

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

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

4597. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا :

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

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

4598. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :

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

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

رَوَاهُ اللَّيْثُ، عَنْ أَبِي الْأَسْوَدِ.

[انظر: ٧٠٨٥]

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

٤٥٩٧ - حَدَّثَنَا أَبُو التُّعْمَانِ:

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

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

٤٥٩٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4601. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Verse —

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(٢٧) بَابُ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُنْفِيكُمْ فِي الْكَلَالَةِ إِنْ أَمْرًا هَلْكَ لَيْسَ لَكَ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا مِنْ يَصْفٍ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ﴾

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

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

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

٤٦٠٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي
إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ
تَعَالَى عَنْهُ قَالَ: آخِرُ سُورَةٍ
نَزَلَتْ بَرَاءَةَ، وَآخِرُ آيَةٍ نَزَلَتْ
﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي
الْكَلَالَةِ﴾. [راجع: ٤٣٦٤]

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

(٥) سُورَةُ الْمَائِدَةِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

(١) بَابٌ: ﴿وَأَنْتُمْ حُرْمٌ﴾ [١]
وَاحِدُهَا حَرَامٌ ﴿فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ﴾
[١٣] بِنَقْضِهِمْ ﴿الَّتِي كَتَبَ اللَّهُ﴾ [١]:
جَعَلَ اللَّهُ. ﴿تَبَوَّأُ﴾ [٢٩]: تَحْمِيلٌ.
﴿دَابْرَةٌ﴾: دَوْلَةٌ. وَقَالَ غَيْرُهُ:
الْإِغْرَاءُ: التَّسْلِيْطُ، ﴿أَجْرُهُنَّ﴾ [٥]:
مُهْرُهُنَّ. الْمُهْمِيْنُ: الْأَمِيْنُ. الْقُرْآنُ
أَمِيْنٌ عَلَى كُلِّ كِتَابٍ قَبْلَهُ. وَقَالَ
سُفْيَانٌ: مَا فِي الْقُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ
مِنْ ﴿لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ
وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ﴾
﴿مُخَصَّمَةٍ﴾ مَجَاعَةً ﴿وَمَنْ أَحْيَاهَا﴾
لِمَنْ مَن حَرَّمَ قَتْلَهَا إِلَّا بِحَقِّ حَيٍّ
النَّاسِ مِنْهُ جَمِيعاً ﴿يُزْعَمُ وَمِنْهَا جَأٌ﴾

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

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

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

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

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

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

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

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

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

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

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

4607. Narrated 'Āishah رضي الله عنها, the wife of the Prophet ﷺ: We set out with Allāh's Messenger ﷺ on one of his journeys,

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

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

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

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

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

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

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

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

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

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

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

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

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

سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ .

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

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

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

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

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

٤٦١٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
الْأَنْصَارِيُّ: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ:
حَدَّثَنِي سَلْمَانَ أَبُو رَجَاءٍ مَوْلَى أَبِي
قِلَابَةَ، عَنْ أَبِي قِلَابَةَ: أَنَّهُ كَانَ
جَالِسًا خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ
فَذَكَرُوا وَذَكَرُوا، فَقَالُوا وَقَالُوا: قَدْ
أَقَادَتْ بِهَا الْخُلَفَاءُ. فَالْتَفَتَ إِلَى أَبِي
قِلَابَةَ وَهُوَ خَلْفَ ظَهْرِهِ فَقَالَ: مَا
تَقُولُ يَا عَبْدَ اللَّهِ بْنِ زَيْدٍ؟ أَوْ قَالَ: مَا
تَقُولُ يَا أبا قِلَابَةَ؟ قُلْتُ: مَا عَلِمْتُ
نَفْسًا حَلَّ قَتْلُهَا فِي الْإِسْلَامِ إِلَّا رَجُلٌ
رَنَى بَعْدَ إِحْصَانٍ، أَوْ قَتَلَ نَفْسًا بَعِيرٍ
نَفْسٍ، أَوْ حَارَبَ اللَّهَ وَرَسُولَهُ ﷺ .
فَقَالَ عَبْسَةُ: حَدَّثَنَا أَنَسٌ بِكَذَا وَكَذَا،
قُلْتُ: إِيَّايَ حَدَّثَ أَنَسٌ، قَالَ: قَدِمَ
قَوْمٌ عَلَى النَّبِيِّ ﷺ فَكَلَّمُوهُ فَقَالُوا:

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

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

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

(6) CHAPTER. Allāh's Statement :

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

(٦) بَابُ قَوْلِهِ: «وَالْجُرُوحُ قِصَاصٌ»

[٤٥]

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

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