

have taken it.”

(See *Hadith* No.4897)

(2) CHAPTER. “And when they see some merchandise or some amusement...” (V.62:11)

4899. Narrated Jābir bin ‘Abdullāh رضي الله عنه: A caravan of merchandise arrived at Al-Madīna on a Friday while we were with the Prophet ﷺ. All the people left (the Prophet ﷺ, and headed for the caravan) except twelve persons. Then Allāh revealed:

“And when they see some merchandise or some amusement, they disperse headlong to it...” (V.62:11)

تَوَرَّ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ  
عَنِ النَّبِيِّ ﷺ: «لِنَالِهِ رِجَالٌ مِنْ  
هُؤُلَاءِ». [راجع: ٤٨٩٧]

(٢) بَابٌ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا﴾ [١١]

٤٨٩٩ - حَدَّثَنِي حَفْصُ بْنُ عُمَرَ:  
حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا  
حُصَيْنٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ،  
وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ  
اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلْتُ عِزَّ  
يَوْمَ الْجُمُعَةِ وَنَحْنُ مَعَ النَّبِيِّ ﷺ فَتَارَ  
النَّاسُ إِلَّا اثْنَا عَشَرَ رَجُلًا فَأَنْزَلَ اللَّهُ  
﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفصوا  
إليها﴾. [راجع: ٩٣٦]

### (63) SŪRAT AL-MUNĀFIQĪN (The Hypocrites)

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

(1) CHAPTER. The Statement of Allāh تعالى: “When the hypocrites come to you (O Muḥammad ﷺ) they say: ‘We bear witness that you are indeed the Messenger of Allāh...’” (V.63:1)

4900. Narrated Zaid bin Arqam: While I was taking part in a *Ghazwa*.<sup>(1)</sup> I heard ‘Abdullāh bin Ubayy (bin Abī Salūl) saying, “Don’t spend on those who are with Allāh’s Messenger ﷺ that they may disperse and go away from him. If we return (to Al-Madīna),

### (٦٣) سورة المنافقين

بسم الله الرحمن الرحيم

(١) بَابُ قَوْلِهِ: ﴿إِذَا جَاءَكَ  
الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾  
الآية [١].

٤٩٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي  
إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ:  
كُنْتُ فِي غَزَاةٍ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ

(1) (H. 4900) See the glossary.

indeed, the more honourable will expel the meaner amongst them.” I reported that (saying) to my uncle or to ‘Umar who, in his turn, informed the Prophet ﷺ of it. The Prophet ﷺ called me and I narrated to him the whole story. Then Allāh’s Messenger ﷺ sent for ‘Abdullāh bin Ubayy and his companions, and they took an oath that they did not say that. So Allāh’s Messenger ﷺ disbelieved my saying and believed his. I was struck with such a distress as I had never been struck the like of it before. I stayed at home and my uncle said to me, “You just wanted Allāh’s Messenger ﷺ to disbelieve your statement and hate you.” So Allāh تعالى revealed (the *Sūrah* beginning with):

“When the hypocrites come to you...” (V.63:1) The Prophet ﷺ then sent for me and recited it and said, “O Zaid! Allāh confirmed your statement.”

أَبِي يَقُولُ: لَا تُتَّفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ حَتَّى يَنْفَضُوا مِنْ حَوْلِهِ، وَلَيْنَ رَجَعْنَا مِنْ عِنْدِهِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَذَكَرْتُ ذَلِكَ لِعَمِّي أَوْ لِعُمَرَ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَدَعَانِي فَحَدَّثْتُهُ. فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا. فَكَذَّبَنِي رَسُولُ اللَّهِ ﷺ وَصَدَّقَهُ، فَأَصَابَنِي هَمٌّ لَمْ يُصِيبَنِي مِثْلُهُ قَطُّ. فَجَلَسْتُ فِي الْبَيْتِ فَقَالَ لِي عَمِّي: مَا أَرَدْتُ إِلَى أَنْ كَذَّبَكَ رَسُولُ اللَّهِ ﷺ وَمَقَّتَكَ؟ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ فَبَعَثَ إِلَيَّ النَّبِيُّ ﷺ فَقَرَأَ فَقَالَ: «إِنَّ اللَّهَ قَدْ صَدَقَكَ يَا زَيْدٌ». [انظر: ٤٩٠١، ٤٩٠٢، ٤٩٠٣،

[٤٩٠٤

(2) CHAPTER. “They have made their oaths a screen (for their hypocrisy).”<sup>(1)</sup> (V.63:2)

(٢) بَابُ ﴿اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً﴾ [٢] يَجْتَنُونَ بِهَا

(1) (Ch. 2) “*An-Nifāq*”

### HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

A – Hypocrisy in Belief

B – Hypocrisy in deeds and actions.

#### A – HYPOCRISY IN BELIEF

There are six aspects of hypocrisy in Belief:

- (1) To belie the Messenger (Muḥammad ﷺ).
- (2) To belie some of all that was brought by the Messenger (Muḥammad ﷺ), (e.g., the Qur’ān, *Sunna*, legal laws and principles of Islām, etc.).
- (3) To hate the Messenger (Muḥammad ﷺ).
- (4) To hate some of all that was brought by the Messenger (Muḥammad ﷺ), e.g. Islāmic Monotheism, etc.
- (5) To feel happy at the disgrace or becoming low of the religion of Allāh’s Messenger (Muḥammad ﷺ).
- (6) To dislike that the religion of Allāh’s Messenger (Islāmic Monotheism) become victorious. =

4901. Narrated Zaid bin Arqam رَضِيَ اللهُ عَنْهُ: I was with my uncle and I heard 'Abdullāh bin Ubayy bin Salūl, saying, "Don't spend on those who are with Allāh's Messenger ﷺ that they may disperse and go away from him." He also said, "If we return to Al-Madīna, indeed, the more honourable will expel the meaner." So I informed my uncle of that and then my uncle informed Allāh's Messenger ﷺ thereof. Allāh's Messenger ﷺ sent for 'Abdullāh bin Ubayy and his companions. They took oath that they did not say anything of that sort. Allāh's Messenger ﷺ deemed their statement true and rejected mine. Thereof I was struck with such a distress as I had never been struck the like of it before, and stayed at home. Then Allāh تَعَالَى revealed (*Sūrat Al-Munāfiqūn*):

"When the hypocrites come to you..." (V.63:1)

"They are the ones who say: 'Spend not on those who are with Allāh's Messenger...'" (V.63:7)

"Indeed the more honourable will expel therefrom the meaner..." (V.63:8)

Allāh's Messenger ﷺ sent for me and recited that *Sūrah* for me and said, "Allāh has confirmed your statement."

٤٩٠١ - حَدَّثَنَا آدَمُ بْنُ أَبِي

إِبْرَاهِيمَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَرْزَةَ يَقُولُ: لَا تُتَّفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا. وَقَالَ أَيْضًا: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَذَكَرْتُ ذَلِكَ لِعَمِّي، فَذَكَرَ عَمِّي لِرَسُولِ اللَّهِ ﷺ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا فَصَدَّقَهُمْ رَسُولُ اللَّهِ ﷺ وَكَذَّبَنِي. فَأَصَابَنِي هَمٌّ لَمْ يُصِيبَنِي مِثْلَهُ فَجَلَسْتُ فِي بَيْتِي. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ إِلَى قَوْلِهِ: ﴿هُمْ الَّذِينَ يَقُولُونَ لَا تُتَّفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ إِلَى قَوْلِهِ: ﴿لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾ فَأَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَرَأَهَا عَلَيَّ ثُمَّ قَالَ: «إِنَّ اللَّهَ قَدْ صَدَّقَكَ». [راجع: ٤٩٠٠]

= A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). [See V.4:145].

## B – HYPOCRISY IN DEEDS AND ACTIONS

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allāh's Messenger (ﷺ): The signs of a hypocrite are these:

- (1) Whenever he speaks, he tells a lie.
- (2) Whenever he promises, he always breaks it (his promise).
- (3) If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
- (4) And in another narration of the Prophet (ﷺ): Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
- (5) Whenever he makes a covenant, he proves treacherous.

(3) CHAPTER. The Statement of Allāh ﷻ: "That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:3)

4902. Narrated Zaid bin Arqam رضي الله عنه: When 'Abdullāh bin Ubayy said, "Do not spend on those who are with Allāh's Messenger," and also said, "If we return to Al-Madina," I informed the Prophet ﷺ of his saying. The Anṣār blamed me for that, and 'Abdullāh bin Ubayy swore that he did not say so. I returned to my house and slept. Allāh's Messenger ﷺ then called me and I went to him. He said, "Allāh has confirmed your statement." And the Verse:-

"They are the one who say: Spend not..." (V.63:7) was revealed.

(٣) بَابُ قَوْلِهِ: ﴿ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَجَعَ عَلَى قُلُوبِهِمْ فَهَمْ لَا يَفْقَهُونَ﴾ [٣]

٤٩٠٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبِ الْقُرَظِيِّ قَالَ: سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا قَالَ عَبْدُ اللَّهِ بْنُ أَبِي: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ، وَقَالَ أَيْضًا: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ، أَخْبِرْتُ بِهِ النَّبِيَّ ﷺ فَلَا مَنِي الْأَنْصَارُ، وَحَلَفَ عَبْدُ اللَّهِ بْنُ أَبِي مَا قَالَ ذَلِكَ. فَرَجَعْتُ إِلَى الْمَنْزِلِ فَنِمْتُ، فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَأَيْتَنِي، فَقَالَ: «إِنَّ اللَّهَ قَدْ صَدَقَكَ» وَنَزَلَ ﴿هُمُ الَّذِينَ يَقُولُونَ لَا نُنْفِقُوا﴾ الْآيَةَ.

وَقَالَ ابْنُ أَبِي زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو، عَنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ. [راجع: ٤٩٠٠]

CHAPTER. "And when you look at them, their bodies please you, and when they speak, you listen to their words." (V.63:4)

4903. Narrated Zaid bin Arqam: We went out with the Prophet ﷺ on a journey and the people suffered from lack of provisions. So 'Abdullāh bin Ubayy said to his companions, "Don't spend on those who are with Allāh's Messenger, that they may disperse and go away from him." He also said, "If we return to Al-Madina, indeed, the more honourable will expel therefrom the meaner." So I went

بَابُ ﴿وَإِذَا رَأَيْتَهُمْ تُجَبِّكُ أَجْسَامَهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ﴾ الْآيَةَ [٤]

٤٩٠٣ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي لِأَصْحَابِهِ: لَا تُنْفِقُوا عَلَى مَنْ

to the Prophet ﷺ and informed him of that. He sent for 'Abdullāh bin Ubayy and asked him, but 'Abdullāh bin Ubayy swore that he did not say so. The people said, "Zaid told a lie to Allāh's Messenger." What they said distressed me very much. Later, Allāh revealed the confirmation of my statement in His Saying:

"When the hypocrites come to you..." (V.63:1)

So the Prophet ﷺ called them that they might ask Allāh to forgive them, but they turned their heads aside. (Concerning Allāh's Saying: "Blocks of wood propped up..." Zaid said: They were the most handsome men.)

عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا مِنْ حَوْلِهِ. وَقَالَ: لَئِن رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي فَسَأَلَهُ، فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ. قَالُوا: كَذَبَ زَيْدٌ رَسُولَ اللَّهِ ﷺ، فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةً، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقِي فِي ﴿إِذَا جَاءَكَ الْمُؤْمِنُونَ﴾ فَدَعَاهُمْ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ فَلَوْوَا رُؤُوسَهُمْ. وَقَوْلُهُ: ﴿حُشْبٌ مُسْتَدَّةٌ﴾، قَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ. [راجع:

[٤٩٠٠

(4) CHAPTER. The Statement of Allāh تعالى: "And when it is said to them: 'Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you,' they turn aside their heads, and you would see them turning away their faces in pride." (V.63:5)

(٤) بَابُ قَوْلِهِ: ﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُؤُوسَهُمْ﴾ إِلَى قَوْلِهِ ﴿مُسْتَكْبِرُونَ﴾ [٥]

حَرَكُوا: اسْتَهْزَؤُوا بِالنَّبِيِّ ﷺ، وَيُقْرَأُ بِالتَّخْفِيفِ مِنْ لَوَيْتٍ.

4904. Narrated Zaid bin Arqam: While I was with my uncle, I heard 'Abdullāh bin Ubayy bin Salūl saying, "Do not spend on those who are with Allāh's Messenger, that they may disperse and go away (from him). And if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." I mentioned that to my uncle, who, in turn, mentioned it to the Prophet ﷺ. The Prophet, called me and I told him about that. Then he sent for 'Abdullāh bin Ubayy and his companions, and they swore that they did not say so. The Prophet ﷺ disbelieved my statement and believed theirs. I was distressed as I have never been before, and

٤٩٠٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ مَعَ عَمِّي، فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بِنِ سُلُوبٍ يَقُولُ: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا، وَلَئِن رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَذَكَرْتُ ذَلِكَ لِعَمِّي فَذَكَرَهُ عَمِّي لِلنَّبِيِّ ﷺ وَصَدَقَهُمْ، فَدَعَانِي فَحَدَّثْتُهُ فَأَرْسَلَ

I remained in my house. My uncle said to me, "You just wanted the Prophet ﷺ to consider you a liar and hate you." Then Allāh revealed:

"When the hypocrites come to you (O Muḥammad ﷺ), they say: 'We bear witness that you are indeed the Messenger of Allāh...'" (V.63:1)

So the Prophet ﷺ sent for me and recited it and said, "Allāh has confirmed your statement."

(5) CHAPTER. The Statement of Allāh تعالى:-

"It is equal to them whether you (Muḥammad ﷺ) ask for their forgiveness..." (V.63:6)

4905. Narrated Jābir bin 'Abdullāh رضي الله عنه: We were in a *Ghazwa* (Sufyān once said, in an army) and a man from the emigrants kicked an *Anṣārī* man (on the buttocks with his foot). The *Anṣārī* man said, "O the *Anṣār!* (Help!)" and the emigrant said, "O the emigrants! (Help!)." Allāh's Messenger ﷺ heard that and said, "What is this call for, which is the characteristic of the Period of Ignorance?" They said, "O Allāh's Messenger! A man from the emigrants kicked one of the *Anṣār* (on the buttocks with his foot)." Allāh's Messenger ﷺ said, "Leave it (that call) for it is a detestable thing." 'Abdullāh bin Ubayy heard that and said, "Have they (the emigrants) done so? By Allāh, if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." When this statement reached the Prophet ﷺ, 'Umar got up and said, "O Allāh's Messenger! Let me chop off the head of this hypocrite ('Abdullāh bin Ubayy)!" The Prophet ﷺ said, "Leave him, lest the

إلى عبد الله بن أبي وأصحابه فحلّفوا ما قالوا وكذبني النبي ﷺ فأصابني همّ لم يصبني مثله قط، فجلست في بيتي، وقال عمي: ما أردت إلى أن كذبك النبي ﷺ ومقتك؟ فأنزل الله تعالى ﴿إِذَا جَاءَكَ الْمُتِفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾ وأرسل إلي النبي ﷺ فقرأها وقال: «إن الله قد صدّقك». [راجع: ٤٩٠٠]

(٥) بَابُ قَوْلِهِ: ﴿سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ﴾ الآية [٦]

٤٩٠٥ - حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي غَزَاةٍ - قَالَ سُفْيَانُ مَرَّةً: فِي جَيْشٍ - فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ، فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ دَعْوَى جَاهِلِيَّةٍ؟» قَالُوا: يَا رَسُولَ اللَّهِ، كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ: «دَعْوَاهَا فَإِنَّهَا مُتَّبَعَةٌ». فَسَمِعَ بِذَلِكَ عَبْدِ اللَّهِ بْنِ أَبِي قَالَ: فَعَلَوْهَا؟ أَمَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَلَبَّغَ

people say that Muḥammad kills his companions.” The *Anṣār* were then more in number than the emigrants when the latter came to Al-Madīna, but later on the emigrants increased in number.

التَّبِيِّ ﷺ، فقامَ عُمَرُ فَقَالَ: يَا رَسُولَ  
الله، دَعْنِي أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ.  
فَقَالَ النَّبِيُّ ﷺ: «دَعُهُ، لَا يَتَحَدَّثُ  
النَّاسُ أَنْ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ».  
وكانتِ الأنصارُ أكثرَ من المهاجرينِ  
حينَ قَدِمُوا المَدِينَةَ. ثُمَّ إِنَّ  
المُهَاجِرِينَ كَثُرُوا بَعْدَ.

قالَ سفيانُ: فَحَفِظْتُهُ مِنْ عَمْرٍو،  
قالَ عَمْرٍو: سَمِعْتُ جابِراً: كُنَّا مَعَ

النَّبِيِّ ﷺ. [راجع: ٣٥١٨]

(6) CHAPTER. The Statement of Allāh :  
“They are the ones who say : ‘Spend not on  
those who are with Allāh’s Messenger, until  
they desert him...’” (V.63 :7)

(٦) بَابُ قَوْلِهِ: ﴿هُمُ الَّذِينَ يَقُولُونَ لَا  
نُنْفِقُوا عَلَيْكَ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى  
يَنْفَضُوا﴾ [٧] يَتَفَرَّقُوا.

CHAPTER. “And to Allah belong the  
treasures of the heavens and the earth, but  
the hypocrites comprehend not.” (63:7)

بَابُ: ﴿وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ  
وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ﴾

4906. Narrated Mūsā bin ‘Uqba :  
‘Abdullāh bin Al-Faḍl told me that Anas  
bin Mālik said, “I was much grieved over  
those who had been killed in the battle of Al-  
Ḥarra.” When Zaid bin Arqam heard of my  
intense grief (over the killed *Anṣār*), he wrote  
a letter to me saying that he heard Allāh’s  
Messenger ﷺ saying, ‘O Allāh! Forgive the  
*Anṣār* and the children of *Anṣār*.’ The  
subnarrator, Ibn Al-Faḍl, is not sure  
whether the Prophet ﷺ also said, “And  
their grand-children.” Some of those who  
were present, asked Anas (about Zaid). He  
said, “He (Zaid) is the one about whom  
Allāh’s Messenger ﷺ said, ‘He is the one  
whose (sound) hearing was testified by  
Allāh.’”

٤٩٠٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ  
اللهِ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ  
بِْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ:  
حَدَّثَنِي عَبْدُ اللهِ بْنُ الْفَضْلِ: أَنَّهُ سَمِعَ  
أَنْسَ بْنَ مَالِكٍ يَقُولُ: حَزِنْتُ عَلَى مَنْ  
أُصِيبَ بِالْحَرَّةِ. فَكَتَبَ إِلَيَّ زَيْدُ بْنُ  
أَرْقَمَ وَيَلَعُهُ شِدَّةُ حَزْنِي يَذْكُرُ أَنَّهُ سَمِعَ  
رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْفِرْ  
لِلْأَنْصَارِ وَلِأَبْنَاءِ الْأَنْصَارِ»، وَشَكَ  
ابْنَ الْفَضْلِ فِي أَبْنَاءِ الْأَنْصَارِ،  
فَسَأَلَ أَنَسًا بَعْضُ مَنْ كَانَ عِنْدَهُ  
فَقَالَ: هُوَ الَّذِي يَقُولُ رَسُولُ اللهِ  
ﷺ: «هَذَا الَّذِي أَوْفَى اللهُ لَهُ بِأَدْنِهِ».

(7) CHAPTER. The Statement of Allāh ﷻ: "They (hypocrites) say: 'If we return to Al-Madīna, indeed the more honourable will expel therefrom the meaner...'" (V.63:8)

4907. Narrated Jābir bin 'Abdullāh رضي الله عنه: We were in a *Ghazwa*<sup>(1)</sup> and a man from the emigrants kicked an *Anṣārī* (on the buttocks with his foot). The *Anṣārī* man said, "O the *Anṣār!* (Help!)" The emigrant said, "O the emigrants! (Help!)." When Allāh's Messenger ﷺ heard that, he said, "What is that?" They said, "A man from the emigrants kicked a man from the *Anṣār* (on the buttocks with his foot). On that the *Anṣār* said, 'O the *Anṣār!*' and the emigrant said, 'O the emigrants!'" The Prophet ﷺ said, "Leave it (that call) for it is a detestable thing." The number of *Anṣār* was more (than that of the emigrants) at the time when the Prophet ﷺ came to Al-Madīna, but later the number of emigrants increased. 'Abdullāh bin Ubayy said, "Have they, (the emigrants) done so? By Allāh, if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner." 'Umar bin Al-Khaṭṭāb said, "O Allāh's Messenger! Let me chop off the head of this hypocrite!" The Prophet ﷺ said, "Leave him, lest the people say Muḥammad kills his companions:"

(V) **بَابُ** : ﴿يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنَهَا الْأَذَلَّ﴾  
[الآية 8]

٤٩٠٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنْ عَمْرٍو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: كُنَّا فِي غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ، فَسَمِعَهَا اللَّهُ رَسُولَهُ ﷺ، قَالَ: «مَا هَذَا؟» فَقَالُوا: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ. فَقَالَ النَّبِيُّ ﷺ: «دَعَوْهَا فَإِنَّهَا مُتِنَةٌ». قَالَ جَابِرٌ: وَكَانَتْ الْأَنْصَارُ حِينَ قَدِمَ النَّبِيُّ ﷺ أَكْثَرَ، ثُمَّ كَثُرَ الْمُهَاجِرُونَ بَعْدَهُ. فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي: أَوْ قَدْ فَعَلُوا؟ وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنَهَا الْأَذَلَّ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ. قَالَ النَّبِيُّ ﷺ: «دَعْمُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ». [راجع: ٣٥١٨]

(1) (H. 4907) See the glossary.

(64) *SŪRAT AT-TAGHĀBUN*  
(The Mutual Loss and Gain)

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

(٦٤) سورة التغابن

بسم الله الرحمن الرحيم

وَقَالَ عَلَقَمَةُ، عَنْ عَبْدِ اللَّهِ:  
﴿وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ﴾: هُوَ الَّذِي  
إِذَا أَصَابَتْهُ مُصِيبَةٌ رَضِيَ بِهَا وَعَرَفَ  
أَنَّهَا مِنَ اللَّهِ. وَقَالَ مُجَاهِدٌ:  
﴿الْفَغَائِنُ﴾: غَبْنُ أَهْلِ الْجَنَّةِ أَهْلَ  
النَّارِ.

﴿إِنِ ارْتَبْتُمْ﴾: إِنْ لَمْ تَعْلَمُوا  
أَتَحِيضُ أَمْ لَا تَحِيضُ؛ فَاللَّائِي فَعَدَنَ  
عَنِ الْمَحِيضِ وَاللَّائِي لَمْ يَحِضْنَ بَعْدُ  
فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ.

(65) *SŪRAT AT-TALĀQ*  
(The Divorce)

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

(٦٥) سورة الطلاق

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ: ﴿وَبَالَ أَمْرَهَا﴾:  
جَزَاءُ أَمْرَهَا.

(١) بَابُ:

(1) CHAPTER.

4908. Narrated Sālim that ‘Abdullāh bin ‘Umar advised him that he had divorced his wife while she was in her menses, so ‘Umar informed Allāh’s Messenger ﷺ of that. Allāh’s Messenger ﷺ became very angry at that and said, “(Ibn ‘Umar) must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again,

٤٩٠٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:  
حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ  
شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمٌ: أَنَّ عَبْدَ  
اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ  
أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ  
عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَتَعَيَّظَ فِيهِ رَسُولُ

whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allāh has ordered.”

اللَّهِ ﷻ ثُمَّ قَالَ: «لِئِرَاجِعِهَا ثُمَّ يُمَسِّكُهَا حَتَّى تَطْهُرَ، ثُمَّ نَحِيصَ فَتَطْهُرَ، فَإِنْ بَدَأَ لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا، فِتْلِكَ الْعِدَّةُ كَمَا أَمَرَهُ اللَّهُ». [انظر: ٥٢٥١، ٥٢٥٢، ٥٢٥٨، ٥٢٦٤، ٥٣٣٢،

[٥٣٣٣، ٧١٦٠]

(2) CHAPTER. “... And for those who are pregnant (whether they are divorced or their husbands are dead), their ‘Idda (prescribed period) is until they lay down their burdens, and whoever keeps his duty to Allāh and fears Him, He will make his matter easy for him.” (V.65:4)

(٢) بَابُ ﴿وَأُولَئِكَ الْأَحْمَالُ أَجْلَهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾ [٤] وَأُولَاتُ الْأَحْمَالِ: وَاجِدْهَا ذَاتُ حَمْلٍ.

4909. Narrated Abū Salama : A man came to Ibn ‘Abbās while Abū Hurairah was sitting with him and said, “Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.” Ibn ‘Abbās said, “This indicates the end of one of the two prescribed periods.” I said “For those who are pregnant, their prescribed period is until they deliver their burdens.” Abū Hurairah said, “I agree with my cousin (Abū Salama).” Then Ibn ‘Abbās sent his slave, Kuraib to Umm Salama to ask her (regarding this matter). She replied, “The husband of Subai’a Al-Aslamiyya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allāh’s Messenger ﷺ married her (to somebody). Abū As-Sanābil was one of those who asked for her hand in marriage.”

٤٩٠٩ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ وَأَبُو هُرَيْرَةَ جَالِسٌ عِنْدَهُ فَقَالَ: أَفْتِنِي فِي امْرَأَةٍ وَكَدَّتْ بَعْدَ زَوْجِهَا بِأَرْبَعِينَ لَيْلَةً. فَقَالَ ابْنُ عَبَّاسٍ: آخِرُ الْأَجَلِينَ. قُلْتُ أَنَا: ﴿وَأُولَئِكَ الْأَحْمَالُ أَجْلَهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ قَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَحْيَى، يَعْنِي أَبَا سَلَمَةَ. فَأَرْسَلَ ابْنُ عَبَّاسٍ غَلَامَهُ كُرَيْبًا إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا فَقَالَتْ: قُتِلَ زَوْجُ سُبَيْعَةَ الْأَسْلَمِيَّةِ وَهِيَ حُبْلَى فَوَضَعَتْ بَعْدَ مَوْتِهِ بِأَرْبَعِينَ لَيْلَةً، فَحُطِبَتْ فَأَنْكَحَهَا رَسُولُ اللَّهِ ﷺ وَكَانَ أَبُو السَّنَابِلِ فِيمَنْ حَطَبَهَا. [انظر: ٥٣١٨]