

لِيُوحِّدُونَ. وَقَالَ بَعْضُهُمْ: خَلَقَهُمْ
لِيَفْعَلُوا، فَفَعَلَ بَعْضٌ وَتَرَكَ بَعْضٌ
وَلَيْسَ فِيهِ حُجَّةٌ لِأَهْلِ الْقَدْرِ،
وَالذَّنُوبُ: الدَّلُؤُ الْعَظِيمُ. وَقَالَ
مُجَاهِدٌ: ﴿ذُرُوبًا﴾: سَبِيلًا. ﴿صَرَفًا﴾:
صَنِيعَةً. ﴿الْعَفِيمَ﴾: الَّتِي لَا تَلِدُ.
وَقَالَ ابْنُ عَبَّاسٍ: وَالْحُبُكُ:
اسْتَوَاؤُهَا وَحُسْنُهَا. ﴿فِي غَرَفَةٍ﴾: فِي
ضَلَالَتِهِمْ يَتِمَادُونَ. وَقَالَ غَيْرُهُ:
﴿وَوَاصُوا﴾: تَوَاطَوْا. وَقَالَ غَيْرُهُ
﴿مُسَوَّمَةٌ﴾: مُعَلَّمَةٌ مِنَ السَّيْمَا. قُتِلَ
الْإِنْسَانُ: لِعَنْ.

(52) SŪRAT AT-ṬŪR
(The Mount)

(٥٢) سُورَةُ (الطُّورِ) ﴿٥٢﴾

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ قَتَادَةُ: ﴿مَسْطُورٍ﴾:
مَكْتُوبٍ. وَقَالَ مُجَاهِدٌ: ﴿الطُّورِ﴾:
الْجَبَلُ بِالسُّرْيَانِيَّةِ. ﴿رَقِ مَشُورٍ﴾:
صَحِيفَةٌ. ﴿وَالسَّجْفِ الْمَرْفُوعِ﴾:
سَمَاءٌ. وَ﴿الْمَسْجُورِ﴾: الْمُوقَدِ. وَقَالَ
الْحَسَنُ: تُسَجَّرُ حَتَّى يَذْهَبَ مَاؤُهَا
فَلَا يَبْقَى فِيهَا قَطْرَةٌ. وَقَالَ مُجَاهِدٌ:
﴿أَلْتَنَّهُمْ﴾: نَقَضْنَاهُمْ. وَقَالَ غَيْرُهُ:
﴿تَمُورٌ﴾ تَدُورُ. ﴿أَعْلَمُهُمْ﴾: الْعُقُولُ.
وَقَالَ ابْنُ عَبَّاسٍ: ﴿أَلْبَرٌ﴾: اللَّطِيفُ.
﴿كَسَفًا﴾: قِطْعًا. ﴿الْمَتُونِ﴾:

المَوْتُ، وَقَالَ غَيْرُهُ: ﴿يَتَنَزَّعُونَ﴾: يَتَعَاظُونَ.

(١) بَابُ:

(1) CHAPTER.

4853. Narrated Umm Salama: I complained to Allāh's Messenger ﷺ that I was sick, so he said, "Perform the *Tawāf* (of Ka'bah at Makkah) while riding behind the people (who are performing the *Tawāf* on foot)." So I performed the *Tawāf* while Allāh's Messenger ﷺ was offering the *Ṣalāt* (prayer) by the side of the Ka'bah and was reciting:

"By the Ṭūr (Mount). And by the Book Inscribed." (V.52:1,2)

٤٨٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ»، فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّيَ إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابِ مَسْطُورٍ.

[راجع: ٤٦٤]

4854. Narrated Jubair bin Muṭ'im رضي الله عنه: I heard the Prophet ﷺ reciting *Sūrat At-Ṭūr* in the *Maghrib* prayer, and when he reached the Verse:

"Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like." (V.52:35-37) my heart was about to fly (when I realized this firm argument).

٤٨٥٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثُونِي عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، فَلَمَّا بَلَغَ هَذِهِ الْآيَةَ ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾ (٣٥) أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ (٣٦) أَمْ عِنْدَهُمْ خَزَائِنُ رَيْكِ أَمْ هُمْ الْمُصَيِّرُونَ (٣٧) ﴿ كَادَ قَلْبِي أَنْ يَطِيرَ. قَالَ سُفْيَانُ: فَأَمَّا أَنَا فَإِنَّمَا سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، لَمْ أَسْمَعُهُ زَادَ الَّذِي قَالُوا

لي. [راجع: ٧٦٥]

(53) SŪRAT AN-NAJM
(The Star)

(٥٣) سورة والنجم

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿ذُو مِرَّةٍ﴾: ذُو قُوَّةٍ. ﴿قَابَ قَوْسَيْنِ﴾: حَيْثُ الْوَتَرُ مِنَ الْقَوْسِ. ﴿ضِيْرَىٰ﴾: عَوْجَاءُ. ﴿رَأَىٰ﴾: قَطَعَ عَطَاءَهُ. ﴿رَبِّ الشَّعْرَىٰ﴾: هُوَ مِرْزَمُ الْجَوْزَاءِ. ﴿الَّذِي وُقِّيَ﴾: وَقِي مَا فُرِضَ عَلَيْهِ. ﴿أَرَفَتِ الْآزِفَةَ﴾ (٥٧): افْتَرَبَتِ السَّاعَةَ. ﴿سَيِّدُونَ﴾: الْبِرْطَمَةُ. وَقَالَ عِكْرِمَةُ: يَتَعَنَّوْنَ بِالْجُمَيْرِيَّةِ. وَقَالَ إِبْرَاهِيمُ: ﴿أَفْتُنُوهُ﴾: افْتَجَادُلُونَهُ: وَمَنْ قَرَأَ ﴿أَفْتُنُوهُ﴾: يَعْنِي افْتَجَحْدُونَهُ. ﴿مَا زَاغَ الْبَصَرُ﴾: بَصَرَ مُحَمَّدٍ ﷺ. ﴿وَمَا لَطَفُ﴾: وَمَا جَاوَزَ مَا رَأَى. ﴿تَمَّازُوا﴾: كَذَّبُوا. وَقَالَ الْحَسَنُ: ﴿إِذَا هَوَىٰ﴾: غَابَ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿أَغْنَىٰ وَأَقْنَىٰ﴾: أُعْطِيَ فَأَرْضَى.

(١) بَابُ:

(1) CHAPTER.

4855. Narrated Masrūq: I said to ‘Aishah رضي الله عنها: “O Mother! Did Prophet Muhammad ﷺ see his Lord?” ‘Aishah said, “What you have said makes my hair stand on end! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammad ﷺ saw his Lord, is a liar.” Then ‘Aishah recited the Verse:

٤٨٥٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكَعْبٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: يَا أُمَّتَاهُ، هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقَالَتْ: لَقَدْ قَفَّ شَعْرِي مِمَّا قُلْتَ، أَيْنَ أَنْتَ مِنْ

“No vision can grasp Him, but He grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), Well-Acquainted with all things.” (V.6:103)

“It is not given to any human being that Allāh should speak to him unless (it be) by Revelation or from behind a veil...” (V.42:51)

‘Aīsha further said, “And whoever tells you that the Prophet ﷺ knows what is going to happen tomorrow, is a liar.” She then recited:

“...No person knows what he will earn tomorrow...” (V.31:34)

She added: “And whoever tells you that he (i.e., Prophet ﷺ) concealed (some of Allāh’s Orders), is a liar.” Then she recited:

“O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord...” (V.5:67)

‘Aīshah added: “But the Prophet ﷺ saw Jibrīl (Gabriel) in his true form twice.”

CHAPTER. “And was at a distance of two bows’ length or (even) nearer.” (V.53:9)

4856. Narrated ‘Abdullāh رضي الله عنه regarding the Verses:

“And was at a distance of two bows’ length or (even) nearer. So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel) عليه السلام] whatever He revealed.” (V.53:9,10) Ibn Mas’ūd narrated to us that the Prophet ﷺ had seen Jibrīl (Gabriel) with six hundred wings.

CHAPTER. The Statement of Allāh تعالى:
“So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel)] whatever He revealed.” (V.53:10)

ثَلَاثٍ مَّنْ حَدَّثَكُهُنَّ فَقَدْ كَذَبَ؟ مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ فَقَدْ كَذَبَ. ثُمَّ قَرَأْتُ ﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ ﴿١٠٣﴾ [الأنعام: ١٠٣] ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ﴾ [الشورى: ٥١] وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ مَا فِي عَدِيٍّ فَقَدْ كَذَبَ. ثُمَّ قَرَأْتُ ﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا﴾ [لقمان: ٣٤] وَمَنْ حَدَّثَكَ أَنَّهُ كَتَمَ فَقَدْ كَذَبَ، ثُمَّ قَرَأْتُ ﴿يَأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾ الآية، وَلَكِنْ رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ فِي صُورَتِهِ مَرَّتَيْنِ. [راجع: ٣٢٣٤]

بَابُ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ ﴿٩﴾

[٩]

حَيْثُ الْوَتْرُ مِنَ الْقَوْسِ.

٤٨٥٦ - حَدَّثَنَا أَبُو التَّعْمَانِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَمِعْتُ زُرَّاءَ، عَنْ عَبْدِ اللَّهِ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ ﴿٩﴾، فَأَوْحَى إِلَيَّ عَبْدِيهِ مَا أَوْحَى ﴿١٠﴾ قَالَ: حَدَّثَنَا ابْنُ مَسْعُودٍ: أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتْمِائَةَ جَنَاحٍ. [راجع: ٣٢٣٢]

بَابُ قَوْلِهِ: ﴿فَأَوْحَى إِلَيَّ عَبْدِيهِ مَا أَوْحَى﴾

﴿١٠﴾ [١٠]

4857. Narrated Ash-Shaibānī: I asked Zirr about the Statement of Allāh تعالى:

“And was at a distance of two bows’ length or (even) nearer. So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibrīl (Gabriel) عليه السلام] whatever He revealed.” (V.53:10) He said, “‘Abdullāh (bin Mas‘ūd) informed us that Muḥammad ﷺ had seen Jibrīl (Gabriel) with six hundred wings.”

CHAPTER. “Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh).” (V.53:18)

4858. Narrated ‘Abdullāh عنه رضي الله عنه (regarding the revelation): “Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh).” (V.53:18)

The Prophet ﷺ saw a green screen covering the horizon.

(2) CHAPTER. “Have you then considered *Al-Lāt* and *Al-Uzza*?⁽¹⁾” (V.53:19)

4859. Narrated Ibn ‘Abbās رضي الله عنهما (regarding Allāh’s Statement about *Al-Lāt* and *Al-Uzza*): *Lāt* was originally a man who used to mix *Sawīq*⁽²⁾ for the pilgrims.

4860. Narrated Abū Hurairah عنه رضي الله عنه: Allāh’s Messenger ﷺ said, “Whoever takes an oath in which he (forgetfully) mentions *Al-Lāt* and *Al-Uzza*, should say: ‘*Lā ilāha illallāh*’ (none has the right to be worshipped but Allāh). And whoever says

٤٨٥٧ - حَدَّثَنَا طَلْقُ بْنُ عَتَامٍ:

حَدَّثَنَا زَائِدَةُ، عَنِ الشَّيْبَانِيِّ قَالَ:

سَأَلْتُ زَيْرًا عَنْ قَوْلِهِ تَعَالَى: ﴿فَكَانَ

قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾، فَأَوْحَى إِلَى عَبْدِهِ

مَا أَوْحَى ﴿١٠﴾ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ

أَنَّ مُحَمَّدًا ﷺ رَأَى جِبْرِيلَ لَهُ سِتْمِائَةٌ

جَنَاحٍ. [راجع: ٣٢٣٢]

بَابٌ ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ

الْكَبْرِيِّ﴾ ﴿١٨﴾ [١٨]

٤٨٥٨ - حَدَّثَنَا قُيَيْصَةُ: حَدَّثَنَا

سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،

عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

رَضِيَ اللَّهُ عَنْهُ ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ

الْكَبْرِيِّ﴾ ﴿١٨﴾ قَالَ: رَأَى رَقْرَقًا أَحْضَرَ

قَدْ سَدَّ الْأُفُقَ. [راجع: ٣٢٣٢]

(٢) بَابٌ ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾ ﴿١٩﴾

[١٩]

٤٨٥٩ - حَدَّثَنَا مُسْلِمٌ بْنُ

إِبْرَاهِيمَ: حَدَّثَنَا أَبُو الْأَشْهَبِ: حَدَّثَنَا

أَبُو الْجَوْزَاءِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ

اللَّهُ عَنْهُمَا فِي قَوْلِهِ: ﴿اللَّاتَ وَالْعُزَّىٰ﴾

كَانَ اللَّاتُ رَجُلًا يَلْتُمُ سَوِيقَ الْحَاجِّ.

٤٨٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مُحَمَّدٍ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ:

أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنِ حُمَيْدِ

بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ

(1) (Ch. 2) *Lāt* and *Uzza* were two idols worshipped by the pagan Arabs during the Pre-Islamic Period of Ignorance.

(2) (H. 4859) See the glossary.

to his companion, 'Come along, let us gamble,' must give in charity (as an expiation for his sin)."

رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: وَاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرَكَ، فَلْيَتَّصِدْ». [انظر: ٦١٠٧،

[٦٦٥٠، ٦٣٠١

(3) CHAPTER. "And *Manāt* (another idol of the pagan Arabs) the other third." (V.53:20)

(٣) بَابُ ﴿وَمَنْزَةَ النَّائِكَةِ الْآخَرَى﴾ ﴿٦٠﴾

[٢٠]

4861. Narrated 'Urwa: I asked 'Āishah regarding the *Sa'y* between Aş-Şafā and Al-Marwa). She said, "Out of reverence to the idol *Manāt* which was placed in *Al-Mushallal*, those (*Al-Mushrikūn*) who used to assume *Ihrām* in its name, used not to perform *Sa'y* between Aş-Şafā and Al-Marwa,⁽¹⁾ so Allāh revealed:

٤٨٦١ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ: سَمِعْتُ عُرْوَةَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: فَقَالَتْ: إِنَّمَا كَانَ مِنْ أَهْلِ لِمَنَاءَ الطَّاعِيَةِ الَّتِي بِالْمُشَلَّلِ لَا يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨] فَطَافَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ.

'Verily! Aş-Şafā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh...' (V.2:158)

قَالَ سُفْيَانُ: مَنَاءُ بِالْمُشَلَّلِ مِنْ قُدَيْدٍ. وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: نَزَلَتْ فِي الْأَنْصَارِ، كَانُوا هُمْ وَعَسَانُ قَبْلَ أَنْ يُسَلِّمُوا يُهْلُونَ لِمَنَاءَ، مِثْلَهُ.

"Thereupon, Allāh's Messenger ﷺ and the Muslims used to perform *Sa'y* (between them)." Sufyān said: The (idol) *Manāt* was at *Al-Mushallal* in Qudaid. 'Āishah added, "The Verse was revealed in connection with the *Anşār*. They and (the tribe of) *Ghassān* used to assume *Ihrām* in the name of *Manāt* before they embraced Islām." 'Āishah added, "There were men from the *Anşār* who used to assume *Ihrām* in the name of *Manāt* which was an idol between Makkah and Al-Madīnah. They said, 'O Allāh's Messenger! We used not to perform the *Tawāf* (*Sa'y*) between Aş-Şafā and Al-Marwa out of reverence to *Manāt*'."

وَقَالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ: كَانَ رِجَالٌ مِنَ الْأَنْصَارِ يَمُّنُ كَانُوا يُهْلُونَ لِمَنَاءَ، وَمَنَاءُ صَنَمٌ بَيْنَ مَكَّةَ وَالْمَدِينَةَ. قَالُوا: يَا

(1) (H. 4861) Because there were two other idols between Aş-Şafā and Al-Marwa which did not belong to them.

نَبِيِّ اللَّهِ، كُنَّا لَا نَطُوفُ بَيْنَ الصِّفَا
وَالْمَرْوَةِ تَعْظِيمًا لِمَنَاةَ، نَحْوَهُ.

[راجع: ١٦٤٣]

(4) CHAPTER. "So, fall you down in prostration to Allāh, and worship Him (Alone)." (V.53:62)

(٤) بَابٌ ﴿فَأَسْجُدُوا لِلَّهِ وَاعْبُدُوا﴾ ﴿٥٣﴾

[٦٢]

4862. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ performed a prostration when he finished reciting *Sūrat An-Najm*, and all the Muslims and *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and jinn and human beings prostrated along with him.

٤٨٦٢ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَجَدَ النَّبِيُّ ﷺ بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ. [راجع: ١٠٧١]

تَابَعَهُ ابْنُ طَهْمَانَ، عَنْ أَيُّوبَ. وَلَمْ يَذْكُرْ ابْنُ عَلِيَّةَ ابْنَ عَبَّاسٍ.

4863. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The first *Sūrah* in which a prostration was mentioned, was *Sūrat An-Najm* (the Star). Allāh's Messenger ﷺ prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a handful of dust in his hand and prostrated on it. Later, I saw that man killed as an infidel, and he was Umaiyya bin Khalaf.

٤٨٦٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبُو أَحْمَدَ يَعْنِي الزَّبِيرِي: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوَّلُ سُورَةٍ أَنْزِلَتْ فِيهَا سَجْدَةٌ وَالنَّجْمِ. قَالَ فَسَجَدَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ مِنْ خَلْفِهِ إِلَّا رَجُلًا رَأَيْتُهُ أَخَذَ كَفًّا مِنْ تُرَابٍ فَسَجَدَ عَلَيْهِ فَرَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا وَهُوَ أُمَيَّةُ بْنُ خَلْفٍ. [راجع: ١٠٦٧]

(54) *SŪRAT AL-QAMAR*
(The Moon)

(٥٤) سورة اقتربت الساعة

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ مُجَاهِدٌ: ﴿مُسْتَبْرٌ﴾:
ذَاهِبٌ. ﴿مُرْدَجِرٌ﴾: مُتَنَاهِي.
﴿وَأَزْدَجِرٌ﴾: اسْتَشْطِيرَ جُنُونًا.
﴿وَدُسِرٌ﴾: أَضْلَاعُ السَّفِينَةِ. ﴿لَيْتَن كَانَ
كُفْرًا﴾: يَقُولُ: كُفِرَ لَهُ جَزَاءً مِنَ اللَّهِ.
﴿مُخَضَّرٌ﴾: يَحْضُرُونَ الْمَاءَ. وَقَالَ
ابْنُ جُبَيْرٍ: ﴿مُهْطِعِينَ﴾: التَّسْلَانُ.
الْخَبَبُ: السَّرَاعُ. وَقَالَ غَيْرُهُ:
﴿فَعَاطَى﴾: فَعَاطَى بِيَدِهِ فَعَقَرَهَا.
﴿الْمُخْطِرِ﴾: كَحِظَارٍ مِنَ الشَّجَرِ
مُحْتَرِقٍ. وَ﴿وَأَزْدَجِرٌ﴾: افْتَعَلَ مِنْ
زَجَرْتُ. ﴿كُفْرًا﴾: فَعَلْنَا بِهِ وَبِهِمْ
مَا فَعَلْنَا جَزَاءً لِمَا صُنِعَ بِنُوحٍ
وَأَصْحَابِهِ. ﴿مُسْتَقْرًا﴾: عَذَابٌ حَقٌّ.
يُقَالُ: الْأَشْرُ: الْمَرْحُ وَالتَّجْبِيرُ.

(1) CHAPTER. "...And the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away..." (V.54:1,2)

4864. Narrated Ibn Mas'ūd: During the lifetime of Allāh's Messenger ﷺ the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allāh's Messenger ﷺ said, "Witness (this miracle)." (1)

(١) بَابُ ﴿وَأَشْنَقُ الْقَمَرُ، وَإِنْ يَرَوْا
آيَةً يَرْضَوْا﴾ [١-٢]

٤٨٦٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ شُعْبَةَ وَسَفْيَانَ، عَنِ
الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي
مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: انْشَقَّ

(1) (H. 4864) See "The Miracles from Allāh to Prophet Muhammad ﷺ." [Introduction, Vol. I]

الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ
فِرْقَتَيْنِ: فِرْقَةٌ فَوْقَ الْجَبَلِ، وَفِرْقَةٌ
دُونَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ:
[أشهدوا]. [راجع: ٣٦٣٦]

4865. Narrated 'Abdullāh: The moon was cleft asunder while we were in the company of the Prophet ﷺ, and it became two parts. The Prophet ﷺ said, "Witness, witness (this miracle)."

٤٨٦٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا سُفْيَانُ: أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ،
عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ
اللَّهِ قَالَ: انْشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ
ﷺ فَصَارَ فِرْقَتَيْنِ، فَقَالَ لَنَا:
[أشهدوا، أشهدوا]. [راجع: ٣٦٣٦]

4866. Narrated Ibn 'Abbās رضي الله عنهما: The moon was cleft asunder during the lifetime of the Prophet ﷺ

٤٨٦٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ،:
حَدَّثَنِي بَكْرٌ، عَنْ جَعْفَرٍ، عَنْ عِرَاكِ
بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
بْنِ عُثْبَةَ ابْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: انْشَقَّ الْقَمَرُ
فِي زَمَانِ النَّبِيِّ ﷺ. [راجع: ٣٦٣٨]

4867. Narrated Anas رضي الله عنه: The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

٤٨٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ
رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلَ أَهْلُ مَكَّةَ
أَنْ يُرِيَهُمْ آيَةَ فَأَرَاهُمْ انْشِقَاقَ الْقَمَرِ.
[راجع: ٣٦٣٧]

4868. Narrated Anas: The moon was cleft asunder into two parts.

٤٨٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ
أَنَسٍ قَالَ: انْشَقَّ الْقَمَرُ فِرْقَتَيْنِ.
[راجع: ٣٦٣٧]

(2) CHAPTER. "Floating under Our Eyes, a reward for him who had been rejected! " (V.54:14)

(٢) بَابٌ ﴿تَجْرِي بِأَعْيُنِنَا جَرَءٌ لِمَنْ كَانَ
كُرْهُ﴾ [١٤]

Qatāda said, "Allāh preserved Nūh's (Noah's) ark till the early converts of this nation saw it."

4869. Narrated 'Abdullāh bin Mas'ūd: The Prophet ﷺ used to recite: "*Fahal min-Muddakir* [then is there any that will remember (or receive admonition)]?"

CHAPTER. "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition)?" (V.54:17)

4870. Narrated 'Abdullāh عنہ رضي الله عنه: The Prophet ﷺ used to recite: "...Then is there any that will remember (or receive admonition)?"

CHAPTER. "... As if they were uprooted stems of date-palms. Then, how (terrible) was My Torment and My Warnings?" (V.54:20, 21)

4871. Narrated Abū Ishāq: A man asked Al-Aswad, "Is it '*Fahal min-Muddakir*' or... *Mudhdhakir*?" Al-Aswad replied, "I have heard 'Abdullāh bin Mas'ūd reciting it, '*Fahal min-Muddakir*'; I too, heard the Prophet ﷺ reciting it '*Fahal min-Muddakir*' with 'd'."

(3) CHAPTER. "... And they became like the dry stubble of a fold-builder. And indeed, We have made the Qur'an easy to

قَالَ قَتَادَةُ: أَبْقَى اللَّهُ سَفِينَةَ نُوحٍ حَتَّى أَذْرَكَهَا أَوَائِلُ هَذِهِ الْأُمَّةِ.

٤٨٦٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:

حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾. [راجع: ٣٣٤١]

بَابُ ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ ﴿٧﴾ [١٧] قَالَ مُجَاهِدٌ: يَسَّرْنَا: هَوَّنَا قِرَاءَتَهُ.

٤٨٧٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ

يَحْيَى، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾. [راجع: ٣٣٤١]

بَابُ ﴿أَعْمَارُ نَحْلِ مُنْفَعِرٍ، فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِي﴾ ﴿١١﴾ [٢٠-٢١]

٤٨٧١ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا

زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ أَنَّهُ سَمِعَ رَجُلًا سَأَلَ الْأَسْوَدَ: فَهَلْ مِنْ مُدَكِّرٍ أَوْ مُدَكِّرٍ؟ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقْرؤها وَيَقْرؤها ﷺ يَقْرؤها ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾ دَالًا. [راجع: ٣٣٤١]

(٣) بَابُ ﴿فَكَانُوا كَهَيْبَةِ الشَّجَرِ، وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ