

(19) CHAPTER. Whoever does not recite the Qur'ān in a pleasant tone. 443	Qur'ān in <i>Tartil</i> 451
(20) CHAPTER. Wish to be the like of the one who recites the Qur'ān.. 443	(29) CHAPTER. Prolonging certain sounds while reciting the Qur'ān.... 453
(21) CHAPTER. The best among you are those who learn the Qur'ān and teach it..... 444	(30) CHAPTER. <i>At-Tarjī'</i> 453
(22) CHAPTER. The recitation of the Qur'ān by heart..... 445	(31) CHAPTER. To recite the Qur'ān in a charming voice..... 453
(23) CHAPTER. The learning of the Qur'ān by heart and the reciting of it repeatedly..... 446	(32) CHAPTER. Whoever likes to hear the Qur'ān from another person..... 454
(24) CHAPTER. The recitation of the Qur'ān on an animal..... 447	(33) CHAPTER. The saying of the listener to the reciter: "Enough!"... 454
(25) CHAPTER. Teaching the Qur'ān to the children..... 448	(34) CHAPTER. What is the proper period for reciting the whole Qur'ān..... 455
(26) CHAPTER. Forgetting the Qur'ān. And can one say: "I forgot such and such a Verse?"..... 448	(35) CHAPTER. To weep while reciting the Qur'ān..... 457
(27) CHAPTER. Whoever thinks that there is no harm in saying: <i>Sūrat Al-Baqarah</i> or <i>Sūrat so-and-so</i> . 449	(36) CHAPTER. The sin of the person who recites the Qur'ān to show off or to gain some worldly benefit, or to feel proud etc..... 458
(28) CHAPTER. The recitation of	(37) CHAPTER. Recite the Qur'ān together as long as you agree about its interpretation..... 459

65 – THE BOOK OF COMMENTARY: (Interpretation of the Qur’ān)

٦٥ - كتاب التفسير

The words ‘*Ar-Raḥmān*’, ‘*Ar-Raḥīm*’ (i.e., the Most Gracious, the Most Merciful) are two words derived from ‘*Ar-Raḥma*’ (i.e., the mercy). And the words ‘*Ar-Raḥīm*’ and ‘*Ar-Rāḥim*’ have one meaning as the words ‘*Al-Ālim*’ and ‘*Al-‘Ālim*’ have one and the same meaning (i.e., the Cognizant One).

﴿الرَّحْمَنُ الرَّحِيمُ﴾: اسْمَانِ مِنَ الرَّحْمَةِ. الرَّحِيمُ وَالرَّاحِمُ بِمَعْنَى وَاحِدٍ، كَالْعَلِيمِ وَالْعَالِمِ.

(1) *SŪRAT AL-FĀTIḤA*⁽¹⁾ (The Opening)

(1) CHAPTER. What has been said about *Fātiḥa-tul-Kitāb* (i.e., the Opening of the Book).

(١) بَابُ مَا جَاءَ فِي فَاتِحَةِ الْكِتَابِ،

In the Name of Allah, the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is also called *Umm-ul-Kitāb* (i.e., the Mother of the Book), because it is the first *Sūrah* that has been written in the copies of the Qur’ān, and it is also the first *Sūrah* to be recited in *Ṣalāt* (prayer).

وُسِّمَتْ أُمُّ الْكِتَابِ: أَنَّهُ يُبْدَأُ بِكِتَابَتِهَا فِي الْمَصَاحِفِ. وَيُبْدَأُ بِقِرَاءَتِهَا فِي الصَّلَاةِ. ﴿الَّذِينَ: الْجَزَاءُ فِي الْخَيْرِ وَالشَّرِّ، كَمَا تَدِينُ تُدَانُ. وَقَالَ مُجَاهِدٌ: ﴿الَّذِينَ: [الماعون: ١]: بِالْحِسَابِ. ﴿مَدِينِينَ: [الواقعة: ٨١]: مُحَاسِبِينَ.

4474. Narrated Abū Sa’īd bin Al-Mu’alla: While I was offering *Ṣalāt* (prayer) in the mosque, Allāh’s Messenger ﷺ called me but I did not respond to him. Later I said, “O Allāh’s Messenger! I was offering *Ṣalāt* (prayer).” He said, “Didn’t Allāh say: ‘Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you.’” (V.8:24) He then said to me, “I will teach

٤٤٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي خُبَيْبُ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ: كُنْتُ أَصَلِّي فِي الْمَسْجِدِ فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَلَمْ

you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān, before you leave the mosque.” Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, “Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān'? He said, “*Al-ḥamdu-lillāhi Rabbil 'ālamīn* [all the praises and thanks be to Allāh, the Lord⁽¹⁾ of the 'Ālamīn (mankind, jinn and all that exists)] (*Sūrat-al-Fātiḥa*) which is *As-Sab'a Al-Mathānī* (i.e., the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me.”

(2) CHAPTER. “...Not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).” (V.1:7)

4475. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, “When the *Imām* says: '*Ghair-il-Maghḍūbi 'alaihim walaḍ-ḍāllīn*' [i.e., not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians) (V.1:7)], then you must say, '*Āmīn*', for if one's utterance of *Āmīn* coincides with that of the angels, then his past sins will be forgiven.”

أَجِبَهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَصْلِي فَقَالَ: «أَلَمْ يَقُلِ اللَّهُ: ﴿أَسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ [الأنفال: ٢٤]؟ ثُمَّ قَالَ لِي: «لَأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ السُّورِ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ». ثُمَّ أَخَذَ بِيَدِي فَلَمَّا أَرَادَ أَنْ يَخْرُجَ قُلْتُ لَهُ: أَلَمْ تَقُلْ: «لَأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ سُورَةٍ فِي الْقُرْآنِ؟» قَالَ: «﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ١ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ». [انظر: ٤٦٤٧، ٤٧٠٣، ٥٠٠٦]

(٢) بَابُ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

٤٤٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ، فَمَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٧٨٢]

(1) (H. 4474) Lord: The actual word used in the Qur'ān and in Sahih Al-Bukhāri is *Rabb*. There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word “Lord” as the nearest to *Rabb*. All occurrences of “Lord” in the interpretation of the meanings of the Noble Qur'ān and in Sahih Al-Bukhāri actually mean *Rabb* and should be understood as such.

(2) *SŪRAT AL-BAQARAH*
(The Cow)

(٢) سورة البقرة

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

بسم الله الرحمن الرحيم

(1) CHAPTER. The Statement of Allāh تعالى: "And He taught Adam all the names (of everything)..." (V.2:31)

4476. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allāh created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e., intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nūh (Noah), for he was the first Messenger Allāh sent to the inhabitants of the earth.' They will go to him and Nūh will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to *Khalīl Ar-Rahmān*⁽¹⁾ [i.e., Ibrāhīm (Abraham)].' They will go to him and he will say, 'I am not fit for this undertaking. Go to Mūsa (Moses), the slave to whom Allāh spoke (directly) and gave him the *Taurat* (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord,

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَعَلَّمَ

آدَمَ الْأَسْمَاءَ كُلَّهَا﴾ [٣١]

٤٤٧٦ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا

هَشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ

اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. وَقَالَ لِي

خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا

سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ

اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:

«يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ

فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا،

فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ،

خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسَجَدَ لَكَ مَلَائِكَتُهُ

وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ فَاشْفَعْ لَنَا

عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا

هَذَا، فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ

ذَنْبَهُ فَيَسْتَحِي، ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ

رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ.

فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ

سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ

فَيَسْتَحِي، فَيَقُولُ: ائْتُوا خَلِيلَ

الرَّحْمَنِ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ

هُنَاكُمْ، ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللَّهُ

وَأَعْطَاهُ التَّوْرَةَ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ

(1) (H. 4476) The intimate friend of the Most Gracious (Allāh).

and he will say, 'Go to 'Isā (Jesus), Allāh's slave, His Messenger and Allāh's Word and a Spirit coming from Him'.⁽¹⁾ 'Isā will say, 'I am not fit for this undertaking, go to Muḥammad ﷺ the slave of Allāh, whose past and future sins were forgiven by Allāh.' So, they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I will see my Lord, I will fall down in prostration and He will let me remain in that state as long as He will wish and then I will be addressed: '(Muḥammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allāh with a saying (i.e., invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allāh, and when I will see my Lord, the same thing will happen to me. And then I will intercede and Allāh will fix a limit for me to intercede whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'ān has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' " (The compiler) Abū 'Abdullāh said: "But those whom the Qur'ān has imprisoned in Hell," refers to the Statement of Allāh تعالى: "To abide therein!..." (V.16:29)

(2) CHAPTER.

Mujāhid said, " 'With their *Shayātīn* (devils, polytheists, hypocrites).' (V.2:14)

هناكم، وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ
فَيَسْتَحْيِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عِيسَى
عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَةَ اللَّهِ وَرُوحَهُ،
فَيَقُولُ: لَسْتُ هُنَاكُمْ، ائْتُوا مُحَمَّدًا
ﷺ عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
وَمَا تَأَخَّرَ. فَيَأْتُونِي فَأَنْطَلِقُ حَتَّى
أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ، فَإِذَا رَأَيْتُ
رَبِّي وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ ثُمَّ
يُقَالُ: ارْفَعْ رَأْسَكَ وَسَلِّ تُعْطَهُ، وَقُلْ
يُسْمَعُ، وَاشْفَعْ تُشْفَعُ. فَارْفَعْ رَأْسِي
فَأَحْمَدُهُ بِتَحْمِيدِ يُعَلِّمْنِيهِ. ثُمَّ أَشْفَعُ
فَيَحْدُ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ
أَعُودُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي، مِثْلَهُ، ثُمَّ
أَشْفَعُ فَيَحْدُ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ.
ثُمَّ أَعُودُ الثَّالِثَةَ ثُمَّ أَعُودُ الرَّابِعَةَ
فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ
حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ.
قَالَ أَبُو عَبْدِ اللَّهِ: إِلَّا مَنْ حَبَسَهُ
الْقُرْآنُ: يَعْني قَوْلُ اللَّهِ تَعَالَى:
﴿خَالِدِينَ فِيهَا﴾. [راجع: ٤٤]

(٢) بَابُ:

قَالَ مُجَاهِدٌ: ﴿إِلَى شَيْطَانِهِمْ﴾

(1) (H. 4476) This may be misunderstood as the Spirit of Allāh, whereas infact it means 'Isā (Jesus) which is a soul created by Allāh. It was His Word: 'Be,' and he was created like the creation of Adam. See the word '*Rūh-ullāh*' in the glossary for further details.

means their companions from the hypocrites and *Al-Mushrikūn*.⁽¹⁾

(Qur'ānic vocabulary not translated).

[١٤]: أَصْحَابِهِمْ مِنَ الْمُنَافِقِينَ
وَالْمُشْرِكِينَ. ﴿حُيِّطُ بِالْكَافِرِينَ﴾ [١٩]:
اللَّهُ جَامِعُهُمْ. ﴿صَبَّغَهُ﴾ [١٣٨]: دِينُ.
﴿عَلَى الْخَاشِعِينَ﴾ [٤٥]: عَلَى الْمُؤْمِنِينَ
حَقًّا. قَالَ مُجَاهِدٌ: ﴿يَقْوُو﴾ [٦٣]
يَعْمَلُ بِمَا فِيهِ. وَقَالَ أَبُو الْعَالِيَةِ:
﴿مَرَضٌ﴾ شَكٌّ ﴿وَمَا خَلَقَهَا﴾ عِبْرَةٌ
لِمَنْ بَقِيَ ﴿لَا شَيْءَ﴾ لَا بَيَاضَ وَقَالَ
غَيْرُهُ: ﴿يَسْؤُونَكُمْ﴾: يُؤَلُّونَكُمْ
﴿الْوَلِيَّةُ﴾ مَفْتُوحَةٌ مَصْدَرُ الْوَلَاءِ وَهِيَ
الرَّبُوبِيَّةُ وَإِذَا كُسِرَتِ الْوَاوُ فَهِيَ الْإِمَارَةُ
وَقَالَ بَعْضُهُمُ الْحُبُوبُ الَّتِي تُؤْكَلُ
كُلُّهَا فَوْمٌ وَقَالَ قَتَادَةُ: ﴿مَبَاءُ﴾
فَانْقَلَبُوا وَقَالَ غَيْرُهُ: ﴿يَسْتَفْتِحُونَ﴾
يَسْتَنْصِرُونَ ﴿شَكَرُوا﴾ بَاعُوا
﴿رَاعِنَا﴾ مِنَ الرُّعُونَةِ إِذَا أَرَادُوا أَنْ
يُحْمَقُوا إِنْسَانًا قَالُوا رَاعِنَا ﴿لَا
يَجْزَى﴾ لَا يُغْنِي ﴿خُطُوتٍ﴾ مِنَ
الْخُطُوِّ وَالْمَعْنَى آثَارُهُ ﴿ابْتَلَى﴾ اخْتَبَرَ.

(3) CHAPTER. The Statement of Allāh تعالى:
“...Then do not set up rivals unto Allāh (in
worship) while you know (that He Alone has
the right to be worshipped)...” (V.2:22)

(٣) بَابُ قَوْلِهِ تَعَالَى: ﴿فَلَا تَجْعَلُوا
لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ [٢٢]

4477. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: I
asked the Prophet ﷺ, “What is the greatest
sin in consideration with Allāh?” He said,
“That you set up a rival unto Allāh though
He Alone created you.” I said, “That is
indeed a great sin.” Then I asked, “What is
next?” He said, “To kill your son lest he

٤٤٧٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا جَرِيرٌ: عَنْ مَنْصُورٍ، عَنْ
أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ،
عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ:
أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ

(1) (Ch. 2) *Al-Mushrikūn*: the polytheist, idolaters, pagans and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.”

تَجْعَلَ اللَّهُ نَدَاً وَهُوَ خَلَقَكَ»، قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ»، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ». [انظر: ٤٧٦١، ٦٠٠١، ٦٨١١، ٦٨٦١، ٧٥٢٠، ٧٥٣٢]

(4) CHAPTER. “And We shaded with clouds and sent down on you *Al-Manna* and the quail,... (up to) wronged themselves.” (V.2:57)

Mujāhid said, “*Al-Manna* is a kind of sweet gum, and *As-Salwā*, a kind of bird (i.e., quail).”

(٤) بَابٌ ﴿وَوَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى﴾ إِلَى ﴿يَظْلِمُونَ﴾ [٢٧]،

وَقَالَ مُجَاهِدٌ: الْمَنَّاءُ: صُمَّعَةٌ. وَالسَّلْوَى: الطَّيْرُ.

4478. Narrated Sa’id bin Zaid رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “The *Kam’a* (truffle — i.e., a kind of edible fungus) is like *Al-Manna* (as it is obtained without any effort) and its water is a (medicinal) cure for eye trouble.”

٤٤٧٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمَاءُ مِنَ الْمَنَّاءِ وَمَاوَاهَا شِفَاءٌ لِلْعَيْنِ». [انظر: ٤٦٣٩، ٥٧٠٨]

(5) CHAPTER. “And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish...” (V.2:58)

(٥) بَابٌ: ﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ﴾ [٢٨] الْآيَةَ رَعَدًا: وَاسِعًا كَثِيرًا.

4479. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “It was said to the Children of Isrāel, ‘Enter the gate (of the town), in prostration (or bowing with humility) and say: *Hittatun* (i.e., forgive us).’ But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered) and said, ‘A grain in a *Sha’ra* (a spike or a hair) instead of *Hittatun*’⁽¹⁾.”

٤٤٧٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ﴿وَادْخُلُوا آلْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ﴾ فَدَخَلُوا يَزْحَفُونَ عَلَى

(1) (H. 4479) They said so just to ridicule Allāh’s Order as they were disobedient to Him. =

أَسْتَأْهِمُ فَبَدَّلُوا وَقَالُوا: حِطَّةٌ: حَبَّةٌ
فِي شَعْرَةٍ». [راجع: ٣٤٠٣]

(6) CHAPTER. "Whoever is an enemy to Jibril (Gabriel)..." (V.2:97)

(٦) بَابُ: «مَنْ كَانَتْ عَدُوًّا لِجِبْرِيلَ» [٩٧]

'Ikrima said, "Each of the words: *Jabra* and *Mika* and *Sarāf* means 'slave'; and (the word) *'Il* means Allāh."⁽¹⁾

وَقَالَ عِكْرِمَةُ: جَبْرَ، وَمِيكَ، وَسَرَافٍ: عَبْدٌ، إِيْلَ: اللَّهُ.

4480. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: 'Abdullāh bin Salām heard the news of the arrival of Allāh's Messenger ﷺ (at Al-Madina) while he was on a farm collecting its fruits. So he came to the Prophet ﷺ and said, "I will ask you about three things which nobody knows unless he be a Prophet — What is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby resemble its father or mother?" The Prophet ﷺ said, "Just now Jibril (Gabriel) has informed me about that." 'Abdullāh said, "Jibril?" The Prophet ﷺ said, "Yes." 'Abdullāh said, "He, among the angels is the enemy of the Jews." On that the Prophet ﷺ recited this Holy Verse: '...Whoever is an enemy to Jibril (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart...' (V.2:97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the east to west. And as for the first meal of the people of Paradise, it will be the caudate (i.e., extra lobe) of the fish liver. And if a man's discharge preceded that of the women, then the child resembles the father, and if the woman's discharge preceded that of the man, then the child resembles the mother." On hearing that,

٤٤٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرٍ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: سَمِعَ عَبْدُ اللَّهِ بْنُ سَلَامٍ يَقْدُومُ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي أَرْضٍ يَخْتَرِفُ، فَاتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي سَائِلُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ، فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ؟ وَمَا يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ: «أَخْبَرَنِي بِهِنَّ جِبْرِيلُ أَتَفَاءً»، قَالَ: جِبْرِيلُ؟ قَالَ: «نَعَمْ»، قَالَ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ. فَقَرَأَ هَذِهِ الْآيَةَ «مَنْ كَانَتْ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ» أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ فَرِيَادَةُ كَبِدِ الْحَوْتِ، وَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدُ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ نَزَعَتْ. قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ

=So, Allāh punished them severely by sending on them punishment in the form of an epidemic of plague (disease). See also Vol.4, *Hadith* No. 3403.

(1) (Ch. 6) Thus Jibril (Gabriel), Mikā'el (Michael) and 'Isrāfīl (Sarafil) each means Allāh's slave.

'Abdullāh said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that you are the Messenger of Allāh, O Allāh's Messenger; the Jews are liars, and if they should come to know that I have embraced Islām, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet ﷺ) and he asked them, "What is 'Abdullāh's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet ﷺ said, "What would you say if 'Abdullāh bin Salām embraced Islām?" They replied, "May Allāh protect him from this!" Then 'Abdullāh came out and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allāh." The Jews then said, "Abdullāh is the worst of us, and the son of the worst of us," and disparaged him. On that 'Abdullāh said, "O Allāh's Messenger! This is what I was afraid of!"

(7) CHAPTER. His Statement: "Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it..." (V.2:106)

4481. Narrated Ibn 'Abbās رضي الله عنهما: 'Umar رضي الله عنه said, "Our best Qur'ān reciter is Ubayy and our best judge is 'Alī; and in spite of this, we leave some of the statements of Ubayy because Ubayy says, 'I do not leave anything that I have heard from Allāh's Messenger ﷺ,' while Allāh تعالى said: 'Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it...'" (V.2:106)

(8) CHAPTER. "And they (pagans, Jews and Christians) say: 'Allāh has begotten a son

الله. يا رَسُولَ الله، إِنَّ الْيَهُودَ قَوْمٌ بُهْتٌ، وَإِنَّهُمْ إِنْ يَعْلَمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ يَبْهَتُونِي. فَجَاءَتِ الْيَهُودُ، فَقَالَ النَّبِيُّ ﷺ: «أَيُّ رَجُلٍ عَبْدُ اللَّهِ فِيكُمْ؟» قَالُوا: خَيْرُنَا وَابْنُ خَيْرِنَا، وَسَيِّدُنَا وَابْنُ سَيِّدِنَا. قَالَ: «أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلَامٍ؟» فَقَالُوا: أَعَادَهُ اللَّهُ مِنْ ذَلِكَ. فَخَرَجَ عَبْدُ اللَّهِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَقَالُوا: شَرُّنَا وَابْنُ شَرِّنَا، وَانْتَقَصُوهُ. قَالَ: فَهَذَا الَّذِي كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ.

[راجع: ٣٣٢٩]

(٧) بَابُ قَوْلِهِ: ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا﴾

[١٠٦]

٤٤٨١ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَقْرَبُنَا أَبِي، وَأَفْضَلُنَا عَلِيٌّ. وَإِنَّا لَنَدْعُ مِنْ قَوْلِ أَبِي وَذَلِكَ أَنَّ أَبِيًّا يَقُولُ: لَا أَدْعُ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا﴾ [انظر: ٥٠٠٥]

(٨) بَابُ: ﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا﴾

(children or offspring).’ Glory is to Him...”
(V.2:116)

سُبْحَانَكَ ﴿١١٦﴾

4482. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ said, “Allāh said, ‘The son of Adam tells a lie against Me, though he has no right to do so; and he abuses Me, though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have a son (children or offspring etc.). No! Glorified be Me! I am far from taking a wife or a son (or offspring).’”

٤٤٨٢ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ. فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَرَعَمَ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ. وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدٌ فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا».

(9) CHAPTER. “...And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) (or the stone on which Ibrāhīm عليه السلام stood while he was building the Ka’bah) as a place of prayer (for some of your prayers, e.g. two *Rak’at* after the *Tawāf* of Ka’bah)...” (V.2:125)

(٩) بَابُ: «وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى» [١٢٥]

﴿مَثَابَةٌ﴾: يَتُوبُونَ: يَرْجِعُونَ.

4483. Narrated Anas: ‘Umar رضي الله عنه said, “I agreed with Allāh in three things,” or said, “My Lord agreed with me (accepted my invocation) in three things. I said, ‘O Allāh’s Messenger! Would that you took the *Maqām* (place) of Ibrāhīm (Abraham) as a place of *Ṣalāt* (prayer).’ I also said, ‘O Allāh’s Messenger! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.’ So the Divine Verses of *Al-Hijāb* (i.e., veiling of the women) were revealed. I came to know that the Prophet ﷺ had blamed some of his wives, so, I entered upon them and said, ‘You should either stop (troubling the Prophet ﷺ) or else Allāh will give His Messenger ﷺ better wives than you.’ When I

٤٤٨٣ - حَدَّثَنَا مُسَدَّدٌ: عَنْ

يَحْيَى بْنِ سَعِيدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَافَقْتُ اللَّهَ فِي ثَلَاثٍ، أَوْ وَافَقَنِي رَبِّي فِي ثَلَاثٍ. قُلْتُ: يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، وَقُلْتُ: يَا رَسُولَ اللَّهِ يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ. قَالَ: وَبَلَّغَنِي مُعَاتِبَةُ النَّبِيِّ ﷺ بَعْضَ نِسَائِهِ فَدَخَلْتُ عَلَيْهِنَّ