

(31) *SŪRAT LUQMĀN*
(Luqmān)

(٣١) سورة لقمان

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

بسم الله الرحمن الرحيم

(1) CHAPTER. "... Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

(١) **بَابُ** ﴿لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [١٣]

4776. Narrated 'Abdullāh عنه الله رضي الله عنه: When there was revealed:

٤٧٧٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالُوا: أَيُّنَا لَمْ يَلْبَسْ إِيمَانَهُ بِظُلْمٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ بِذَلِكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ لِابْنِهِ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong)..." (V.6:82) it was very hard for the Companions of Allāh's Messenger ﷺ, so they said, "Which of us has not confused his Belief with *Zulm* (wrong)?" Allāh's Messenger ﷺ said, "The Verse does not mean this. Don't you hear Luqmān's statement to his son: 'Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.'" (V.31:13)

(2) CHAPTER. The Statement of Allāh تعالى: "Verily, Allāh! With Him (Alone) is the knowledge of the Hour..." (V.31:34)

(٢) **بَابُ قَوْلِهِ** ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [٣٤]

4777. Narrated Abū Hurairah عنه الله عنه: One day, while Allāh's Messenger ﷺ was sitting with the people, a man came to him walking and said, "O Allāh's Messenger! What is Faith?" The Prophet ﷺ said "Faith is to believe in Allāh, His Angels, His Books, His Messengers, and the Meeting with Him, and to believe in the Resurrection." The man asked, "O Allāh's Messenger! What is Islām?" The Prophet ﷺ replied, "Islām is to worship Allāh Alone and not to worship anything besides Him, to perform

٤٧٧٧ - حَدَّثَنِي إِسْحَاقُ، عَنْ جَرِيرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَوْمًا بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْشِي فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ».

Iqāmat-aṣ-Ṣalāt⁽¹⁾, to pay *Zakāt* and to observe *Ṣaum* (fasts) during the month of *Ramaḍān*." The man further asked, "O Allāh's Messenger! What is *Ihsān* (perfection or benevolence)?" The Prophet ﷺ said, "*Ihsān* is to worship Allāh as if you see Him, and if you do not achieve this state of devotion, then (you must consider that) Allāh is looking at you." The man further asked, "O Allāh's Messenger! When will the Hour be established?"

The Prophet ﷺ replied, "The answerer has no better knowledge than the questioner. But I will describe to you its portents.

When a lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people; that will be of its portents. The Hour is one of the five things which nobody knows except Allāh." (The Prophet ﷺ then recited), "Verily, Allāh! With Him (Alone) is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die,..." (V.31:34)

Then that man left. The Prophet ﷺ said, "Call him back to me." They went to call him back but could not see him. The Prophet ﷺ said, "That was (the angel) *Jibrīl* (*Gabriel*) who came to teach the people their religion."

[See also, Vol. 1, *Hadīth* No.50]

4778. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ said, "The keys of *Al-Ghaib* (the Unseen) are five." And then he recited :-

"Verily, Allāh! With Him (Alone) is the knowledge of the Hour..." (V.31:34)

[See *Hadīth* No.4627, and chapter 1, for details]

قَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِسْلَامُ؟ قَالَ: الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتُصُومَ رَمَضَانَ.

قَالَ: يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ؟ قَالَ: «الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ».

قَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟

قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأَحَدُّثُكَ عَنْ أَشْرَاطِهَا. إِذَا وَلَدَتِ الْمَرْأَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحِفَاةُ

الْعُرَاءُ رُؤُسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا

اللَّهُ ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾ ثُمَّ انْصَرَفَ الرَّجُلُ فَقَالَ: «رُدُّوْا عَلَيَّ»،

فَأَخَذُوا لِيُرِدُّوْا فَلَمْ يَرَوْا شَيْئًا. فَقَالَ: «هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ

دِينَهُمْ». [راجع: ٥٠]

٤٧٧٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ

قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي

عَمْرُو بْنُ مُحَمَّدِ بْنِ زَائِدَةَ: أَنَّ أَبَاهُ

حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ

عَنْهُمَا قَالَ: «قَالَ النَّبِيُّ ﷺ: مَفَاتِيحُ

(1) (H. 4777) *Iqāmat-aṣ-Ṣalāt*: See the glossary.

الغَيْبِ خَمْسٌ، ثُمَّ قَرَأَ ﴿إِنَّ اللَّهَ عِنْدَهُ
عِلْمُ السَّاعَةِ﴾ [راجع: ١٠٣٩]

(32) SŪRAT AS-SAJDA
(The Prostration)

(٣٢) سُورَةُ السَّجْدَةِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مَجَاهِدٌ: ﴿مُهَيْتٌ﴾:
ضَعِيفٌ. نُظْفَةُ الرَّجُلِ. ﴿صَلَّلْنَا﴾:
هَلَكْنَا. وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْجُرْزُ﴾
الَّتِي لَا تُمَطَّرُ إِلَّا مَطَرًا لَا يُغْنِي عَنْهَا
شَيْئًا. ﴿يَهْدِي﴾: يَبِينُ.

(1) CHAPTER. The Statement of Allāh تعالى:
“No person knows what is kept hidden for
them of joy...” (V.32:17)

(١) بَابُ قَوْلِهِ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا
أَخْفَى لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾ [١٧]

4779. Narrated Abū Hurairah عنه رضي الله عنه:
Allāh's Messenger ﷺ said, “Allāh said, ‘I
have prepared for My pious worshippers such
things as no eye has ever seen, no ear has
ever heard of, and nobody has ever thought
of.’” Abū Hurairah added, “If you wish you
can read:

٤٧٧٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّنَادِ،
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ:
«قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَعَدَدْتُ
لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ،
وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى
قَلْبِ بَشَرٍ». قَالَ أَبُو هُرَيْرَةَ: أَقْرَأُ إِنْ
شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِنْ
قُرَّةِ أَعْيُنٍ﴾.

‘No person knows what is kept hidden for
them of joy’.” (V.32:17)

وَحَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو
الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: «قَالَ اللَّهُ...» مِثْلَهُ. قِيلَ
لِسُفْيَانَ: رَوَايَةٌ؟ قَالَ: فَأَيُّ شَيْءٍ؟

وَقَالَ أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَرَأَ أَبُو هُرَيْرَةَ: قُرَّاتٍ أَعْيُنٍ. [راجع: ٣٢٤٤]

٤٧٨٠ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «يَقُولُ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ. دُخْرًا، مِنْ بَلَدٍ مَا أُظْلِمْتُمْ عَلَيْهِ». ثُمَّ قَرَأَ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ ﴿٧﴾.

[راجع: ٣٢٤٤]

(33) SŪRAT AL-AḤZĀB (The Confederates)

(٣٣) سُورَةُ الْأَحْزَابِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿صَيَّاصِهِمْ﴾: قُضُورُهُمْ. مَعْرُوفًا فِي الْكِتَابِ.

(١) بَابٌ:

(1) CHAPTER.

٤٧٨١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ: حَدَّثَنَا أَبِي، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى

رَضِيَ اللَّهُ عَنْهُ: 4780. Narrated Abū Hurairah: The Prophet ﷺ said, "There is no believer but I, of all the people, I am the closest to him both in this world and in the Hereafter. Recite if you wish:

'The Prophet is closer to the believers than their own selves...' (V.33:6) so if a believer (dies) leaves some property, then his relatives will inherit that property; but if he is

in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for then I am his *Maulā* (supporter and protector).”

النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، أَفْرُوا
إِنْ شِئْتُمْ ﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ
أَنْفُسِهِمْ﴾ فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلْيَرِثْهُ
عَصَبَتُهُ مَنْ كَانُوا، فَإِنْ تَرَكَ دَيْنًا أَوْ
ضَيْاعًا فَلْيَأْتِنِي وَأَنَا مَوْلَاهُ. [راجع:

[٢٢٩٨

(2) CHAPTER. “Call them (adopted sons) by (the names of) their fathers. That is more just with of Allāh...” (V.33:5)

(٢) بَابٌ ﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ
أَقْسَطُ عِنْدَ اللَّهِ﴾ [٥]

4782. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: We used not to call Zaid bin Hāritha, the freed slave of Allāh’s Messenger ﷺ except Zaid bin Muḥammad till the Qur’anic Verse was revealed “Call them (adopted sons) by (the names of) their fathers. That is more just with Allāh.” (V.33:5)

٤٧٨٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا
مُوسَى بْنُ عُقْبَةَ قَالَ: حَدَّثَنِي سَالِمٌ،
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ زَيْدَ بْنَ حَارِثَةَ مَوْلَى
رَسُولِ اللَّهِ ﷺ مَا كُنَّا نَدْعُوهُ إِلَّا زَيْدَ
بْنَ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ ﴿ادْعُوهُمْ
لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾.

(3) CHAPTER. “Of them, some have fulfilled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allāh) in the least.” (V.33:23)

(٣) بَابٌ ﴿فَمِنْهُمْ مَنْ قَضَىٰ نَجْبَهُ
وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَلُوا بُدَيْلًا﴾
﴿نَجْبَهُ﴾: عَهْدُهُ. ﴿أَقْطَارِهَا﴾:
جَوَانِبِهَا. ﴿الْفِتْنَةَ لِأَنوَاهَا﴾:
لَأَعْظُومِهَا.

4783. Narrated Anas رَضِيَ اللهُ عَنْهُ: We think that the Verse:

“Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for Jihād (holy fighting) and showed not their backs to the disbelievers]...” (V.33:23) was revealed in favour of Anas bin An-Naḍr.

٤٧٨٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ
قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ
أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
نُرَىٰ هَذِهِ الْآيَةَ نَزَلَتْ فِي أَنَسِ بْنِ
النَّضْرِ ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا
عَاهَدُوا اللَّهَ عَلَيْهِ﴾. [راجع: ٢٨٠٥]

4784. Narrated Zaid bin Thābit : When we collected the fragmentary manuscripts of the Qur'ān into copies, I missed one of the Verses of *Sūrat Al-Aḥzāb* which I used to hear Allāh's Messenger ﷺ reciting. Finally, I did not find it with anybody except *Khuzaima Al-Anṣārī*, whose witness was considered by Allāh's Messenger ﷺ equal to the witness of two men. (And that Verse was :)

“Among the believers are men who have been true to their covenant with Allāh...” (33:23).

(4) CHAPTER. The Statement of Allāh تعالى :
“O Prophet! (Muḥammad ﷺ)! Say to your wives : ‘If you desire the life of this world and its glitter, — then come! I will make a provision for you and set you free in a handsome manner (divorce)’.” (V.33:28)

4785. Narrated ‘Āishah رضي الله عنها , the wife of the Prophet ﷺ : Allāh's Messenger ﷺ came to me when Allāh ordered him to give option to his wives. So Allāh's Messenger ﷺ started with me, saying, “I am going to mention to you something, but you should not hasten (to give your reply) unless you consult your parents.” He knew that my parents would not order me to leave him. Then he said, “Allāh says :

‘O Prophet (Muḥammad ﷺ)! Say to your wives...’” (V.33:28,29)

On that I said to him, “Then why should consult I my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter.”

٤٧٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ :

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ :
أَخْبَرَنِي خَارِجَةُ بِنُ زَيْدِ بْنِ ثَابِتٍ، أَنَّ
زَيْدَ بْنَ ثَابِتٍ قَالَ: لَمَّا نَسَخْنَا
الصُّحُفَ فِي الْمَصَاحِفِ فَقَدْتُ آيَةَ
مِنْ سُورَةِ الْأَحْزَابِ كُنْتُ أَسْمَعُ
رَسُولَ اللَّهِ ﷺ يَقْرُؤُهَا لَمْ أَجِدْهَا مَعَ
أَحَدٍ إِلَّا مَعَ خُزَيْمَةَ الْأَنْصَارِيِّ الَّذِي
جَعَلَ رَسُولُ اللَّهِ ﷺ شَهَادَتَهُ شَهَادَةً
رَجُلَيْنِ ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا
عَاهَدُوا اللَّهَ عَلَيْهِ﴾. [راجع: ٢٨٠٧]

(٤) بَابُ قَوْلِهِ: ﴿يَأْتِيهَا النَّبِيُّ قُلْ
لِأَزْوَاجِكَ إِن كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا
وَرَبِّنَهَا فَمَأْتِكُنَّ بِهَا مَمْلُوكًا
مَتَّعَةً وَمُتَّعَةً﴾ [٢٨]: وَقَالَ مَعْمَرٌ:
التَّبْرُجُ: أَنْ تُخْرِجَ مَحَاسِنَهَا. ﴿سُنَّةَ
اللَّهِ﴾: اسْتَهْتَهَا: جَعَلَهَا.

٤٧٨٥ - حَدَّثَنَا أَبُو الْيَمَانِ :

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ :
أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ :
أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ
ﷺ أَخْبَرْتُهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهَا
حِينَ أَمَرَ اللَّهُ أَنْ يُخَيَّرَ أَزْوَاجَهُ فَبَدَأَ بِي
رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي ذَاكِرٌ لِكَ
أَمْرٍ فَلَا عَلَيْكَ أَنْ تَسْتَعْجِلِي حَتَّى
تَسْتَأْمِرِي أَبَوَيْكَ»، وَقَدْ عَلِمَ أَنَّ أَبَوَيْ
لَمْ يَكُونَا بِأَمْرَانِي بِفِرَاقِهِ. قَالَتْ: ثُمَّ
قَالَ: «إِنَّ اللَّهَ قَالَ: ﴿يَأْتِيهَا النَّبِيُّ قُلْ

لَا زَوْجِكَ ﴿١٩﴾ إِلَى تَمَامِ الْآيَتَيْنِ . فَقُلْتُ لَهُ : فَفِي أَيِّ هَذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ .

[انظر: ٤٧٨٦]

(5) CHAPTER. The Statement of Allāh تعالى :
 “But if you desire Allāh and His Messenger, and the home of the Hereafter, then verily, Allāh has prepared for *Al-Muhsināt* (good-doers) amongst you an enormous reward.”
 (V.33:29)

Regarding the Verse :

‘And remember (O you the members of the Prophet’s family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and *Al-Hikmah*...’
 (V.33:34) Qatāda said: *Al-Hikmah* means the Qur’ān and the Prophet’s *Sunna* .

4786. Narrated ‘Āishah, the wife of the Prophet ﷺ: When Allāh’s Messenger ﷺ was ordered to give option to his wives, he started with me, saying, “I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents.” The Prophet ﷺ knew that my parents would not order me to leave him. Then he said, “Allāh تعالى says :

‘O Prophet (Muḥammad ﷺ)! Say to your wives : If you desire the life of this world and its glitter... (up to) ... an enormous reward.’” (V.33:28,29)

I said, “Then why should consult I my parents? Verily, I desire Allāh, His Messenger and the home of the Hereafter.” Then all the other wives of the Prophet did the same as I did.

(٥) بَابُ قَوْلِهِ : ﴿وَلِإِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾ ﴿١٩﴾ ، [٢٩]

وَقَالَ قَتَادَةَ : ﴿وَأَذْكُرَنَّ مَا يُشَلَّى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ﴾ [٣٤]: القرآن والسنة .

٤٧٨٦ - وَقَالَ اللَّيْثُ : حَدَّثَنِي

يُونُسُ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ : أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ : لَمَّا أُمِرَ رَسُولُ اللَّهِ ﷺ بِتَحْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ : «إِنِّي ذَاكِرٌ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ» . قَالَتْ : وَقَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ . قَالَتْ ثُمَّ قَالَ : «إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ قَالَ : ﴿يَتَأَمَّرُ النَّبِيُّ قُلُوبَهُ لِرِزْوَانِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرَبِّئْتَهَا﴾ إِلَى ﴿أَجْرًا عَظِيمًا﴾» قَالَتْ : فَقُلْتُ : فَفِي أَيِّ هَذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ . قَالَتْ : ثُمَّ فَعَلَ أَزْوَاجَ النَّبِيِّ

﴿مِثْلَ مَا فَعَلْتُ﴾ .

تَابَعَهُ مُوسَى بْنُ أَعْيَنَ، عَنْ
مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي
أَبُو سَلَمَةَ. وَقَالَ عَبْدُ الرَّزَّاقِ وَأَبُو
سُفْيَانَ الْمَعْمَرِيُّ، عَنْ مَعْمَرٍ، عَنِ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

[راجع: ٤٧٨٥]

(6) CHAPTER. The Statement of Allāh تعالى :
“And (remember) when you said to him
(Zaid bin Hāritha رَضِيَ اللهُ عَنْهُ — the freed
slave of the Prophet ﷺ) on whom Allāh has
bestowed grace (by guiding him to Islam)
and you (O Muhammad ﷺ too) have done
favour (by manumitting him): ‘Keep your
wife to yourself and fear Allāh.’ But you did
hide in yourself (i.e., what Allāh has already
made known to you that He will give her to
you in marriage) that which Allāh will make
manifest, you did fear people (i.e.,
Muhammad ﷺ married the divorced wife
of his manumitted slave) whereas Allāh had
a better right that you should fear Him...”
(V.33:37)

(٦) بَابُ قَوْلِهِ: ﴿وَتَخْفَى فِي نَفْسِكَ
مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ
تَخْشَاهُ﴾ [٣٧]

4787. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ :
The Verse :

“And (remember) when you said to him
(Zaid bin Hāritha رَضِيَ اللهُ عَنْهُ — the freed
slave of the Prophet ﷺ) on whom Allāh has
bestowed grace (by guiding him to Islam) and
you (O Muhammad ﷺ too) have done favour
(by manumitting him): ‘Keep your wife to
yourself and fear Allāh.’ But you did hide in
(i.e., what Allāh has already made known to
you that He will give her to you in marriage)
yourself that which Allāh was about to make
manifest...” (V.33:37) was revealed
concerning Zainab bint Jahsh and Zaid bin
Hāritha.

٤٧٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

الرَّحِيمِ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ،
عَنْ حَمَادِ بْنِ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ
أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ
هَذِهِ الْآيَةَ ﴿وَتَخْفَى فِي نَفْسِكَ مَا اللَّهُ
مُبْدِيهِ﴾ تَرَكْتُ فِي شَأْنِ زَيْنَبَ ابْنَةِ
جَحْشِ بْنِ حَارِثَةَ. [انظر:

[٧٤٢٠]

(7) CHAPTER. The Statement of Allāh تعالى: "You (O Muḥammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)..." (V.33:51)

4788. Narrated 'Āishah رضي الله عنها: I used to look down upon those ladies who had given themselves to Allāh's Messenger ﷺ and I used to say, "Can a lady give herself (to a man)?" But when Allāh revealed:

"You (O Muḥammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily) it is no sin on you (to receive her again)..." (V.33:51) I said (to the Prophet ﷺ), "I feel that your Lord hastens in fulfilling your wishes and desires."

4789. Narrated Mu'adhah: 'Āishah رضي الله عنها said, "Allāh's Messenger ﷺ used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:

'You (O Muḥammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)..." (V.33:51)

I asked 'Āishah, "What did you use to say (in this case)?" She said, "I used to say to him, 'If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person than I.'"

(٧) بَابُ قَوْلِهِ: ﴿تُرْجَىٰ مَن نَّشَاءُ مِنْهُنَّ وَتَقْوَىٰ إِلَيْكَ مَن نَّشَاءُ وَمَن أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾ [٥١]،
قَالَ ابْنُ عَبَّاسٍ: ﴿تُرْجَىٰ﴾:
تَوَخَّرُ، أَرْجَاهُ: أَخْرَهُ.

٤٧٨٨ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: هِشَامٌ حَدَّثَنَا، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَغَارُ عَلَى اللَّاتِي وَهَبْنِ أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ ﷺ وَأَقُولُ: أَتَهَبُ الْمَرْأَةَ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ اللَّهُ تَعَالَى ﴿تُرْجَىٰ مَن نَّشَاءُ مِنْهُنَّ وَتَقْوَىٰ إِلَيْكَ مَن نَّشَاءُ وَمَن أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾ قُلْتُ: مَا أَرَى رَبَّكَ إِلَّا يُسَارِعُ فِي هَوَاكَ. [انظر: ٥١١٣]

٤٧٨٩ - حَدَّثَنَا جِبَانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْتَأْذِنُ فِي يَوْمِ الْمَرْأَةِ مِنَّا بَعْدَ أَنْ أَنْزَلَتْ لَهُ فِيهِ الْآيَةُ ﴿تُرْجَىٰ مَن نَّشَاءُ مِنْهُنَّ وَتَقْوَىٰ إِلَيْكَ مَن نَّشَاءُ وَمَن أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾ فَقُلْتُ لَهَا: مَا كُنْتَ تَقُولِينَ؟ قَالَتْ: كُنْتُ أَقُولُ لَهُ: إِنْ كَانَ ذَلِكَ إِلَيَّ فَإِنِّي لَا أُرِيدُ يَا رَسُولَ اللَّهِ أَنْ أُؤَيِّرَ عَلَيْكَ أَحَدًا. تَابِعُهُ عَبَادُ بْنُ عَبَّادٍ: سَمِعَ عَاصِمًا.

(8) CHAPTER. The Statement of Allāh تعالى: “...O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal... (up to) ... Verily! With Allāh that shall be an enormity.” (V.33:53)

(٨) بَابُ قَوْلِهِ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَيْهَا طَعَامًا﴾ إِلَى قَوْلِهِ: ﴿إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾ [٥٤-٥٣]

يُقَالُ: ﴿إِنَّهُ﴾: إِذْرَأَهُ، أَنِي بِأَنِّي أَنَاةَ فَهُوَ أَنْ ﴿لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾ إِذَا وَصَفْتَ صِفَةَ الْمُؤْتَبِ قُلْتَ: قَرِيبَةً، وَإِذَا جَعَلْتَهُ ظَرْفًا وَبَدَلًا، وَلَمْ تُرِدِ الصِّفَةَ نَزَعْتَ الْهَاءَ مِنَ الْمُؤْتَبِ. وَكَذَلِكَ لَفْظُهَا فِي الْوَاحِدِ وَالْأُنثَى وَالْجَمْعِ لِلذَّكْرِ وَالْأُنثَى.

4790. Narrated ‘Umar رَضِيَ اللهُ عَنْهُ: I said, “O Allāh’s Messenger! Good and bad persons enter upon you, so I suggest that you order the Mothers of the believers (i.e., your wives) to observe veils.”

Then Allāh revealed the Verses of *Al-Hijāb*.⁽¹⁾

٤٧٩٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: قُلْتُ: يَا رَسُولَ اللهِ، يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ، فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللهُ آيَةَ الْحِجَابِ.

[راجع: ٤٠٢]

4791. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh’s Messenger ﷺ married Zainab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet ﷺ (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others, too, got up except three persons who kept on sitting. The Prophet ﷺ came back in order to enter his house, but he found

٤٧٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو مِجَلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا تَزَوَّجَ رَسُولُ اللهِ ﷺ زَيْنَبَ ابْنَةَ جَحْشٍ دَعَا الْقَوْمَ فَطَعَمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ. وَإِذَا هُوَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا فَلَمَّا رَأَى

(1) (H. 4790) i.e. The observing of veils (a complete body cover excluding the eyes) by the Muslim women. See chapter No.12 and *Hadīth* No.4758 and 4759..