

“And Allāh makes the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you. And Allāh is All-Knowing, All-Wise.” (V.24:18)

4756. Narrated Masrūq: Hassān came to ‘Aishah and said the following poetic verse:

‘A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.’ ‘Aishah said, “But you are not”. I said (to ‘Aishah), “Why do you allow such a person to enter upon you after Allāh has revealed:

‘...And as for him among them who had the greater share therein...’ (V.24:11)

She said, “What punishment is worse than blindness?” She added, “And he used to defend Allāh’s Messenger ﷺ against *Al-Mushrikūn* (with his poetry).”

(11) CHAPTER.

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated about those who believe... (up to) ... and that Allāh is full of kindness, Most Merciful.” (V.24:19,20)

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the poor)... (up to) ... And Allāh is Oft-Forgiving, Most Merciful.” (V.24:22)

4757. Narrated ‘Aishah رضي الله عنها: When there was said about me what was said, which I myself was unaware of, Allāh’s Messenger ﷺ got up and addressed the people. He recited *Tashah-hud*,⁽¹⁾ and after glorifying

وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ [١٨]

٤٧٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: أُنْبَأْنَا شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ قَالَ: دَخَلَ حَسَّانُ بْنُ ثَابِتٍ عَلَى عَائِشَةَ فَشَبَّهَ وَقَالَ:

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرَبِيَّةٍ
وَتُضْبِحُ غَرْنِي مِنْ لُحُومِ الْعَوَافِلِ
قَالَتْ عَائِشَةُ: لَسْتَ كَذَاكَ،
قُلْتُ: تَدْعِينَ مِثْلَ هَذَا يَدْخُلُ عَلَيْكَ
وَقَدْ أَنْزَلَ اللَّهُ ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ﴾
فَقَالَتْ: وَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى،
وَقَالَتْ: وَقَدْ كَانَ يُرَدُّ عَنْ رَسُولِ اللَّهِ
ﷺ. [راجع: ٤١٤٦]

(١١) **بَابُ** ﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا﴾ الْآيَةَ إِلَى قَوْلِهِ: ﴿رَهْمُوفٌ رَجِيمٌ﴾ [١٩-٢٠]
﴿وَلَا يَأْتِي أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ﴾ إِلَى قَوْلِهِ: ﴿وَاللَّهُ غَفُورٌ رَجِيمٌ﴾ [٢٢]

٤٧٥٧ - وَقَالَ أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي

(1) (H. 4757) *Tashah-hud*: See the Glossary.

and praising Allāh as He deserved, he said, “*Amma ba’du* (now then): O people! Give me your opinion regarding those people who made a forged story against my wife. By Allāh, I do not know anything bad about her. By Allāh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me.” Sa’d bin Mu’ādh got up and said, “O Allāh’s Messenger! Allow me to chop their heads off!” Then a man from the Al-Khazraj (Sa’d bin ‘Ubāda) to whom the mother of (the poet) Ḥassān bin Thābit was a relative, got up and said (to Sa’d bin Mu’ādh), “You have told a lie! By Allāh, if those persons were from the Aūs tribe, you would not like to chop their heads off.” It was probable that some evil would take place between the Aūs and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e., to relieve myself), and Umm Miṣṭaḥ was accompanying me. On our return, Umm Miṣṭaḥ stumbled and said, “Let Miṣṭaḥ be ruined!” I said to her, “O mother! Why do you abuse your son?” On that Umm Miṣṭaḥ became silent for a while, and stumbling again, she said, “Let Miṣṭaḥ be ruined!” I said to her, “Why do you abuse your son?” She stumbled for the third time and said, “Let Miṣṭaḥ be ruined!” Whereupon I rebuked her for that. She said, “By Allāh, I do not abuse him except because of you.” I asked her, “Concerning what of my affairs?” So, she disclosed the whole story to me. I said, “Has this really happened?” She replied, “Yes, by Allāh.” I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick and said to Allāh’s

الَّذِي ذَكَرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللَّهِ ﷺ فِي حَظِيئاً فَتَشَهَّدَ فَحَمِدَ اللَّهَ وَأَثَمَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَا بَعْدُ، أَشِيرُوا عَلَيَّ فِي أَنَاسِ أَبْنَوِ أَهْلِي. وَإِمْ اللَّهُ مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ، وَأَبْنُوهُمْ بِمَنْ وَاللَّهِ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ. وَلَا يَدْخُلُ بَيْتِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ، وَلَا غِبْتُ فِي سَفَرٍ إِلَّا غَابَ مَعِي». فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: ائْذَنْ لِي يَا رَسُولَ اللَّهِ أَنْ نَضْرِبَ أَغْنَاقَهُمْ. وَقَامَ رَجُلٌ مِنْ بَنِي الْخَزْرَجِ وَكَانَتْ أُمُّ حَسَّانَ بِنِ ثَابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقَالَ: كَذَبْتَ، أَمَا وَاللَّهِ أَنْ لَوْ كَانُوا مِنْ الْأَوْسِ مَا أَحْبَبْتُ أَنْ تُضْرَبَ أَغْنَاقُهُمْ، حَتَّى كَادَ أَنْ يَكُونَ بَيْنَ الْأَوْسِ وَالْخَزْرَجِ شُرٌّ فِي الْمَسْجِدِ، وَمَا عَلِمْتُ. فَلَمَّا كَانَ مَسَاءً ذَلِكَ الْيَوْمِ خَرَجْتُ لِبَعْضِ حَاجَتِي وَمَعِيَ أُمُّ مِسْطَحٍ فَعَثَرْتُ وَقَالَتْ: تَعَسَ مِسْطَحٌ. فَقُلْتُ: أَيُّ أُمَّ، تَسْبِيَنَ ابْنِكَ؟ وَسَكَتَتْ ثُمَّ عَثَرْتُ الثَّانِيَةَ فَقَالَتْ: تَعَسَ مِسْطَحٌ، فَقُلْتُ لَهَا: تَسْبِيَنَ ابْنِكَ؟ ثُمَّ عَثَرْتُ الثَّالِثَةَ فَقَالَتْ: تَعَسَ مِسْطَحٌ، فَاثْتَهَرْتُهَا، فَقَالَتْ: وَاللَّهِ مَا أَسْبُهُ إِلَّا فِيكَ. فَقُلْتُ: فِي أَيِّ شَأْنِي؟ قَالَتْ: فَبَقَرْتُ لِي الْحَدِيثَ، فَقُلْتُ: وَقَدْ كَانَ هَذَا؟

Messenger ﷺ, "Send me to my father's house." So, he sent a slave with me, and when I entered the house, I found Umm Rūmān (my mother) downstairs while (my father) Abū Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Don't worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her." But she did not feel about it as I did. I asked (her), "Does my father know about it?" She said, "Yes." I asked, "Does Allāh's Messenger ﷺ know about it, too?" She said, "Yes, Allāh's Messenger does, too." So the tears filled my eyes and I wept. Abū Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her?" She said, "She has heard what has been said about her (as regards the story of *Al-Ifk*)." On that Abū Bakr wept and said, "I beseech you by Allāh, O my daughter, to go back to your home." I went back to my home and Allāh's Messenger ﷺ had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allāh, I do not know of any fault or defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's Companions spoke harshly to her and said, "Tell the truth to Allāh's Messenger ﷺ." Finally, they told her of the affair (of the slander). She said, "*Subhān Allāh!* By Allāh, I know nothing against her except what goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "*Subhān Allāh!* By Allāh, I have never uncovered the private

قَالَتْ: نَعَمْ، وَاللَّهِ. فَرَجَعْتُ إِلَى بَيْتِي كَأَنَّ الَّذِي خَرَجْتُ لَهُ لَا أَحِدٌ مِنْهُ قَلِيلاً وَلَا كَثِيراً. وَوُعِكَتُ فَقُلْتُ لِرَسُولِ اللَّهِ ﷺ أُرْسِلْنِي إِلَى بَيْتِ أَبِي، فَأَرْسَلَ مَعِيَ الْغُلَامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ فِي السُّفْلِ وَأَبَا بَكْرٍ فَوْقَ الْبَيْتِ يَقْرَأُ. فَقَالَتْ أُمِّي: مَا جَاءَ بِكَ يَا بِنْتِي؟ فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الْحَدِيثَ وَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مِثْلَ مَا بَلَغَ مِنِّي. فَقَالَتْ: يَا بِنْتِي، خَفَضِي عَلَيْكَ الشَّأْنَ فَإِنَّهُ وَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةً فَطُ حَسَنَاءٌ عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرٌ إِلَّا حَسَدَهَا وَقِيلَ فِيهَا، وَإِذَا لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي. قُلْتُ: وَقَدْ عَلِمَ بِهِ أَبِي؟ قَالَتْ: نَعَمْ. قُلْتُ: وَرَسُولُ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ، وَرَسُولُ اللَّهِ ﷺ. وَاسْتَعْبِرْتُ وَبَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْتِي وَهُوَ فَوْقَ الْبَيْتِ يَقْرَأُ فَنَزَلَ فَقَالَ لَأُمِّي: مَا شَأْنُهَا؟ قَالَتْ: بَلَغَهَا الَّذِي ذَكَرَ مِنْ شَأْنِهَا فَفَاضَتْ عَيْنَاهُ. قَالَ: أَقْسَمْتُ عَلَيْكَ أَيُّ بِنْتِي إِلَّا رَجَعْتَ إِلَى بَيْتِكَ، فَرَجَعْتُ. وَلَقَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتِي فَسَأَلَ عَنِّي خَادِمَتِي فَقَالَتْ: لَا وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا عَيْباً إِلَّا أَنَّهَا كَانَتْ تَرْفُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلُ خَمِيرَهَا أَوْ عَجِينَهَا. وَأَنْتَهَرَهَا بَعْضُ أَصْحَابِهِ

parts of any woman.” Later that man was martyred in Allāh’s Cause. Next morning, my parents came to pay me a visit and they stayed with me till Allāh’s Messenger ﷺ came to me after he had offered the ‘Asr prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allāh and said, “Now then, O ‘Aishah! If you have committed a bad deed, or you have wronged (yourself), then repent to Allāh, as Allāh accepts the repentance from His slaves.” An Anṣārī woman had come and was sitting near the gate. I said (to the Prophet ﷺ), “Isn’t it improper that you speak in such a way in the presence of this lady?” Allāh’s Messenger ﷺ then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, “What should I say?” Then I turned to my mother and asked her to answer him. She said, “What should I say?” When my parents did not give a reply to the Prophet ﷺ, I said, “I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad (ﷺ) is His Messenger!” And after praising and glorifying Allāh as He deserves, I said, “Now then, by Allāh, if I were to tell you that I have not done (this evil action), and Allāh عز وجلّ is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allāh knows that I have not done it, then you will say, ‘She has confessed her guilt.’ By Allāh, I do not see a suitable example for me and you except the example of [I tried to remember Yu‘qūb’s (Jacob’s) name but couldn’t] Yūsuf’s (Joseph’s) father when he said: ‘So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be

فَقَالَ: اضْطُرِّي رَسُولَ اللَّهِ ﷺ، حَتَّى
أَسْقَطُوا لَهَا بِهِ. فَقَالَتْ: سُبْحَانَ اللَّهِ،
وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ
الصَّائِعُ عَلَى تَبْرِ الذَّهَبِ الْأَحْمَرِ.
وَبَلَغَ الْأَمْرُ إِلَى ذَلِكَ الرَّجُلِ الَّذِي
قِيلَ لَهُ، فَقَالَ: سُبْحَانَ اللَّهِ، وَاللَّهِ مَا
كَشَفْتُ كَنَفَ أُتْنَى قَطْ. قَالَتْ عَائِشَةُ:
فَقَتِلَ شَهِيداً فِي سَبِيلِ اللَّهِ، قَالَتْ:
وَأُصْبِحَ أَبَوَايَ عِنْدِي فَلَمْ يَزَالَا حَتَّى
دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ صَلَّى
العَصْرَ. ثُمَّ دَخَلَ وَقَدْ اُكْتَفَنِي أَبَوَايَ
عَنْ يَمِينِي وَعَنْ شِمَالِي. فَحَمِدَ اللَّهُ
وَأُتْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَا بَعْدُ، يَا
عَائِشَةُ إِنْ كُنْتِ قَارَفْتِ سُوءاً أَوْ
ظَلَمْتِ قُتُوبِي إِلَى اللَّهِ فَإِنَّ اللَّهَ يَقْبَلُ
التَّوْبَةَ عَنْ عِبَادِهِ». قَالَتْ: وَقَدْ جَاءَتْ
امْرَأَةٌ مِنَ الْأَنْصَارِ فَهِيَ جَالِسَةٌ
بِالبَابِ. فَقُلْتُ: أَلَا تَسْتَحِي مِنْ هَذِهِ
الْمَرْأَةِ أَنْ تَذْكَرَ شَيْئاً؟ فَوَعَّظَ رَسُولُ
اللَّهِ ﷺ فَالْتَفَتْتُ إِلَى أَبِي فَقُلْتُ:
أَجِبْهُ، قَالَ: فَمَاذَا أَقُولُ؟ فَالْتَفَتْتُ إِلَى
أُمِّي فَقُلْتُ: أَجِيبِيهِ، فَقَالَتْ: أَقُولُ
مَاذَا؟ فَلَمَّا لَمْ يُجِيبْهَا تَشَهَّدْتُ
فَحَمِدْتُ اللَّهَ تَعَالَى وَأُتْنَيْتُ عَلَيْهِ بِمَا
هُوَ أَهْلُهُ. ثُمَّ قُلْتُ: أَمَا بَعْدُ، فَوَاللَّهِ
لَئِنْ قُلْتُ لَكُمْ: إِنِّي لَمْ أَفْعَلْ، وَاللَّهِ
عَزَّ وَجَلَّ يَشْهَدُ إِنِّي لَصَادِقَةٌ، مَا ذَاكَ
بِنَافِعِي عِنْدَكُمْ، لَقَدْ تَكَلَّمْتُمْ بِهِ

sought against that (lie) which you describe.' At that very hour the Divine Revelation came to Allāh's Messenger ﷺ and we remained silent. Then the Revelation was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O 'Āishah! Allāh has revealed your innocence." At that time I was extremely angry. My parents said to me. "Get up and go to him." I said, "By Allāh, I will not do it and will not thank him nor thank either of you, but I will thank Allāh, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor you have changed it (to defend me)." ('Āishah used to say:) "But as regards Zainab bint Jahsh, (the Prophet's wife), Allāh protected her because of her piety, so she did not say anything except good (about me), but her sister, Ḥamna, was ruined among those who were ruined. Those who used to speak evil about me were Miṣṭaḥ, Ḥassān bin Thābit, and the hypocrite, 'Abdullāh bin Ubayy, who used to spread that news and tempt others to speak of it, and it was he and Ḥamna who had the greater share therein. Abū Bakr took an oath that he would never do any favour to Miṣṭaḥ at all. Then Allāh عزَّ وجلَّ revealed the Divine Verse: 'Let not those among you who are blessed with graces and wealth (i.e., Abū Bakr) swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the poor) and the poor... (up to) ...Do you not love that Allāh should forgive you? And Allāh if Oft-Forgiving, Most Merciful.'" (V.24:22) On that, Abū Bakr said, 'Yes, by Allāh, O our Lord! We wish that You should forgive us.' So, Abū Bakr again started giving to Miṣṭaḥ the expenditure which he used to give him before."

وَأَشْرَيْتَهُ قُلُوبِكُمْ، وَإِنْ قُلْتُ: إِنِّي
فَعَلْتُ، وَاللَّهُ يَعْلَمُ أَنِّي لَمْ أَفْعَلْ
لَتَقُولَنَّ قَدْ بَاءَتْ بِهِ عَلَى نَفْسِهَا، وَإِنِّي
وَاللَّهُ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا -
وَالْتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقِدِرْ عَلَيْهِ
- إِلَّا أبا يُوسُفَ حِينَ قَالَ: ﴿فَصَبِرْ
جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا نَصِفُونَ﴾.
وَأَنْزَلَ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَاعِيهِ
فَسَكَنَّا فَرَفَعَ عَنْهُ وَإِنِّي لَأَتَّبِعَنَّ الشُّرُورَ
فِي وَجْهِهِ وَهُوَ يَمْسُحُ جَبِينَهُ وَيَقُولُ:
«أُبْشِرِي يَا عَائِشَةُ، فَقَدْ أَنْزَلَ اللَّهُ
بِرَاءَتِكَ». قَالَتْ: وَكُنْتُ أَشَدَّ مَا كُنْتُ
غَضَبًا، فَقَالَ لِي أَبُو بَكْرٍ: قُومِي إِلَيْهِ،
فَقُلْتُ: وَاللَّهُ لَا أَقُومُ إِلَيْهِ وَلَا أَحْمَدُهُ
وَلَا أَحْمَدُكُمَا، وَلَكِنْ أَحْمَدُ اللَّهَ الَّذِي
أَنْزَلَ بِرَاءَتِي. لَقَدْ سَمِعْتُمُوهُ فَمَا
أَنْكَرْتُمُوهُ وَلَا غَيَّرْتُمُوهُ. وَكَانَتْ
عَائِشَةُ تَقُولُ: أَمَا زَيْنَبُ ابْنَةُ جَحْشٍ
فَعَصَمَهَا اللَّهُ بِدِينِهَا فَلَمْ تَقُلْ إِلَّا
خَيْرًا، وَأَمَا أُخْتُهَا حَمْنَةُ فَهَلَكَتْ فِيْمَنْ
هَلَكَ. وَكَانَ الَّذِي يَتَكَلَّمُ فِيهِ مِسْطَحٌ
وَحَسَّانُ بْنُ ثَابِتٍ وَالْمُنَافِقُ عَبْدُ اللَّهِ
بْنُ أَبِي وَهُوَ الَّذِي كَانَ يَسْتَوْشِيهِ
وَيَجْمَعُهُ وَهُوَ الَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ
هُوَ وَحَمْنَةُ. قَالَتْ: فَحَلَفَ أَبُو بَكْرٍ
أَنْ لَا يَنْفَعُ مِسْطَحًا بِنَافِعَةٍ أَبَدًا،
فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَلَا يَأْتِيَنَّ أَوْلَاؤُ
الْفَضْلِ مِنْكُمْ﴾ إِلَى آخِرِ الْآيَةِ، يَعْنِي

أَبَا بَكْرٍ ﴿وَالسَّعَةَ أَنْ يُؤْتُوا أُولَى الْقَرِينِ
وَالْمَسْكِينِ﴾ يَعْنِي مِسْطَحًا، إِلَى قَوْلِهِ:
﴿أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ﴾ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿حَتَّى قَالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ
يَا رَبَّنَا إِنَّا لَنَحِبُّ أَنْ تَغْفِرَ لَنَا، وَعَادَ
لَهُ بِمَا كَانَ يَصْنَعُ. [راجع: ٢٥٩٣]

(12) CHAPTER. "... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms)..." (V.24:31)

4758. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: May Allāh bestow His Mercy on the early emigrant women. When Allāh revealed:

"... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms)..." (V.24:31) they tore their *Murūt* (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn *Murūts*.

4759. Narrated Ṣafiyya bint Shaiba: 'Āishah used to say: "When (the Verse): '... and to draw their veils all over their *Juyubihinna* (i.e., their bodies, faces, necks and bosoms, etc.)...' (V.24:31) was revealed, (the ladies) cut their waist-sheets from their margins and covered their heads and faces with those cut pieces of cloth."

(١٢) بَابُ ﴿وَلْيَصْرِنَ بَحْمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾

٤٧٥٨ - وَقَالَ أَحْمَدُ بْنُ شَيْبٍ: حَدَّثَنَا أَبِي، عَنْ يُوسُفَ: قَالَ ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَرَحِمُ اللَّهُ نِسَاءَ الْمُهَاجِرَاتِ الْأَوَّلِ، لَمَّا أَنْزَلَ اللَّهُ ﴿وَلْيَصْرِنَ بَحْمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ شَقَّقْنَ مِرْوَطَهُنَّ فَاخْتَمَرْنَ بِهَا. [انظر: ٤٧٥٩]

٤٧٥٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ تَقُولُ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَلْيَصْرِنَ بَحْمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ أَخَذْنَ أَرْزُهُنَّ فَشَقَّقْنَهَا مِنْ قِبَلِ الْحَوَاشِي فَاخْتَمَرْنَ بِهَا.

[راجع: ٤٧٥٨]

(25) *SŪRAT AL-FURQĀN*
(The Criterion)

(٢٥) سورة الفرقان

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿هَبَاءٌ
مَنْثُورًا﴾: مَا تَسْفِي بِهِ الرِّيحُ. ﴿مَدَّ
الظِّلَّ﴾: مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى
طُلُوعِ الشَّمْسِ. ﴿سَاكِنًا﴾: دَائِمًا.
﴿عَلَيْهِ دَلِيلًا﴾: طُلُوعُ الشَّمْسِ.
﴿خَلْفَةً﴾: مَنْ فَاتَهُ مِنَ اللَّيْلِ عَمَلٌ
أَدْرَكَهُ بِالنَّهَارِ، أَوْ فَاتَهُ بِالنَّهَارِ أَدْرَكَهُ
بِاللَّيْلِ. وَقَالَ الْحَسَنُ: ﴿هَبَ لَنَا مِنْ
أَزْوَاجِنَا وَذُرِّيَّتِنَا فُرَّةَ أَعْيُنٍ﴾: فِي
طَاعَةِ اللَّهِ، وَمَا شَيْءٌ أَقْرَّ لِعَيْنِ
الْمُؤْمِنِينَ مِنْ أَنْ يَرَى حَبِيبَهُ فِي طَاعَةِ
اللَّهِ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿ثُبُورًا﴾:
وَيْلًا. وَقَالَ غَيْرُهُ: السَّعِيرُ مُذَكَّرٌ.
وَالتَّسْعِيرُ وَالاضْطِرَامُ: التَّوَقُّدُ
الشَّدِيدُ. ﴿تَمَلَّنَ عَلَيْهِ﴾: تَقَرَّأَ عَلَيْهِ،
مَنْ أَمْلَيْتُ وَأَمَلَلْتُ. ﴿الرَّسَّ﴾:
الْمَعْدِنُ، جَمْعُهُ رَسَاسٌ. ﴿مَا يَعْجُوا﴾
يُقَالُ: مَا عَبَّأْتُ بِهِ شَيْئًا، لَا يُعْتَدُّ بِهِ.
﴿عَرَامًا﴾: هَلَاكًا. وَقَالَ مُجَاهِدٌ:
﴿وَعَسَوًا﴾: طَعَوًا. وَقَالَ ابْنُ عُيَيْنَةَ:
﴿عَاتِيَةً﴾: عَتَّتْ عَلَى الْخُرَّانِ.

(1) CHAPTER. The Statement of Allāh تعالى:
“Those who will be gathered to Hell (prone)
on their faces...” (V.25:34)

٤٧٦٠. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ:
A man said, “O Allāh’s Prophet! Will Allāh

(١) بَابُ قَوْلِهِ: ﴿الَّذِينَ يُحْشَرُونَ عَلَى
وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ﴾ الْآيَةَ [٣٤]

٤٧٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

gather a disbeliever (prone) on his face on the Day of Resurrection?" He (ﷺ) said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatāda, a subnarrator, said: Yes, By the Power of our Lord!)

(2) CHAPTER. The Statement of Allāh تعالى: "And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person..." (V.25:68)

4761. Narrated 'Abdullāh رضي الله عنه: I, or somebody, asked Allāh's Messenger ﷺ, "Which is the biggest sin in consideration with Allāh?" He said, "That you set up a rival (in worship) to Allāh, though He Alone created you." I asked, "What is next?" He said, "To kill your son, lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." Then the following Verse was revealed to confirm the statement of Allāh's Messenger ﷺ:

"Those who invoke not, any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse..." (V.25:68) (See H. 4477)

مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ
الْبَغْدَادِيُّ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ:
حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ:
أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهِ، يُحْسِرُ
الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ:
«الَّذِي أَمْسَاهُ عَلَى الرَّجْلَيْنِ فِي
الدُّنْيَا قَادِرًا عَلَى أَنْ يُمَشِّئَهُ عَلَى
وَجْهِهِ يَوْمَ الْقِيَامَةِ؟» قَالَ قَتَادَةُ: بَلَى
وَعِزَّةَ رَبِّنَا. [انظر: ٦٥٢٣]

(٢) بَابُ قَوْلِهِ: ﴿وَالَّذِينَ لَا يَدْعُونَ
مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي آتَاهُمَا﴾. [٦٨]. ﴿وَلَقَدْ آتَيْنَاكَ﴾: الْعُقُوبَةَ.

٤٧٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ
وَسُلَيْمَانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي
مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ. قَالَ: وَحَدَّثَنِي
وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ، أَوْ سِئِلَ
رَسُولُ اللَّهِ ﷺ: أَيُّ الذَّنْبِ عِنْدَ اللَّهِ
أَكْبَرُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ
خَلَقَكَ». قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ أَنْ
تَقْتُلَ وَلَدَكَ خَشِيَةً أَنْ يَطْعَمَ مَعَكَ».
قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تَرَانِي بِحِلْيَةٍ
جَارِكَ». قَالَ: وَنَزَلَتْ هَذِهِ الْآيَةُ
تَصْدِيقًا لِقَوْلِ رَسُولِ اللَّهِ ﷺ: ﴿وَالَّذِينَ
لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا
يَزْنُونَ﴾. [راجع: ٤٤٧٧]

4762. Narrated Al-Qāsim bin Abī Bazza that he asked Sa'īd bin Jubair, "Is there any repentance for the one who has murdered a believer intentionally?" Then I recited to him:

"...Nor kill such life as Allāh has forbidden except for a just cause..." Sa'īd said, "I recited this very Verse before Ibn 'Abbās as you have recited it before me. Ibn 'Abbās said, "This Verse was revealed in Makkah and it has been abrogated by a Verse in *Sūrat An-Nisā'* which was later revealed in Al-Madīna".⁽¹⁾

٤٧٦٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي الْقَاسِمُ بْنُ أَبِي بَرَّةَ أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ: هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ فَقَرَأْتُ عَلَيْهِ ﴿وَلَا يَفْتَلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ فَقَالَ سَعِيدٌ: قَرَأْتُهَا عَلَى ابْنِ عَبَّاسٍ كَمَا قَرَأْتُهَا عَلَيَّ، فَقَالَ هَذِهِ مَكِّيَّةٌ نَسَخَتْهَا آيَةٌ مَدْيَنِيَّةٌ الَّتِي فِي سُورَةِ النِّسَاءِ.

[راجع: ٣٨٥٥]

4763. Narrated Sa'īd bin Jubair: The people of Kūfa differed as regards the killing of a believer, so I entered upon Ibn 'Abbās (and asked him) about that. Ibn 'Abbās said, "the Verse (in *Sūrat An-Nisā'*, V.4:93) was the last thing revealed in this respect and nothing cancelled its validity."

٤٧٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ ابْنِ الثُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي قَتْلِ الْمُؤْمِنِ، فَدَخَلْتُ فِيهِ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: نَزَلَتْ فِي آخِرِ مَا نَزَلَ

وَلَمْ يَنْسَخْهَا شَيْءٌ. [راجع: ٣٨٥٥]

4764. Narrated Sa'īd bin Jubair: I asked Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا about Allāh's saying: "... His recompense is Hell..." (V.4:93)

He said, "No repentance is accepted from him (i.e., the murderer of a believer)." I asked him regarding the Saying of Allāh تَعَالَى:

٤٧٦٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ حَدَّثَنَا مَنصُورٌ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ قَوْلِهِ تَعَالَى: ﴿فَجَزَاءُ

(1) (H. 4762) In *Sūrat Al-Furqān*, Allāh gives the chance to one who has murdered a believer to repent: "Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful." (V.25:70) While in *Sūrat An-Nisā'*, Allāh says: "And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and Curse of Allāh are upon him, and a great punishment is prepared for him..." (V. 4:93) Ibn 'Abbās thinks that the latter Verse has abrogated the former. In *Hadīth* No. 4764, he says that the former Verse was applicable only to *Al-Mushrikūn* (pagans) before embracing Islām. The latter Verse is concerned with those who have embraced Islām. See *Hadīth* No.4764, 4765, 4766.

“And those who invoke not any other *ilāh* (god) along with Allāh...” (V.25:68)

He said, “This Verse was revealed concerning *Al-Mushrikūn* (pagans) of the pre-Islāmic period.”⁽¹⁾

(3) CHAPTER. The Statement of Allāh تعالى: “The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.” (V.25:69)

4765. Narrated Sa’id bin Jubair : Ibn Abzā said to me, “Ask Ibn ‘Abbās regarding the Statement of Allāh تعالى: ‘And whoever kills a believer intentionally, his recompense is Hell...’” (V.4:93)

And also His Statement :

“... Nor kill such life as Allāh has forbidden, except for just cause... (up to) ... except those who repent and believe (in Islāmic Monotheism).” (V.25:68-70)

So I asked Ibn ‘Abbās and he said, “When this (V.25:68,69) was revealed the people of Makkah said, “We have invoked other gods with Allāh, and we have murdered such lives which Allāh has made sacred, and we have committed illegal sexual intercourse.” (before embracing Islām). So Allāh revealed :

‘Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds... (up to) ..and Allāh is Oft-Forgiving, Most Merciful.’” (V.25:70)

(4) CHAPTER. “Except those who repent and believe (in the Islāmic Monotheism) and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.” (V.25:70)

4766. Narrated Sa’id bin Jubair : ‘Abdur-

جَهَنَّمَ ﴿ قَالَ : لَا تَوْبَةَ لَهُ . وَعَنْ قَوْلِهِ جَلَّ ذِكْرُهُ : ﴿ لَا يَدْخُلُونَ مَعَ اللَّهِ إِلَيْهَا آخِرٌ ﴾ قَالَ : كَانَتْ هَذِهِ فِي الْجَاهِلِيَّةِ . [راجع : ٣٨٥٥]

(٣) بَابٌ قَوْلِهِ : ﴿ يُضَلِّعَ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدَ فِيهِ مُهَانًا ﴾ [٦٩]

٤٧٦٥ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ : حَدَّثَنَا شَيْبَانُ ، عَنْ مُنْصُورٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : قَالَ ابْنُ أَبِي سَيْدٍ ابْنُ عَبَّاسٍ عَنْ قَوْلِهِ تَعَالَى : ﴿ وَمَنْ يَفْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاءُؤُهُ جَهَنَّمَ ﴾ وَقَوْلِهِ : ﴿ وَلَا يَمْتَلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾ حَتَّى بَلَغَ ﴿ إِلَّا مَنْ تَابَ وَآمَنَ ﴾ فَسَأَلْتُهُ فَقَالَ : لَمَّا نَزَلَتْ قَالَ أَهْلُ مَكَّةَ : فَقَدْ عَدَلْنَا بِاللَّهِ وَقَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ، وَأَتَيْنَا الْفَوَاحِشَ ، فَأَنْزَلَ اللَّهُ ﴿ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا ﴾ إِلَى قَوْلِهِ : ﴿ عَفُورًا رَحِيمًا ﴾ . [راجع : ٣٨٥٥]

(٤) بَابٌ ﴿ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ [٧٠]

٤٧٦٦ - حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا

(1) (H. 4764) See the previous footnote of *Hadith* No. 4762 and *Hadith* No.4765.