

I dwelt amongst them... (up to)... and You are a Witness to all things.' (V.5:117) Then it will be said, '(O Muḥammad ﷺ) these people continued as apostates since you left them.'

[See *Hadith* No.4625]

الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إِلَى قَوْلِهِ: ﴿شَهِيدٌ﴾ فَيَقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ». [راجع: ٣٣٤٩]

(22) SŪRAT AL-ḤAJJ (The Pilgrimage)

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

(٢٢) سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عُيَيْنَةَ: ﴿الْمُخْتَبِينَ﴾: الْمُطْمَئِنِّينَ. وَقَالَ ابْنُ عَبَّاسٍ فِي ﴿إِنَّا نَمَنَعُ أَلْفَى الشَّيْطَانُ فِي أَمْنِيَّتِهِ﴾ إِذَا حَدَّثَ أَلْفَى الشَّيْطَانُ فِي حَدِيثِهِ فَيَنْطَلِ اللَّهُ مَا يُلْقَى الشَّيْطَانُ وَيُحْكِمُ آيَاتِهِ. وَيُقَالُ أَمْنِيَّتُهُ: قِرَاءَتُهُ. ﴿إِلَّا أَمَانِي﴾: يَفْرُونَ وَلَا يَكْتُبُونَ. وَقَالَ مُجَاهِدٌ: ﴿مَشِيدٌ﴾ بِالْفَصَّةِ جِصٌّ. وَقَالَ غَيْرُهُ: ﴿يَسْطُونَ﴾ يَفْرُطُونَ مِنَ السَّطْوَةِ، وَيُقَالُ: يَسْطُونَ: يَطْشُونَ. ﴿وَهُدُوا إِلَى الطَّيِّبِ مِنْ أَلْفَى الْقَوْلِ﴾: أَلْهِمُوا إِلَى الْقُرْآنِ. ﴿وَهُدُوا إِلَيَّ صِرَاطَ الْحَمِيدِ﴾: الْإِسْلَامَ، وَقَالَ ابْنُ عَبَّاسٍ: ﴿يَسْبِي﴾: يَحْبِلُ إِلَى سَقْفِ الْبَيْتِ. ﴿ثَانِي عِطْفِهِ﴾ مُسْتَكْبِرٌ ﴿تَذَهَلُ﴾: تُشْغَلُ.

(1) CHAPTER. The Statement of Allāh تعالى: "...And you shall see mankind as in a drunken state..." (V.22:2)

(١) بَابُ قَوْلِهِ: ﴿وَتَرَى النَّاسَ سُكَرَى﴾ [٢]

4741. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection, Allāh تعالى will say, 'O Adam!' Adam will reply, 'Labbaik our Lord, and Sa'daik.' (I respond to Your Call; I am obedient to Your Orders) Then there will be a loud call (saying), 'Allāh orders you to take out from among your offspring the group for the (Hell) Fire.' Adam will say, 'O Lord! Who are the group for the (Hell) Fire?' Allāh will say, 'Out of each thousand, take out 999.' At that time every pregnant female will drop her load (have a miscarriage) and a child will have grey hair. 'And you shall see mankind as in a drunken state, yet they will not be druken, but severe will be the Torment of Allāh.' " (V.22:2) (When the Prophet ﷺ mentioned this), the people were so distressed (and afraid) that their faces got changed (in colour) whereupon the Prophet ﷺ said, "From Ya'jūj and Ma'jūj (Gog and Magog) nine hundred and ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise." On that, we said, "Allāhu Akbar!" Then he said, "(I hope that you will be) one-third of the people of Paradise." We again said, "Allāhu Akbar!" Then he said, "(I hope that you will be) half of the people of Paradise." So we said, "Allāhu Akbar."

٤٧٤١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا أَبُو صَالِحٍ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : قَالَ النَّبِيُّ ﷺ : « يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ : يَا آدَمُ ، فَيَقُولُ : لَيْتِكَ رَبَّنَا وَسَعْدَيْكَ . فَيُنَادَى بِصَوْتٍ : إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَخْرُجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ . قَالَ : يَا رَبِّ وَمَا بَعْثُ النَّارِ ؟ قَالَ : مِنْ كُلِّ أَلْفٍ - أَرَاهُ قَالَ - تِسْعَمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ ، فَحِينَئِذٍ تَضَعُ الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَالِدُ ﴿ وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴾ فَشَقَّ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغَيَّرَتْ وَجُوهُهُمْ . فَقَالَ النَّبِيُّ ﷺ : « مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعَمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ وَمِنْكُمْ وَاحِدٌ . ثُمَّ أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ . وَإِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ » فَكَبَّرْنَا . ثُمَّ قَالَ : « ثَلَاثُ أَهْلِ الْجَنَّةِ » فَكَبَّرْنَا . ثُمَّ قَالَ : « سَطَرَ أَهْلَ الْجَنَّةِ » فَكَبَّرْنَا . وَقَالَ أَبُو أُسَامَةَ ، عَنِ الْأَعْمَشِ ﴿ وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ ﴾ قَالَ : « مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ » . وَقَالَ جَرِيرٌ وَعَيْسَى بْنُ يُونُسَ

(2) CHAPTER. “And among mankind is he who worships Allāh as it were, upon the very edge (i.e., in doubt)...” (V.22:11)

4742. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا regarding the Verse —

“And among mankind is he who worships Allāh as it were, on the very edge (i.e., in doubt)...” (V.22:11):

A man used to come to Al-Madīna and if his wife brought a son and his mares produced offspring, he would say, “This religion (Islām) is good,” but if his wife did not give birth to a child and his mares produced no offspring, he would say, “This religion is bad.”

(3) CHAPTER. The Statement of Allāh تَعَالَى: “These two opponents (believers and disbelievers) dispute with each other about their Lord...” (V.22:19)

4743. Narrated Qais bin ‘Ubād: Abū Dhar رَضِيَ اللهُ عَنْهُ used to take an oath confirming that the Verse — “These two opponents (believers and disbelievers) dispute with each other about their Lord...” (V.22:19) was revealed in connection with Ḥamza and his two companions and ‘Utba and his two companions on the day when they came out to combat on the day of the battle of Badr.⁽¹⁾

وَأَبُو مُعَاوِيَةَ: ﴿سُكَّرِي وَمَا هُمْ بِسُكَّرِي﴾. [راجع: ٣٣٤٨]

(٢) بَابٌ: ﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ﴾ [١١]. شَكٌّ. ﴿وَأَتَرْنَاهُمْ﴾ وَسَعْنَاهُمْ.

٤٧٤٢ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَارِثِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ﴾ قَالَ: كَانَ الرَّجُلُ يَقْدُمُ الْمَدِينَةَ، فَيُسَلِّمُ فَإِنْ وَلَدَتْ امْرَأَتُهُ غُلَامًا وَوُتِّجَتْ حَيْلُهُ قَالَ: هَذَا دِينٌ صَالِحٌ، وَإِنْ لَمْ تَلِدْ امْرَأَتَهُ وَلَمْ تُنْتِجْ حَيْلُهُ قَالَ: هَذَا دِينٌ سُوءٌ.

(٣) بَابٌ قَوْلِهِ: ﴿هَذَانِ حَصَّانٍ أَخْضَمُوا فِي رَبِّهِمْ﴾ [١٩]

٤٧٤٣ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو هَاشِمٍ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يُقْسِمُ قَسْمًا: إِنَّ هَذِهِ الْآيَةَ ﴿هَذَانِ حَصَّانٍ أَخْضَمُوا فِي رَبِّهِمْ﴾ نَزَلَتْ فِي حَمْرَةَ وَصَاحِبِيهِ، وَعُتْبَةَ وَصَاحِبِيهِ يَوْمَ بَرَزُوا فِي يَوْمِ بَدْرٍ. رَوَاهُ سُفْيَانُ، عَنْ أَبِي هَاشِمٍ.

(1) (H. 4743) Ḥamza and his companions were Muslims while the others were *Al-Mushrikūn* (pagans).

وَقَالَ عُثْمَانُ، عَنْ جَرِيرٍ، عَنْ
مَنْصُورٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي
مِجْلَزٍ قَوْلَهُ. [راجع: ٣٩٦٦]

4744. Narrated Qais bin 'Ubād: 'Alī رضي الله عنه said, "I will be the first to kneel down before the Most Gracious (Allāh) on the Day of Resurrection because of the dispute." Qais said: This Verse — "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed in connection with those who came out for the battle of Badr, i.e., 'Alī, Ḥamza, 'Ubaida, and Shaiba bin Rabī'a, 'Utba bin Rabī'a and Al-Walīd bin 'Utba.

٤٧٤٤ - حَدَّثَنَا حَجَّاجُ بْنُ
مِنْهَالٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ
قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو
مِجْلَزٍ، عَنْ قَيْسِ بْنِ عَبْدِ، عَنْ عَلِيٍّ
رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَا أَوَّلُ مَنْ يَجْتُمِعُ
بَيْنَ يَدَيِ الرَّحْمَنِ لِلْخُصُومَةِ يَوْمَ
الْقِيَامَةِ. قَالَ قَيْسٌ: وَفِيهِمْ نَزَلَتْ
﴿هَذَانِ حَصَمَانِ أَخْصَمُوا فِي رَبِّهِمْ﴾
قَالَ: هُمُ الَّذِينَ بَارَزُوا يَوْمَ بَدْرٍ:
عَلِيٌّ وَحَمْرَةُ وَعُبَيْدَةُ، وَسَيِّبَةُ بْنُ رَبِيعَةَ
وَعُتْبَةُ بْنُ رَبِيعَةَ وَالْوَلِيدُ بْنُ عُتْبَةَ.
[راجع: ٣٩٦٥]

(23) SŪRAT AL-MU'MINŪN (The Believers)

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

No. *Hadith* is mentioned here.

(٢٣) سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عُيَيْنَةَ: ﴿سَبْعَ طَرَائِقَ﴾:
سَبْعَ سَمَوَاتٍ. ﴿لَمَّا سَقِفُونَ﴾: سَبَقَتْ
لَهُمُ السَّعَادَةُ. ﴿وَقُلُوبُهُمْ وَجِلَةٌ﴾:
خَائِفِينَ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿هَيَّاتَ
هَيَّاتَ﴾: بَعِيدٌ بَعِيدٌ. ﴿فَسَتَلِ الْعَادِينَ﴾
الْمَلَائِكَةَ. ﴿لَنَنْكَبُنَّ﴾: لَعَادِلُونَ.
﴿كَلْبَحُونَ﴾: عَابِسُونَ. وَقَالَ غَيْرُهُ:
﴿مِنْ سُلَاقَةٍ﴾: الْوَلَدُ وَالنُّظْمَةُ السَّلَالَةُ.

وَالجِنَّةُ وَالجُنُونَ وَاجِدْ. وَالْعُثَاءُ:
الرَّبِيدُ وَمَا ارْتَفَعَ عَنِ الْمَاءِ وَمَا لَا
يُنْتَفَعُ بِهِ. ﴿يَخْرُوتُ﴾ يَرْفَعُونَ
أَصْوَاتَهُمْ كَمَا تَجَارُ الْبَقَرَةُ ﴿عَلَى
أَعْقَابِكُمْ﴾ رَجَعَ عَلَى عَقْبِهِ ﴿سَمَرًا﴾
مِنَ السَّمَرِ، وَالجَمْعُ السَّمَارُ وَالسَّامِرُ
هَاهُنَا فِي مَوْضِعِ الْجَمْعِ ﴿تُسْحَرُونَ﴾
تَعْمُونَ مِنَ السَّحَرِ.

(24) SŪRAT AN-NŪR
(The Light)

(٢٤) سُورَةُ النُّورِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿مِنْ خَلِيلِهِ﴾: مِنْ بَيْنِ أضعافِ
السَّحَابِ. ﴿سَنَا بَرْقِيهِ﴾: وَهُوَ
الضَّيَاءُ. ﴿مُدْعِيَيْنَ﴾، يُقَالُ
لِلْمُسْتَحْذِي: مُدْعِنٌ. ﴿أَشْنَانًا﴾ وَشَتَى
وَشَتَاتٌ وَشَتَّ وَاجِدٌ. وَقَالَ ابْنُ
عَبَّاسٍ: ﴿سُورَةٌ أَنْزَلْنَاهَا﴾: بَيَّنَّاها. وَقَالَ
غَيْرُهُ: سُمِّيَ الْقُرْآنُ لَجَمَاعَةِ السُّورِ
وَسُمِّيَتِ السُّورَةُ لِأَنَّها مَقْطُوعَةٌ مِنْ
الأُخْرَى. فَلَمَّا قُرِنَ بَعْضُها إِلَى بَعْضِ
سُمِّيَ قُرْآنًا. وَقَالَ سَعْدُ بْنُ عِيَاضٍ
الثَّمَالِيُّ: المِشْكَاءُ: الكُوءَةُ بِلِسَانِ
الحَبَشَةِ. وَقَوْلُهُ تَعَالَى: ﴿إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْآنَهُ﴾ تَأْلِيْفُ بَعْضِهِ إِلَى بَعْضِ
﴿فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ﴾ فَإِذَا
جَمَعْنَاهُ وَأَلْفَنَاهُ فَاتَّبِعْ قُرْآنَهُ، أَيِ مَا

جُمِعَ فِيهِ فَاعْمَلْ بِمَا أَمَرَكَ وَأَنْتَ عَمَّا نَهَاكَ. وَيُقَالُ لَيْسَ: لَشِعْرِهِ قُرْآنٌ أَيْ تَأْلِيفٌ، وَسُمِّيَ الْفُرْقَانُ لِأَنَّهُ يُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ. وَيُقَالُ لِلْمَرْأَةِ: مَا قَرَأْتَ بِسَلَاً قَطُّ أَيْ لَمْ تَجْمَعْ فِي بَطْنِهَا وَلَدًا. وَقَالَ: ﴿وَفَرَضْنَاهَا﴾: أَنْزَلْنَا فِيهَا فَرَائِضَ مُخْتَلِفَةً. وَمَنْ قَرَأَ ﴿وَفَرَضْنَاهَا﴾ يَقُولُ: فَرَضْنَا عَلَيْكُمْ وَعَلَى مَنْ بَعْدَكُمْ. قَالَ مُجَاهِدٌ: ﴿أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا﴾: لَمْ يَدْرُوا لَمَّا بِهِمْ مِنَ الصَّغْرِ. وَقَالَ الشَّعْبِيُّ ﴿أُولَى الْآيَةِ﴾ مَنْ لَيْسَ لَهُ أَرْبٌ. وَقَالَ مُجَاهِدٌ: لَا يَهْمُهُ إِلَّا بَطْنُهُ؛ وَلَا يُخَافُ عَلَى النِّسَاءِ. وَقَالَ طَاوُسٌ: هُوَ الْأَحْمَقُ الَّذِي لَا حَاجَةَ لَهُ فِي النِّسَاءِ.

(1) CHAPTER. The Statement of Allāh عزَّ وجلَّ:
 “And for those who accuse their wives, but have no witnesses except themselves...”
 (V.24:6)

(١) **بَابُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ﴾ الْآيَةَ**
 [٦]

4745. Narrated Sahl bin Sa'd: 'Uwaimir came to 'Āṣim bin 'Adī who was the chief of Banī 'Ajlān and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e., the husband), or what should he do? Please ask Allāh's Messenger ﷺ about this matter on my behalf." 'Āṣim then went to the Prophet ﷺ and said, "O Allāh's Messenger!" (And asked him that question) but Allāh's Messenger ﷺ disliked the question and considered it shameful.

٤٧٤٥ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرَيَابِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ عُوَيْمِرًا أَتَى عَاصِمَ ابْنَ عَدِيٍّ وَكَانَ سَيِّدَ بَنِي عَجْلَانَ فَقَالَ: كَيْفَ تَقُولُونَ فِي رَجُلٍ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا؟ أَيْقِثْلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَصْنَعُ؟ سَلْ لِي

When 'Uwaimir asked 'Āṣim (about the Prophet's answer) 'Āṣim replied that Allāh's Messenger ﷺ disliked such questions and considered it shameful. 'Uwaimir then said, "By Allāh, I will not give up asking unless I ask Allāh's Messenger ﷺ about it." 'Uwaimir came (to the Prophet ﷺ) and said, "O Allāh's Messenger! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in *Al-Qiṣās*)⁽¹⁾ or what should he do?" Allāh's Messenger ﷺ said, "Allāh has revealed regarding you and your wife's case in the Qur'ān." So Allāh's Messenger ﷺ ordered them to perform the *Mulā'ana*⁽²⁾ according to what Allāh had mentioned in His Book. So, 'Uwaimir did *Mulā'ana* with her and said, "O Allāh's Messenger! If I kept her I would oppress her." So 'Uwaimir divorced her, and so divorce became a tradition after them for those who happened to be involved in a case of *Mulā'ana*. Allāh's Messenger ﷺ then said, "Look! If she ('Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a *Wahara*⁽³⁾ then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allāh's Messenger ﷺ had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth.

رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ. فَأَتَى عَاصِمَ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، فَكَّرَهُ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ فَسَأَلَهُ عُوَيْمِرُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَرِهَ الْمَسَائِلَ وَعَابَهَا. قَالَ عُوَيْمِرُ: وَاللَّهِ لَا أَنْتَهِيَ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَجَاءَ عُوَيْمِرُ فَقَالَ: يَا رَسُولَ اللَّهِ، رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقَنْتُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَصْنَعُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ فِيكَ وَفِي صَاحِبَيْكَ». فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ بِالْمُلَاعَنَةِ بِمَا سَمَى اللَّهُ فِي كِتَابِهِ فَلَاعَنَهَا ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، إِنْ حَبَسْتَهَا فَقَدْ ظَلَمْتُمَهَا، فَطَلَقَهَا. فَكَانَتْ سُنَّةً لِمَنْ كَانَ بَعْدَهُمَا فِي الْمُتْلَاعَتَيْنِ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «انظُرُوا فَإِنْ جَاءَتْ بِهِ أَسْحَمُ أَدْعَجَ الْعَيْنَيْنِ، عَظِيمَ الْأَلْتَيْنِ، خَدَلَجَ السَّاقَيْنِ، فَلَا أَحْسِبُ عُوَيْمِرًا إِلَّا قَدْ صَدَقَ عَلَيْهَا. وَإِنْ جَاءَتْ بِهِ أُحْيِيرُ كَأَنَّهُ وَحَرَّةٌ فَلَا أَحْسِبُ عُوَيْمِرًا إِلَّا قَدْ كَذَبَ عَلَيْهَا». فَجَاءَتْ بِهِ عَلَى التَّعْتِ الَّذِي نَعَتَ رَسُولُ اللَّهِ ﷺ مِنْ تَصْدِيقِ عُوَيْمِرٍ، فَكَانَ بَعْدُ يُنْسَبُ إِلَى أُمِّهِ.

[راجع: ٤٢٣]

(2) CHAPTER. "And the fifth (testimony

(٢) بَابٌ: ﴿وَالْحَيْسَةُ أَنْ لَعَنَتَ اللَّهُ

(1) (H. 4745) *Al-Qiṣās*: Retaliation — equality in punishment.

(2) (H. 4745) *Mulā'ana*: See the word *Li'an* in the glossary.

(3) (H. 4745) *Wahara*: A short red animal.

should be) the invoking of the Curse of Allāh on him if he is of those who tell a lie (against her).” (V.24:7)

4746. Narrated Sahl bin Sa'd: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e., the killer) (in *Al-Qiṣās*), or what should he do?" So, Allāh revealed concerning their case what is mentioned of the order of *Mulā'ana*. Allāh's Messenger ﷺ said to the man, "The matter between you and your wife has been decided." So, they did *Mulā'ana* in the presence of Allāh's Messenger ﷺ and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of *Mulā'ana*. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allāh prescribed for her.

(3) CHAPTER. "But it shall avert the punishment (of stoning to death) from her..." (V.24:8)

4747. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Hilāl bin Umaiyya accused his wife of committing illegal sexual intercourse with Sharīk bin Saḥmā' and filed the case before the Prophet ﷺ. The Prophet ﷺ said (to Hilāl), "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilāl said, "O Allāh's Messenger! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet ﷺ kept on saying, "Either you bring forth the witnesses

عَلَيْهِ إِنْ كَانَ مِنْ الْكَاذِبِينَ ﴿٧﴾ [V]

٤٧٤٦ - حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حَدَّثَنَا فُلَيْحٌ، عَنْ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا رَأَى مَعَ امْرَأَتِهِ رَجُلًا، أَيْقُتْلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَانزَلَ اللَّهُ فِيهِمَا مَا ذَكَرَ فِي الْقُرْآنِ مِنَ التَّلَاعُنِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ قُضِيَ فِيكَ وَفِي امْرَأَتِكَ»، قَالَ: فَتَلَاعَنَا وَأَنَا شَاهِدٌ عِنْدَ رَسُولِ اللَّهِ ﷺ فَفَارَقَهَا فَكَانَتْ سُنَّةً أَنْ يَفْرَقَ بَيْنَ الْمُتَلَاعِنِينَ، وَكَانَتْ حَامِلًا فَأَنْكَرَ حَمْلَهَا وَكَانَ ابْنُهَا يُدْعَى إِلَيْهَا. ثُمَّ جَرَتِ السُّنَّةُ فِي الْمِيرَاثِ أَنْ يَرِثَهَا وَتَرِثَ مِنْهُ مَا فَرَضَ اللَّهُ لَهَا.

[راجع: ٤٢٣]

(٣) بَابُ: ﴿وَيَذَرُهَا عَنِ الْعَذَابِ﴾ الْآيَةُ

[٨]

٤٧٤٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامِ بْنِ حَسَّانَ: حَدَّثَنَا عِكْرَمَةُ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَدَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ ابْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ ﷺ: «الْبَيْتَةُ أَوْ حَدٌّ فِي ظَهْرِكَ»، فَقَالَ: يَا رَسُولَ اللَّهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ

or you will receive the legal punishment (lashes) on your back.” Hilāl then said, “By Him Who sent you with the Truth, I am telling the truth and Allāh will reveal to you what will save my back from legal punishment.” Then Jibril (Gabriel) came down and revealed to him :

“And for those who accuse their wives...”
(V.24:6-9)

The Prophet ﷺ recited it till he reached : ‘... (her husband) speaks the truth?’ Then the Prophet ﷺ left and sent for the woman, and Hilāl went (and brought) her and then took the oaths (confirming the claim). The Prophet ﷺ was saying, “Allāh knows that one of you is a liar, so, will any of you repent?” Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, “It (the fifth oath) will definitely bring Allāh’s Curse on you (if you are guilty).” So, she hesitated and recoiled (from taking the oath) so much so that we thought that she would withdraw her denial. But then she said, “I will not dishonour my family all through these days,” and carried on (the process of taking oaths). The Prophet ﷺ then said, “Watch her ; if she delivers a black-eyed child with big hips and fat shins then it is Sharīk bin Saḥmā’s child.” Later, she delivered a child of that description. So the Prophet ﷺ said, “If the case was not settled by Allāh’s Law, I would punish her severely.”

(4) CHAPTER. The Statement of Allāh تعالى :
“And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth.” (V.24:9)

4748. Narrated Ibn ‘Umar رضي الله عنهما : A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ

رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ؟ فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «الْبَيِّنَةُ وَالْأَحَدُ فِي ظَهْرِكَ». فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ وَلَيَنْزِلَنَ اللَّهُ مَا يُبْرِئُ ظَهْرِي مِنَ الْحَدِّ. فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ فَقَرَأَ حَتَّى بَلَغَ ﴿إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ فَاَنْصَرَفَ النَّبِيُّ ﷺ فَأَرْسَلَ إِلَيْهَا فَجَاءَ هِلَالٌ فَشَهِدَ وَالنَّبِيُّ ﷺ يَقُولُ: «إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كاذِبٌ، فَهَلْ مِنْكُمَا نَائِبٌ؟» ثُمَّ قَامَتْ فَشَهِدَتْ، فَلَمَّا كَانَتْ عِنْدَ الْخَامِسَةِ وَقَفُوهَا وَقَالُوا: إِنَّهَا مُوجِبَةٌ. قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّاتُ وَنَكَصَتْ حَتَّى ظَنَنَّا أَنَّهَا تَرْجِعُ ثُمَّ قَالَتْ: لَا أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ فَمَضَتْ، فَقَالَ النَّبِيُّ ﷺ: «أُبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَحْمَلُ الْعَيْنَيْنِ، سَابِغِ الْأَيْتِينَ، خَدَّلِجِ السَّاقَيْنِ، فَهُوَ لِشَرِيكَ ابْنِ سَحْمَاءَ». فَجَاءَتْ بِهِ كَذَلِكَ. فَقَالَ النَّبِيُّ ﷺ: «لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَلَهَا شَأْنٌ». [راجع: ٢٦٧١]

(٤) بَابُ قَوْلِهِ: ﴿وَالْحَالِيسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ [٩]

٤٧٤٨ - حَدَّثَنِي مُقَدَّمُ بْنُ مُحَمَّدٍ بِنِ يَحْيَى: حَدَّثَنَا عَمِّي الْقَاسِمُ بْنُ يَحْيَى، عَنْ عُيَيْدِ اللَّهِ وَقَدْ سَمِعَ مِنْهُ،

ordered them both to do *Mulā'ana*⁽¹⁾ as Allāh decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of *Mulā'ana*.

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا رَمَى امْرَأَتَهُ فَأَنْتَفَى مِنْ وَلَدِهَا فِي زَمَنِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَتَلَاَعْنَا كَمَا قَالَ اللَّهُ ثُمَّ قَضَى بِالْوَلَدِ لِلْمَرْأَةِ وَفَرَّقَ بَيْنَ الْمُتَلَاعِعَيْنِ. [انظر: ٥٣٠٦،

٥٣١٣، ٥٣١٤، ٥٣١٥، ٦٧٤٨]

(5) CHAPTER. The Statement of Allāh تعالى: "Verily! Those who brought forth the slander (against 'Āishah رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet ﷺ) are a group among you." (V.24:11)

(٥) بَابُ قَوْلِهِ: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ﴾ الآية [١١] أَفَاكٌ: كَذَابٌ

4749. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, regarding the Verse "And as for him among them who had the greater share..." (V.24:11) was 'Abdullāh bin Ubayy bin Salūl.

٤٧٤٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ﴿وَالَّذِي تَوَلَّى كِبْرَهُ﴾ قَالَتْ: عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ. [راجع: ٢٥٩٣]

(6) CHAPTER. "Why then did not the believers, men and women, when you heard it (the slander) think good of their own people and say: 'This (charge) is an obvious lie... (up to) ... Then with Allāh they are the liars.'" (V.24: 12-13)

(٦) بَابُ ﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا﴾ إِلَى قَوْلِهِ: ﴿الْكَاذِبُونَ﴾ [١٢-١٣]

4750. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: Whenever Allāh's Messenger ﷺ intended to go on a journey, he would draw lots among his wives and would take with him the one on whom the lot fell. Once he drew lots when he wanted to carry out a *Ghazwa*, and the lot fell upon me. So, I proceeded with Allāh's Messenger ﷺ after Allāh's Order of veiling (the women) had been revealed and thus I was carried in

٤٧٥٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَاصٍ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ حِينَ

(1) (H. 4748) See the word *Li'an* in the glossary.