

مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ
لَأَبْرَهُ». [راجع: ٢٧٠٣]

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

(٧) بَابُ: ﴿يَأْتِيهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ
إِلَيْكَ مِنْ رَبِّكَ﴾ [٦٧]

4612. Narrated ‘Āishah رضي الله عنها: Whoever tells that Muḥammad ﷺ concealed part of what was revealed to him, is a liar, for Allāh says:

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

٤٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ
إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﷺ
كَتَمَ شَيْئًا مِمَّا أُنزِلَ عَلَيْهِ فَقَدْ كَذَبَ،
وَاللَّهُ يَقُولُ: ﴿يَأْتِيهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ
إِلَيْكَ مِنْ رَبِّكَ﴾ الآية. [راجع:

[٣٢٣٤

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

(٨) بَابُ قَوْلِهِ: ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ
فِي أَيْمَانِكُمْ﴾ [٨٩]

4613. Narrated ‘Āishah: This Verse:

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

٤٦١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا مَالِكُ بْنُ سَعِيدٍ: حَدَّثَنَا
هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا: أُنزِلَتْ هَذِهِ الْآيَةُ ﴿لَا
يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾ فِي قَوْلِ
الرَّجُلِ: لَا وَاللَّهِ، وَبَلَى وَاللَّهِ. [انظر:

[٦٦٦٣

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

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

قَالَ أَبُو بَكْرٍ: لَا أَرَى يَمِينًا أَرَى
غَيْرَهَا خَيْرًا مِنْهَا إِلَّا قِيلَتْ رُحْصَةً لِلَّهِ
وَفَعَلْتُ الَّذِي هُوَ خَيْرٌ. [انظر: ٦٦٢١]

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

(٩) بَابُ قَوْلِهِ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ
ءَامَنُوا لَا مُحْرِمًا طَيِّبَتِ مَا أَحَلَّ اللَّهُ
لَكُمْ﴾ [٨٧]

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

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

٤٦١٥ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ:
حَدَّثَنَا خَالِدٌ، عَنْ إِسْمَاعِيلَ، عَنْ
قَيْسٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى
عَنْهُ قَالَ: كُنَّا نَعْرُضُ مَعَ النَّبِيِّ ﷺ
وَلَيْسَ مَعَنَا نِسَاءٌ فَقُلْنَا: أَلَا تَخْتَصِي؟
فَنَهَانَا عَنْ ذَلِكَ فَرَحَّصَ لَنَا بَعْدَ ذَلِكَ
أَنْ نَتَزَوَّجَ الْمَرَأَةَ بِالثَّوبِ ثُمَّ قَرَأَ
﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا مُحْرِمًا طَيِّبَتِ مَا
أَحَلَّ اللَّهُ لَكُمْ﴾. [انظر: ٥٠٧١، ٥٠٧٥]

(10) CHAPTER. Allāh's Statement: "Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Anṣāb*⁽²⁾ and *Al-Azlām* (arrows for seeking luck or a decision) are an abomination of Satan's handiwork..." (V.5:90)

(١٠) بَابُ قَوْلِهِ: ﴿إِنَّمَا الْكُفْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ﴾
[٩٠]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَالْأَزْلَامُ﴾:
الْقِدَاحُ يَفْتَسِمُونَ بِهَا فِي الْأُمُورِ.
وَالنُّصُبُ: أَنْصَابٌ يَدْبَحُونَ عَلَيْهَا.
وَقَالَ غَيْرُهُ: الرُّلْمُ: الْقِدَاحُ لَا رِيسَ لَهُ
وَهُوَ وَاحِدُ الْأَزْلَامِ. وَالْأَسْتِغْسَامُ:
أَنْ يُجِيلَ الْقِدَاحُ، فَإِنْ نَهَتْهُ انْتَهَى،

(1) (H. 4615) Temporary marriage (*Mut'a*) was allowed in the early days of Islām, but later, at the time of the battle of *Khaibar*, it was prohibited.

(2) (Chap. 10) *An-Nuṣub* (pl. *Ansāb*) were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc. during fixed period of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

وَأَنَّ أَمْرَهُ فَعَلَ مَا تَأْمَرُهُ بِهِ. يُجِيلُ:
يُذِيرُ. وَقَدْ أَعْلَمُوا الْقِدَاحَ أَغْلَامًا
بِضُرُوبٍ يَسْتَقْسِمُونَ بِهَا، وَفَعَلْتُ مِنْهُ
قَسَمْتُ. وَالْقُسُومُ الْمَصْدَرُ.

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

٤٦١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَشِيرٍ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ
الْعَزِيزِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ
عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُمَا قَالَ:
نَزَلَ تَحْرِيمُ الْخَمْرِ وَإِنَّ فِي الْمَدِينَةِ
يَوْمَئِذٍ لَخَمْسَةٌ أَشْرَبَتْهَا مَا فِيهَا شَرَابُ
الْعِنَبِ. [انظر: ٥٥٧٩]

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

٤٦١٧ - حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: قَالَ أَنَسُ بْنُ
مَالِكٍ رَضِيَ اللهُ تَعَالَى عَنْهُ: مَا كَانَ
لَنَا خَمْرٌ غَيْرَ فَضِيخِكُمْ هَذَا الَّذِي
تُسَمُّونَهُ الْفَضِيخَ، فَإِنِّي لِقَائِمٌ أَسْقِي
أَبَا طَلْحَةَ وَفُلَانًا وَفُلَانًا إِذْ جَاءَ رَجُلٌ
فَقَالَ: وَهَلْ بَلَغَكُمْ الْخَبْرُ؟ فَقَالُوا:
وَمَا ذَاكَ؟ قَالَ: حُرِّمَتِ الْخَمْرُ،
قَالُوا: أَهْرَقْ هَذِهِ الْقِلَالَ يَا أَنَسُ.
قَالَ: فَمَا سَأَلُوا عَنْهَا وَلَا رَاجَعُوهَا
بَعْدَ خَبْرِ الرَّجُلِ. [راجع: ٢٤٦٤]

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

٤٦١٨ - حَدَّثَنَا صَدَقَةُ بْنُ
الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ
عَمْرٍو، عَنِ جَابِرٍ قَالَ: صَبَحَ أَنَسُ

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

drinks (wine, etc.) were prohibited.

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

عَدَاةَ أَحَدِ الْخَمْرِ فَقُتِلُوا مِنْ يَوْمِهِمْ
جَمِيعاً شُهَدَاءَ وَذَلِكَ قَبْلَ تَحْرِيمِهَا.

[راجع: ٢٨١٥]

٤٦١٩ - حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى وَابْنُ إِدْرِيسَ،
عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ
عُمَرَ قَالَ: سَمِعْتُ عَمَرَ رَضِيَ اللهُ عَنْهُ
عَلَى مِثْرِ النَّبِيِّ ﷺ يَقُولُ: أَمَا بَعْدُ
أَيُّهَا النَّاسُ، إِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ
وَهِيَ مِنْ خَمْسَةٍ: مِنَ الْعَنْبِ،
وَالتَّمْرِ، وَالْعَسَلِ، وَالْحِنْطَةِ،
وَالشَّعِيرِ. وَالخَمْرُ: مَا خَامَرَ الْعَقْلَ.

[انظر: ٥٥٨١، ٥٥٨٨، ٥٥٨٩، ٧٣٣٧]

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

(١١) - **بَابُ** ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا﴾

[٩٣] الآيَة

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

٤٦٢٠ - حَدَّثَنَا أَبُو التُّعْمَانِ:
حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ،
عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ: إِنَّ الْخَمْرَ
الَّتِي هُرِيقَتْ الْفَضِيخُ. وَرَأَيْتُ مُحَمَّدَ
الْبَيْكُنْدِي، عَنْ أَبِي التُّعْمَانِ قَالَ:
كُنْتُ سَاقِي الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ
فَنَزَلَ تَحْرِيمُ الْخَمْرِ فَأَمَرَ مُنَادِيًا
فَنَادَى، فَقَالَ أَبُو طَلْحَةَ: اخْرُجْ فَاَنْظُرْ
مَا هَذَا الصَّوْتُ. قَالَ: فَخَرَجْتُ
فَقُلْتُ هَذَا مُنَادٍ يُنَادِي: أَلَا إِنَّ الْخَمْرَ
قَدْ حُرِّمَتْ، فَقَالَ لِي: أَذْهَبُ
فَأَهْرِقُهَا، قَالَ: فَجَرْتُ فِي سِكَكِ

stomachs.” So Allāh revealed:

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

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

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

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

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

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

الْمَدِينَةِ. قَالَ: وَكَانَتْ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيحَ، فَقَالَ بَعْضُ الْقَوْمِ: قُتِلَ قَوْمٌ وَهِيَ فِي بَطُونِهِمْ، قَالَ: فَأَنْزَلَ اللَّهُ ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا﴾. [راجع:

[٢٤٦٤

(١٢) بَابٌ قَوْلِهِ: ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ تَسْأَلُكُمْ﴾ [١٠١]

٤٦٢١ - حَدَّثَنَا مُنْذِرُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَارُودِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ: خَطَبَ النَّبِيُّ ﷺ حُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ، قَالَ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحِحْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً»، قَالَ: فَعَطَى أَصْحَابَ رَسُولِ اللَّهِ ﷺ وَجُوهَهُمْ لَهُمْ حِينٌ، فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ»، فَتَرَكْتُ هَذِهِ الْآيَةَ ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ تَسْأَلُكُمْ﴾. رَوَاهُ النَّضْرُ وَرَوْحُ بْنُ عُبَادَةَ، عَنْ شُعْبَةَ. [راجع: ٩٣]

٤٦٢٢ - حَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو حَيْثَمَةَ: حَدَّثَنَا أَبُو الْجَوَيْرِيَّةِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ قَوْمٌ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ اسْتِهْزَاءً فَيَقُولُ الرَّجُلُ: مَنْ أَبِي؟ وَيَقُولُ الرَّجُلُ تَضِلُّ نَاقَتُهُ: أَيْنَ نَاقَتِي؟ فَأَنْزَلَ

اللَّهُ فِيهِمْ هَذِهِ الْآيَةُ ﴿يَتَأْتِيهَا الَّذِينَ
ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ
تَسْؤُكُمْ﴾ حَتَّى فَرَغَ مِنَ الْآيَةِ كُلِّهَا.

(13) CHAPTER. 'Allāh has not instituted things like *Bahīrah* or a *Sā'ibah*, or a *Waṣīlah* or a *Hām*...' (1) (V.5:103)

(١٣) **بَابُ** ﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ﴾ [١٠٣] ﴿وَإِذْ قَالَ اللَّهُ﴾ [١١٦] يَقُولُ: قَالَ اللَّهُ، وَإِذْ هَاهُنَا صَلَّةٌ الْمَائِدَةُ أَضْلَاهَا مَفْعُولَةٌ، كَعَيْشَةٍ رَاضِيَةٍ، وَتَطْلِيْقَةٍ بَائِثَةٍ. وَالْمَعْنَى مِيدَ بِهَا صَاحِبُهَا مِنْ خَيْرٍ، يُقَالُ: مَا ذَنِي يَمِيْدُنِي. وَقَالَ ابْنُ عَبَّاسٍ: ﴿مُتَوَفِيكَ﴾ [آل عمران: ١٥٥]: مُمِيْتِكَ.

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

٤٦٢٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: الْبَحِيرَةُ الَّتِي يُنْمَعُ ذَرْهَا لِلطَّوَاغِيتِ فَلَا يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ. وَالسَّائِبَةُ كَانُوا يُسَيِّبُونَهَا لِأَلِهَتِهِمْ فَلَا يُحْمَلُ عَلَيْهَا شَيْءٌ. قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُمْ عَمْرَوَ بْنَ عَامِرٍ الْخَزَاعِيَّ يَجْرُ قُضْبُهُ فِي النَّارِ، كَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَابِ». وَالْوَصِيلَةُ: النَّاقَةُ الْبِكْرُ تُبَكِّرُ فِي أَوَّلِ نِتَاجِ الْإِبِلِ بِأَنْثَى ثُمَّ تُنْثَى بَعْدَ بَأْثَى، وَكَانُوا يُسَيِّبُونَهُمْ لَطَوَاغِيَّتِهِمْ إِنْ وَصَلَتْ إِحْدَاهُمَا بِالْأُخْرَى لَيْسَ

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

idols, after it has finished a number of copulations assigned for it. They would let it loose for their idols and excuse it from burdens so that nothing would be carried on it, and they called it 'Al-Hāmī.' Abū Hurairah said, "I heard the Prophet ﷺ saying so."

بَيْنَهُمَا ذَكَرٌ. وَالْحَامِ: فَحَلَّ الْإِبِلِ
يَضْرِبُ الضَّرْبَ الْمَعْدُودَ إِذَا قَصَى
ضِرَابَهُ وَدَعَوْهُ لِلطَّوَاعِيَةِ وَأَعْفَوْهُ مِنْ
الْحَمَلِ فَلَمْ يُحْمَلْ عَلَيْهِ شَيْءٌ،
وَسَمَّوْهُ الْحَامِي.

وَقَالَ لِي أَبُو الْيَمَانِ: أَخْبَرَنَا
شُعَيْبٌ، عَنِ الزُّهْرِيِّ: سَمِعْتُ سَعِيداً
يُخْبِرُهُ بِهَذَا. قَالَ: وَقَالَ أَبُو هُرَيْرَةَ:
سَمِعْتُ النَّبِيَّ ﷺ نَحْوَهُ، وَرَوَاهُ ابْنُ
الْهَادِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:
سَمِعْتُ النَّبِيَّ ﷺ. [راجع: ٣٥٢١]

4624. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ said, "I saw Hell and its different portions were consuming each other, and saw 'Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting loose (for the idols) — she-camels — *As-Sawā'ib* (plural of *As-Sā'iba*)."

٤٦٢٤ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي
يَعْقُوبَ أَبُو عَبْدِ اللَّهِ الْكِرْمَانِيُّ: حَدَّثَنَا
حَسَّانُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُونُسُ، عَنِ
الزُّهْرِيِّ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضاً،
وَرَأَيْتُ عَمراً يَجْرُ قُضْبُهُ، وَهُوَ أَوْلُ
مَنْ سَيَّبَ السَّوَابِ». [راجع: ١٠٤٤]

(14) CHAPTER. "And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them, and You are a Witness to all things." (V.5:117)

(١٤) **بَابُ** ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا
دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ
عَلَيْهِمْ وَأَنْتَ عَلَّ كُلِّ شَيْءٍ شَهِيدٌ﴾ [١١٧]

4625. Narrated Ibn 'Abbas رضي الله عنهما: Allāh's Messenger ﷺ delivered a *Khutba* (religious talk) and said, "O people! You will be gathered before Allāh bare-footed, naked and not circumcised." Then (quoting Qur'an) he said:

٤٦٢٥ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ
النُّعْمَانِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ
جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

“...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it” (V.21:104)

The Prophet ﷺ then said, “The first of the human beings to be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-fire). I will say, ‘O my Lord! (They are) my Companions!’ A reply will come, ‘You do not know what they did after you.’ Then I will say as the pious slave [the Prophet ‘Īsā (Jesus) عليه السلام] said:

‘...And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them.’ (V.5:117)

“Then it will be said, ‘These people continued as apostates since you left them.’”

(15) CHAPTER. Allāh’s Statement:

“If You punish them, they are Your slaves.” (V.5:118)

4626. Narrated Ibn ‘Abbās رضي الله عنهما:

The Prophet ﷺ said, “You will be gathered (on the Day of Resurrection), and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave “Īsā (Jesus) said:

‘And I was witness over them while I dwelt amongst them ... (till) ... the All-Mighty, the All-Wise.’ (V.5:117,118)

تعالى عنهما قال: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حِفَاةَ عُرَاةٍ غُرُلًا»، ثُمَّ قَالَ: «كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ» إِلَى آخِرِ الْآيَةِ. ثُمَّ قَالَ: «أَلَا وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، أَلَا وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بِعَدِّكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ﴾ فَيَقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

[راجع: ٣٣٤٩]

(١٥) بَابُ قَوْلِهِ: ﴿إِنْ تَعَذَّبْتُمْ فَاتَهُمْ عَذَابُكَ﴾ [١١٨]. الْآيَةُ

٤٦٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ مَحْشُورُونَ، وَإِنَّ نَاسًا يُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ﴾ إِلَى قَوْلِهِ: ﴿الْعَزِيزُ الْحَكِيمُ﴾» [راجع: ٣٣٤٩]

(6) *SŪRAT AL-AN'ĀM*
(The Cattle)

(٦) سورة الأنعام

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Explanation of some Qur'ānic words not translated).

قَالَ ابْنُ عَبَّاسٍ: ﴿فَدَّرَ لَمْ تَكُنْ
فَتَنَّهُمْ﴾ [٢٣]: مَعْدِرَتُهُمْ.
﴿مَعْرُوشَتِي﴾ [١٤١]: مَا يُعْرَشُ مِنْ
الْكُرْمِ وَغَيْرِ ذَلِكَ. ﴿حَمُولَةٌ﴾ [٩]:
مَا يُحْمَلُ عَلَيْهَا. ﴿وَلَلْبَسَنَّا﴾ [٩]:
لَشَبَّهْنَا. ﴿لَأُنذِرَكُمْ بِهِ﴾ أَهْلَ مَكَّةَ
﴿وَيَنْفُوتَ﴾ [٢٦]: يَتَبَاعَدُونَ.
﴿تُبْسَلٌ﴾: تَفْضُحٌ. ﴿أُتْسِلُوا﴾ [٧٠]:
أَفْضِحُوا. ﴿بَاسِطُوا أَيْدِيَهُمْ﴾ [٩٣]:
الْبَسِطُ: الضَّرْبُ. ﴿أَسْتَكْرَثُ﴾:
أَضَلَلْتُمْ كَثِيرًا. ﴿وَمَا ذَرَأَ مِنْ
الْحَرْثِ﴾ [١٣٦]: جَعَلُوا لِلَّهِ مِنْ
ثَمَرَاتِهِمْ وَمَالِهِمْ نَصِيبًا وَلِلشَّيْطَانِ
وَالْأَوْتَانِ نَصِيبًا. ﴿أَكْتَةٌ﴾ وَاجِدُهَا
كِنَانٌ ﴿أَمَّا أَسْتَمَلْتُ﴾ [١٤٣-١٤٤]:
يَعْنِي هَلْ تَسْتَمِلُ إِلَّا عَلَى ذَكَرٍ أَوْ
أَنْتَى؟ فَلِمَ تُحَرِّمُونَ بَعْضًا وَتُحِلُّونَ
بَعْضًا؟ ﴿مَسْفُوحًا﴾: مُهْرَاقًا.
﴿وَصَدَفٌ﴾ [١٥٨]: أَعْرَضَ. أُبْلِسُوا:
أُوسُوا. ﴿أُتْسِلُوا﴾: أُسْلِمُوا.
﴿سَرْمَدًا﴾ [٧١]: دَائِمًا. ﴿أَسْتَهْوَتُهُ﴾:
أَضَلَّتْهُ. ﴿تَمْتَرُونَ﴾ [٢]: تَشْكُونَ.
﴿وَقَرٌّ﴾ [٢٥]: صَمَمٌ، وَأَمَّا الْوَقْرُ فَإِنَّهُ
الْجِمْلُ. ﴿أَسْطِيطِرٌ﴾ [٢٥]: وَاجِدُهَا

أُسْطُورَةٌ وَإِسْطَارَةٌ وَهِيَ التَّرَهَاتُ.
 ﴿الْبَاسَاءُ﴾ [٤٢]: مِنَ الْبَاسِ، وَيَكُونُ
 مِنَ الْبُؤْسِ. ﴿جَهْرَةٌ﴾ [٤٧]:
 مُعَايِنَةٌ. ﴿الصُّورُ﴾ [٧٣]: جَمَاعَةٌ
 صُورَةٌ. كَقَوْلِهِ سُورَةٌ وَسُورٌ، مَلَكُوتٌ
 وَمُلْكٌ. رَهَبُوتٌ، رَحْمُوتٌ، وَتَقُولُ:
 تَرْهَبُ خَيْرٌ مِنْ أَنْ تُرْحَمَ. ﴿جَنٌّ﴾ [٧٦]:
 أَظْلَمَ. تَعَالَى عَلَا ﴿وَإِنْ
 تَعَدَّلَ﴾ تَقَسَطَ - لَا يَقْبَلُ مِنْهَا فِي
 ذَلِكَ الْيَوْمِ يُقَالُ: عَلَى اللَّهِ حُسْبَانُهُ:
 أَي حِسَابُهُ. وَيُقَالُ: ﴿حُسْبَانًا﴾
 مَرَامِيٍّ وَ﴿رُجُومًا لِلشَّيْطَانِ﴾. مُسْتَقَرٌّ:
 فِي الصُّلْبِ ﴿وَمُسْتَوْجٍ﴾ [٩٨] فِي
 الرَّجِيمِ. الْقِنُوتُ: الْعِدْقُ، وَالْإِثْنَانُ
 قِنُونَانٌ، وَالْجَمَاعَةُ أَيْضًا قِنُونَانٌ، مِثْلُ
 صِنُونَانٍ وَصِنُونَانٍ.

(1) CHAPTER. "And With Him are the keys of the *Ghaib*⁽¹⁾, (all that is hidden), none knows them but He..." (V.6:59)

4627. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The keys of *Al-Ghaib* (the Unseen) are five: Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things)." (V.31:34)

(١) بَابٌ ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾ [٥٩]

٤٦٢٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَفَاتِحُ الْغَيْبِ خَمْسٌ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ

(1) (Ch. 1) *Al-Ghaib*: (literally means a thing not seen). This word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.