

الْحَبْرَ، قَالَ أَبُو الدَّرْدَاءِ: وَعَظِبَ رَسُولُ اللَّهِ ﷺ وَجَعَلَ أَبُو بَكْرٍ يَقُولُ: وَاللَّهِ يَا رَسُولَ اللَّهِ لَأَنَا كُنْتُ أَظْلَمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ إِنِّي قُلْتُ: ﴿يَتَأْتِيهَا النَّاسُ إِلَيَّ رَسُولُ اللَّهِ ﷻ إِلَيْكُمْ جَمِيعًا﴾ فَقُلْتُمْ: كَذَبْتَ، وَقَالَ أَبُو بَكْرٍ: صَدَقْتَ».

قَالَ أَبُو عَبْدِ اللَّهِ: غَامَرَ: سَبَقَ بِالْخَيْرِ. [راجع: ٣٦٦١]

(4) CHAPTER. Allāh's Saying:

“And say ... *Hittatun*...” [i.e., (O Allāh) forgive our sins] (V.7:161)

4641. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “It was said to the Children of Isrāel, ‘Enter the gate prostrate (bowing with humility) and say *Hittatun* (O Allāh) forgive our sins. (V.7:161) We shall forgive you, your wrongdoings’. But they changed (Allāh's Order) and entered, dragging themselves on their buttocks and said, ‘*Habbatun* (a grain) in a *Sha'ra* (a spike or a hair).’” (See H. 4479)

(٤) **بَابُ قَوْلِهِ: ﴿وَقُولُوا حِطَّةً﴾.**

[١٦١]

٤٦٤١ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ﴿وَأَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً فَمَنْ لَمْ يَخْلُصْكُمْ﴾ فَبَدَّلُوا فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِمُمْ وَقَالُوا: حَبَّةٌ فِي شَعْرَةٍ». [راجع: ٣٤٠٣]

(5) CHAPTER. “Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).” (V.7:199)

4642. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: ‘Uyaina bin Hish bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais, who was one of those whom ‘Umar used to keep near him, as the *Qurra'* (learned men

(٥) **بَابُ ﴿حُدِّثُوا الْمَعْرُوفَ وَأْمُرُوا بِالْمَعْرُوفِ﴾** وَأَعْرَضَ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ [١٩٩] **﴿يَا الْمَعْرُوفَ﴾**: الْمَعْرُوفُ.

٤٦٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ

knowing Qur'an by heart) were the people of 'Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get me the permission to see him". Al-Ḥurr said, "I will get the permission for you to see him." So Al-Ḥurr asked the permission for 'Uyaina and 'Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khaṭṭāb! By Allāh, you neither give us sufficient provision nor judge among us with justice." Thereupon 'Umar became so furious that he intended to harm him, but Al-Ḥurr said, "O chief of the believers! Allāh said to His Prophet ﷺ:

'Show forgiveness, enjoin what is good, and turn away from the foolish.' (V.7:199) and this (i.e., 'Uyaina) is one of the foolish.'" By Allāh, 'Umar did not overlook that Verse when Al-Ḥurr recited it before him; he observed (the orders of Allāh's Book strictly).

4643. Narrated 'Abdullāh bin Az-Zubair : (The Verse): "Show forgiveness; enjoin what is good..." was revealed by Allāh except in connection with the character of the people.

4644. 'Abdullāh bin Az-Zubair said: Allāh ordered His Prophet ﷺ to forgive the people their misbehaviour (towards him).

ابن عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ عُيَيْنَةُ بْنُ حِصْنِ بْنِ حُدَيْفَةَ فَتَزَلَّ عَلَى ابْنِ أُخِيهِ الْحُرِّ بْنِ قَيْسٍ وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُذَيِّبُهُمْ عُمَرُ، وَكَانَ الْقُرَاءُ أَصْحَابَ مَجَالِسِ عُمَرَ وَمُشَاوَرَتِهِ كَهَوْلًا كَانُوا أَوْ شُبَّانًا، فَقَالَ عُيَيْنَةُ لِابْنِ أُخِيهِ: يَا ابْنَ أُخِي، لَكَ وَجْهٌ عِنْدَ هَذَا الْأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ، قَالَ: سَأَسْتَأْذِنُ لَكَ عَلَيْهِ، قَالَ ابْنُ عَبَّاسٍ: فَاسْتَأْذَنَ الْحُرُّ عُيَيْنَةَ فَأَذِنَ لَهُ عُمَرُ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: هِيَ يَا ابْنَ الْخَطَّابِ، فَوَاللَّهِ مَا تُعْطِينَا الْجَزَلَ وَلَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِهِ، فَقَالَ لَهُ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ (١٩٩) وَإِنَّ هَذَا مِنَ الْجَاهِلِينَ، وَاللَّهُ مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا عَلَيْهِ وَكَانَ وَقَافًا عِنْدَ كِتَابِ اللَّهِ. [انظر: ٧٢٨٦]

٤٦٤٣ - حَدَّثَنِي يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ﷺ: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ﴾ قَالَ: مَا أَنْزَلَ اللَّهُ إِلَّا فِي أَخْلَاقِ النَّاسِ. [انظر: ٤٦٤٤]

٤٦٤٤ - وَقَالَ عَبْدُ اللَّهِ بْنُ بَرَّادٍ: حَدَّثَنَا أَبُو أُسَامَةَ: قَالَ هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ﷺ قَالَ:

أَمَرَ اللَّهُ نَبِيَّهُ ﷺ أَنْ يَأْخُذَ الْعَفْوَ
مَنْ أَخْلَقَ النَّاسِ، أَوْ كَمَا قَالَ.

[راجع: ٤٦٤٣]

(8) *SŪRAT AL-ANFĀL*
(The Spoils of War)

(٨) سورة الأنفال

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER. The Statement of Allāh تعالى: "They ask you (O Muḥammad ﷺ) about *Al-Anfāl* (the spoils of war). Say: 'The spoils are for Allāh and the Messenger ﷺ.' So fear Allāh and adjust all matters of difference among you..." (V.8:1)

Ibn 'Abbās said: *Al-Anfāl* means war booty.

4645. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās regarding *Sūrat Al-Anfāl*. He said, "It was revealed in connection with the battle of Badr."

(١) بَابُ قَوْلِهِ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ
فَلِيَ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ
وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾ [١]

قَالَ ابْنُ عَبَّاسٍ: ﴿الْأَنْفَالُ﴾:
الْمَغَانِمُ. قَالَ قَتَادَةُ: ﴿رِيحًا كَرِيحًا﴾ [٤٦]:
الْحَرْبُ، يُقَالُ: نَافِلَةٌ: عَطِيَّةٌ.

٤٦٤٥ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ
الرَّحِيمِ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ:
أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: سُورَةُ
الْأَنْفَالِ؟ قَالَ: نَزَلَتْ فِي بَدْرٍ.

[راجع: ٤٠٢٩]

﴿الشُّوكَّةُ﴾: الْحَدُّ. ﴿مُرْدِفَاتٍ﴾:
فَوْجًا بَعْدَ فَوْجٍ، رَدَفْنِي وَأَرَدَفْنِي:
جَاءَ بَعْدِي. ﴿ذُوقُوا﴾: بَاشِرُوا
وَجَرَّبُوا، وَلَيْسَ هَذَا مِنْ ذَوْقِ الْفَمِ.
﴿فَيَرْكُمُهُ﴾: يَجْمَعُهُ. ﴿فَشَرَدَ﴾:
فَرَّقَ. ﴿وَإِنْ جَنَحُوا﴾: طَلَبُوا.
﴿السَّلَامُ﴾ وَالسَّلَامُ وَالسَّلَامُ وَاحِدٌ.

﴿يُنْحَرِفُ﴾: يَغْلِبُ. وَقَالَ مُجَاهِدٌ:
﴿مُكَاءَ﴾ إِذْخَالَ أَصَابِعِهِمْ فِي
أَفْوَاهِهِمْ. ﴿وَتَصْدِيَةً﴾: الصَّفِيرُ.
﴿لِيُنْتَرِكَ﴾: لِيَحْسُوكَ.

CHAPTER. "Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not (i.e., the disbelievers)." (V.8:22)

4646. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا regarding the Verse:

"Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not." (V.8:22)

(The people referred to here) were some persons from the tribe of Banī 'Abd Ad-Dār.

بَابُ: ﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ
الُّصْمُ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾ (٢٢)
[٢٢]

٤٦٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ أَبِي
نَجِيحٍ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ
﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الْصُّمُّ
الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾ (٢٢) قَالَ:
هُم نَفَرٌ مِنْ بَنِي عَبْدِ الدَّارِ.

(2) CHAPTER. "O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which will give you life, and know that Allāh comes in between a man and his heart (i.e., He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered." (V.8:24)

(٢) بَابُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا
اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا
يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ
الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾ (٢٤)
[٢٤]

4647. Narrated Abū Sa'īd bin Al-Mu'allā رَضِيَ اللهُ عَنْهُ: While I was offering *Ṣalāt* (prayer), Allāh's Messenger ﷺ passed by and called me, but I did not go to him till I had finished the *Ṣalāt* (prayer). Then I went to him, and he said, "What prevented you from coming to me? Didn't Allāh say:

'O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you?'"

He then said, "I will teach you the greatest *Sūrah* in the Qur'an before I leave (the

﴿اسْتَجِيبُوا﴾: أَجِيبُوا. ﴿لِمَا
يُحْيِيكُمْ﴾: لِمَا يُضِلُّكُمْ.

٤٦٤٧ - حَدَّثَنِي إِسْحَاقُ قَالَ:
أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ، عَنِ
حُبَيْبِ ابْنِ عَبْدِ الرَّحْمَنِ، سَمِعْتُ
حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ عَنِ ابْنِ
سَعِيدِ بْنِ الْمُعَلَّى رَضِيَ اللَّهُ عَنْهُ قَالَ:
كُنْتُ أَصَلِّي فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ
فَدَعَانِي فَلَمْ أَتِهِ حَتَّى صَلَّيْتُ ثُمَّ أَتَيْتُهُ
فَقَالَ: «مَا مَنَعَكَ أَنْ تَأْتِي؟ أَلَمْ يَقُلْ

mosque).” When Allāh’s Messenger ﷺ got ready to leave (the mosque), I reminded him. He said, “It is:

Al-hamdu lillāhi Rabbil ‘ālamīn [All the praises and thanks be to Allāh, the Lord of the ‘*ālamīn* (mankind, jinn and all that exists)] which is ... *As-Sab‘a Al-Mathānī* (*Surat Al-Fātiḥa*) (the seven repeatedly recited Verses).” (See H. 4474, 4703 and 5006)

(3) CHAPTER. The Statement of Allāh تعالى: “And (remember) when they said, ‘O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us...’” (V.8:32)

Ibn ‘Uyaina said, Allāh did not use the word ‘*Maṭar*’ in the Qur’ān except when it means a shower of torture; and Arabs call the rain ‘*Ghaith*’ as occurs in the Statement of Allāh:

“And it is He Who sends down the *Ghaith* (rain) after they have despaired (given up all hope)...” (V.42:28)

4648. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Jahl said, “O Allāh! If this (the Qur’ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment.” So Allāh revealed:

“And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh’s) forgiveness. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Ḥarām* (at Makkah)...” (V.8:33,34)

الله: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ ثُمَّ قَالَ: «لَأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أُخْرَجَ»، فَذَهَبَ رَسُولُ اللَّهِ ﷺ لِيَخْرُجَ فَذَكَرْتُ لَهُ.

وقال معاذ: حدثنا شعبة، عن خبيب ابن عبد الرحمن: سمع حفصاً: سمع أبا سعيد رجلاً من أصحاب النبي ﷺ بهذا وقال: «هي الحمد لله رب العالمين، السبع المثاني». [راجع: ٤٤٧٤]

(٣) بَابُ قَوْلِهِ: ﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَتْ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ﴾ الآية: [٣٢]

قال ابن عيينة: ما سمى الله مطراً في القرآن إلا عذاباً وتسميه العرب الغيث وهو قوله تعالى: ﴿وهو الذي يُرِزُّ الغَيْثَ مِنْ بَعْدِ مَا قَطَطُوا﴾ [الشورى: ٢٨].

٤٦٤٨ - حَدَّثَنِي أَحْمَدُ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الحمِيدِ صَاحِبِ الزِّيَادِيِّ: سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ. فَتَرَكْتُ ﴿وَمَا كَانَتْ

(4) CHAPTER. The Statement of Allāh تعالى: "And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness." (V.8:33)

4649. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Jahl said, "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment." So Allāh revealed: "And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Harām* (at Makkah)..." (V.8:33,34)

(5) CHAPTER. "And fight them until there is no more *Fītnah* (disbelief and polytheism, i.e., worshipping others besides Allāh) and the religion (worship) will be all for Allāh (Alone) (in the whole of the world)..." (V.8:39)

4650. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: that a man came to him (while two groups of Muslims were fighting) and said, "O Abū 'Abdur-Raḥmān! Don't you hear what Allāh has mentioned in His Book:

اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾، وَمَا لَهُمْ إِلَّا يَعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ ﴿الآيَةَ﴾. [انظر: ٤٦٤٩]

(٤) بَابُ قَوْلِهِ: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ ﴿٣٣﴾ [٣٣]

٤٦٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ: سَمِعَ أَنَسَ بْنَ مَالِكٍ: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابِ أَلِيمٍ، فَزَلَّتْ ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ ﴿٣٣﴾، وَمَا لَهُمْ إِلَّا يَعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ ﴿الآيَةَ﴾. [راجع: ٤٦٤٨]

(٥) بَابُ ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ [٣٩]

٤٦٥٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى: حَدَّثَنَا حَيُّوَةُ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ

'And if two parties (or groups) among the believers fall to fighting...' (V.49:9)

So what prevents you from fighting as Allāh has mentioned in His Book?" Ibn 'Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allāh تعالى says:

'And whoever kills a believer intentionally...' (V.4:93)

Then that man said, "Allāh says:

'And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping other besides Allāh) and the religion (worship) will be all for Allāh (Alone)...'" (V.8:39)

Ibn 'Umar said, "We did this during the lifetime of Allāh's Messenger ﷺ when the number of Muslims was small, and a man was put to trial because of his religion; *Al-Mushrikūn* (pagans etc.) would either kill or chain him; but when the Muslims increased (and Islām spread), there was no persecution." When that man saw that Ibn 'Umar did not agree to his proposal, he said, "What is your opinion regarding 'Alī and 'Uthmān?" Ibn 'Umar said, "What is my opinion regarding 'Alī and 'Uthmān? As for 'Uthmān, Allāh forgave him and you disliked to forgive him, and 'Alī is the cousin and son-in-law of Allāh's Messenger ﷺ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

بُكَيْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ
اللهُ عَنْهُمَا: أَنَّ رَجُلًا جَاءَهُ فَقَالَ: يَا
أَبَا عَبْدِ الرَّحْمَنِ، أَلَا تَسْمَعُ مَا ذَكَرَ
اللهُ فِي كِتَابِهِ؟ ﴿وَلِنْ طَافِقَانِ مِنْ
الْمُؤْمِنِينَ أَقْتُلُوا﴾ إِلَى آخِرِ الْآيَةِ، فَمَا
يَمْنَعُكَ أَنْ لَا تُقَاتِلَ كَمَا ذَكَرَ اللهُ فِي
كِتَابِهِ؟ فَقَالَ: يَا ابْنَ أَخِي، أَعَيَّرَ بِهِدِهِ
الْآيَةَ وَلَا أَقَاتِلُ أَحَبُّ إِلَيَّ مِنْ أَنْ
أَعَيَّرَ بِهِدِهِ الْآيَةَ الَّتِي يَقُولُ اللهُ تَعَالَى:
﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا﴾ إِلَى
آخِرِهَا، قَالَ: فَإِنَّ اللهُ يَقُولُ:
﴿وَتَلْبُؤُهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾. قَالَ
ابْنُ عُمَرَ: قَدْ فَعَلْنَا عَلَى عَهْدِ رَسُولِ
اللهِ ﷺ إِذْ كَانَ الْإِسْلَامُ قَلِيلًا فَكَانَ
الرَّجُلُ يُفْتَنُ فِي دِينِهِ إِمَّا يَقْتُلُوهُ وَإِمَّا
يُؤْتَفِقُوهُ حَتَّى كَثُرَ الْإِسْلَامُ فَلَمْ تَكُنْ
فِتْنَةً، فَلَمَّا رَأَى أَنَّهُ لَا يُوَافِقُهُ فِيمَا
يُرِيدُ قَالَ: فَمَا قَوْلُكَ فِي عَلِيٍّ
وَعُثْمَانَ؟ قَالَ ابْنُ عُمَرَ: مَا قَوْلِي فِي
عَلِيٍّ وَعُثْمَانَ؟ أَمَّا عُثْمَانُ فَكَانَ اللهُ
قَدْ عَفَا عَنْهُ فَكَرِهْتُمْ أَنْ تَعْفُوا عَنْهُ.
وَأَمَّا عَلِيٌّ فابْنُ عَمِّ رَسُولِ اللهِ ﷺ
وَخَتَنَهُ، وَأَشَارَ بِيَدِهِ وَهَذِهِ ابْنَتُهُ، أَوْ
بِنْتُهُ حَيْثُ تَرَوْنَ. [راجع: ٣١٣٠]

4651. Narrated Sa'id bin Jubair: Ibn 'Umar came to us and a man said (to him), "What do you think about *Qitāl-al-Fitnah* (fighting caused by *Al-Fitnah*)?" Ibn 'Umar said (to him), "And do you understand what *Al-Fitnah* is? Muḥammad ﷺ used to fight

٤٦٥١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا بَيَانٌ: أَنَّ وَبَرَةَ
حَدَّثَهُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ
قَالَ: خَرَجَ عَلَيْنَا أَوْ إِلَيْنَا ابْنُ عُمَرَ

against *Al-Mushrikun* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)], and his fighting with them was (against) *Fitnah* (and his fighting was) not like your fighting which is carried on for the sake of ruling.”

(6) CHAPTER. “O Prophet (Muḥammad ﷺ)! Urge the believers to fight...” (V.8:65)

4652. Narrated Ibn ‘Abbās رضي الله عنهما:

When the Verse:

“...If there are twenty steadfast persons amongst you, they will overcome two hundreds...” (V.8:65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyān (the subnarrator) once said, “Twenty (Muslims) should not flee before two hundred (non-Muslims).” Then there was revealed:

“Now Allāh has lightened your (task)...” (V.8:66). So it became obligatory that one hundred (Muslims) should not flee before two hundred (non-Muslims). Once Sufyān added, “The Verse:

‘...Urge the believers to the fight. If there are twenty steadfast persons amongst you (Muslims)...’ was revealed. Sufyān said, “Ibn Shubruma said, ‘I see that this order is applicable to the obligation of enjoining *Al-Ma’rūf* (Islāmic Monotheism and all that Islām ordains) and forbidding *Al-Munkar* (disbelief, polytheism and all that Islām forbids).’”

(7) CHAPTER. “Now that Allāh has lightened your (task), for He knows that there is weakness in you...” (V.8:66)

4653. Narrated Ibn ‘Abbās رضي الله عنهما:

When the Verse:

“If there are twenty steadfast persons

فَقَالَ رَجُلٌ: كَيْفَ تَرَى فِي قِتَالِ
الْفِتْنَةِ؟ فَقَالَ: وَهَلْ تَدْرِي مَا الْفِتْنَةُ؟
كَانَ مُحَمَّدٌ ﷺ يُقَاتِلُ الْمُشْرِكِينَ وَكَانَ
الدُّخُولُ عَلَيْهِمْ فِتْنَةً وَلَيْسَ كَقِتَالِكُمْ
عَلَى الْمُلْكِ. [راجع: ٣١٣٠]

(٦) بَابُ ﴿يَأْتِيهَا النَّبِيُّ حَرَضٍ
الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾ [الآية ٦٥]

٤٦٥٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
الله: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرٍو، عَنِ
ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: لَمَّا
نَزَلَتْ ﴿إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ
يَقْلِبُوا مِائَتِينَ﴾ فَكُتِبَ عَلَيْهِمْ أَنْ لَا يَقْرَءَ
وَاحِدٌ مِنْ عَشْرَةٍ، فَقَالَ سُفْيَانٌ غَيْرَ
مَرَّةٍ: أَنْ لَا يَقْرَءَ عَشْرُونَ مِنْ مِائَتَيْنِ،
ثُمَّ نَزَلَتْ ﴿الَّذِينَ خَفَّفَ اللهُ عَنْكُمْ﴾
الآيَةَ. فَكُتِبَ أَنْ لَا يَقْرَءَ مِائَةَ مِنْ
مِائَتَيْنِ. وَزَادَ سُفْيَانٌ مَرَّةً نَزَلَتْ:
﴿حَرَضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ
مِنْكُمْ عَشْرُونَ صَابِرُونَ﴾. قَالَ سُفْيَانُ:
وَقَالَ ابْنُ شُبْرَمَةَ: وَأَرَى الْأَمْرَ
بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ مِثْلَ
هَذَا. [انظر: ٤٦٥٣]

(٧) بَابُ ﴿الَّذِينَ خَفَّفَ اللهُ عَنْكُمْ وَعَلِمَ
أَنَّ فِيكُمْ ضَعْفًا﴾ [الآية ٦٦]

٤٦٥٣ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللهِ
السُّلَمِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ

amongst you (Muslims), they shall overcome two hundred (non-Muslims)" was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allāh) lightened the order by revealing:

"Now Allāh has lightened your (task) for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred (non-Muslims)..." (V.8:66)

So when Allāh reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

المُبَارَك: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: أَخْبَرَنِي الزُّبَيْرُ بْنُ الْحَرْثِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ ﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ﴾ شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حِينَ فُرِضَ عَلَيْهِمْ أَنْ لَا يَوْرَ وَاحِدٌ مِنْ عَشْرَةٍ فَجَاءَ التَّخْفِيفُ فَقَالَ: ﴿الْكَفَى حَفَفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ﴾ قَالَ: فَلَمَّا حَفَفَ اللَّهُ عَنْهُمْ مِنَ الْعَدَةِ نَقَصَ مِنَ الصَّبْرِ بِقَدْرِ مَا خَفَفَ عَنْهُمْ. [راجع: ٤٦٥٢]

(9) SŪRAT AT-TAUBA or BARĀ'Ā (The Repentance)

(٩) سُورَةُ بَرَاءة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿مَرَصِدٌ﴾ طريق ﴿إِلَّا﴾: الإل:

القراءة (والذمة) والعهد.

﴿وَلِجَءٌ﴾: كلُّ شَيْءٍ أَدْخَلْتَهُ فِي

شَيْءٍ. ﴿السُّقَّةُ﴾: السَّفَرُ. (الْحَبَالُ):

الْفَسَادُ، وَالْحَبَالُ الْمَوْتُ. ﴿وَلَا

تَفْتِيءٌ﴾: لَا تُؤْبَخُنِي. ﴿وَكَرَهَا﴾

﴿وَكَرَهَا﴾ وَاجِدْ. ﴿مُدْخَلًا﴾:

يَدْخُلُونَ فِيهِ. ﴿يَجْمَعُونَ﴾: يُسْرِعُونَ.

﴿وَالْمُؤْتَبِكُنَّ﴾: اتَّكَتْ: انْقَلَبَتْ بِهَا

الْأَرْضُ. ﴿أَمْوِي﴾: أَلْقَاهُ فِي هَوَّةٍ.

﴿عَدْنٍ﴾: خُلِدِ. عَدَنْتُ بِأَرْضٍ: أَيِ
 أَقَمْتُ، وَمِنْهُ مَعْدِنٌ. وَيُقَالُ: فِي
 مَعْدِنٍ صِدْقٍ: فِي مَنْتَبِ صِدْقٍ.
 ﴿الْخَوَالِفِ﴾ الْخَالِفُ الَّذِي تَخَلَّفَنِي
 فَتَعَدَّ بَعْدِي وَمِنْهُ يَخْلُفُهُ فِي الْغَابِرِينَ.
 وَيَجُوزُ أَنْ يَكُونَ النِّسَاءُ مِنَ الْخَالِفَةِ،
 وَإِنْ كَانَ جَمَعَ الذُّكُورِ فَإِنَّهُ لَمْ يُوجَدْ
 عَلَى تَقْدِيرِ جَمْعِهِ إِلَّا حَرْفَانِ فَارِسُ
 وَقَوَارِسُ، وَهَالِكٌ وَهَوَالِكٌ.
 ﴿الْخَيْرَاتِ﴾: وَاحِدُهَا خَيْرَةٌ وَهِيَ
 الْفَوَاضِلُ. ﴿مُرْجُونَ﴾: مُؤَخَّرُونَ.
 (الشِّفَا): شَفِيرٌ وَهُوَ حَدُّهُ.
 وَ(الْجُرْفُ): مَا تَجَرَّفَ مِنَ السُّيُولِ
 وَالْأَوْدِيَةِ. ﴿هَارٍ﴾: هَائِرٌ.
 ﴿لَأَوَّهٌ﴾: شَفَقًا وَفَرَقًا، وَقَالَ
 الشَّاعِرُ:

إِذَا قُمْتُ أَرْحَلُهَا بِلَيْلٍ
 تَأْوَهُ آهَةٌ الرَّجُلِ الْحَزِينِ
 يُقَالُ: تَهَوَّرَتِ الْبِئْرُ إِذَا انْهَدَمَتْ
 وَأَنْهَارٌ مِثْلُهُ.

(1) CHAPTER. Allāh's Statement:
 "Freedom from (all) obligations (is
 declared) from Allāh and His Messenger
 (ﷺ) to those of the *Mushrikūn* [polytheists,
 pagans, idolaters, disbelievers in the
 Oneness of Allāh and in His Messenger
 Muḥammad (ﷺ)] with whom you made a
 treaty." (V.9:1)

(١) بَابُ قَوْلِهِ: ﴿بَرَاءَةٌ مِنَ اللَّهِ
 وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ
 الْمُشْرِكِينَ﴾ [١١].

﴿وَأَذَانٌ﴾: إِعْلَامٌ. وَقَالَ ابْنُ
 عَبَّاسٍ: ﴿أَذُنٌ﴾: يُصَدَّقُ ﴿تَطَهَّرَهُمْ
 وَزَكَّاهُمْ﴾ بِهَا وَنَحْوَهَا كَثِيرٌ.
 ﴿وَالزَّكَاةُ﴾: الطَّاعَةُ وَالْإِخْلَاصُ،
 ﴿لَا يُؤْتُونَ الزَّكَاةَ﴾: لَا يَشْهَدُونَ أَنْ