

Rahmān bin Abzā ordered me to ask Ibn ‘Abbās regarding the two Verses (the first of which was):

“And who ever kills a believer intentionally...” (V.4:93)

So, I asked him, and he said, “Nothing has abrogated this Verse.” About (the other Verse):

“And those who invoke not any other *ilāh* (god) along with Allah...” he said, “It was revealed concerning *Al-Mushrikūn*.”⁽¹⁾

(5) CHAPTER. “... So the torment will be yours for ever” (V.25:77)

4767. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: Five (great events)⁽²⁾ have passed: the Smoke, the Moon, the Romans, the Mighty Grasp and the Constant Punishment which occurs in:

“... So the torment will be yours for ever.” (V.25:77)

أبي، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِيزَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ فَسَأَلْتُهُ فَقَالَ: لَمْ يَنْسَخْهَا شَيْءٌ، وَعَنْ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ قَالَ: نَزَلَتْ فِي أَهْلِ الشِّرْكِ. [راجع: ٣٨٥٥]

(٥) بَابُ ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾ هَلَكَةً. [٧٧]

٤٧٦٧ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: خَمْسٌ قَدْ مَضَيْنَ: الدُّخَانُ، وَالْقَمَرُ، وَالرُّومُ، وَالْبَطْشَةُ، وَاللِّزَامُ ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾. [راجع: ١٠٠٧]

(1) (H. 4766) See *Hadīth* No.4765.

(2) (H. 4767) The events referred to here are all mentioned in the Noble Qur’an.

(a) The smoke here means what *Al-Mushrikūn* of Makkah imagined to see in the sky because of their severe hunger when Allāh afflicted them with drought (famine). (V.44:10)

(b) The event of the splitting of the moon which took place in the lifetime of the Prophet ﷺ and was witnessed by *Al-Mushrikūn*, his companions and some believers. (V.54:1): one of the miracles from Allāh to the Prophet ﷺ.

(c) The Romans were defeated by the Persian *Mushrikūn* whereupon the Quraish *Mushrikūn* of Makkah rejoiced. (V.30:2-4)

(d) The Mighty Grasp is that which Allāh sent upon *Al-Mushrikūn* of Quraish in the battle of Badr. (V.74:16)

(e) Constant punishment will definitely be inflicted upon those who rejected Faith. ‘Abdullāh regards this future inevitable event as definite as any past event, therefore he includes it in the four other events.

(f) See: “The Noble Qur’an, a Miracles from Allāh to the (to Prophet Muhammad ﷺ).

(26) *SŪRAH AṢḤ-ṢḤU'ARĀ'*
(The Poets)

(٢٦) سورة الشعراء

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿تَبْتُونَ﴾: تَبْتُونَ.
﴿هَضِيمٌ﴾: يَتَفَسَّتْ إِذَا مُسَّ.
مُسْحَرِينَ: مُسْحُورِينَ. اللَّيَكَةُ
وَ﴿الْأَيْكَةُ﴾: جَمْعُ أَيْكَةٍ، وَهِيَ جَمْعُ
الشَّجَرِ. ﴿يَوْمِ الظُّلَّةِ﴾: إِضْلَالُ
العَذَابِ إِيَّاهُمْ. ﴿مَوْرُونَ﴾: مَعْلُومٌ.
﴿كَالطُّورِ﴾: الجَبَلِ. وَقَالَ عَيْرَةُ:
﴿لَيْرِزِمَةٌ﴾ الشَّرْزِمَةُ: طَائِفَةٌ قَلِيلَةٌ.
﴿فِي السَّنَجِينِ﴾: الْمُصَلِّينَ. قَالَ ابْنُ
عَبَّاسٍ: ﴿لَعَلَّكُمْ تَخْلُدُونَ﴾ كَأَنَّكُمْ،
الرَّيْعُ: الأَيْفَاعُ مِنَ الأَرْضِ وَجَمْعُهُ
رَيْعَةٌ وَأَرْيَاعٌ، وَاحِدُهُ الرَّيْعَةُ.
﴿مَصَانِعَ﴾: كُلُّ بِنَاءٍ فَهُوَ مَصْنَعَةٌ.
﴿فَرِهَيْنِ﴾: مَرَجِيْنِ، ﴿فَرِهَيْنِ﴾
بِمَعْنَاهُ، وَيُقَالُ: فَارِهَيْنِ: حَادِقِيْنِ.
﴿تَعْتَوْنَا﴾: هُوَ أَشَدُّ الفَسَادِ، عَاتٌ
يَعِيْتُ عَيْثًا، ﴿وَالْحِجْلَةَ﴾: الخَلْقُ.
جُبَيْلٌ: خُلِقَ، وَمِنْهُ جُبَيْلًا وَجِبَلًا
وَجُبَيْلًا يَعْنِي الخَلْقَ، قَالَهُ ابْنُ عَبَّاسٍ.
(١) **بَابٌ**: ﴿وَلَا تُخَوِّبِي يَوْمَ يُبْعَثُونَ﴾

(1) CHAPTER. "And disgrace me not on the day when (all the creatures) will be resurrected." (V.26:87).

4768. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ The Prophet ﷺ said, "On the Day of Resurrection, Ibrāhīm (Abraham) عَلَيْهِ السَّلَامُ will see his father covered with *Ghabara* and *Qatara* (i.e., having a dark face)."

٤٧٦٨ - وَقَالَ إِبرَاهِيمُ بْنُ طَهْمَانَ، عَنِ ابْنِ أَبِي ذَلْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمُقْبَرِيِّ، عَنْ

[٨٧]

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ إِبْرَاهِيمَ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ يَرَى أَبَاهُ يَوْمَ الْقِيَامَةِ
عَلَيْهِ الْعَبْرَةُ وَالْقَتْرَةُ». وَالْعَبْرَةُ: هِيَ
الْقَتْرَةُ. [راجع: ٣٣٤٩]

4769. Narrated Abū Hurairah عَنْهُ رَضِيَ اللَّهُ عَنْهُ:
The Prophet ﷺ said, “Ibrāhīm ‘(Abraham)
will meet his father (on the Day of
Resurrection) and will say, ‘O my Lord!
You promised me that You would not let me
in disgrace on the Day when people will be
resurrected.’ Allāh will say, ‘I have forbidden
Paradise for the disbelievers.’”

٤٧٦٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا
أَخِي، عَنِ ابْنِ أَبِي ذُنَبٍ، عَنْ سَعِيدِ
الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَلْقَى
إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبِّ إِنَّكَ
وَعَدْتَنِي أَنْ: لَا تُحْزِنَنِي يَوْمَ يُبْعَثُونَ،
فَيَقُولُ اللَّهُ: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى
الْكَافِرِينَ». [راجع: ٣٣٤٩]

(2) CHAPTER. “And warn your tribe (O
Muḥammad ﷺ) of near kindred. And be
kind and humble to the believers who follow
you...” (V.26:214-215)

(٢) بَابُ ﴿وَأَنْذِرْ عَشِيرَتَكَ
الْأَقْرَبِينَ﴾، وَأَخْفِضْ جَانْحَكَ ﴿٢١٤﴾ -
[٢١٥]: أَلِنْ جَانِحَكَ.

4770. Narrated Ibn ‘Abbās عَنْهُمَا رَضِيَ اللَّهُ عَنْهُمَا:
When the Verse “And warn your tribe (O
Muḥammad ﷺ) of near-kindred,” was
revealed, the Prophet ﷺ ascended the Aṣ-
Ṣafā (mountain) and started calling, “O Bani
Fihri! O Bani ‘Adi!” addressing various tribes
of Quraysh till they were assembled. Those
who could not come themselves, sent their
messengers to see what was there. Abū
Lahab and other people from Quraysh
came, and the Prophet ﷺ then said,
“Suppose I told you that there is an
(enemy) cavalry in the valley intending to
attack you, would you believe me?” They
said, “Yes, for we have not found you telling
anything other than the truth.” He then said,
“I am a plain warner to you of a coming
severe punishment.” Abū Lahab said (to the

٤٧٧٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ
بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ
عَشِيرَتَكَ الْأَقْرَبِينَ﴾ ﴿٢١٤﴾ صَعَدَ النَّبِيُّ ﷺ
عَلَى الصَّفَا فَجَعَلَ يُنَادِي: «يَا بَنِي
فِهْرٍ، يَا بَنِي عَدِيٍّ»، لِيُطَوِّنَ قُرَيْشَ
حَتَّى اجْتَمَعُوا فَجَعَلَ الرَّجُلُ إِذَا لَمْ
يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ
مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ فَقَالَ:
«أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا

Prophet ﷺ), "May you perish all this day. Is it for this purpose you have gathered us?" Then it was revealed:

"Perish the two hands of Abū Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him!" (V.111:1,2)

بِالْوَادِي تُرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ أَكْتُمَ مُصَدِّقِي؟» قَالُوا: نَعَمْ مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا. قَالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»، فَقَالَ أَبُو لَهَبٍ: تَبَّ لَكَ سَائِرَ الْيَوْمِ، أَلْهَذَا جَمَعْتَنَا؟ فَتَزَلَّتْ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾، مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾. [راجع: ١٣٩٤]

4771. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ got up when the Verse "And warn your tribe (O Muḥammad ﷺ) of near-kindred" (V.26:214) was revealed and said, "O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allāh (if you disobey Him). O Banī 'Abd Manāf! I cannot save you from Allāh (if you disobey Him). O 'Abbās! The son of 'Abdul-Muṭṭalib! I cannot save you from Allāh (if you disobey Him). O Ṣafīyya, the aunt of Allāh's Messenger! I cannot save you from Allāh (if you disobey Him). O Fāṭima, the daughter of Muḥammad ﷺ! Ask what you wish from my property, but I cannot save you from Allāh (if you disobey Him)."

٤٧٧١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيْبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ اللَّهُ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ ﴿٢٦﴾ قَالَ: «يَا مَعْشَرَ قُرَيْشٍ - أَوْ كَلِمَةً نَحْوَهَا - اشْتَرُوا أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا بَنِي عَبْدِ مَنَافٍ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. وَيَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ ﷺ، سَلِينِي مَا شِئْتِ مِنْ مَالِي، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا». تَابَعَهُ أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، عَنِ يُونُسَ، عَنِ ابْنِ شِهَابٍ. [راجع:

(27) *SŪRAT AN-NAML*
(The Ants)

(٢٧) سورة النمل

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

No *Aḥādīth* are mentioned here.

﴿الْحَبَّةَ﴾: مَا حَبَّأَت. ﴿لَا
فَبَلَّ﴾: لَا طَاقَةَ. ﴿الصَّرْحَ﴾: كُلُّ
مِلَاطٍ اتَّخَذَ مِنَ الْقَوَارِيرِ،
وَ﴿الصَّرْحُ﴾: الْقَصْرُ، وَجَمَاعَتُهُ
صُرُوحٌ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَلَهَا
عَرْشٌ﴾: سَرِيرٌ كَرِيمٌ، حُسْنُ الصَّنْعَةِ
وَعِغْلَاءُ الثَّمَنِ. ﴿يَأْتُونِي مُسْلِمِينَ﴾:
طَائِعِينَ. ﴿رَوَّفَ﴾: أَفْتَرَبَ.
﴿جَايِدَةً﴾: قَائِمَةً. ﴿أَوْزَعِي﴾:
اجْعَلْنِي. وَقَالَ مُجَاهِدٌ: ﴿نَكِرُوا﴾
غَيَّرُوا. وَ(الْقَبَسُ): مَا اقْتَبَسَتْ مِنْهُ
النَّارُ. ﴿وَأَوْتِنَا الْعِلْمَ﴾: يَقُولُهُ
سُلَيْمَانُ. ﴿الصَّرْحَ﴾: بَرَكَةُ مَاءٍ ضَرَبَ
عَلَيْهَا سُلَيْمَانُ قَوَارِيرَ أَلْبَسَهَا إِيَّاهُ.

(28) *SŪRAT AL-QAṢAṢ*
(The Narration)

(٢٨) سورة القصص

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Everything will perish save His Face...”
(V.28:88)

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ إِلَّا
مُلْكُهُ، وَيُقَالُ: إِلَّا مَا أُرِيدُ بِهِ وَجْهُ
اللَّهِ. وَقَالَ مُجَاهِدٌ: فَعَمِيَتْ عَلَيْهِمْ
﴿الْأَنْبِيَاءُ﴾: الْحُجُجُ.

(1) CHAPTER. The Statement of Allāh تعالى:
“Verily! You (O Muḥammad ﷺ) guide not

(١) بَابُ قَوْلِهِ: ﴿إِنَّكَ لَا تَهْدِي مَنْ

whom you like, but Allāh guides whom He wills..." (V.28:56)

4772. Narrated Al-Mūsaiyab: When Abū Ṭālib was on his deathbed, Allāh's Messenger ﷺ came to him and found with him, Abū Jahl and 'Abdullāh bin Abī Umaiyya bin Al-Mughīra. Allāh's Messenger ﷺ said, "O uncle! Say: "Lā ilāha illallāh (none has the right to be worshipped but Allāh) a sentence with which I will defend you (argue for your case with it) before Allāh." On that Abū Jahl and 'Abdullāh bin Abī Umaiyya said to Abū Ṭālib, "Do you want to denounce Abdul-Muṭṭalib's religion?" Allāh's Messenger ﷺ kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abū Ṭālib said as his last statement (he said to them), "I am on the religion of 'Abdul-Muṭṭalib," and refused to say: "Lā ilāha illallāh" (none has the right to be worshipped but Allāh). On that Allāh's Messenger ﷺ said, "By Allāh, I will keep on asking Allāh's forgiveness for you unless I am forbidden (by Allāh) to do so." So, Allāh revealed:

"It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." (V.9:113)

And then Allāh revealed especially about Abū Ṭālib:

"Verily! You (O Muḥammad ﷺ) guide not whom you like, but Allāh guides whom He wills..." (V.28:56) (See H. 1360)

أَحَبَّتْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴿٥٦﴾

[٥٦]

٤٧٧٢ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: «لَمَّا حَضَرَتْ أبا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ ﷺ فَوَجَدَ عِنْدَهُ أبا جَهْلٍ وَعَدَدَ اللَّهُ بَنَ أَبِي أُمَيَّةَ بْنِ الْمُغَيَّرَةِ. فَقَالَ: «أَيُّ عَمِّ قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: أترغب عن مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَعْرضُهَا عَلَيْهِ وَيُعِيدَانِهِ بِتِلْكَ الْمَقَالَةِ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ لَأَسْتَعْفِرَنَّ لَكَ مَا لَمْ أَلَمْ أَنَّهُ عِنْدَكَ»، فَأَنْزَلَ اللَّهُ ﷻ مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ﴿٥٦﴾ وَأَنْزَلَ اللَّهُ فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللَّهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحَبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾. [راجع: ١٣٦٠]

قَالَ ابْنُ عَبَّاسٍ: ﴿أُولَى الْقُوَّةِ﴾:

لَا يَرْفَعُهَا الْعُضْبَةُ مِنَ الرِّجَالِ. ﴿لَنْسُوا﴾: لَنْتَقِلُ. ﴿فَرِعًا﴾: إِلَّا مِنْ ذَكَرِ مُوسَى. ﴿الْفَرِحِينَ﴾: الْمَرِحِينَ.

﴿قُصِيَّ﴾: اتَّبَعِي أَثَرَهُ. وَقَدْ يَكُونُ أَنْ
يَقُصَّ الْكَلَامَ ﴿نَحْنُ نَقُصُّ عَلَيْكَ﴾.
﴿عَنْ جُئِبٍ﴾: عَنْ بُعْدٍ، وَعَنْ جَنَابَةٍ
وَاحِدٍ، وَعَنْ اجْتِنَابٍ أَيْضًا. نَبِطُشُ
وَنَبِطُشٌ. ﴿يَأْتُرُونَ﴾: يَتَشَاوَرُونَ.
الْعُدْوَانُ وَالْعَدَاءُ وَالتَّعَدِّي وَاحِدٌ.
﴿ءَأَسَرَ﴾: أَبْصَرَ. (الْجَدْوَةُ): قِطْعَةٌ
غَلِيظَةٌ مِنَ الْخَشَبِ لَيْسَ فِيهَا لَهَبٌ
وَالشَّهَابُ فِيهِ لَهَبٌ. وَالْحَيَاتُ:
أَجْناسُ: الْجَانُ، وَالْأَفَاعِي،
وَالْأَسَاوِدُ. ﴿رَدَّءًا﴾: مُعِينًا. قَالَ ابْنُ
عَبَّاسٍ: ﴿بُصْدَفِيٌّ﴾. وَقَالَ غَيْرُهُ:
﴿سَنَدُّ﴾: سَعِينُكَ. كُلَّمَا عَزَّزْتَ
شَيْئًا فَقَدْ جَعَلْتَ لَهُ عَضُدًا.
﴿الْمَقْبُوحِينَ﴾: مُهْلِكِينَ. ﴿وَصَلْنَا﴾:
يَبِّتَاهُ وَأَتَمَّنَاهُ. ﴿يُجِبِّي﴾: يُجَلِّبُ.
﴿بَطَّرَتْ﴾: أَشِيرَتْ، ﴿فِي أُنْهَاهَا
رَسُولًا﴾. أُمُّ الْقُرَى: مَكَّةُ وَمَا
حَوْلَهَا. ﴿تُكِنُّ﴾: تُخْفِي، أَكُنْتُ
الشَّيْءَ: أَخْفَيْتُهُ. وَكُنْتُهُ: أَخْفَيْتُهُ
وَأَظْهَرْتُهُ. ﴿وَيَكُنَّ اللَّهُ﴾: مِثْلُ أَلَمْ
تَرَ أَنَّ اللَّهَ يَنْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ: يُوَسِّعُ عَلَيْهِ وَيَضِيقُ عَلَيْهِ.

(٢) بَابُ ﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ﴾

الْقُرْآنِ ﴿١٨٥﴾

(2) CHAPTER. "Verily, He Who has given you (O Muhammad ﷺ) the Qur'an..." (V.28:85)

4773. Narrated Ibn 'Abbās رضي الله عنهما: "... Will bring you to Ma'ād (place of return)" means, to Makkah.

٤٧٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقَاتِلٍ: أَخْبَرَنَا يَعْلى: حَدَّثَنَا سُفْيَانُ
الْعُصْفَرِيُّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ

عَبَّاسٍ ﴿لَرَأَدُكَ إِلَىٰ مَعَادٍ﴾ قَالَ: إِلَىٰ مَكَّةَ.

(29) SŪRAT AL-'ANKABŪT
(The Spider)

(٢٩) سورة العنكبوت

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

No *Aḥadith* are mentioned here.

قَالَ مُجَاهِدٌ: ﴿مُسْتَصِيرِينَ﴾: ضَلَلَّةٌ. وَقَالَ غَيْرُهُ ﴿الْحَيَوَانَ﴾ وَالْحَيِّ وَاحِدٌ ﴿فَلْيَعْلَمَنَّ اللَّهُ﴾: عَلِمَ اللَّهُ ذَلِكَ إِنَّمَا هِيَ بِمَنْزِلَةٍ فَلْيُمَيِّزَ اللَّهُ كَقَوْلِهِ: ﴿لِيُمَيِّزَ اللَّهُ الْخَبِيثَ﴾. ﴿وَأَنْفَالًا مَعَ أَنْفَالِهِمْ﴾: أَوْزَارًا مَعَ أَوْزَارِهِمْ.

(30) SŪRAT AR-RŪM
(The Romans)

(٣٠) سورة الروم

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿فَلَا يَرِيئُوا﴾ مَنْ أَعْطَىٰ عَطِيَّةً يَتَّبِعِي أَفْضَلَ، فَلَا أَجْرَ لَهُ فِيهَا. قَالَ مُجَاهِدٌ: ﴿يُخَبِّرُونَ﴾: يُنَعِّمُونَ. ﴿يَمْهَدُونَ﴾: يُسَوُّونَ الْمَضَاجِعَ. ﴿الْوَدَقَ﴾: الْمَطْرَ. قَالَ ابْنُ عَبَّاسٍ ﴿هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾ فِي الْإِلَهَةِ. وَفِيهِ: تَخَافُونَهُمْ: أَنْ يَرْتُوكُمْ كَمَا يَرْتُ بَعْضُكُمْ بَعْضًا. ﴿يَصْدَعُونَ﴾: يَتَفَرَّقُونَ. فَاصْدَعْ. وَقَالَ غَيْرُهُ: ضَعْفٌ وَضَعْفٌ لُغَتَانِ.

وَقَالَ مُجَاهِدٌ: ﴿السُّوَائِبُ﴾ الْإِسَاءَةُ،
جَزَاءُ الْمُسِيئِينَ.

٤٧٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَنْصُورٌ
وَالْأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ
مَسْرُوقٍ قَالَ: «بَيْنَمَا رَجُلٌ يَحَدِّثُ فِي
كِنْدَةَ فَقَالَ: يَجِيءُ دُخَانٌ يَوْمَ الْقِيَامَةِ
فِيأْخُذُ بِأَسْمَاعِ الْمُنَافِقِينَ وَأَبْصَارِهِمْ.
يَأْخُذُ الْمُؤْمِنِينَ كَهَيْئَةِ الرُّكَامِ، فَفَرَعْنَا
فَاتَّيْتُ ابْنَ مَسْعُودٍ وَكَانَ مُتَكِيئًا
فَعَضِبَ، فَجَلَسَ فَقَالَ: مَنْ عَلِمَ
فَلْيَتْلُ وَمَنْ لَمْ يَعْلَمْ فَلْيَتْلُ: اللَّهُ
أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لَا
يَعْلَمُ: لَا أَعْلَمُ. فَإِنَّ اللَّهَ قَالَ لِنَبِيِّهِ
ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا
مِنَ الْمُتَكَلِّفِينَ﴾ (٨١) وَإِنَّ فُرَيْشًا أَبْطَلُوا عَنْ
الْإِسْلَامِ فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ:
«اللَّهُمَّ أَعْنِي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ
يُوسُفَ»، فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا
فِيهَا وَأَكَلُوا الْمَيْتَةَ وَالْعِظَامَ، وَيَرَى
الرَّجُلُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ كَهَيْئَةِ
الدُّخَانِ، فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ: يَا
مُحَمَّدُ جِئْتَ تَأْمُرُنَا بِصِلَةِ الرَّحِمِ وَإِنَّ
قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ. فَقَرَأَ
﴿فَارْتَبْتَ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ
مُبِينٍ﴾ (١٠) إِلَى قَوْلِهِ: ﴿عَائِدُونَ﴾
أَفِيكْشَفَ عَنْهُمْ عَذَابَ الْآخِرَةِ إِذَا جَاءَ
نُفُوسُهُمْ إِلَى كُفْرِهِمْ؟ فَذَلِكَ قَوْلُهُ

4774. Narrated Masrūq: While a man was delivering a speech in the tribe of Kinda, he said, “Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof.” That news scared us, so I went to (‘Abdullāh) Ibn Mas‘ūd while he was reclining (and told him the story) whereupon he became angry, sat up and said, “He who knows a thing can say it, but if he does not know, he should say, ‘Allāh knows better,’ for it is an aspect of knowledge to say, ‘I do not know,’ if you do not know a certain thing. Allāh said to His Prophet:

‘Say (O Muḥammad ﷺ): No wage do I ask of you for this (the Qur‘ān), nor I am one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist).’” (V.38:86)

“The Quraysh delayed in embracing Islām for a period, so the Prophet ﷺ invoked evil on them, saying, ‘O Allāh! Help me against them by sending on them seven (years of drought) famine like those of Yūsuf (Joseph).’ So they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abū Sufyān then came (to the Prophet ﷺ) and said, ‘O Muḥammad! You came to order us for to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allāh (to relieve them).’” Then Ibn Mas‘ūd recited:

“Then wait you for the Day when the sky will bring forth a visible smoke... (up to) ... You will revert.” (V.10-15)

Ibn Mas'ūd added, "Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allāh تعالى (threatened them thus):

'On the Day when We shall seize you with the greatest grasp.' (V.44:16)

"And that was the day of the battle of Badr. Allāh's saying: '*Lizāma* (the punishment)' refers to the day of (the battle of) Badr. Allāh's Statement:-

'*Alif-Lām-Mīm*. The Romans have been defeated... (up to) ... will be victorious.' (V.30:1-3)

"(This Verse) indicates that the defeat of Byzantines has already passed."

CHAPTER. Allāh's Statement: "...No change let there be in *Khalq-illāh* (i.e., the religion of Allāh — Islāmic Monotheism)..." (V.30:30)

Khalqul-Awwalīn i.e., religion of the *Awwalīn* — ancients (V.26:137) and *Al-Fiṭrah* i.e., Islām — i.e., Islāmic Monotheism.

4775. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "No child is born except on *Al-Fiṭrah* (pure Islāmic Monotheism), and then his parents convert him to Judaism or to Christianity or to Magianism as an animal gives birth to a perfect baby animal. Do you find it mutilated?" Then he recited:

"... Allāh's *Fiṭrah* (i.e., Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in the *Khalq-illāh* (i.e., the religion of Allāh — Islāmic Monotheism), that is the straight religion." (V.30:30) (See H. 1359)

تعالى: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى﴾
 ﴿يَوْمَ بَدْرٍ﴾ و﴿لِزَامًا﴾ يَوْمَ بَدْرٍ.
 ﴿الَّذِينَ﴾، غَلَبَتِ الرُّومُ ﴿۱﴾ إِلَى
 ﴿سَيَقْبِلُونَ﴾ وَالرُّومُ قَدْ مَضَى.

[راجع: ١٠٠٧]

بَابُ ﴿لَا بَدِيلَ لِحَلْقِ اللَّهِ﴾ [٣٠]
 لِذِيْنِ اللَّهِ. ﴿خُلِقَ الْأَوَّلِينَ﴾: دِينِ
 الْأَوَّلِينَ، وَالْفِطْرَةَ: الْإِسْلَامَ.

٤٧٧٥ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
 عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ
 قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ
 الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
 قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ
 مَوْلُودٍ إِلَّا يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ
 يَهُودَانِهِ أَوْ نَصْرَانِهِ أَوْ يُمَجَّسَانِهِ، كَمَا
 تُنْتَجِ الْبَيْمَةَ بِبَيْمَةَ جَمْعَاءَ هَلْ تُحْسِنُونَ
 فِيهَا مِنْ جَدْعَاء؟ ثُمَّ يَقُولُ ﴿فِطْرَتِ
 اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا بَدِيلَ
 لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَوِيمُ﴾».

[راجع: ١٣٥٨]