

someone else; go to 'Īsā (Jesus).' So they will go to 'Īsā (Jesus) and say, 'O 'Īsā (Jesus)! You are Allāh's Messenger and His Word ("Be"—and he was) which He sent to Maryam (Mary), and a *Rūh* (soul) created by Him<sup>(1)</sup> and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' 'Īsā (Jesus) will say, 'My Lord has today become angry as He has never become before, nor will ever become thereafter.' 'Īsā (Jesus) will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muḥammad ﷺ.' So, they will come to me and say, 'O Muḥammad! You are Allāh's Messenger and the last of the Prophets, and Allāh forgave your all the past, present and future sins. (Please) intercede for us with your Lord. Don't you see in what state we are?'" The Prophet ﷺ added, "Then I will go beneath Allāh's Throne and fall in prostration before my Lord. And then Allāh عزوجل will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, 'O Muḥammad! Raise your head. Ask, and it will be granted. Intercede! It (your intercession) will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muḥammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the peoples.'" The Prophet ﷺ further said, "By Him in Whose Hand my soul is, the distance between every two gateposts of Paradise is like the distance between Makkah and al-Himyar, or between Makkah and Baṣrah (in Sham)."

مُوسَى، أَنْتَ رَسُولُ اللَّهِ، فَصَلِّكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَتَلْتُ نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى. فَيَأْتُونَ عِيسَى فَيَقُولُونَ: أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرِيَمَ وَرُوحَ مِنْهُ، وَكَلِمَتِ النَّاسِ فِي الْمَهْدِ صَبِيًّا، اشْفَعْ لَنَا، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكَرْ ذَنْبًا. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ. فَيَأْتُونَ مُحَمَّدًا ﷺ فَيَقُولُونَ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ. ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ، ازْفَعْ رَأْسَكَ، سَلْ

(1) (H. 4712) *Rūhullāh*: See the glossary.

تُعْطَهُ، وَاشْفَعْ تُشَفِّعْ. فَأَرْفَعُ رَأْسِي  
فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ.  
فَيَقَالُ: يَا مُحَمَّدُ، أَدْخِلْ مِنْ أُمَّتِكَ  
مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ  
الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ  
شُرَكَاءُ النَّاسِ فِي مَا سِوَى ذَلِكَ مِنَ  
الْأَبْوَابِ». ثُمَّ قَالَ: «وَالَّذِي نَفْسِي  
بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ  
مِصْرَاعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحَمِيرَ،  
أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى». [راجع:

[٣٣٤٠]

(6) CHAPTER. The Statement of Allāh تعالى: “...And to Dāwūd (David) We gave the Zabūr (Psalms).” (V.17:55)

4713. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The recitation [of Zabūr (Psalms)] was made light and easy for Dāwūd (David) that he used to have his riding animal be saddled while he would finish the recitation before the servant had saddled it.”

(٦) بَابُ قَوْلِهِ: ﴿وَمَا آتَيْنَا دَاوُدَ

رِزْوَانًا﴾ [٧٥]

٤٧١٣ - حَدَّثَنَا إِسْحَاقُ بْنُ نَضْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «خُفِّفَ عَلَى دَاوُدَ الْقُرْآنَ فَكَانَ يَأْمُرُ بِدَابَّتِهِ لِيُسْرَجَ، فَكَانَ يَقْرَأُ قَبْلَ أَنْ يَقْرُعَ - يَعْنِي - الْقُرْآنَ». [راجع:

[٢٠٧٣]

(7) CHAPTER. “Say (O Muḥammad ﷺ): ‘Call upon those besides Him whom you pretend (to be gods)...’” (V.17:56)

4714. Narrated ‘Abdullāh regarding the explanation of the Verse — “...means of access to their Lord (Allāh)...” (V.17:57):

Some persons from mankind used to worship some persons from jinn, then those jinn who were worshipped became Muslims (embraced Islām), but those human beings stuck to their (old) religion.

(٧) بَابُ ﴿قُلْ أَدْعُوا الَّذِينَ رَعَيْتُمْ مِنْ

دُوبِيهِ﴾ [الآية ٥٦]

٤٧١٤ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ ﷺ ﴿إِلَى رَبِّهِمْ الْوَسِيلَةَ﴾ قَالَ: كَانَ نَاسٌ مِنَ الْإِنْسِ

Al-A'mash added :

“Say (O Muḥammad ﷺ): ‘Call upon those besides Him — whom you pretend (to be gods).’ (V.17:56)

(8) CHAPTER. The Statement of Allāh تعالى: “Those whom they call upon [like ‘Īsā (Jesus) the son of Maryam (Mary), ‘Uzair (Ezra) angels, etc.] desire (for themselves) means of access to their Lord (Allāh)...” (V.17:57)

4715. Narrated ‘Abdullāh رضي الله عنه regarding the Verse — “Those whom they call upon [like ‘Īsā (Jesus) the son of Maryam (Mary), ‘Uzair (Ezra), angels, etc.] desire (for themselves) means of access, to their Lord...” (V.17:57):

(It was revealed regarding) some jinn who used to be worshipped (by human beings). They (jinn) later embraced Islām (while those people kept on worshipping them).

(9) CHAPTER. “And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of *Al-Isrā*’), but a trial for mankind...” (V.17:60)

4716. Narrated Ibn ‘Abbās رضي الله عنهما regarding — “And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of *Al-Isrā*’) but a trial for mankind...” (V.17:60):

It was an actual eye-witness, and not as a dream at the night of *Al-Isra*, which was shown to Allāh’s Messenger ﷺ during the night he was taken on a journey. And the cursed tree is the tree of *Az-Zaqqūm* (a bitter pungent tree which grows at the bottom of Hell).

يَعْبُدُونَ نَاسًا مِّنَ الْجِنِّ، فَاسْتَمَّ الْجِنَّ  
وَتَمَسَّكَ هُوَ لَاءَ بِيَدِيهِمْ .

زَادَ الْأَشْجَعِيُّ، عَنْ سُفْيَانَ عَنِ  
الْأَعْمَشِ ﴿قَالَ أَدْعُوا الَّذِينَ زَعَمْتُمْ﴾ .

[انظر: ٤٧١٥]

(٨) **بَابُ قَوْلِهِ: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ  
يَبْتَغُونَ إِلَيْكَ رَبَّهُمُ الْوَسِيلَةَ﴾** الْآيَةِ  
[٥٧]

٤٧١٥ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ:  
أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ،  
عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي  
مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فِي  
هَذِهِ الْآيَةِ ﴿الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَيْكَ  
رَبَّهُمُ الْوَسِيلَةَ﴾ قَالَ: نَاسٌ مِّنَ الْجِنِّ  
يُعْبَدُونَ فَاسْتَمَّوْا. [راجع: ٤٧١٤]

(٩) **بَابُ ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي  
أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾** [٦٠]

٤٧١٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ  
عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا  
فِتْنَةً لِلنَّاسِ﴾ قَالَ: هِيَ رُؤْيَا عَيْنِ  
أَرِيهَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِي بِهِ،  
﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾ قَالَ:  
شَجَرَةُ الرَّقُومِ. [راجع: ٣٨٨٨]

(10) CHAPTER. The Statement of Allāh in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).” (V.17:78)

Mujāhid said: (The Qur’ān at dawn) means the *Fajr* (morning compulsory congregational) *Ṣalāt* (prayer).

4717. Narrated Ibn Al-Mūsaiyab: Abū Hurairah رضي الله عنه said, “The Prophet ﷺ said, ‘A *Ṣalāt* (prayer) performed in congregation is twenty-five times more superior in reward to a *Ṣalāt* performed by a single person. The angels of the night and the angels of the day are assembled at the time of the morning *Ṣalāt* (prayer).’ ” Abū Hurairah added, “If you wish, you can recite:

‘Verily, the recitation of the Qur’ān in the early dawn (i.e. the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).’ ” (V.17:78)

(١٠) **بَابُ قَوْلِهِ: ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾** [٦٨] قَالَ مُجَاهِدٌ: صَلَاةَ الْفَجْرِ.

٤٧١٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَابْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «فَضْلُ صَلَاةِ الْجَمِيعِ عَلَى صَلَاةِ الْوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وَتَجْمَعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الصُّبْحِ». يَقُولُ أَبُو هُرَيْرَةَ: «أَقْرَأُوا إِنْ شِئْتُمْ ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾». [راجع:

[١٧٦

(11) CHAPTER. The Statement of Allāh تعالى: “It may be that your Lord will raise you to *Maqām Maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection).” (V.17:79)

4718. Narrated Ibn ‘Umar رضي الله عنهما: On the Day of Resurrection the people will fall on their knees; and every nation will follow its Prophet and they will say, “O so-and-so! Intercede (for us with Allāh),” till (the right of) intercession will be given to the Prophet (Muḥammad ﷺ) and that will be the day when Allāh will raise him to *Al-Maqām Al-Maḥmūd* (a station of praise and glory,

(١١) **بَابُ قَوْلِهِ: ﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾** [٧٩]

٤٧١٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ آدَمَ بْنِ عَلِيٍّ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِنَّ النَّاسَ يَصِيرُونَ يَوْمَ الْقِيَامَةِ جُنًّا، كُلُّ أُمَّةٍ تَتَّبِعُ نَبِيَّهَا، يَقُولُونَ: يَا فُلَانُ اشْفَعْ، حَتَّى تَنْتَهِيَ

i.e., the honour of intercession on the Day of Resurrection)".

4719. Narrated Jabir bin 'Abdullāh رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever, after listening to the *Adhān* [call for *Ṣalāt* (prayer)] says, 'O Allāh, the Lord of this complete call and of this *Ṣalāt*, which is going to be established! Give Muḥammad *Al-Wasīla* and *Al-Faḍīla*<sup>(1)</sup>, and raise him to *Maqām Maḥmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection) which You have promised him,' will be granted my intercession for him on the Day of Resurrection."

الشَّفَاعَةُ إِلَى النَّبِيِّ ﷺ فَذَلِكَ يَوْمَ  
يَبْعَثُهُ اللَّهُ الْمَقَامَ الْمَحْمُودَ.

[راجع: ١٤٧٥]

٤٧١٩ - حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ:  
حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ  
مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ  
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ  
النِّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ  
وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ  
وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا  
الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ  
الْقِيَامَةِ».

رَوَاهُ حَمْزَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ  
عَنِ النَّبِيِّ ﷺ. [راجع: ٦١٤]

(12) CHAPTER. "And say 'Truth (i.e., Islāmic Monotheism or this Qur'an or *Jihād* against polytheists) has come and *Bāṭil* (falsehood i.e., Satan or polytheism, etc.) has vanished...'" (V.17:81)

(١٢) **بَابُ** ﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ  
الْبَاطِلُ﴾ الْآيَةُ [٨١]. (بِرْهَاقٍ):  
يَهْلِكُ.

4720. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه: Allāh's Messenger ﷺ entered Makkah (in the year of the Conquest) and there were three hundred and sixty idols around the Ka'bah. He then started hitting them with a stick in his hand and he was saying:

"Truth (i.e., Islāmic Monotheism or this Qur'an or *Jihād* against polytheists) has come and *Bāṭil* (falsehood i.e., Satan or polytheism etc.) vanished. Surely *Bāṭil* is

٤٧٢٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا  
سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ  
مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ  
بِنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ  
رَسُولُ اللَّهِ ﷺ مَكَّةَ وَحَوْلَ الْبَيْتِ  
سِتُونَ وَثَلَاثُمِائَةً نُصِبَ فَجَعَلَ يَطْعُنُهَا  
بِعُودٍ فِي يَدِهِ وَيَقُولُ: «جَاءَ الْحَقُّ

(1) (H. 4719) *Al-Wasīla* is the highest position in Paradise which is granted to the Prophet ﷺ particularly; *Al-Faḍīla* is the extra degree of honour which is bestowed on him above all creation.

ever bound to vanish.” (V.17:81)

“*Al-Haqq*” (the truth i.e. the Qur’ān and Allāh’s Revelation) has come, and *Al-Bāṭil* [falsehood—*Iblīs* (Satan)] can neither create anything nor resurrect (anything).” (V.34:49)

(13) CHAPTER. “And they ask you (O Muḥammad ﷺ) concerning the *Rūḥ* (the Spirit)...” (V.17:85)

4721. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: While I was in the company of the Prophet ﷺ on a farm and he was reclining on a palm-leaf stalk, some Jews passed by. Some of them said to the others, “Ask him (the Prophet ﷺ) about the *Rūḥ* (Spirit).” Some of them said, “What urges you to ask him about it?” Others said, “(Don’t ask him) lest he should give you a reply which you dislike.” But they said, “Ask him.” So, they asked him about the *Rūḥ* (Spirit). The Prophet ﷺ kept quiet and did not give them any answer. I knew that he was being inspired Divinely so I stayed at my place. When the Divine Revelation had been revealed, the Prophet ﷺ said:

“And they ask you (O Muḥammad ﷺ) concerning the *Rūḥ* (the Spirit). Say: The *Rūḥ* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” (V.17:85)

[See *Hadīth* No. 125 and 7297]

(14) CHAPTER. “...And offer your *Ṣalāt* (prayer) neither aloud nor in a low voice...” (V.17:110)

4722. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا (regarding) — “And offer your *Ṣalāt* (prayer) neither aloud, nor in a low voice...” (V.17:110):

This Verse was revealed while Allāh’s Messenger ﷺ was hiding himself in Makkah.

وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا .  
﴿جَاءَ الْحَقُّ وَمَا يُدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾ . [راجع : ٢٤٧٨]

(١٣) بَابُ ﴿وَسَأَلْتَهُ عَنِ الرُّوحِ﴾ [٨٥]

٤٧٢١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ وَهُوَ يَتَكَأُ عَلَى عَسِيبٍ إِذْ مَرَّ الْيَهُودُ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقَالَ: مَا رَأَيْتُمْ إِلَيْهِ، وَقَالَ بَعْضُهُمْ: لَا يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرَهُونَهُ، فَقَالُوا: سَلُوهُ، فَسَأَلُوهُ عَنِ الرُّوحِ، فَأَمَسَكَ النَّبِيُّ ﷺ فَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ .  
فَقُمْتُ مَقَامِي، فَلَمَّا نَزَلَ الْوَحْيُ قَالَ: ﴿وَسَأَلْتَهُ عَنِ الرُّوحِ فَلِ الرُّوحِ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْوَعْدِ إِلَّا قَلِيلًا﴾ [٨٥] . [راجع : ١٢٥]

(١٤) بَابُ ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا خَافَتْ بِهَا﴾ [١١٠]

٤٧٢٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ

When he offered *Ṣalāt* (prayer) with his Companions, he used to raise his voice with the recitation of the Qur'ān, and if *Al-Mushrikūn* (pagans etc.) happened to hear him, they would abuse the Qur'ān, the One who revealed it and the one who brought it. Therefore Allāh تعالى said to His Prophet ﷺ: "...And offer your *Ṣalāt* (prayer) neither aloud..." i.e., your recitation of the Qur'ān lest *Al-Mushrikūn* (pagans etc.) should hear you, and abuse the Qur'ān, "...nor in a low voice..." so that your Companions could not hear you, "...but follow a way between." (V. 17:110)

4723. Narrated 'Āishah رضي الله عنها: The (above) Verse was revealed in connection with the invocations.

تعالى: ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا﴾ قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ، كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ فَإِذَا سَمِعَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ: ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ﴾ أَيْ: بِقِرَاءَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ، ﴿وَلَا تُخَافُتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا تُسْمِعُهُمْ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾. [انظر: ٧٤٩٠، ٧٥٢٥،

[٧٥٤٧]

٤٧٢٣ - حَدَّثَنَا طَلْقُ بْنُ عَتَمٍ: حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَنْزَلَ ذَلِكَ فِي الدُّعَاءِ. [انظر: ٦٣٢٧،

[٧٥٢٦]

### (18) SŪRAT KAHF (The Cave)

### (١٨) سُورَةُ الْكَهْفِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وقال مُجَاهِدٌ: ﴿تَقْرَأُهُمْ﴾: تَتْرَكُهُمْ. ﴿وَكَانَ لَمْ تَمْرٌ﴾: ذَهَبٌ وَفِضَّةٌ. وَقَالَ غَيْرُهُ: جَمَاعَةُ التَّمْرِ. ﴿يَجْعَلُ﴾: مُهْلِكٌ، ﴿أَسْفَا﴾: نَدْمًا. ﴿الْكَهْفِ﴾: الْفَتْحُ فِي الْجَبَلِ. ﴿وَالرَّقِيعِ﴾: الْكِتَابُ. ﴿مَرْفُومٌ﴾:

مَكْتُوبٍ مِنَ الرَّقْمِ. ﴿وَرَبَطْنَا عَلَى قُلُوبِهِمْ﴾: أَلْهَنَاهُمْ صَبْرًا. ﴿لَوْلَا أَنْ رَبَطْنَا عَلَى قَلْبِهَا﴾. ﴿شَطَطًا﴾: إِفْرَاطًا. الْوَصِيدُ: الْفِنَاءُ، جَمْعُهُ وَصَائِدٌ وَوُصِدٌ. وَيُقَالُ: الْوَصِيدُ الْبَابُ، ﴿مُؤَصَّدَةٌ﴾ مُطَبَقَةٌ، أَصَدَ الْبَابُ وَأَوْصَدَ. ﴿عَمَنَّهُمْ﴾: أَحْيَيْنَاهُمْ. ﴿أَزَكُّ﴾: أَكْثَرُ، وَيُقَالُ: أَحَلُّ، وَيُقَالُ: أَكْثَرُ زَيْعًا. قَالَ ابْنُ عَبَّاسٍ: ﴿أَكْهَأَ وَلَمْ تَطْلُرْ﴾: لَمْ تَنْقُصْ. وَقَالَ سَعِيدٌ، عَنِ ابْنِ عَبَّاسٍ: ﴿وَالرَّقِيمِ﴾: اللَّوْحُ مِنْ رِصَاصٍ. كَتَبَ عَامِلُهُمْ أَسْمَاءَهُمْ ثُمَّ طَرَحَهُ فِي خِرَازِنَتِهِ، ﴿فَضَرَبْنَا عَلَى آذَانِهِمْ﴾ فَنَامُوا. وَقَالَ غَيْرُهُ: وَالَّتِ تَثِيلُ: تَنْجُو. وَقَالَ مُجَاهِدٌ: ﴿مَوِيلًا﴾: مُحْرَزًا. ﴿لَا يَسْتَطِيعُونَ سَمْعًا﴾: لَا يَعْقِلُونَ.

(١) **بَابُ قَوْلِهِ** ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ

شَيْءٍ جَدَلًا﴾ [٥٤]

٤٧٢٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَفَهُ وَفَاطِمَةَ، قَالَ: «أَلَا

#### (1) CHAPTER.

“But man is ever more quarrelsome than anything.” (V.18:54)

4724. Narrated ‘Alī رضي الله عنه that one night Allāh’s Messenger ﷺ came to him and Fāṭima, and said, “Don’t you (both) offer the (Tahajjud) prayer?”<sup>(1)</sup> ‘Alī said, “When Allāh wishes us to get up, we get up.” The Prophet ﷺ then recited:

“...But man is ever more quarrelsome than anything.” (V.18:54)

(See Vol. 2, *Hadīth* No.1127)

(1) (H. 4724) The Prophet ﷺ blamed himself for awakening them and then recited. (V.18:54)

تُصَلِّيَانِ؟». [راجع: ١١٢٧]

﴿رَجْمًا بِالْغَيْبِ﴾: لَمْ يَسْتَسِينُ،  
يُقَالُ: ﴿فُرُطًا﴾: نَدَمًا. ﴿سَرَادِقُهَا﴾  
مِثْلُ السَّرَادِقِ، وَالْحُجْرَةُ الَّتِي تُطِيفُ  
بِالْفَسَاطِيطِ. ﴿يَحَاوِرُهُ﴾: مِنَ الْمُحَاوَرَةِ  
﴿وَكَاكَ لَمْ نَمُرْ فَقَالَ﴾ أَي لَكِنْ أَنَا هُوَ  
اللَّهُ رَبِّي، ثُمَّ حَذَفَ الْإِلْفَ وَأَدْغَمَ  
إِخْدَى التَّوْنَيْنِ فِي الْأُخْرَى ﴿وَفَجَّرْنَا  
خِلَالَهُمَا نَهْرًا﴾ تَقُولُ بَيْنَهُمَا نَهْرًا  
﴿زَلَقًا﴾: لَا يَثْبُتُ فِيهِ قَدَمٌ. ﴿هُنَالِكَ  
الْوَلِيَّةُ﴾: مَصْدَرُ الْوَلِيِّ وَوَلَاءٌ.  
﴿عُقْبًا﴾: عَاقِبَةٌ، وَعُقْبَى وَعُقْبَةٌ وَاجِدٌ  
وَهِيَ الْآخِرَةُ. ﴿قَبْلًا﴾ قَبْلًا وَقَبْلًا:  
اسْتِثْنَاءً. ﴿لِيُذِخُوا﴾: لِيُزِيلُوا،  
الدَّخْضُ: الزَّلَقُ.

(2) CHAPTER. The Statement of Allāh تعالى:  
“And (remember) when Mūsa (Moses) said  
to his boy-servant: ‘I will not give up  
(travelling) until I reach the junction of the  
two seas or (until) I spend years and years in  
travelling.’” (V.18:60)

4725. Narrated Sa’id bin Jubair: I said to  
Ibn ‘Abbās, “Nauf Al-Bikālī claims that  
Mūsa (Moses), the companion of Al-Khidr  
was not the Mūsa of the Children of Isrāel.”  
Ibn ‘Abbās said, “The enemy of Allāh (Nauf)  
told a lie.” Narrated Ubayy bin Ka’b that he  
heard Allāh’s Messenger ﷺ saying, “Mūsa  
(Moses) got up to deliver a speech before the  
Children of Isrāel and he was asked, ‘Who is  
the most learned person among the people?’  
Mūsa (Moses) replied, ‘I (am the most  
learned).’ Allāh admonished him for he did  
not ascribe knowledge to Allāh Alone. So  
Allāh revealed to him:

(٢) بَابُ قَوْلِهِ: ﴿وَإِذْ قَالَ مُوسَى  
لِفَتْنِهِ لَا أَسْبَحُ حَتَّىٰ أَتِلُّ مَجْمَعِ  
الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا﴾ [٦٠]

٤٧٢٥ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا  
سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ:  
أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ: قُلْتُ  
لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبِكَالِيِّ يَزْعُمُ  
أَنَّ مُوسَى صَاحِبَ الْخَضِرِ لَيْسَ هُوَ  
مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ، فَقَالَ  
ابْنُ عَبَّاسٍ: كَذَبَ عَدُوُّ اللَّهِ، حَدَّثَنِي  
أَبِي بَنْ كَعْبٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ  
يَقُولُ: «إِنَّ مُوسَى قَامَ حَطِيبًا فِي بَنِي

'At the junction of the two seas there is a slave of Ours who is more learned than you.'

Mūsa (Moses) asked, 'O my Lord, how can I meet him?' Allāh said, 'Take a fish and put it in a basket and then proceed (set out, and where you will lose the fish, you will find him).' So Mūsa (Moses) (took a fish and put it in a basket and) set out along with his boy-servant Yūsha' bin Nūn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allāh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsa (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning, Mūsa (Moses) asked his boy-servant 'Bring us our early meal; truly, we have suffered much fatigue, in this, our journey.' (V.18:62)

Mūsa (Moses) did not get tired till he had passed the place which Allāh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish, and for Mūsa (Moses) and his boy-servant there was astonishment. Mūsa (Moses) said, 'That is what we have been seeking.' So, they went back retracing their footsteps. (V.16:64) They both returned, tracing their footsteps till they reached the rock. Behold! There they found a man covered with a garment. Mūsa (Moses) greeted him. Al-Khiḍr said astonishingly, 'Is there such a greeting in

إسرائيل، فُسئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟  
فَقَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ  
الْعِلْمَ إِلَيْهِ. فَأَوْحَى اللَّهُ إِلَيْهِ إِنَّ لِي  
عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ.  
قَالَ مُوسَى: يَا رَبِّ فَكَيْفَ لِي بِهِ؟  
قَالَ: تَأْخُذُ مَعَكَ حُوتًا فَتَجْعَلُهُ فِي  
مِكْتَلٍ فَحَيْثُمَا فَتَدَّتِ الْحُوتُ فَهُوَ تَمَّ  
فَأَخَذَ حُوتًا فَجَعَلَهُ فِي مِكْتَلٍ ثُمَّ انْطَلَقَ  
وَانْطَلَقَ مَعَهُ بَقْتَاهُ يُوشَعَ بْنِ نُونٍ حَتَّى  
إِذَا آتَيَا الصَّخْرَةَ وَضَعَا رُؤُوسَهُمَا  
فَنَامَا، وَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ  
فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ ﴿فَاتَّخَذَ  
سَبِيلَهُ فِي الْبَحْرِ سَرَبًا﴾ وَأَمْسَكَ اللَّهُ عَنِ  
الْحُوتِ جَرِيَةَ الْمَاءِ فَصَارَ عَلَيْهِ مِثْلُ  
الطَّاقِ. فَلَمَّا اسْتَيْقَظَ نَسِيَ صَاحِبَهُ أَنْ  
يُخْبِرَهُ بِالْحُوتِ فَاِنْطَلَقَا بَقِيَّةَ يَوْمِهِمَا  
وَلَيْلَتِهِمَا حَتَّى إِذَا كَانَ مِنَ الْعَدِ قَالَ  
مُوسَى لِفَتَاهُ: ﴿إِنَّمَا غَدَاةٌ لَقَدْ لَقِينَا  
مِنْ سَفَرِنَا هَذَا نَسَبًا﴾ قَالَ: وَلَمْ يَجِدْ  
مُوسَى النَّصَبَ حَتَّى جَاوَزَا الْمَكَانَ  
الَّذِي أَمَرَ اللَّهُ بِهِ. فَقَالَ لَهُ فَتَاهُ:  
﴿أَرَيْتَ إِذْ أَوْتَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ  
الْحُوتَ وَمَا أُنْسِيهِ إِلَّا السُّحُوتَ أَنْ أَذْكَرُ  
وَأَتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾ قَالَ:  
فَكَانَ لِلْحُوتِ سَرَبًا وَلِمُوسَى وَفِتَاهُ  
عَجَبًا. فَقَالَ مُوسَى: ﴿ذَلِكَ مَا كُنَّا نَبْغُ  
فَإِذْ نَدَا عَلَيْنَا أَنَا وَهِيَ قَصَصًا﴾ قَالَ: رَجَعَا  
يَقْضِيَانِ آثَارَهُمَا حَتَّى انْتَهَيَا إِلَى