiqūn 63:1]

قال الإمام البخاري (700): حدثنا عبد الله بن رجاء حدثنا إسرائيل عن أبي إسحاق عن زيد بن أرقم قال: كنت في غزوة فسمعت عبد الله بن أبي يقول: لا تنفقوا على من عند رسول الله حتى ينفضوا من حوله ولكن رجعنا من عنده ليخرجن الأعر منها الأذل فذكرنا ذلك لعمي أو لعمر فذكره للنبي فدعاني فحدثه فأرسل رسول الله إلى عبد الله بن أبي وأصحبه فحفظوا ما قالوا فكذبني رسول الله وصدقه فأصابتي هم لم يصبحي مثله قط فجلس في البيت فقال لي عمي: ما أردت إلى أن كذب رسول الله ومقتله فأنزل الله تعالى: (إِذَا جَاءَكُمُ الْمُنَافِقُونَ) فبعث إلى النبي فقرأ فقال: إن الله قد صدقك يا زيد.

Zayd ibn Arqam said, "I was on a military expedition when I heard ‘Abdullāh ibn Ubayy say, ‘Do not financially support those who are with the Messenger of Allāh, so that they may disperse from him,’ and, ‘If we return after being with him, then indeed the mightier one will expel the lowliest one from that place.’ So I mentioned that to my uncle or to ‘Umar, who mentioned it to the Prophet. He then summoned me, so I went and told him about that. The Messenger of Allāh then sent for ‘Abdullāh ibn Ubayy and his companions. They swore they did not say [what I had told
the Messenger of Allāh], and he believed them instead of me.

"I was stricken with grief, the likes of which I have never experienced, so I sat in the house. My uncle said to me, 'What were you trying to do that led the Messenger of Allāh to disbelieve [in what you have said] and detest you?'

"Then Allāh sent down:

"When the hypocrites come to you...

"The Prophet sent for me, recited it, and said, ‘Verily Allāh has confirmed your truthfulness, O Zayd.’

Al-Bukhārī transmitted this hadith in his Sahih (4900), as well as Muslim in his Sahih (2772).

Verse 7

His, the Exalted One’s, statement:

They are the ones who say, ‘Do not financially support ...’

[Sūrah al-Munāfiqūn 63:7]
Zayd ibn Arqam said, “When ‘Abdullāh ibn Ubayy said, ‘Do not financially support those who are with the Messenger of Allāh,’ and also stated, ‘If we return to Madīnah...’, I informed the Prophet about his statement, which caused the Anṣār to criticize me, and ‘Abdullāh ibn Ubayy swore that he did not say that. I returned to the house and fell asleep. Then the Messenger of Allāh summoned me, so I went to him. He said, ‘Verily Allāh has confirmed your truthfulness.’

“Thereafter the following verse descended:

‘They are the ones who say, ‘Do not financially support...’”

This hadith has been transmitted by al-Bukhārī in his Sahih (4902).
Verses 1-4

His, the Exalted One’s, statement:

O Prophet, why do you forbid what Allah has made permissible for you...

[Sūrah at-Taḥrīm 66:1]

قال الإمام البخاري (٥٢٧): حدثني الحسن بن محمد بن صباح حدثنا حجاج
عن ابن جريج قال زعم عطاء أنه سمع عبيد بن عمر يقول سمعت عائشة أن
النبي كان يمكث عند زينب بنت حجش ويشرب عندها عسلا فتمامت أنا
وحفصة أن أيتانا دخل عليها النبي فقلت: إني أجد منك ريح مغافر آكلت مغافر
فدخل على إحداهما فقالت له ذلك فقال: لا بل شربت عسلا عند زينب بنت
حجش ولبن أعوذ له فنزلت: (يا أيتاني النبي لم تحرم ما أحل الله لكي) إلى: (إن
ثوابا إلى الله) لعائشة وحفصة: (وإذ أسر النبي إلى بغض أزواجك) لقوله: بل
شربت عسل.

‘Aishah narrated, “The Prophet was staying with Zaynab bint Jahsh to drink honey with her. So Ḥafṣah and I agreed that whichever of us the Prophet was to come to [after being with Zaynab] would say, ‘Indeed I smell the aroma of sweet gum [emanating from you]. Have you eaten sweet gum?’ He then came to one of them and she said what they had agreed to say, so he said, ‘No, rather I drank honey with Zaynab bint Jahsh, and I will not do it again.’
“Then this verse descended:

«يا أيتها النبى لم تحرم ما أحل الله للك»

‘O Prophet, why do you forbid what Allah has made permissible for you...’

“including:

«إن تُؤْبَى إِلَى اللَّهِ»

‘If you two turn in repentance to Allah...’

“because of us (‘Aishah and Ḥafṣah).

«وإِذ أَسْرُ النبِي إِلَى بِغض أَزْوَاجِه»

‘And (remember) when the Prophet confidentially mentioned an issue to one of his wives...’

‘[This descended] because of his statement, ‘Rather, I drank honey.’”

This hadith has been transmitted by al-Bukhārī in his Sahih (5267) and by Muslim in his Sahih (1474/20).

قال الإمام النسائي في التفسير (٦٢٧): أخبرني إبراهيم بن يونس بن محمد نا أبي نا حماد ابن سلمة عن ثابت عن أن رسول الله كانت له أمة يطؤها فلم تزل به عائشة وحفصة حتى حرمها فأنزل الله عز وجل: «يا أيتها النبى لم تحرم ما أحل الله للك تبغي مرضات أزواجه» إلى آخر الآية.

Anas narrated that the Messenger of Allah used to have a slave girl that he would have sexual relations with. So ‘Aishah and Ḥafṣah kept on nagging him about her until he finally made her forbidden for himself.

Then Allah sent down:
O Prophet, why do you forbid that which Allâh has made permissible for you, seeking to please your wives...

This hadith has been transmitted by an-Nasâ’î in his Tafsîr (627) and by al-Ḥâkim in al-Mustadrak, vol. 2, p. 393, who classified it to be authentic according to the standards of Muslim, although they (al-Bukhârî and Muslim) did not transmit it. Adh-Dhahabî was silent in this regard (he did not oppose that classification).

Shaykh Muqbil commented, “In it (the chain of al-Ḥâkim) is Muḥammad ibn Bukayr al-Ḥadrâmî, who is not from the people of Muslim, and he has been marked in Tahdîhib at-Tahdîhib, in accordance to what is in al-Kamâl, to be from the people of al-Bukhârî; however, al-Mizzî stated, ‘I have not found this narration on him, in the Sahîh or in another collection.’ Based on this, it is said that the hadith is authentic, but not according to the standards of Muslim. Al-Ḥâfîdhdh Ibn Ḥajar said in Fath al-Bârî, after ascribing it to an-Nasâ’î, ‘Its chain is sahih.’”

Ibn ‘Abbâs said, “[The verse]:

‘O Prophet, why do you forbid what Allâh has made permissible for you…’
“descended because of [the Prophet’s] concubine.”

Al-Bazzār transmitted this *hadīth*, as mentioned in *Kashf al-Astār*, vol. 3, p. 76. Shaykh Muqbil stated, “The chain that al-Bazzār has, which includes Bishr ibn Ādām, is *matrūk* (abandoned), and the chain that comes after it is *hasan*.”

قال الضياء المقدسي في المختارة (189): أخبرني أبو أحمد عبد الباقي بن عبد الجبار بن عبد الباقي الحربيه الهروي قراءة عليه ونحن نسمع ببغداد قبل له أخبركم أبو شجاع عمر ابن محمد بن عبد الله البسطامي قراءة عليه وأنتم تسمع أنا أبو القاسم أحمد بن محمد بن محمد الخليلي أنا أبو القاسم علي بن أحمد بن محمد بن الحسن الخزاعي أنا أبو سعيد الهيثم بن كلب الشاشي ثنا أبو قلابة عبد الملك بن محمد الرقاشي ثنا مسلم بن إبراهيم ثنا جرير بن حازم عن أبيه عن نافع عن ابن عمر عن عمر قال: النبي لحفظة لا تحدثي أحدا وإن ألم إبراهيم على حرام فقال: أنحرما ما أحل الله لك قال: فوالله لا أقربها قال: فلم يقربها نفسها حتى أخبرت عائشة فأنزل الله عز وجل: *(فَقَدْ قَرَسَ اللَّهُ لَكُمُ نُجْلَةَ أَيِّمَانِكُمْ وَاللَّهُ مَوْلَأُكُمْ)*. إسناده صحيح.

‘Umar said, “The Prophet said to Ḥafṣah, ‘Do not tell anyone. Indeed Umm Ibrāhīm is forbidden to me.’ She said, ‘Do you make forbidden what Allah has made permissible for you?’ He said, ‘By Allah, I will not go near her.’ He refrained from her until Ḥafṣah told ‘Āishah. Then Allah sent down:

*فَقَدْ قَرَسَ اللَّهُ لَكُمُ نُجْلَةَ أَيِّمَانِكُمْ وَاللَّهُ مَوْلَأُكُمْ*

‘Allah has already ordained for you the absolution of your oaths...’

[Sūrah at-Tahrīm 66:2]

Al-Maqdisī transmitted this *hadīth* in *al-Aḥādīth al-Mukhtarah* (189), and al-Ḥāfidh Ibn Kathīr classified its chain to be *sahīh*.

Al-Ḥāfidh Ibn Ḥajār said in *Fath al-Bārī*, in the explanation of *hadīth*
4912, “It is possible that the verse was revealed due to both reasons.” Shaykh Muqbil explained this by saying, “Meaning, his forbiddance of the honey and his female slave.” However, ash-Shawkānī said in his *tafsīr, Fath al-Qādir*, vol. 5, p. 252, “These are two authentic reasons for the revelation of the verse. It is possible to harmonize them by saying that both incidents occurred—the story of the honey as well as the story of Māriyah (Umm Ibrāhīm)—causing Qur’ān to descend in both situations, and in both stories he spoke confidentially to one of his wives.”

**Verse 5**

His, the Exalted One’s, statement:

> Perhaps his Lord, if he were to divorce you, will give him better wives than you…

*Sūrah at-Tahrim 66:5*


فدخلت فإذا أنا براح غلام رسول الله قاعدا على أسكنة المشرفة مدل رجليه على نقيب من خشب وهو جذع يرقى عليه رسول الله وينحدر فنايته: يا رباح
استأذن لي عندك على رسول الله فنظر رباح إلى الغرفه ثم نظر إلىّ فلم يقل شيئا ثم قلت: يا رباح استأذن لي عندك على رسول الله فنظر رباح إلى الغرفه ثم نظر إلىّ فلم يقل شيئا ثم رفعت صوتي وقالت: يا رباح استأذن لي عندك على رسول الله فإنني أظن أن رسول الله نزل أنني جبت من أجل حفصة والله لئن أمرني رسول الله بضرب عنقي لأضرني عنقي ورفعت صوتي فاومأ إلىّ أن اره فدخلت على رسول الله وهو موضع يل على حصير فجلس فأذنني عليه إزاهر وليس عليه غيره وإذا الحصير قد أثر في جبهة فنظرت ببصري في خزانة رسول الله فإذا أنا ببضة من شعير نحو الصاع ومنه هرظا في ناحية الغرفه وإذا أفيق معلق.
قال: فابتدرت عيناي قال: ما يبيك يا ابن الخطاب قلت يا نبي الله وما لي لا يبيك وهذا الحصير قد أثر في جبلك وهذه خزانتك لا أرى فيها إلا ما أرى وذلك قصير وكسرى في الشوار والأنهار ونلت رسول الله وصوته وهذ الخزانتك فقال: يا ابن الخطاب ألا ترضى أن تكون لنا الآخرة ولهم الدنيا قلت: بلى قال: ودخلت عليه حين دخلت وأنى أرى الغضب في وجهه فقال: يا رسول الله ما يشق عليك من شأن النساء فإن كنت طلقتهم فإن الله تعالى معالك وملامتك وبيرك ويكافئك وأنى أبو بكر والمؤمنون معك وقلما تكلمت وأحمد الله بكلام إلا جواب أن يكون الله يصانع قولي الذي أقول وزنلت هذه الآية آية التخفيز: (عسِي رَبِّي إِن طَلَقْتُ أَنْ أَؤَلْهَا حُبًا بِكَبْوَةٌ يَعْبَدُونَْتُهُ فَإِنَّ اللَّهَ هُوَ َ مُؤَلِّهُ وَبِجِيرِيْلِ وَصِلَّحَ الْمُؤمِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيرِهِ).
وكانت عائشة بنت أبي بكر وحصة تظاهران على سائر نساء النبي فقلت: يا رسول الله أطلقتهم قال: لا قلت: يا رسول الله إنني دخلت المسجد والمسلمون ينكلون بالحضى يقولون طلق رسول الله نساءه أفارذ فأخبرهم أنك لم تطلقاً قال: نعم إن شئت فلم أزل أحدثها حتى تحضر الغضب عن وجهه وحتى كشر فضحكة وكان من أحسن الناس ثغرا ثم نزل نبي الله ونزلت وزنلت أتشبث بالجذع وزنر رسول الله كأنما يمشي على الأرض ما بمسه بيده فقلت: يا رسول الله إنما كنت في الغرفه تسمع وتشرين قال: إن الشهر يكون تسعا وعشرين فقتمت على باب المسجد فنانديت بأعلى صوتي: لم يطلق رسول الله نساءه وزنلت هذه الآية:
Verse 5

‘Umar ibn al-Khattāb ﷺ narrated about when the Prophet of Allah ﷺ cut off relations with his wives, saying, “I entered the masjid and found the people scratching up the ground with pebbles (out of grief), saying, ‘The Messenger of Allah ﷺ has divorced his wives,’ and this was before the women were ordered to wear the veil.143 I said, ‘Today I will come to know what happened.’ So I went to ‘Aishah and asked, ‘O daughter of Abu Bakr, have you gone so far as to annoy the Messenger of Allah ﷺ?’ She replied, ‘What business do I have with you, O son of al-Khattāb? Go advise your daughter.’

“So I went to Ḥafṣah bint ‘Umar and said to her, ‘O Ḥafṣah, have you gone so far as to annoy the Messenger of Allah ﷺ? By Allah, you know very well that the Messenger of Allah ﷺ does not love you, and if it were not for me, the Messenger of Allah ﷺ would have divorced you.’ She then began crying very intensely. I said to her, ‘Where is the Messenger of Allah ﷺ?’ She said, ‘He is in his storage room in the attic.’

“I went to the storage room and found Rabāḥ, the boy servant of the Messenger of Allah ﷺ, sitting at the doorstep of the attic with his legs hanging down from the wooden stairs, made from a tree trunk, that the Messenger of Allah ﷺ used in order to climb up and down. I called out, ‘O Rabāḥ, ask permission for me to enter the Messenger of Allah’s ﷺ storage room!’ Rabāḥ looked towards the room, then he looked towards me without saying anything, so I repeated, ‘O Rabāḥ, ask permission for me to enter the storage room of the Messenger of Allah ﷺ!’ Again, Rabāḥ looked towards the room, then he looked towards me, and he did not say anything, so I raised my voice saying, ‘O Rabāḥ, ask permission for me to enter the storage room of the Messenger of Allah ﷺ; indeed I think that the Messenger of Allah ﷺ thinks that I have come because of

143 Refer to footnote 65 (p. 139 of this book)
Hafṣah! By Allah, if the Messenger of Allah Ḥ Dön orders me to strike her neck (chopping off her head), I will indeed strike her neck!”

“He then signaled for me to come up. I entered the Messenger of Allah’s room while he was lying down on his side on a mat. I sat down, and he tucked in his izar (lower garment), [and I noticed that] he was not wearing anything else. To my surprise, I found that the mat had left an imprint on his side, and I began to look around the storage room of the Messenger of Allah. I saw some barley that measured about one ṣā’ (four double-handfuls) and the same measurement of sant tree pods in the corner. I also saw a poor quality waterskin hanging (on the wall).

“My eyes began flowing with tears. He asked, ‘What makes you cry, O son of al-Khaṭṭāb?’ I replied, ‘O Prophet of Allah, why should I not cry while this mat has left an imprint on your side, and I see nothing in your storage room but this [little amount of food], while Caesar (the emperor of Rome) and Kisrā (the emperor of Persia) have fruits and rivers, and you are the Messenger of Allah and His chosen one, yet this is your storage room.’ He said, ‘O son of al-Khaṭṭāb, are you not pleased that we have the hereafter and they have this life?’ I said, ‘Certainly!’

“When I entered his room, I saw the anger on his face, so I said, ‘O Messenger of Allah, what in regards to the women has distressed you? Verily, if you have divorced them, then indeed Allah is with you, as well as His angels, Jibrīl, Mīkā’il, and Abū Bakr, I, and the believers are with you.’ Rarely, and I praise Allah, did I make a statement without hoping that Allah would approve of what I have said. Thereafter, this verse, the verse of the choice, descended:

\[
\text{‘Perhaps his Lord, if he were to divorce you, will give him better wives than you...’}
\]

\[
\text{‘وَإِن تَظَهَّرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مُرَءَلهُ وَجَبْرِيلُ وَصَالِحُ}
\]

\[
\text{المُؤْمِنِينَ وَالْمُلْكَ لَكَ بَعْدَ ذَلِكَ طُهِّرُ}
\]

428
Verse 5

‘And if you help one another against him, then verily Allāh is his protector, and Jibrīl and the righteous among the believers, and furthermore, the angels are his helpers.’

[Sūrah at-Tahrīm 66:4]

“‘Āishah, the daughter of Abū Bakr, and Ḥafṣah were helping one another against the rest of the wives of the Prophet ﷺ. I asked, ‘O Messenger of Allāh, did you divorce them?’ ‘No,’ he replied. I said, ‘O Messenger of Allāh, verily I entered the masjid and found the Muslims scratching up the ground with pebbles, saying, ‘The Messenger of Allāh ﷺ has divorced his wives.’ Should I go down and tell them that you have not divorced them?’ He said, ‘Yes, if you wish.’ I continued to talk with him until the signs of anger disappeared from his face and he began smiling and laughing. He had the best-looking gap between his two front teeth that I have ever seen.

“The Prophet of Allāh ﷺ and I went down the stairs. I went down the steps hanging on to the trunk, while the Messenger of Allāh ﷺ descended without touching it, as if he were walking on the ground. I then said to him, ‘O Messenger of Allāh, you were only in the room for twenty-nine days.’ He said, ‘A month can be twenty-nine days.’ I then went and stood at the door of the masjid and shouted with my loudest voice, ‘The Messenger of Allāh ﷺ did not divorce his wives!’

“And this verse descended in this regard:

‘And when there comes to them a matter concerning safety or fear, they publicize it. And if only they had referred it to the Messenger or to those of authority amongst them, those who investigate it
would come to know about it directly from them.’

[Sūrah an-Nisā’ 4:83]

“I investigated that situation and as a result, Allāh ﷻ sent down the verse of the choice.”

Muslim transmitted this hadith in his Sahih (1479/30). As for the hadith of ‘Umar which reads, “[My opinion] was in agreement with my Lord in three situations…”, it has already been mentioned in [the chapter on] Sūrah al-Baqarah, verse 125.
Ibn 'Abbās  said, "The Messenger of Allāh  set out with a group of his Companions to the market 'Ukādh. [During this time], the devils had been obstructed from listening to the news of the heavens, and shooting stars were rained down on them. The devils returned [without any news from the heavens], so they [their comrades] said to them, 'What's with you all?' They said, 'We have been obstructed from listening to the news of the heavens, and shooting stars were sent down on us.' He (the devil) said, 'Nothing would obstruct you from the news of the heavens except the occurrence of a major event. Travel to the eastern and western corners of
the earth and see what event has taken place.’

“So they left, traveling to the eastern and western corners of the earth to find out about the event that had obstructed them from the news of the heavens. Those who headed towards Tihāmah went to the Messenger of Allāh while he was at a date palm tree, where he stopped to pray Fajr with his Companions on their way to the market ‘Ukādḥ. When they heard the Qur’ān, they listened to it closely and said, ‘This is what has obstructed us from the news of the heavens.’ At that point, they returned to their people and said to them, ‘O our people, verily we have heard a wonderful recitation. It guides to the right path, and we have believed in it and we shall never join anything in worship with our Lord.’

“And Allāh sent down the following to His Prophet ﷺ:

‘Fāl ʿawāji ʾaʾī ʾān āshūr ṭafār mīn al-ğjan’

‘Say, “It has been revealed to me that a group of jinn listened…”’

[Sūrah al-Jinn 72:1]

“Only the statement of the jinn was revealed to him.”

Al-Bukhārī transmitted this hadīth in his Sahih (4921), as well as Muslim in his Sahih (449).
Ibn ‘Abbās said, “When the first part of Sūrah al-Muzzammil descended, they used to stand in night prayer similar to how they would stand during the month of Ramaḍān, until the last part of it descended. Between the [revelation of the] first and last part of it was one year.”

This hadith has been transmitted by Abū Dāwūd in as-Sunan (1305). Shaykh Muqbil said, “The people of the hadith’s chain are people of the Sahih (al-Bukhārī and/or Muslim), except for Ahmad ibn Muhammad al-Marwāzī Abul-Ḥasan ibn Shabbuwayh; however, he is trustworthy…”

144 A similar hadith to this has been narrated by ‘Āishah in a portion of a long hadith in Sahih Muslim (746/139); the highlight is: “...So she said, ‘Do you not read:

\[ \text{O you wrapped in garments?} \]

[Sūrah al-Muzzammil 73:1]

“I said, ‘Certainly!’ She said, ‘Verily Allāh made the night prayer obligatory in the first part of this surah. So the Prophet of Allāh and his Companions prayed it for a year, and Allāh withheld [the surah’s] last part for twelve months in the heavens until He sent down, in the end of this surah, the relief. Then the night prayer became voluntary after being obligatory...’”

433
Yahyā ibn Abī Kathīr said, “I asked Abū Salamah ibn ‘Abdūr-Rahmān about the first part of the Qur’ān to descend. He replied [by reciting]:

\[\text{يا أيتها المُدْتَيَّرٍ} \]

‘O you enveloped in garments.’

[Surah al-Muddaththīr 74:1]

“I said, ‘They say [it was]:

\[\text{اقرأ بِاسم رَبِّكَ الَّذِي خَلَقٌ} \]

“Read in the name of your Lord who has created.”’

[Surah al-'Alaq 96:1]

“Abū Salamah said, ‘I asked Jābir ibn ‘Abdillāh about that, and
I said to him similar to what you said [to me], and he replied by saying, “I will only tell you what the Messenger of Allāh ﷺ has told us. He said, ‘I [used] to worship in seclusion at the cave Ḥiḍr’. [On one occasion] when I finished my worship in seclusion, I came down [from the cave] and I was called, so I looked to my right but I did not see anything. I then looked to my left, but I did not see anything. I looked in front of me, but I did not see anything, and I looked behind me, but I did not see anything. Then I raised my head and I saw something. Because of this, I went to Khadhijah and said, “Cover me and pour cold water over me!” So she covered me and poured cold water over me, then the verse descended:

![Image](https://example.com/image)

“O you enveloped in garments. Arise and warn. And magnify your Lord.”

[Sūrah al-Muddaththir 74:1-3]

Al-Bukhārī transmitted this hadīth in his Ṣahīḥ (4922), as well as Muslim in his Ṣahīḥ (161/257).

**NOTE**

Al-Ḥāfidh Ibn Kathīr explained in his *Tafsīr*, vol. 4, p. 440, that Jābir ibn ‘Abdillāh went against the majority of scholars when he asserted that the first part of the Qur’ān to be revealed was Sūrah al-Muddaththir, because they took the position that the first part of the Qur’ān to descend was His ﷺ statement:

![Image](https://example.com/image)

Read in the name of your Lord who has created.

Ibn Kathīr then went on to mention the previously mentioned hadīth of the two Ṣahīḥs, “And Muslim transmitted by way of the chain of ‘Aqīl on Ibn Shihāb on Abī Salamah that he said, ‘Jābir ibn ‘Abdillāh narrated to me that he heard the Messenger of Allāh ﷺ talk about the period when the revelation was delayed.
In this regard, he mentioned the following in his narration: “Then while I was walking, I suddenly heard a voice from the heavens, so I looked towards the heavens and found the angel that came to me at Ḥirā’ sitting on a throne between the heavens and the earth. I was so frightened by him that I fell to the ground. Then I went to my family and said, ‘Cover me! Cover me!’ Then Allah sent down:


‘O you enveloped in garments. Arise and warn…’

including:


‘And keep away from ar-Rujż.’”

Abū Salamah said, ‘Ar-Rujż is the idols. After this, the revelation increased and came consistently.’”

Ibn Kathîr continued, “This is the text of al-Bukhârî, and this wording is what has been correctly memorized, and it necessitates that revelation had already descended before this because of his statement, ‘...And found the angel that was at Ḥirā’. That was Jibrîl when he came to him with His statement:


‘Read in the name of your Lord who has created.
He has created man from a clot. Read, and your Lord is the Most Generous. He who has taught by the pen. He has taught man that which he knew not.’

[Sûrah al-‘Alaq 96:1-5]

“After this initial revelation, there was a delay, and eventually the
angel returned. The way to harmonize (these narrations) is (to say) that the first thing revealed after the delay of the revelation was this surah.”

Then he (Ibn Kathîr) mentioned the proofs for that. Al-Ḥâfidh Ibn Hajar also mentioned something similar to this in Fath al-Bâri in the explanation of hadîth 4 and hadîth 4924.
Verses 16-17

His, the Exalted One’s, statement:

Move not your tongue with it (the Qur’an) to make haste therewith. Indeed, its collection and recitation is upon Us.

[Sūrah al-Qiyāmah 75:16-17]

Said ibn Jubayr narrated on Ibn ‘Abbās’ about His statement:

لا تَحْرِكْ بِهِ لِسَائِنَكَ لَتَغْجُلْ بِهِ إِنَّ عَلِيْنَا جَمْعَةٌ وَقُرْآنَهُ
Move not your tongue with it (the Qur'an) to make haste therewith.

He said, “The Messenger of Allah used to undergo hardship from the revelation and he would often move his lips.” Ibn ‘Abbâs said, “I am now moving them for you the way the Messenger of Allah used to move them.” Sa‘îd said, “I am now moving them the way I saw Ibn ‘Abbâs move them,” and he began moving his lips.

“The Messenger of Allah sent down the following:

لا تَنْحَرِكْ لِسَانَكَ لِتُعْجَلْ بِهِ إِنَّ عَلَيْنَا جَمْعَةً

وَقُرْآنَهُ

Move not your tongue with it (the Qur'an) to make haste therewith. Indeed, its collection and recitation is upon Us.’”

He (Ibn ‘Abbâs) said, “(Meaning) collecting it for you in your chest and your recitation of it.”

فَإِذَا قُرِّنَاهُ فَاتُبِعْ قُرْآنَهُ

So when We recite it, follow its recitation.

[Sûrah al-Qiyâmah 75:18]

He (Ibn ‘Abbâs) said [it means], “Listen to it and remain silent.”

ثمْ إِنَّ عَلَيْنَا بِيَانَةً

Then it is upon Us to make it clear to you.

[Sûrah al-Qiyâmah 75:19]

“[Meaning] then your recitation of it is upon Us. After that, when Jibrîl would come to the Messenger of Allah, he would listen. Then when Jibrîl would leave, the Prophet would recite it as he had recited it.”
Al-Bukhārī transmitted this hadith in his Sahih (5), as well as Muslim in his Sahih (448).

**Verses 34-35**

His, the Exalted One’s, statement:

> أُوْلَىٰ لَكُنَّ قَوْلَيْنِ أَوْلَیٰ لَكُنَّ قَوْلَيْنِ

You are close (to destruction), you are close. Again, you are close (to destruction), you are close.

[Sūrah al-Qiyāmah 75:34-35]

قال الإمام الرازي في اللفظ (۶۵۸): أخبرني إبراهيم بن عقوق نا أبو النعمان نا أبو عوانة، وأنا أبو داود نا محمد بن سليمان نا أبو عوانة عن موسى بن أبي عائشة عن سعيد بن جبير قال قلت لابن عباس: (أولئك قولئك) قاله رسول الله وأنزله الله عز وجل قال: قاله رسول الله ثم أنزله الله. اللفظ لإبراهيم.

Sa‘īd ibn Jubayr said, “I said to Ibn ‘Abbās:

> أُوْلَیٰ لَكُنَّ قَوْلَيْنِ

‘You are close (to destruction), you are close.’

“Did the Messenger of Allāh ﷺ say it initially, and then Allāh ﷺ sent it down?’ He replied, ‘The Messenger of Allāh ﷺ said it, then Allāh sent it down.’”

An-Nasā‘ī transmitted this hadith in his Tafsir (658) with an authentic chain.

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145 Ibn Kathir mentioned in his Tafsir that Ibn Abī Hātim transmitted on Sa‘īd ibn Jubayr that the Prophet ﷺ said it to Abū Jahl, and then Qur’ān descended with it.
Verses 42-45

His, the Exalted One's, statement:

They ask you about the Hour [saying], "When is it going to take place?" In what (position) are you to mention [when] it [will occur]? (Knowledge of it) ultimately goes to your Lord. You are only a warner for those who fear it.

[Sūrah an-Nāzi'āt 76:42-45]

Tāriq ibn Shihāb said, "The Prophet used to constantly mention the Hour, until this verse descended:

‘They ask you about the Hour [saying], "When is it going to take place?"’

"up to His statement:
Ibn Jarîr transmitted this hadîth in his Tafsîr, vol. 24, p. 213. Al-Haythamî said in Majma’ az-Zawa’id, vol. 7, p. 133, “Al-Bazzâr has transmitted it and the people of its chain are people of the Sahîh (al-Bukhârî and/or Muslim).” Ibn Kathîr said in his Tafsîr, vol. 2, p. 273, “This is a chain that is jayyid qawîyy.”
Anas ﷺ said about His ﷺ statement:

**He frowned and turned away.**

[Sūrah 'Abasa 80:1]

“Ibn Umm Maktūm went to the Prophet ﷺ while he was speaking to Ubayy ibn Khalid and [the Prophet] turned away from him. Then Allāh ﷺ revealed:

**‘He frowned and turned away. Because there came to him the blind man.’**

[Sūrah 'Abasa 80:1-2]

“After that [occurrence], the Prophet ﷺ used to honor him.”

Abū Ya’lā transmitted this hadith, as mentioned in Tafsir Ibn Kathir, vol. 4, p. 470. Ash-Shawkānī mentioned in his Tafsir that ‘Abdur-Razzāq, ‘Abd ibn Ḥumayd, and Abū Ya’lā have transmitted it as well. Shaykh Muqbil ﷺ commented, “The people of its chain are
from the Ṣaḥīḥ collection (al-Bukhārī and/or Muslim), except for Muḥammad ibn Mahdī, the shaykh of Abū Ya’lā, and I was unable to find his biography. In any case, it does not affect the hadith. As long as ʿAbdur-Razzāq has transmitted it, then its people are people of the Ṣaḥīḥ...”
Ibn ‘Abbās said, “When the Prophet arrived in Madīnah, they (the inhabitants of Madīnah) were the worst people [when it came] to measuring. Then Allāh sent down the following:

\[
\text{‘Woe to those who give less in measure and weight.’}
\]

[Sūrah al-Muṭṭaffifīn 83:1]

“After this, they began measuring correctly.”

Jundub ibn Sufyān said, “The Messenger of Allāh was sick, so he did not stand (at night for prayer) for two or three nights. A woman came and said, ‘O Muḥammad, indeed I hope that your devil has abandoned you. I have not seen him approach you for two or three nights.’ Then Allāh sent down:

‘By the forenoon. And the night when it is still. Your Lord has neither forsaken you nor hated you.’”

[Sūrah ad-Duḥā 93:1-3]

This hadith has been transmitted by al-Bukhārī in his Sahih (4950), and by Muslim in his Sahih (1797/115).

Verse 5

His, the Exalted One’s, statement:
Verse 5

وَلَسَوْفَ يُغْطِبِكَ رَبُّكَ فَتَرَضَىٰ

And indeed your Lord is going to give to you so that you will be well-pleased.

[Surah ad-Duha 93:5]

Ibn 'Abbas said, “The Messenger of Allah was shown what his nation would be granted through victory, treasure after treasure, and he was pleased by [what he saw]. Then Allah sent down:

وَلَسَوْفَ يُغْطِبِكَ رَبُّكَ فَتَرَضَىٰ

‘And indeed your Lord is going to give to you so that you will be well-pleased.’

“So he gave him one thousand palaces in Paradise, every palace [containing] what suits it of wives and servants.”

Verses 6-19

His, the Exalted One's, statement:

كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَى

Nay, verily man does transgress...

[Sūrah al-'Alaq 96:6]
Verses 6-19

Abū Hurayrah said, “Abū Jahl said, ‘Does Muḥammad dirty his face (by prostrating in prayer) in your presence?’ It was said, ‘Yes.’ He said, ‘By al-Lāt and al-'Uzza, if I see him doing that I will certainly step on his neck’ or ‘shove his face in the dirt.’ He then went to the Messenger of Allāh while he was praying, claiming that he was going to step on his neck. Then they (the onlookers) were taken by surprise when they saw none other than him (Abū Jahl) walking backwards on his heels, holding his arms up to guard himself.

“It was said to him, ‘What’s with you?’ He replied, ‘Verily there was between myself and him a ditch of fire, and a terrifying sight and wings.’ The Messenger of Allāh said, ‘If he were to have come close to me, the angels would have snatched him [ripping him apart] limb by limb.’ Then Allāh sent down the following (and I am not sure if this is the hadith of Abū Hurayrah or something that has reached him): 154

Nay, verily man does transgress. Because he considers himself self-sufficient. Surely unto your Lord is the return. Tell me, the one who prevents a slave when he prays. Tell me, if he is on guidance, or enjoins piety. Tell me, if he denies and turns away.’

[Sūrah al-'Alaq 96:6-13]

154 This doubt is from one of the narrators in the chain. Shaykh Muqbil said, “This doubt affects the authenticity of the reason for the revelation; however, I wrote it down because of the many supporting narrations it has.”
“‘He’ refers to Abū Jahl. ‘Does he not know that Allāh sees? Nay, if he ceases not, We will snatch him by the forelock. A lying, sinful forelock. Then let him call upon his council. We will call out the angels of Hell. Nay, Do not obey him...’”

[Sūrah al-'Alaq 96:14-19]

This ḥadīth has been transmitted by Muslim in his Sahih (2797).

Ibn ‘Abbās said, “The Prophet was praying when Abū Jahl came and said, ‘Did I not forbid you from doing this?! Did I not forbid you from doing this?!’ The Prophet then turned away and began giving him a harsh word, causing Abū Jahl to say (in response), ‘Indeed you know that there is no council here that is bigger than mine.’

“Then Allāh sent down the following in this regard:

‘Then let him call upon his council. We will call out the angels of Hell.’ ”

450
Ibn ‘Abbās said, “By Allāh, if he would have called his council, Allāh’s angels would have snatched him [away].”

This ḥadīth has been transmitted by at-Tirmidhī in his Jāmi’ (3349), and he classified it to be ḥasan gharīb ṣaḥīḥ.
Ibn 'Abbās said, "When this verse descended:

[Qur'an 26:214]

‘And warn your closest kindred’

‘the Prophet climbed onto the mountain and started to call out saying, ‘O tribe Banī Fihā! O tribe Banī 'Adī! He called all the tribes of the Quraysh until they gathered, and if someone was unable to come, he would send a messenger to see what was going on. So Abū Lahab and [members] of the Quraysh came, and then the Prophet said, ‘Tell me, if I were to inform you that a cavalry was at the valley waiting to attack you, would you believe me?’ They replied, ‘Yes, we have only known you to be truthful.’ He said, ‘Certainly I am a warner to you before the coming of a severe punishment.’
"Abū Lahab said, 'May you perish in the remainder of this day! Did you gather us for this?' Then this descended:

\[ \text{ذَٰثَتُ رِّئَاءُ أَبِي لَهْب} \quad \text{وَتَبَّ مَا أَغْنِي عَنْهُ مَالَهُ وَمَا كَسَبَ} \]

'Perish the two hands of Abī Lahab, and perish he. His wealth and his children will not benefit him.' "

\[ \text{Sūrah al-Masad 111:1-2} \]

Al-Bukhārī transmitted this hadith in his \textit{Sahih} (4770), as well as Muslim in his \textit{Sahih} (208).

All praise is due to Allāh, Lord of all that exists.

The abridgement, translation, and footnotes were added by 'Abdullāh MacPhee.