

those people still sitting (so he went away again). Then they left, whereupon I set out and went to the Prophet ﷺ to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allāh revealed:

“O you who believe! Enter not the Prophets’ houses...” (V.33:53)

ذَلِكَ قَامَ فَلَمَّا قَامَ قَامَ مِنْ قَامٍ وَقَعَدَ
ثَلَاثَةَ نَفَرٍ، فَجَاءَ النَّبِيَّ ﷺ لِيَدْخُلَ
فَإِذَا الْقَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا.
فَانْطَلَقْتُ فَجِئْتُ فَأُخْبِرْتُ النَّبِيَّ ﷺ
أَنَّهُمْ قَدِ انْطَلَقُوا فَجَاءَ حَتَّى دَخَلَ.
فَدَهَبْتُ أَدْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي
وَبَيْنَهُ، فَأَنْزَلَ اللَّهُ ﴿يَتَأْتِيَ الَّذِينَ
لَا يَدْخُلُوا بُيُوتَ النَّبِيِّ﴾ الْآيَةَ. [انظر:

٤٧٩٢، ٤٧٩٣، ٤٧٩٤، ٥١٥٤، ٥١٦٣،

٥١٦٦، ٥١٦٨، ٥١٧٠، ٥١٧١، ٥٤٦٦،

[٦٢٣٨، ٦٢٣٩، ٦٢٧١، ٧٤٢١]

4792. Narrated Anas bin Mālik: I, of all the people know best this verse of *Al-Hijāb*. When Allāh’s Messenger ﷺ married Zainab bin Jahsh رَضِيَ اللَّهُ عَنْهَا, she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So, the Prophet ﷺ went out and then returned several times while they were still sitting and talking. So Allāh revealed the Verse:

“O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation... (up to) ... from behind a screen...” (V.33:53)

So the screen was set up and the people went away.

٤٧٩٢ - حَدَّثَنَا سَلِيمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ
أَيُّوبَ، عَنْ أَبِي قِلَابَةَ: قَالَ أَنَسُ بْنُ
مَالِكٍ: أَنَا أَعْلَمُ النَّاسِ بِهَذَا الْآيَةِ آيَةِ
الْحِجَابِ، لَمَّا أُهْدِيَتْ زَيْنَبُ بِنْتُ
جَحْشٍ رَضِيَ اللَّهُ عَنْهَا إِلَى رَسُولِ اللَّهِ
ﷺ كَانَتْ مَعَهُ فِي الْبَيْتِ صَنَعَ
طَعَامًا، وَدَعَا الْقَوْمَ فَقَعَدُوا يَتَحَدَّثُونَ
فَجَعَلَ النَّبِيُّ ﷺ يَخْرُجُ ثُمَّ يَرْجِعُ وَهُمْ
قُعُودٌ يَتَحَدَّثُونَ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿يَتَأْتِي
الَّذِينَ ءَامَنُوا لَا يَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا
أَنْ يُؤْذَنَ لَكُمْ إِلَيْكُمْ مِنْ وَرَاءِ حِجَابٍ﴾
فَضْرِبِ الْحِجَابَ وَقَامَ الْقَوْمُ.

[راجع: ٤٧٩١]

4793. Narrated Anas عنهُ رَضِيَ اللَّهُ عَنْهُ: A wedding banquet of bread and meat was held on the occasion of the marriage of the

٤٧٩٣ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

Prophet ﷺ to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); they would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allāh's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house, chatting. The Prophet ﷺ left and went towards the dwelling place of 'Āishah and said, "Peace and Allāh's Mercy be on you, O the people of the house!" She replied, "Peace and the Mercy of Allāh be on you, too. How did you find your wife? May Allāh bless you." Then he went to the dwelling places of all his other wives and said to them the same as he said to 'Āishah, and they said to him the same as 'Āishah had said to him. Then the Prophet ﷺ returned and found a group of three persons still in the house, chatting. The Prophet ﷺ was a very shy person, so he went out (for the second time) and went towards the dwelling place of 'Āishah. I do not remember whether I informed him that the people have gone away. So, he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of *Al-Hijāb* was revealed.

صُهَيْبٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بُنِيَ عَلَى النَّبِيِّ ﷺ بَرْنَبَ ابْنَةِ جَحْشٍ بِحُبَيْرٍ وَلَحْمٍ، فَأُرْسِلْتُ عَلَى الطَّعَامِ دَاعِيًا فَيَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ، ثُمَّ يَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ فَدَعَوْتُ حَتَّى مَا أَجِدُ أَحَدًا أَدْعُو. فَقُلْتُ: يَا نَبِيَّ اللَّهِ مَا أَجِدُ أَحَدًا أَدْعُوهُ، قَالَ: «ارْفَعُوا طَعَامَكُمْ» وَبَقِيَ ثَلَاثَةٌ رَهْطٌ يَتَحَدَّثُونَ فِي الْبَيْتِ. فَخَرَجَ النَّبِيُّ ﷺ فَأَنْطَلَقَ إِلَى حُجْرَةِ عَائِشَةَ، فَقَالَ: «السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ»، فَقَالَتْ: وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ، كَيْفَ وَجَدْتَ أَهْلَكَ؟ بَارَكَ اللَّهُ لَكَ. فَتَقَرَّرَى حُجْرَةَ نِسَائِهِ كُلَّهُنَّ يَقُولُ لَهُنَّ كَمَا يَقُولُ لعائشة وَيَقْلُنَّ لَهُ كَمَا قَالَتْ عَائِشَةُ. ثُمَّ رَجَعَ النَّبِيُّ ﷺ إِذَا ثَلَاثَةٌ رَهْطٌ فِي الْبَيْتِ يَتَحَدَّثُونَ، وَكَانَ النَّبِيُّ ﷺ شَدِيدَ الْحَيَاءِ فَخَرَجَ مُنْطَلِقًا نَحْوَ حُجْرَةِ عَائِشَةَ، فَمَا أَذْرِي أَخْبَرْتُهُ أَوْ أُخْبِرَ أَنْ الْقَوْمَ خَرَجُوا، فَرَجَعَ حَتَّى إِذَا وَضَعَ رِجْلَهُ فِي أَسْكُفَةِ الْبَابِ دَاخِلَةً وَأُخْرَى خَارِجَةً أَرْخَى السُّتْرَ بَيْنِي وَبَيْنَهُ، وَأَنْزَلَتْ آيَةُ الْحِجَابِ.

[راجع: ٤٧٩١]

4794. Narrated Anas رضي الله عنه: When Allāh's Messenger ﷺ married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a *Walima* banquet). Then he went out to the dwelling

٤٧٩٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ

places of the Mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they (too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allāh's Messenger ﷺ going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him, and the Verse of *Al-Hijab* was revealed.

رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْلَمَ رَسُولُ اللَّهِ ﷺ حِينَ بَنَى بَنِي بَرَزَةَ ابْنَةَ جَحْشٍ فَأَشْبَعَ النَّاسَ خُبْرًا وَلَحْمًا. ثُمَّ خَرَجَ إِلَى حُجْرِ أُمَّهَاتِ الْمُؤْمِنِينَ كَمَا كَانَ يَصْنَعُ صَبِيحَةَ بِنَائِهِ فَيَسْلِمُ عَلَيْهِنَّ وَيَدْعُو لَهُنَّ وَيُسَلِّمَنَّ عَلَيْهِ وَيَدْعُونَ لَهُ. فَلَمَّا رَجَعَ إِلَى بَيْتِهِ رَأَى رَجُلَيْنِ جَرَى بِهِمَا الْحَدِيثُ فَلَمَّا رَأَاهُمَا رَجَعَ عَنْ بَيْتِهِ فَلَمَّا رَأَى الرَّجُلَانِ نَبِيَّ اللَّهِ ﷺ رَجَعَ عَنْ بَيْتِهِ وَثَبَا مُسْرِعِينَ، فَمَا أَدْرِي أَنَا أَخْبَرْتُهُ بِخُرُوجِهِمَا أَمْ أُخْبِرَ فَرَجَعَ حَتَّى دَخَلَ الْبَيْتَ وَأَرْخَى السِّتْرَ بَيْنِي وَبَيْنَهُ وَأَنْزَلَتْ آيَةُ الْحِجَابِ.

[راجع: ٤٧٩١]

وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى: حَدَّثَنِي حُمَيْدٌ: سَمِعَ أَنَسًا عَنِ النَّبِيِّ ﷺ.

4795. Narrated 'Aishah رضي الله عنهما: Sauda (the wife of the Prophet ﷺ) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So, 'Umar bin Al-Khattāb saw her and said, "O Sauda! By Allāh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out." Sauda returned while Allāh's Messenger ﷺ was in my house taking his supper, and a bone covered with meat was in his hand. She entered and said, "O Allāh's Messenger! I went out to answer the call of nature and 'Umar said to me so-and-so." Then Allāh revealed upon him (the Prophet

٤٧٩٥ - حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْتُ سَوْدَةً بَعْدَمَا ضُرِبَ الْحِجَابُ لِحَاجَتِهَا وَكَانَتْ امْرَأَةً جَسِيمَةً لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا. فَرَأَاهَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: يَا سَوْدَةُ، أَمَا وَاللَّهِ مَا تَخْفَيْنَ عَلَيْنَا فَاظْطَرِي كَيْفَ تَخْرُجِينَ؟ قَالَتْ: فَاذْكُمَاتٍ رَاجِعَةً وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي وَإِنَّهُ لَيَتَعَسَى وَفِي يَدِهِ عِزْقٌ،

ﷺ) and when the state of Revelation was over and the bone was still in his hand as he had not put it down, he said (to Sauda), "You (women) have been allowed to go out for your needs."

(9) CHAPTER. The Statement of Allāh تعالى: 'Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything... (up to) ... Verily, Allāh is Ever All-Witness over everything.' (V.33:54,55)

4796. Narrated 'Āishah رضي الله عنها: Aflah, the brother of Abī Al-Qu'ais, asked permission to visit me after the order of *Al-Hijab* was revealed. I said, "I will not permit him unless I take permission of the Prophet ﷺ about him, for it was not the brother of Abī Al-Qu'ais but the wife of Abī Al-Qu'ais that nursed me." The Prophet ﷺ entered upon me and I said to him, "O Allāh's Messenger! Aflah, the brother of Abī Al-Qu'ais asked permission to visit me but I refused to permit him unless I took your permission." The Prophet ﷺ said, "What stopped you from permitting him? He is your uncle." I said, "O Allāh's Messenger! The man was not the person who had nursed me, but the woman, the wife of Abī Al-Qu'ais had nursed me." He said, "Admit him, for he is your uncle. *Taribat Yamīnuki* (may your right hand be in dust)". 'Urwa, the subnarrator added: For that 'Āishah used to say, "Consider those things which are illegal because of blood relations as illegal because of the corresponding foster suckling relations."

[See Vol.8, *Hadith* No.6156, and ch. 93.]

فَدَخَلَتْ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي خَرَجْتُ لِبَعْضِ حَاجَتِي فَقَالَ لِي عُمَرُ كَذَا وَكَذَا، قَالَتْ: فَأَوْحَى اللَّهُ إِلَيْهِ، ثُمَّ رَفَعَ عَنْهُ وَإِنَّ الْعَرَقَ فِي يَدِهِ مَا وَضَعَهُ فَقَالَ: «إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ». [راجع: ١٤٦]

(٩) بَابُ قَوْلِهِ: ﴿إِنْ تُبْدُوا شَيْئًا أَوْ تَخْفَوْهُ فَإِنَّ اللَّهَ كَاتِبٌ إِلَى قَوْلِهِ: ﴿شَهِيدٌ﴾ [٥٤-٥٥]

٤٧٩٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ أَخُو أَبِي الْقُعَيْبِ بَعْدَمَا أَنْزَلَ الْحِجَابَ فَقُلْتُ: لَا آذَنَ لَهُ حَتَّى اسْتَأْذَنَ فِيهِ النَّبِيُّ ﷺ فَإِنَّ أَخَاهُ أَبِي الْقُعَيْبِ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَةٌ أَبِي الْقُعَيْبِ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْبِ اسْتَأْذَنَ فَأَبَيْتُ أَنْ آذَنَ حَتَّى اسْتَأْذَنَكَ، فَقَالَ النَّبِيُّ ﷺ: «وَمَا مَنَعَكَ أَنْ تَأْذِينَ؟ عَمَّكَ». قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَةٌ أَبِي الْقُعَيْبِ. فَقَالَ: «إِنِّي لَأُذِنُ لَهُ فَإِنَّهُ عَمَّكَ، تَرَبَّتْ يَمِينُكَ». قَالَ عُرْوَةُ: فَلِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرَّمُوا

مِنَ الرِّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ.

[راجع: ٢٦٤٤]

(١٠) **بَابُ قَوْلِهِ: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ**

يُصَلُّونَ عَلَى النَّبِيِّ﴾ الْآيَةِ [٥٦]

قَالَ أَبُو الْعَالِيَةِ: صَلَاةُ اللَّهِ تَنَاؤُهُ

عَلَيْهِ عِنْدَ الْمَلَائِكَةِ. وَصَلَاةُ الْمَلَائِكَةِ

الدُّعَاءُ. وَقَالَ ابْنُ عَبَّاسٍ:

﴿يُصَلُّونَ﴾: يُبْرِكُونَ. ﴿لِنُغْفِرَنَّكَ﴾:

لِنَسَلِّطَنَّكَ.

٤٧٩٧ - حَدَّثَنِي سَعِيدُ بْنُ

يَحْيَى: حَدَّثَنَا أَبِي: حَدَّثَنَا مِسْعَرٌ،

عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ

كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ، قِيلَ:

يَا رَسُولَ اللَّهِ أَمَا السَّلَامُ عَلَيْكَ فَقَدْ

عَرَفْنَا، فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى

آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ

إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ

عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا

بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ

مَجِيدٌ». [راجع: ٣٣٧٠]

٤٧٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي

ابْنُ الْهَادِ، عَنِ عَبْدِ اللَّهِ بْنِ حَبَّابٍ،

(10) CHAPTER. The Statement of Allāh

تعالى:

“Allāh sends His *Ṣalāt* (Graces, Honours, Blessings and Mercy) on the Prophet (Muḥammad ﷺ) and also His angels (ask Allāh to bless and forgive him)...” (V.33:56)

Abū Al-Āliya said, “Allāh’s Blessings (in this Verse) means His Compliments to him before the angels, and the blessings of angels means their invocations.”

4797. Narrated Ka’b bin ‘Ujra: It was said, “O Allāh’s Messenger! We know how to greet you, but how to send *Ṣalāt* on you?” The Prophet ﷺ said, “Say: *Allāhumma ṣalli ‘ala Muḥammadin wa ‘ala āli Muḥammadin, kamā ṣallaita ‘ala āli Ibrāhīma, Innaka Ḥamidun Majīd. Allāhumma bārik ‘ala Muḥammadin wa ‘ala āli Muḥammadin, kamā bārakta ‘ala āli Ibrāhīma, Innaka Ḥamidun Majīd.*”⁽¹⁾

4798. Narrated Abū Sa’īd Al-Khudrī: We said, “O Allāh’s Messenger! (We know) this greeting (to you) but how shall we send *Ṣalāt* on you?” He said, “Say: *Allāhumma ṣalli ‘ala Muḥammadin ‘abdika wa rasūlika kamā*

(1) (H. 4797) “O Allāh! Send Your *Ṣalāt* (Blessings, Graces, Honours and Mercy) on Muḥammad and his family or the followers of Muḥammad (ﷺ) as You sent Your *Ṣalāt* (Blessing, Graces, Honours and Mercy) on Ibrāhīm’s (Abraham) or the followers of Abraham family. O Allāh! Send Your Blessings on Muḥammad and his family as you sent Your Blessings on Ibrāhīm’s family. You are Praiseworthy, Most Gracious.” See Vol. 4, *Ḥadīth* No. 3357; Vol. 8, *Ḥadīth* No.6357, 6358 for details.)

ṣallaita 'ala āli Ibrāhīma wa bārik 'ala Muḥammadin wa 'ala āli Muḥammadin kamā bārakta 'ala Ibrāhīma."⁽¹⁾ Al-Laiṭh said: " 'Alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'ala āli Ibrāhīma." Narrated Ibn Abī Ḥāzim and Ad-Darawardī: Yazīd said, "Kamā ṣallaita 'ala Ibrāhīma, wa bārik 'ala Muḥammadin wa āli Muḥammadin kamā bārakta 'ala Ibrāhīma wa āli Ibrāhīma."⁽²⁾

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، هَذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ».

قال أبو صالح، عَنِ اللَّيْثِ: «عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ».

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَزَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالذَّرَّاءُورِيُّ عَنْ يَزِيدَ، وَقَالَ: «كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْتَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ».

[انظر: ٦٣٥٨]

(11) CHAPTER. "Be you not like those who annoyed Mūsa (Moses)." (V.33:69)

(١١) بَابُ ﴿لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى﴾ [٦٩]

4799. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Mūsa (Moses) was a shy man, and that is what the Statement of Allāh تعالى means:

٤٧٩٩ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ وَمُحَمَّدٍ وَخِلَاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مُوسَى كَانَ رَجُلًا حَيًّا. وَذَلِكَ قَوْلُهُ

'O you who believe! Be not like those who annoyed Mūsa (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh.' (V.33:69)

- (1) (H. 4798) "O Allāh! Send Your *Ṣalāt* upon Muḥammad, Your slave and Your Messenger, as You sent Your *Ṣalāt* on Ibrāhīm's (Abraham) family or the followers of Abraham, and send Your Blessings upon Muḥammad and his family or the followers of Muḥammad ﷺ as You sent Your Blessings upon Ibrāhīm."
- (2) (H. 4798) The same invocation as in *Ḥadīth* No. 4797 and *Ḥadīth* No. 4798 with a little modification in form. Note: *Ṣalāt* from Allāh means (here) His Blessings, Mercy, Graces and Honours, (upon Muḥammad ﷺ).

[See Vol.4, *Hadith* No.3404 for details]

تعالى: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا لَا تَكُونُوا
كَالَّذِينَ آذَوْا مُوسَى فَبَرَأَ اللَّهُ مِنْهَا قَالَ
وَكَانَ عِنْدَ اللَّهِ وَجِيبًا ﴿١٦﴾﴾. [راجع:

[٢٧٨

(34) *SŪRAT SABĀ'*
(Sheba)

(٣٤) سورة سبأ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ ﴿مُعْجِزِينَ﴾: مُسَابِقِينَ.
﴿يُمْعِرِينَ﴾ [الأنعام: ١٣٤]: بِفَاتِيئِينَ.
مَعَاجِزِيٍّ: مُسَابِقِيٍّ، ﴿سَقُوءًا﴾
[الأنفال: ٥٩]، فَاتُوا. ﴿الْمَلَكُكُةُ
يَضْرِبُونَ﴾: لَا يَفُوتُونَ. ﴿يَسْمُونًا﴾:
يُغْجِرُونَ. قَوْلُهُ: ﴿يُمْعِرِينَ﴾:
بِفَاتِيئِينَ، وَمَعْنَى ﴿مُعْجِزِينَ﴾ مُغَالِبِينَ.
يُرِيدُ كُلُّ وَاحِدٍ مِنْهُمَا أَنْ يُظْهِرَ عَجْزَ
صَاحِبِهِ. ﴿يَمْعَارُ﴾: عُسْرٌ. يُقَالُ
الْأَكْلُ: التَّمْرُ. ﴿بَعْدُ﴾ وَبَعْدُ وَاحِدٌ.
وَقَالَ مُجَاهِدٌ: ﴿لَا يَعْزُبُ﴾: لَا
يَغِيبُ. ﴿سَبِيلَ الْعَرَمِ﴾: السُّدُّ، مَاءٌ
أَحْمَرٌ أُرْسِلَهُ فِي السُّدِّ فَشَقَّهُ وَهَدَمَهُ
وَحَفَرَ الْوَادِيَّ فَارْتَفَعَتَا عَنِ الْجَنَبَتَيْنِ
وَعَابَ عَنْهُمَا الْمَاءُ فَيَسْتَا وَلَمْ يَكُنْ
الْمَاءُ الْأَحْمَرُ مِنَ السُّدِّ وَلَكِنْ كَانَ
عَذَابًا أُرْسِلَهُ اللَّهُ عَلَيْهِمْ مِنْ حَيْثُ
شَاءَ. وَقَالَ عَمْرُو بْنُ شَرْحِبِيلٍ:
﴿الْعَرَمِ﴾: الْمَسْتَاءَةُ بَلْحَنِ أَهْلِ الْيَمَنِ.

وَقَالَ غَيْرُهُ: ﴿الْعَرِمِ﴾: الْوَادِي.
 ﴿سَمِعْتِ﴾: الدُّرُوعُ. وَقَالَ مُجَاهِدٌ:
 (يُجَازِي): يُعَاقِبُ. ﴿أَعْظَمُكُمْ
 بِوَحْدَةٍ﴾: بِطَاعَةِ اللَّهِ. ﴿مَثْنَى
 وَفُرْدَى﴾: وَاحِدٌ وَاثْنَيْنِ.
 ﴿الْتَأَوُّشُ﴾: الرَّدُّ مِنَ الْآخِرَةِ إِلَى
 الدُّنْيَا. ﴿وَيَبْنَ مَا يَشْتَهُونَ﴾: مِنْ مَالٍ
 أَوْ وَلَدٍ أَوْ زَهْرَةٍ. ﴿يَأْسِئَهُمْ﴾:
 بِأَمْثَالِهِمْ. وَقَالَ ابْنُ عَبَّاسٍ:
 (كَالْحَوَائِي): كَالجَوِيَّةِ مِنَ الْأَرْضِ.
 الْحَمْطُ: الْأَرَاكُ. وَالْأَثْلُ: الظَّرْفَاءُ.
 ﴿الْعَرِمِ﴾: الشَّدِيدُ.

(1) CHAPTER. "...So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.'" (V.34:23).

4800. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Prophet ﷺ said, "When Allāh decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His Saying, which sounds like chains being dragged on rock. And when the (state of) fear is banished from their (angels') hearts they (angels) say, 'What is it that your Lord has said?' They say: 'The truth, and He is the Most High, the Most Great.' (V.34:23) Then the stealthy listeners (devils) hear this order and these stealthy listeners are like this, one over the other, (Sufyān, a subnarrator demonstrated that by holding his hand upright and separating the fingers). A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that who

(١) بَابُ ﴿حَقَّ﴾ إِذَا فُرِّعَ عَنْ قَلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبِّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

٤٨٠٠ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ فَإِذَا فُرِّعَ عَنْ قَلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبِّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ. فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ مُسْتَرِقُوا السَّمْعَ هَكَذَا بَعْضُهُ فَوْقَ بَعْضٍ - وَصَفَهُ سُفْيَانُ بِكَفِّهِ فَحَرَفَهَا

is below him, till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e., magician) tell such and such a thing on such and such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

(2) CHAPTER. "...He (Muhammad ﷺ) is only a warner to you in face of a severe torment." (V.34:46)

4801. Narrated Ibn 'Abbās رضي الله عنهما: One day the Prophet ﷺ ascended Aş-Şafā mountain and said, "Yā Şabāhāh!"⁽¹⁾ All the Quraish gathered round him and said, "What is the matter?" He said, "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abū Lahab said, "May you perish! Is it for this thing that you have gathered us?" So Allāh revealed:

"Perish the two hands of Abū Lahab!..." (V.111:1)

وَبَدَّدَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ ثُمَّ يُلْقِيهَا الْآخَرَ إِلَى مَنْ تَحْتَهُ حَتَّى يُلْقِيهَا عَلَى لِسَانِ السَّاحِرِ أَوْ الْكَاهِنِ. فَرُبَّمَا أَذْرَكَ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يَذْرُكَهُ فَيَكْذِبُ مَعَهَا مِائَةَ كَذِبَةٍ فَيَقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا؟ فَيُصَدِّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سَمِعَتْ مِنَ السَّمَاءِ.

[راجع: ٤٧٠١]

(٢) بَابُ ﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾ [٤٦]

٤٨٠١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَعِدَ النَّبِيُّ ﷺ الصَّفَا ذَاتَ يَوْمٍ فَقَالَ: «يَا صَبَاحَاهُ»، فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، قَالُوا: مَا لَكَ؟ قَالَ: «رَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي؟» قَالُوا: بَلَى، قَالَ: «فإني نذيرٌ لكم بين يدي عَذَابٍ شَدِيدٍ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ، أَلِهَذَا جَمَعْتَنَا؟ فَأَنْزَلَ اللَّهُ ﴿وَتَبَّتْ يَدَا أَبِي لَهَبٍ﴾. [راجع: ١٣٩٤]

(1) (H. 4801) An expression used for calling to assemble because of an emergency.

(35) *SŪRAT FĀTIR* or *AL-MALĀ'IKĀ*
(The Originator of Creation,
or The Angels)

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

No *Aḥādīth* are mentioned here.

(٣٥) سورة الملائكة

بسم الله الرحمن الرحيم

الْقَظْمِيرُ: لِفَافَةُ النُّوَاةِ.
﴿مُثَقَّلَةٌ﴾: مُثَقَّلَةٌ. وَقَالَ غَيْرُهُ:
﴿الْحُرُورُ﴾ بِالنَّهَارِ مَعَ الشَّمْسِ. وَقَالَ
ابْنُ عَبَّاسٍ: الْحُرُورُ بِاللَّيْلِ. وَالسَّمُومُ
بِالنَّهَارِ. ﴿وَعَرَبِيَّةٌ سُودٌ﴾: أَشَدُّ
سَوَادًا، الْغَرِيْبُ:

(36) *SŪRAT YĀ-SĪN*

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

(٣٦) سورة يس

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ: ﴿فَعَزَّزْنَا﴾: شَدَّدْنَا.
﴿يَنْحَسِرَةٌ عَلَى الْعِبَادِ﴾: وَكَانَ حَسْرَةً
عَلَيْهِمْ اسْتَهْزَأُوهُمْ بِالرُّسُلِ. ﴿أَنْ تُدْرِكَ
الْقَمَرَ﴾: لَا يَسْتُرُ ضَوْءُ أَحَدِهِمَا ضَوْءَ
الْآخَرِ، وَلَا يَنْبَغِي لهُمَا ذَلِكَ، ﴿سَابِقُ
النَّهَارِ﴾: يَتَطَالَبَانِ حَيْثُيْنِ. ﴿نَسْلَخُ﴾:
نُخْرِجُ أَحَدَهُمَا مِنَ الْآخَرِ وَيَجْرِي كُلُّ
وَاحِدٍ مِنْهُمَا مِنْ مِثْلِهِ مِنَ الْأَنْعَامِ.
﴿فَنَكُوهُنَّ﴾: مُعْجَبُونَ. ﴿جُنْدٌ
مُخَضَّرُونَ﴾: عِنْدَ الْحِسَابِ. وَيُذَكَّرُ عَنْ
عِكْرَمَةَ: ﴿الْمَشْحُونِ﴾: الْمُؤَقَّرِ. وَقَالَ
ابْنُ عَبَّاسٍ: ﴿طَلَّتْ رُكْمٌ﴾: مَصَائِكُمْ.
﴿يَسْلُوتُ﴾: يَخْرُجُونَ. ﴿مَرْقَدَاتٌ﴾: