

اللَّهُ ﷻ، وَاللَّهُ وَرَسُولُهُ أَعْلَمُ. [راجع:

[١٣٦٦

(13) CHAPTER. The Statement of Allāh تعالى:
‘And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.’ (V.9:84)

(١٣) بَابُ قَوْلِهِ: ﴿وَلَا تُصَلِّيْ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ [٨٤]

4672. Narrated Ibn ‘Umar رضي الله عنهما: When ‘Abdullāh bin Ubayy died, his son ‘Abdullāh bin ‘Abdullāh came to Allāh’s Messenger ﷺ who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but ‘Umar bin Al-Khaṭṭāb took hold of his (the Prophet’s) garment and said, “Do you offer the funeral prayer for him though he was a hypocrite, and Allāh has forbidden you to ask forgiveness for hypocrites?” The Prophet ﷺ said, “Allāh has given me the choice (or Allāh has informed me) saying:

٤٦٧٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: لَمَّا تُوفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ ﷺ فَأَعْطَاهُ قَمِيصَهُ وَأَمَرَهُ أَنْ يَكْفِنَهُ فِيهِ. ثُمَّ قَامَ يُصَلِّي عَلَيْهِ فَأَخَذَ عُمَرُ بْنُ الْخَطَّابِ بِتَوْبِهِ فَقَالَ: تُصَلِّي عَلَيْهِ وَهُوَ مُنَافِقٌ وَقَدْ نَهَاكَ اللَّهُ أَنْ تَسْتَغْفِرَ لَهُمْ؟ قَالَ: «إِنَّمَا خَيْرِنِي اللَّهُ، أَوْ أَخْبَرَنِي اللَّهُ فَقَالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾ فَقَالَ: سَأَزِيدُهُ عَلَى سَبْعِينَ.» قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَصَلَّيْنَا مَعَهُ ثُمَّ أَنْزَلَ اللَّهُ عَلَيْهِ ﴿وَلَا تُصَلِّيْ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآؤًا وَهُمْ فَاسِقُونَ ﴿٨٤﴾.

‘Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them...’ (V.9:80)

Then he added, “I will (appeal to Allāh for his sake) more than seventy times.” So Allāh’s Messenger ﷺ offered the funeral prayer for him and we, too, offered the prayer along with him. Then Allāh revealed:

“And never (O Muḥammad ﷺ) pray funeral prayer for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were *Fāsiqūn* [rebellious, disobedient to Allāh and His Messenger (ﷺ)].” (V.9:84)

(١٤) بَابُ قَوْلِهِ: ﴿سَيَحْلِفُونَ بِاللَّهِ

(14) CHAPTER. The Statement of Allāh: تعالى:

“They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them...” (V.9:95)

4673. Narrated ‘Abdullāh bin Ka’b: I heard Ka’b bin Mālik at the time he remained behind and did not join (the battle of) Tabūk, saying, “By Allāh, no blessing has Allāh bestowed upon me, besides my guidance to Islām, better than that of helping me speak the truth to Allāh’s Messenger ﷺ, otherwise I would have told the Prophet ﷺ a lie and would have been ruined like those who had told a lie when the Divine Revelation was revealed:

“They will swear by Allāh to you (Muslims) when you return to them... (up to)... *Al-Fāsiqūn* (rebellious, disobedient to Allāh).” (V.9:95,96)

CHAPTER. The Statement of Allāh تعالى: “They (the hypocrites) swear to you (Muslims) that you may be pleased with them... (up to)... *Al-Fāsiqūn* (rebellious, disobedient to Allāh).” (V. 9:96)

(15) CHAPTER. The Statement of Allāh تعالى: “And (there are) others who have acknowledged their sins...” (V.9:102)

4674. Narrated Samura bin Jundab رضي الله عنه: Allāh’s Messenger ﷺ said, “Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, (by) half of their bodies, look like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, ‘Go and dip yourselves in that river.’ So they dipped themselves therein and

لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِيُتَعَرَّضُوا عَنْهُمْ ﴿٩٥﴾ الآية [٩٥]

٤٦٧٣ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بِنَ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ حِينَ تَخَلَّفَ عَنْ تَبُوكَ: وَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ بَعْدَ إِذْ هَدَانِي أَعْظَمَ مِنْ صِدْقِي رَسُولَ اللَّهِ ﷺ أَنْ لَا أَكُونَ كَذَّبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَّبُوا حِينَ أَنْزَلَ الْوَحْيُ ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ﴾ إِلَى قَوْلِهِ: ﴿الْفَاسِقِينَ﴾. [راجع: ٢٧٥٧]

باب ﴿يَحْلِفُونَ لَكُمْ لِيَرْضَوْا عَنْهُمْ﴾ فَإِنْ تَرَضَوْا عَنْهُمْ ﴿إِلَى قَوْلِهِ﴾ ﴿الْفَاسِقِينَ﴾

(١٥) بَابُ قَوْلِهِ: ﴿وَأَخْرَجُوا أَعْرَفُوا بِذُنُوبِهِمْ﴾ الآية [١٠٢]

٤٦٧٤ - حَدَّثَنِي مُؤَمَّلٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا أَبُو رَجَاءٍ: حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَنَا: «أَتَانِي اللَّيْلَةَ آتِيَانِ فَأَتَبْتَعَانِي فَأَنْتَهَبَا إِلَى مَدِينَةِ مَبْنِيَّةٍ بَلْبِيْنٍ دَهَبٍ وَلَبِيْنٍ فِضَّةٍ فَتَلَقَانَا رِجَالًا، شَطْرُ

then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the Garden of 'Adn (Paradise) and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil; but Allāh forgave them.'

مَنْ خَلَقَهُمْ كَأَحْسَنِ مَا أَنْتَ رَائٍ،
وَسَطَّرُ كَأَفْبَحِ مَا أَنْتَ رَائٍ، قَالَا لَهُمْ:
أَذْهَبُوا فَفَعُوا فِي ذَلِكَ النَّهْرِ، فَوَفَعُوا
فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ
السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ
صُورَةٍ. قَالَا لِي: هَذِهِ جَنَّةٌ عَدْنٍ
وَهَذَاكَ مَنْزِلُكَ. قَالَا: أَمَّا الْقَوْمُ
الَّذِينَ كَانُوا سَطَّرُ مِنْهُمْ حَسَنٌ وَسَطَّرُ
مِنْهُمْ قَبِيحٌ فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا
وَأَخْرَجَ سَيِّئًا، تَجَاوَزَ اللَّهُ عَنْهُمْ.

[راجع: ٨٤٥]

(16) CHAPTER. The Statement of Allāh

تعالى:

"It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allāh's forgiveness for the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)]..." (V.9:113)

(١٦) بَابُ قَوْلِهِ: ﴿مَا كَانَتْ لِلنَّبِيِّ
وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾

[١١٣]

4675. Narrated Al-Mūsaiyab: When Abū Ṭālib's death approached, the Prophet ﷺ went to him while Abū Jahl and 'Abdullāh bin Abī Umaiyya were present with him. The Prophet ﷺ said, "O uncle, say: '*La ilāha illallāh*' (none has the right to be worshipped but Allāh) so that I may argue for your case with it before Allāh." On that, Abū Jahl and 'Abdullāh bin Abī Umaiyya said, "O Abū Ṭālib! Do you want to renounce 'Abdul-Muṭṭalib's religion?" Then the Prophet ﷺ said, "I will keep on asking (Allāh for) forgiveness for you unless I am forbidden to do so." Then there was revealed:

"It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allāh's forgiveness for *Al-Mushrikūn* [polytheists,

٤٦٧٥ - حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ
أَبَا طَالِبٍ الْوَفَاةَ دَخَلَ النَّبِيُّ ﷺ
وَعِنْدَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ ابْنُ أَبِي
أُمَيَّةَ فَقَالَ النَّبِيُّ ﷺ: «أَبِي عَمٍّ، قُلْ:
لَا إِلَهَ إِلَّا اللَّهُ، أَحَاجُّ لَكَ بِهَا عِنْدَ
اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ
أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ أترغب عن
مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ النَّبِيُّ ﷺ:

pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire..." (V.9:113)

(17) CHAPTER. The Statement of Allāh تعالي:
"Allāh has forgiven the Prophet (ﷺ), the Muhājirūn and the Anṣār..." (V.9:117)

4676. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking about the Verse:

"And (He did forgive also) the three who did not (join the Tabūk expedition)..." (V.9:118) saying in the last portion of his talk, "(I said), 'As a part (sign) of my repentance, I would like to give up all my property in the Cause of Allāh and His Messenger.' The Prophet (ﷺ) said to me, 'Keep some of your wealth as it is good for you.'"

(18) CHAPTER. And (He did forgive also) the three [who did not join the Tabūk expedition] till for them the earth, vast as it is, was straitened..." (V.9:118)

4677. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik, who was one of the three who were forgiven, saying that he had never remained behind Allāh's Messenger (ﷺ) in any Ghazwa which he had fought except two Ghazawāt. Ghazwa Al-'Usra (Tabūk) and

«لَا سَتَغْفِرَنَّ لَكَ مَا لَمْ أَنَّهُ عَنكَ»،
فَنَزَلَتْ ﴿مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا
أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَى
قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ
أَصْحَابُ الْجَحِيمِ﴾ [١١٣].

(١٧) بَابُ قَوْلِهِ: «لَقَدْ تَابَ اللَّهُ
عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ» الْآيَةَ
[١١٧]

٤٦٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ
قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي
يُوسُفُ بْنُ قَالَ أَحْمَدُ: وَحَدَّثَنَا عَبَسَةُ:
حَدَّثَنَا يُوسُفُ بْنُ عَيْنِ ابْنِ شِهَابٍ قَالَ:
أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ كَعْبٍ قَالَ:
أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ وَكَانَ قَائِدَ
كَعْبٍ مِنْ بَنِيهِ جَيْنَ عَمِيٍّ قَالَ:
سَمِعْتُ كَعْبَ بْنَ مَالِكٍ فِي حَدِيثِهِ
﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾ قَالَ فِي
آخِرِ حَدِيثِهِ: إِنْ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ
مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَرَسُولِهِ،
فَقَالَ النَّبِيُّ ﷺ: «أَمْسِكْ بَعْضَ مَالِكَ
فَهُوَ خَيْرٌ لَكَ». [راجع: ٢٧٥٧]

(١٨) بَابُ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ
خَلَفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا
رَبَّتْ﴾ الْآيَةَ [١١٨]

٤٦٧٧ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا
أَحْمَدُ بْنُ أَبِي شُعَيْبٍ: حَدَّثَنَا مُوسَى
بْنُ أَعْيَنَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاشِدٍ:
أَنَّ الزُّهْرِيَّ حَدَّثَهُ قَالَ: أَخْبَرَنِي عَبْدُ

Ghazwa Badr. He added, "I decided to tell the truth to Allāh's Messenger ﷺ in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two *Rak'a Salāt* (prayer). The Prophet ﷺ forbade others to speak to me or to my companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So, the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet ﷺ would not offer the funeral prayer for me, or Allāh's Messenger ﷺ might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allāh revealed His forgiveness for us to the Prophet ﷺ in the last third of the night while Allāh's Messenger ﷺ was with Umm Salama. Umm Salama sympathized with me and helped me in my disaster. Allāh's Messenger ﷺ said, 'O Umm Salama! Ka'b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So, when the Prophet ﷺ had offered the *Fajr* prayer, he announced Allāh's forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allāh revealed His forgiveness for us, we were the three whose case had been deferred, while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet ﷺ lies and remained behind (the battle of Tabūk) and had given false excuses, they were described with the worse description one may be described with. Allāh سبحانه said :

الرَّحْمَنِ ابْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تَيَّبَ عَلَيْهِمْ أَنَّهُ لَمْ يَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ غَزَاهَا قَطُّ غَيْرَ غَزَوَتَيْنِ: غَزْوَةِ الْعُسْرَةِ، وَغَزْوَةِ بَدْرِ. قَالَ: فَاجْمَعْتُ صِدْقَ رَسُولِ اللَّهِ ﷺ ضُحَىٰ وَكَانَ قَلَمًا يَقْدَمُ مِنْ سَفَرٍ سَافَرَهُ إِلَّا ضُحَىٰ، وَكَانَ يَبْدَأُ بِالْمَسْجِدِ فَيَرْكَعُ رَكَعَتَيْنِ وَنَهَى النَّبِيَّ ﷺ عَنْ كَلَامِي وَكَلَامِ صَاحِبِي وَلَمْ يَنْهَ عَنْ كَلَامِ أَحَدٍ مِنَ الْمُتَخَلِّفِينَ غَيْرِنَا. فَاجْتَنَّبَ النَّاسُ كَلَامَنَا فَلَبِثْتُ كَذَلِكَ حَتَّى طَالَ عَلَيَّ الْأَمْرُ وَمَا مِنْ شَيْءٍ أَهَمُّ إِلَيَّ مِنْ أَنْ أَمُوتَ فَلَا يُصَلِّيَ عَلَيَّ النَّبِيُّ ﷺ، أَوْ يَمُوتَ رَسُولُ اللَّهِ ﷺ فَأَكُونُ مِنَ النَّاسِ بِتِلْكَ الْمَنْزِلَةِ فَلَا يُكَلِّمُنِي أَحَدٌ مِنْهُمْ وَلَا يُصَلِّيَ عَلَيَّ، فَأَنْزَلَ اللَّهُ تَوْبَتَنَا عَلَى نَبِيِّهِ ﷺ حِينَ بَقِيَ الثَّلَاثُ الْأَجْرُ مِنَ اللَّيْلِ وَرَسُولُ اللَّهِ ﷺ عِنْدَ أُمَّ سَلَمَةَ، وَكَانَتْ أُمَّ سَلَمَةَ مُحْسِنَةً فِي شَأْنِي، مَعِينَةً فِي أَمْرِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُمَّ سَلَمَةَ، تَيَّبَ عَلَيَّ كَعْبٌ» قَالَتْ: «أَفَلَا أُرْسَلُ إِلَيْهِ فَأُبَشِّرُهُ؟» قَالَ: «إِذَا يَحْطَمُكُمُ النَّاسُ فَيَمْنَعُونَكُمْ النَّوْمَ سَائِرَ اللَّيْلَةِ»، حَتَّى إِذَا صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْفَجْرِ آذَنَ بِتَوْبَةِ اللَّهِ

“They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muḥammad ﷺ): Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds...” (V.9:94)

عَلَيْنَا، وَكَانَ إِذَا اسْتَبَسَّرَ اسْتِنَارَ وَجْهَهُ حَتَّى كَانَتْ قِطْعَةً مِنَ الْقَمَرِ، وَكُنَّا أُيُّهَا الثَّلَاثَةُ الَّذِينَ خُلِفُوا عَنِ الْأَمْرِ الَّذِي قُبِلَ مِنْ هَؤُلَاءِ الَّذِينَ اعْتَدَرُوا حِينَ أَنْزَلَ اللَّهُ لَنَا التَّوْبَةَ. فَلَمَّا ذُكِرَ الَّذِينَ كَذَبُوا رَسُولَ اللَّهِ ﷺ مِنَ الْمُتَخَلِّفِينَ وَاعْتَدَرُوا بِالْبَاطِلِ ذُكِرُوا بِشَرِّ مَا ذُكِرَ بِهِ أَحَدٌ، قَالَ اللَّهُ سُبْحَانَهُ: ﴿يَعْتَدِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَدِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ﴾
الآية [٩٤].

(19) CHAPTER. “O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).” (V.9:119)

4678. Narrated ‘Abdullāh bin Ka’b: I heard Ka’b bin Mālik talking about the story of the battle of Tabūk when he remained behind, “By Allāh, I do not know anyone whom Allāh has helped for telling the truth more than me. Since I mentioned that truth to Allāh’s Messenger ﷺ till today, I have never intended to tell a lie. And Allāh عزَّ وجلَّ revealed to His Messenger:

“Verily! Allāh has forgiven the Prophet, the *Muhājirūn*... (up to) ... and be with those who are true (in words and deeds).” (V.9:117-119)

[See Vol. 5, *Ḥadīth* No.4418]

(١٩) بَابُ ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [١١٩] ٤٦٧٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ وَكَانَ قَائِدَ كَعْبِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ: فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ أَحْسَنَ مِمَّا أَبْلَانِي، مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا كَذِبًا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ ﷺ ﴿لَقَدْ تَابَعَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ﴾ إِلَى قَوْلِهِ: ﴿وَكُونُوا مَعَ الصَّادِقِينَ﴾ [١١٧-١١٩].

(20) CHAPTER. The Statement of Allāh تعالى:
 “Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty...” (V.9:128)

4679. Narrated Zaid bin Thābit Al-Anṣārī رضي الله عنه who was one of those who used to write the Divine Revelation: Abū Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamāma [where a great number of Qur’ān’ (those who know the Qur’ān by heart) were killed]. ‘Umar was present with Abū Bakr who said, “Umar has come to me and said, ‘The people have suffered heavy casualties on the day of (the battle of) Yamāma, and I am afraid that there will be more casualties among the Qur’ān’ at other battlefields, whereby a large part of the Qur’ān may be lost, unless you collect it. And I am of the opinion that you should collect the Qur’ān.’” Abū Bakr added, “I said to ‘Umar, ‘How can I do something which Allāh’s Messenger ﷺ has not done?’ ‘Umar said (to me), ‘By Allāh, it is (really) a good thing.’ So ‘Umar kept on pressing, trying to persuade me to accept his proposal, till Allāh opened my bosom for it and I had the same opinion as ‘Umar.” (Zaid bin Thābit added: ‘Umar was sitting with him (Abū Bakr) and was quiet. Abū Bakr said (to me), “You are a wise young man and we do not suspect you (of telling lies or of forgetfulness); and you used to write the Divine Revelation for Allāh’s Messenger ﷺ. Therefore, look for the Qur’ān and collect it (in one manuscript).” By Allāh, if he (Abū Bakr) had ordered me to shift one of the mountains (from its place), it would not have been harder for me than what he had ordered me concerning the collection of the Qur’ān. I

(٢٠) بَابُ قَوْلِهِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ الآية [١٢٩] مِنَ الرَّافَةِ.

٤٦٧٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ: أَنَّ زَيْدَ بْنَ ثَابِتِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِمَّنْ يَكْتُبُ الْوَحْيَ قَالَ: أُرْسِلَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ فَقَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِالنَّاسِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحَرَّ الْقَتْلُ بِالْقُرَّاءِ فِي الْمَوَاطِنِ فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ إِلَّا أَنْ تَجْمَعُوهُ. وَإِنِّي لَأَرَى أَنْ تَجْمَعَ الْقُرْآنَ، قَالَ أَبُو بَكْرٍ: قُلْتُ لِعُمَرَ: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ عُمَرُ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِيهِ حَتَّى شَرَحَ اللَّهُ لِدَلِّكَ صَدْرِي وَرَأَيْتُ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدُ بْنُ ثَابِتٍ: وَعُمَرُ عِنْدَهُ جَالِسٌ لَا يَتَكَلَّمُ، فَقَالَ أَبُو بَكْرٍ: إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ وَلَا تَنْهَمُكَ، كُنْتُ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَتَتَّبِعُ الْقُرْآنَ فَاجْمَعَهُ. فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ

said to both of them, "How dare you do a thing which the Prophet ﷺ has not done?" Abū Bakr said, "By Allāh, it is (really) a good thing." So, I kept on arguing with him about it till Allāh opened my bosom for that which He had opened the bosoms of Abū Bakr and 'Umar. So, I started to search for the Qur'anic material and to collect it from parchments, scapula, leafstalks of date-palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of *Sūrat At-Tauba* which I had not found with anybody else, (and they were):

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is anxious over you (to be rightly guided...)" (V.9:128)

The manuscript on which the Qur'an was collected, remained with Abū Bakr till Allāh took him unto Him, and then with 'Umar till Allāh took him unto Him, and finally it remained with Ḥaḥḥḥa, 'Umar's daughter.

جَمَعَ الْقُرْآنَ. قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ النَّبِيُّ ﷺ؟ فَقَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ أَزَلْ أُرَاجِعُهُ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ. فَقُمْتُ فَتَتَبَعْتُ الْقُرْآنَ أَجْمَعَهُ مِنَ الرَّقَاعِ وَالْأَكْتَابِ وَالْعُسْبِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ مِنْ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ خُزَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهُمَا مَعَ أَحَدٍ غَيْرِهِ ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ﴾ إِلَى آخِرِهَا. وَكَانَتْ الصُّحُفُ الَّتِي جُمِعَ فِيهَا الْقُرْآنُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ عُمَرَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ.

تَابَعَهُ عُثْمَانُ بْنُ عُمَرَ، وَاللَيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ.

وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ وَقَالَ: مَعَ أَبِي خُزَيْمَةَ الْأَنْصَارِيِّ وَقَالَ مُوسَى، عَنْ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ شِهَابٍ: مَعَ أَبِي خُزَيْمَةَ. وَتَابَعَهُ يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ. وَقَالَ أَبُو ثَابِتٍ: حَدَّثَنَا إِبْرَاهِيمُ، وَقَالَ: مَعَ خُزَيْمَةَ، أَوْ أَبِي خُزَيْمَةَ. [راجع: ٢٨٠٧]

(10) SŪRAT YŪNUS
(The Prophet Yūnus)

(١٠) سورة يونس

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER.

(١) بَابٌ :

(Explanation of some Quranic words not translated).

وَقَالَ ابْنُ عَبَّاسٍ: ﴿فَأَخْلَطَ﴾ [٢٤]: فَنَبَتَ بِالْمَاءِ مِنْ كُلِّ لَوْنٍ. وَ﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا﴾ سُبْحَانَهُ هُوَ الْفَعِيُّ ﴿[٦٨]﴾. وَقَالَ زَيْدُ بْنُ أَسْلَمَ ﴿أَنْ لَهُمْ قَدَمٌ صِدْقٍ﴾ [٢] مُحَمَّدٌ ﷺ. وَقَالَ مُجَاهِدٌ: خَيْرٌ، يُقَالُ: ﴿تِلْكَ أَيْدِي﴾، يَعْنِي هَذِهِ أَعْلَامُ الْقُرْآنِ. وَمِثْلُهُ ﴿حَتَّىٰ إِذَا كُنْتُمْ فِي الْفَلِكِ وَجَرينَ بِيَمِينِكُمْ﴾ [٢٢] الْمَعْنَى: بِكُمْ. ﴿دَعَوْنَهُمْ﴾ [١٠]: دُعَاؤُهُمْ. ﴿أُحِيطَ بِهِمْ﴾ [٢٢]: دَنَوْا مِنَ الْهَلِكَةِ، ﴿وَأَحْطَطَ بِهِ حَاطِئُهُ﴾ [البقرة: ٨١]. ﴿فَاتَّبَعَهُمْ﴾ وَاتَّبَعَهُمْ وَاحِدٌ. ﴿عَدُوًّا﴾ [٩٠]: مِنَ الْعَدُوَانِ. وَقَالَ مُجَاهِدٌ: ﴿وَلَوْ يَعْرِضُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلَهُمْ بِالْخَيْرِ﴾. قَوْلُ الْإِنْسَانِ لَوْلَدِهِ وَمَالِهِ إِذَا غَضِبَ: اللَّهُمَّ لَا تُبَارِكْ فِيهِ وَالْعَنَهُ. ﴿لَقَضَىٰ إِلَيْهِمْ أَعْجَالَهُمْ﴾ [١١]: لِأَهْلَكَ مَنْ دُعِيَ عَلَيْهِ وَلَا مَاتَهُ ﴿لِلَّذِينَ أَحْسَنُوا لِحُسْنِهِ﴾ بِهِ مِثْلُهَا حُسْنَى. ﴿وَرِيبَادَةٌ﴾ [٢٦]: مَغْفِرَةٌ وَرِضْوَانٌ وَقَالَ غَيْرُهُ: النَّظَرُ إِلَىٰ وَجْهِهِ. ﴿الْكُذِبِيَّةُ﴾ [٧٨]: الْمَلِكُ.

(2) CHAPTER. "And We took the Children of Isrāel across the sea, and Fir'aun (Pharaoh) and his hosts followed them in oppression and enmity, till when the drowning overtook him, he said, 'I believe that *Lā ilāha illa (Huwa)* (none has the right to be worshipped but) He (Allāh), in Whom the Children of Isrāel believe, and I am one of the Muslims (those who submit to Allāh's Will).'" (V.10:90)

4680. Narrated Ibn 'Abbās رضي الله عنهما: When the Prophet ﷺ arrived at Al-Madīna, the Jews were observing the *Ṣaum* (fast) on '*Ashūra*' (10th of Muḥarram) and they said, "This is the day when Mūsa (Moses) became victorious over Fir'aun (Pharaoh)." On that, the Prophet ﷺ said to his Companions, "You (Muslims) have more right to celebrate Mūsa's victory than they have, so observe the *Ṣaum* on this day."

(٢) بَاب ﴿٦٥﴾ وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ ءَأَمِنْتُ أَنَّهُ لَآ إِلَهَ إِلَّا الَّذِي ءَأَمِنْتُ بِهِ يَا بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٦٥﴾ [٩٠] ﴿تَسْبِيحٌ﴾: نَلْفِيكَ عَلَى نَجْوَةِ مِنَ الْأَرْضِ، وَهُوَ النَّشْرُ، الْمَكَانُ الْمُرْتَفِعُ.

٤٦٨٠ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَالْيَهُودُ تَصُومُ عَاشُورَاءَ فَقَالُوا: هَذَا يَوْمٌ ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ. فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوا». [راجع: ٢٠٠٤]

(11) SŪRAH HŪD
(The Prophet Hūd)

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

(١١) سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّاسٍ: ﴿عَصِيْبٌ﴾ شَدِيدٌ
﴿لَا جَرَمَ﴾ بَلَى وَقَالَ غَيْرُهُ:
﴿وَمَافَ﴾ نَزَلَ يَحْيَىٰ يَنْزِلُ (يُوسَى)
فَعُولٌ مِنْ يَيْسْتُ وَقَالَ مُجَاهِدٌ:
﴿لَيْتَيْسَ﴾ تَحْزَنُ ﴿يَنْوَنَ﴾ صُدَّ وَهَرُءُ
شَكٌّ وَامْتِرَاءٌ فِي الْحَقِّ ﴿لَيْسَتْخَفُوا﴾