

4910. [See H. 4909 and its Chap. No. 2]

٤٩١٠ - وَقَالَ سُلَيْمَانُ بْنُ حَرْبٍ
وَأَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ،
عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: كُنْتُ فِي
حَلْفَةٍ فِيهَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى
وَكَانَ أَصْحَابُهُ يُعْظِمُونَهُ. فَذَكَرَ آخِرَ
الْأَجَلَيْنِ فَحَدَّثْتُ بِحَدِيثِ سُبَيْعَةَ بِنْتِ
الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ،
قَالَ: فَصَمَّرَ لِي بَعْضُ أَصْحَابِهِ، قَالَ
مُحَمَّدٌ: فَفَطِنْتُ لَهُ فَقُلْتُ: إِنِّي إِذَا
لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى عَبْدِ اللَّهِ بْنِ
عُتْبَةَ وَهُوَ فِي نَاحِيَةِ الْكُوفَةِ، فَاسْتَحْيَا
وَقَالَ: لَكِنَّ عَمَّهُ لَمْ يَقُلْ ذَلِكَ. فَلَقِيتُ
أَبَا عَطِيَّةَ مَالِكَ بْنَ عَامِرٍ فَسَأَلْتُهُ
فَذَهَبَ يُحَدِّثُنِي حَدِيثَ سُبَيْعَةَ،
فَقُلْتُ: هَلْ سَمِعْتَ عَنْ عَبْدِ اللَّهِ فِيهَا
شَيْئًا؟ فَقَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ فَقَالَ:
أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ وَلَا تَجْعَلُونَ
عَلَيْهَا الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النَّسَاءِ
الْقُضْرَى بَعْدَ الطُّوْلِ ﴿وَأُولَئِكَ الْأَخْمَالُ
أَجْلُهُنَّ أَنْ يَضَعَنَّ حَمْلَهُنَّ﴾. [راجع:

[٤٥٣٢]

(66) *SŪRAT AT-TAHRĪM*
(The Banning)

(١١) *سُورَةُ التَّحْرِيمِ*

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER. "O Prophet! Why do you
forbid (for yourself) that which Allāh has
allowed to you?..." (V.66:1)

(١) **بَابُ** ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا
أَحَلَّ اللَّهُ لَكَ﴾ الْآيَةُ [١]

4911. Narrated Ibn 'Abbās رضي الله عنهما: If someone says to his wife, "You are unlawful to me." He must make an expiation (for his oath). Ibn 'Abbās added: "Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow..." (V.33:21)

٤٩١١ - حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ ابْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فِي الْحَرَامِ: يُكْفَرُ. وَقَالَ ابْنُ عَبَّاسٍ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [انظر: ٥٢٦٦]

4912. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Ḥafṣa and I agreed secretly that, if he come to either of us, she would say to him, "It seems you have eaten *Maghāfir* (a kind of foul-smelling resin), for I smell in you the smell of *Maghāfir*." (We did so) and he replied, "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it."

٤٩١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ غُمَيْرٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَشْرَبُ عَسَلًا عِنْدَ زَيْنَبِ ابْنَةِ جَحْشٍ وَيَمْكُثُ عِنْدَهَا، فَوَاطَاتُ أَنَا وَحَفْصَةُ عَنْ أَيْتِنَا دَخَلَ عَلَيْهَا فَلْتَقُلْ لَهُ: أَكَلْتَ مَغَافِيرَ، إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ. قَالَ: «لَا، وَلَكِنِّي كُنْتُ أَشْرَبُ عَسَلًا عِنْدَ زَيْنَبِ ابْنَةِ جَحْشٍ فَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ، لَا تَخْبِرِي بِذَلِكَ أَحَدًا».

[انظر: ٥٢١٦، ٥٢٦٧، ٥٢٦٨، ٥٤٣١،

٥٥٩٩، ٥٦١٤، ٥٦٨٢، ٦٦٩١، ٦٩٧٢]

(2) CHAPTER. "... seeking to please your wives..." (V.66:1) "Allāh has already ordained for you (O men), the dissolution of your oaths..." (V.66:2)

(٢) بَابُ ﴿تَبَيَّنَى مَرَّاتَ أَرْوَاجِكَ وَاللَّهُ عَفْوٌ رَحِيمٌ﴾، قَدْ وَضَّ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ﴾ [٢-١]

4913. Narrated Ibn 'Abbās رضي الله عنهما: For the whole year I had the desire to ask 'Umar bin Al-Khaṭṭāb regarding the explanation of a Verse (in *Sūrat At-Tahrim*), but I could not ask him because I respected him very much. When he went to

٤٩١٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

perform the *Hajj*, I, too, went along with him. On our return, while we were still on the way home, 'Umar went aside to answer the call of nature by the *Arāk* trees. I waited till he finished and then I proceeded with him and asked him, "O chief of the believers! Who were the two wives of the Prophet ﷺ who aided one another against him?" He said, "They were Ḥafṣa and 'Āishah." Then I said to him, "By Allāh, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." 'Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then 'Umar added, "By Allāh, in the Pre-Islāmic Period of Ignorance we did not pay attention to women until Allāh revealed regarding them what He revealed regarding them; and assigned for them what He has assigned. Once, while I was thinking over a certain matter, my wife said, "I recommend that you do so-and-so." I said to her, "What have you got to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?" She said, "How strange you are, O son of Al-Khaṭṭāb! You don't want to be argued with, whereas your daughter, Ḥafṣa surely, argues with Allāh's Messenger ﷺ so much that he remains angry for a full day!" 'Umar then reported; how he at once put on his outer garment and went to Ḥafṣa and said to her, "O my daughter! Do you argue with Allāh's Messenger so that he remains angry the whole day?" Ḥafṣa said, "By Allāh, we argue with him." 'Umar said, "Know that I warn you of Allāh's punishment and the anger of Allāh's Messenger ﷺ. O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allāh's Messenger ﷺ for her (i.e.,

يُحَدِّثُ أَنَّهُ قَالَ: مَكُنْتُ سَنَةً أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ فَمَا أَسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ حَتَّى خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ. فَلَمَّا رَجَعْتُ وَكُنَّا بَبْعِضِ الطَّرِيقِ عَدَلْ إِلَى الْأَرَاكِ لِحَاجَةٍ لَهُ. قَالَ: قَوِّمْتُ لَهُ حَتَّى فَرَغَ، ثُمَّ سِرْتُ مَعَهُ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مِنَ اللَّتَانِ تَظَاهَرَتَا عَلَى النَّبِيِّ ﷺ مِنْ أَرْوَاجِهِ؟ فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ. قَالَ: فَقُلْتُ: وَاللَّهِ إِنْ كُنْتُ لَأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذَا مِنْذُ سَنَةٍ فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ، قَالَ: فَلَا تَفْعَلْ، مَا ظَنَنْتُ أَنْ عِنْدِي مِنْ عِلْمٍ فَاسْأَلْنِي، فَإِنْ كَانَ لِي عِلْمٌ خَبَرْتُكَ بِهِ. قَالَ: ثُمَّ قَالَ عُمَرُ: وَاللَّهِ إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أُمْرًا حَتَّى أَنْزَلَ اللَّهُ فِيهِنَّ مَا أَنْزَلَ، وَقَسَمَ لَهُنَّ مَا قَسَمَ، قَالَ: فَيَبْنِي أَنَا فِي أَمْرِ أُنَامُرُهُ إِذْ قَالَتْ أُمْرَاتِي لَوْ صَنَعْتَ كَذَا وَكَذَا، قَالَ: فَقُلْتُ لَهَا: مَا لَكَ وَلِمَا هَاهُنَا؟ فِيمَا تَكَلِّفُكَ فِي أَمْرِ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ، مَا تُرِيدُ أَنْ تُرَاجَعَ أَنْتَ، وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضَبَان. فَقَامَ عُمَرُ فَاخْتَذَ رِدَاءَهُ مَكَانَهُ حَتَّى دَخَلَ عَلَى حَفْصَةَ فَقَالَ لَهَا: يَا بَنِيَّ، إِنَّكَ لَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَّ

‘Āishah).’ ‘Umar added, “Then I went out to Umm Salama’s house who was one of my relatives, and I talked to her. She said, “O son of Al-Khaṭṭāb! It is rather astonishing that you interfere in everything; you even want to interfere between Allāh’s Messenger and his wives!” By Allāh, by her talk she influenced me so much that some of my anger subsided. I left her (and went home). At that time I had a friend from the *Anṣār* who used to bring news (from the Prophet ﷺ) in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassān tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day), my *Anṣārī* friend unexpectedly knocked at my door, and said, ‘Open! Open!’ I said, ‘Has the king of Ghassān come?’ He said, ‘No, but something worse; Allāh’s Messengers has isolated himself from his wives.’ I said, ‘Let the nose of ‘Āishah and Ḥaṣṣa be stuck to dust (i.e., humiliated)!’ Then I put on my clothes and went to Allāh’s Messenger’s residence, and behold! He was staying in an upper room of his, to which he ascended by a ladder, and a black slave of Allāh’s Messenger ﷺ was (sitting) at the first ladder-step. I said to him, ‘Say (to the Prophet ﷺ) ‘Umar bin Al-Khaṭṭāb is here.’ Then the Prophet ﷺ admitted me and I narrated this story to Allāh’s Messenger ﷺ. When I reached the story of Umm Salama, Allāh’s Messenger ﷺ smiled while he was lying on a mat made of palm-tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm-fibres, and leaves of a *Saut* tree were piled at his feet, and above his head hung a few water-skins. On seeing the marks of the mat imprinted on his side, I

يَوْمَهُ غَضَبَان؟ فَقَالَتْ حَفْصَةُ: وَاللَّهِ إِنَّا لَنَرَاكِه. فَقُلْتُ: تَعْلَمِينَ أَنِّي أُحَذِّرُكَ عَقُوبَةَ اللَّهِ وَعَصَبَ رَسُولِهِ ﷺ، يَا بَنِيَّةُ لَا يَغُرُّكَ هَذَا الَّتِي أَعْجَبَهَا حُسْنُهَا حُبَّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا - يُرِيدُ عَائِشَةَ - قَالَ: ثُمَّ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى أُمِّ سَلَمَةَ لِقَرَاتِي مِنْهَا فَكَلَّمْتُهَا، فَقَالَتْ أُمُّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ، دَخَلْتُ فِي كُلِّ شَيْءٍ حَتَّى تَبْنِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ! فَأَخَذْتَنِي وَاللَّهِ أَخَذًا كَسَرْتَنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ. فَخَرَجْتُ مِنْ عِنْدِهَا وَكَانَ لِي صَاحِبٌ مِنَ الْأَنْصَارِ إِذَا غِبْتُ أَنَانِي بِالْخَبَرِ. وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ، وَنَحْنُ نَتَخَوَّفُ مَلِكًا مِنْ مُلُوكِ عَسَّانَ ذَكَرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا فَقَدِ امْتَلَأَتْ صُدُورُنَا مِنْهُ، فَإِذَا صَاحِبِي الْأَنْصَارِيُّ يَدُقُ الْبَابَ، فَقَالَ: افْتَحْ. فَقُلْتُ: جَاءَ الْعَسَّانِيُّ؟ فَقَالَ: بَلْ أَشَدُّ مِنْ ذَلِكَ، اغْتَزَلَ رَسُولُ اللَّهِ ﷺ أَزْوَاجَهُ. فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، فَأَخَذْتُ ثُوبِي فَأَخْرَجْتُ حَتَّى جِئْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرُوبَةٍ لَهُ يَرْقَى عَلَيْهَا بَعْجَلَةٌ، وَغُلَامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدُ عَلَى رَأْسِ الدَّرَجَةِ. فَقُلْتُ لَهُ: قُلْ: هَذَا عُمَرُ بْنُ الْخَطَّابِ، فَأَذِنَ لِي. قَالَ عُمَرُ:

wept. He said, 'Why are you weeping?' I replied, 'O Allāh's Messenger! Caesar and Khusrau are leading the life (i.e., luxurious life) while you, Allāh's Messenger ﷺ though you are (is living in destitute)." The Prophet ﷺ then replied, 'Won't you be satisfied that they enjoy this world and we the Hereafter?'"

فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ ﷺ هَذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وَسَادَةٌ مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَطًا مَضْبُورًا، وَعِنْدَ رَأْسِهِ أَهْبٌ مُعَلَّقَةٌ. فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِهِ فَبَكَيْتُ، فَقَالَ: «مَا يُبْكِيكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ كِسْرَى وَقَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللَّهِ، فَقَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ؟» [راجع: ٨٩]

(3) CHAPTER. "And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Ḥafṣa)... (up to) ... The All-Aware." (V.66:3)

(٣) بَابُ ﴿وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ إِلَى ﴿لَقَدْ﴾ [٣] فِيهِ عَائِشَةُ عَنِ النَّبِيِّ ﷺ.

4914. Narrated Ibn 'Abbās رضي الله عنهما: I intended to ask 'Umar رضي الله عنه so I said, "Who were those two ladies who tried to back each other against the Prophet ﷺ?" I had hardly finished my speech when he said, "They were 'Āishah and Ḥafṣa."

٤٩١٤ - حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ عُثَيْدَ بْنَ حُنَيْنٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرْأَتَانِ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ؟ فَمَا أَتَمَمْتُ كَلَامِي حَتَّى قَالَ: عَائِشَةُ وَحَفْصَةُ.

(4) CHAPTER. The Statement of Allāh تعالى: "If you two (wives of the Prophet ﷺ, namely, 'Āishah and Ḥafṣa) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)." (V.66:4)

(٤) بَابُ: ﴿إِنْ تَوَّابًا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [٤] صَغُوتٌ وَأَضْغَيْتُ: مِلْتُ. ﴿وَلِيَصْنَعَنَّ﴾ [الأنعام: ١١٣]: لِيَتَمِيلَ.

﴿وَأَن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾ [٤] عَوْنٌ. تَظَاهَرُوا: ﴿فَوَأَنفُسُكُمْ وَأَهْلِيكُمْ أَوْصُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ بِتَقْوَى اللَّهِ وَأَدْبُوهُمْ﴾.

4915. Narrated Ibn ‘Abbās رضي الله عنهما: I intended to ask ‘Umar about those two ladies who back each other against ‘Allāh’s Messenger ﷺ. For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Hajj. While we were in Zahrān, ‘Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, “O chief of the believers! Who were those two ladies who had backed each other (against the Prophet ﷺ)?” Before I could complete my question, he replied, “They were ‘Āishah and Ḥafṣa.”

٤٩١٥ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ حُثَيْنٍ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرَاتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ، فَمَكَثْتُ سَنَةً فَلَمْ أَجِدْ لَهُ مَوْضِعًا حَتَّى خَرَجْتُ مَعَهُ حَاجًّا. فَلَمَّا كُنَّا بَظَهْرَانَ ذَهَبَ عُمَرُ لِحَاجَتِهِ فَقَالَ: أَذْرِكْنِي بِالْوُضُوءِ. فَأَذْرَكْتُهُ بِالْإِدَاوَةِ، فَجَعَلْتُ أَسْكُبُ عَلَيْهِ، وَرَأَيْتُ مَوْضِعًا فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرَاتَانِ اللَّتَانِ تَظَاهَرَتَا؟ قَالَ ابْنُ عَبَّاسٍ: فَمَا أَتَمَمْتُ كَلَامِي حَتَّى قَالَ: عَائِشَةُ وَحَفْصَةُ. [راجع: ٨٩]

(5) CHAPTER. “It may be, if he divorced you (all), that his Lord (Allāh) will give him instead of you, wives better than you...” (V.66:5)

(٥) بَابٌ: ﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ﴾ الآية [٥].

4916. Narrated ‘Umar رضي الله عنه: The wives of the Prophet ﷺ, out of their jealousy, backed each other against the Prophet ﷺ, so I said to them, “It may be, if he divorced you (all), that Allāh will give him instead of you, wives better than you...” (V.66:5)

٤٩١٦ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ فِي

So this Verse was revealed.

الْغَيْرَةِ عَلَيْهِ فَقُلْتُ لَهُنَّ: عَسَى رَبُّهُ إِنْ
طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ،
فَنَزَلَتْ هَذِهِ الْآيَةُ. [راجع: ٤٠٢]

(67) *SŪRAT AL-MULK*
(The Dominion)

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

(Blessed is He in Whose Hand is the
dominions.)

No *Aḥādīth* are mentioned here.

(٦٧) سُورَةُ (بِزَكَّ الَّذِي يَبْدُوهُ
الْمُلْكُ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

التَّفَاوُتُ: الْإِخْتِلَافُ. وَالتَّفَاوُتُ
وَالْتَّمُوتُ وَاحِدٌ. ﴿تَمِيزٌ﴾: تَقَطُّعٌ.
﴿مَنَاقِبَهَا﴾: جَوَانِبُهَا. ﴿تَدْعُونَ﴾
وَتَدْعُونَ، وَبَعْدَ مِثْلِ تَذْكُرُونَ
وَتَذْكُرُونَ. ﴿وَيَقِصْنَ﴾: يَضْرِبْنَ
بِأَجْنِحَتَيْهِنَّ، وَقَالَ مُجَاهِدٌ:
﴿مَقْنَنَ﴾: بَسَطَ أَجْنِحَتَيْهِنَّ.
﴿وَتَقُورُ﴾: الْكُفُورُ.

(68) *SŪRAT NŪN WAL-QALAM*
(The Pen)

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

(٦٨) سُورَةُ (نَ وَالْقَلَمِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿يَتَخَفَتُونَ﴾:
يَتَنَجَّوْنَ السَّرَّارَ وَالْكَلامَ الْخَفِيَّ.
وَقَالَ قَتَادَةُ: ﴿حَزَبٌ﴾: جِدٌّ فِي
أَنْفُسِهِمْ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿إِنَّا
لَسَّالُونَ﴾: أَضَلَّلْنَا مَكَانَ جَنَّتِنَا. وَقَالَ
غَيْرُهُ: ﴿كَالْصَّرِيمِ﴾: كَالصُّبْحِ انْصَرَمَ
مِنَ اللَّيْلِ، وَاللَّيْلِ انْصَرَمَ مِنَ النَّهَارِ.

وَهُوَ أَيْضاً كُلُّ رَمَلَةٍ انْصَرَمَتْ مِنْ
مُعْظَمِ الرَّمْلِ. وَالصَّرِيمُ أَيْضاً
الْمَضْرُومُ مِثْلُ قَتِيلٍ وَمَقْتُولٍ.

(1) CHAPTER. "Cruel, and moreover base-born (of illegitimate birth)." (V.68:13)

(١) بَابُ: «عُتِلَ بَعْدَ ذَلِكَ
زَيْمٍ» [١٣]

4917. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا (regarding the Verse) "Cruel, and moreover base-born (of illegitimate birth)." (V.68:13):

It was revealed in connection with a man from Quraish who had a notable *Zanamah* (sign) similar to the notable sign which usually hung on the neck of a sheep (to recognise it).

٤٩١٧ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا «عُتِلَ بَعْدَ ذَلِكَ زَيْمٍ» [١٣] قَالَ: رَجُلٌ مِنْ قُرَيْشٍ لَهُ زَنْمَةٌ مِثْلُ زَنْمَةِ الشَّاةِ.

4918. Narrated Hāritha bin Wahb Al-Khuzā'i: I heard the Prophet ﷺ saying, "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon, but if he takes an oath to do something, his oath is fulfilled by Allāh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people."

٤٩١٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتْلٍ جَوَاطِئَ مُسْتَكْبِرٍ». [انظر: ٦٠٧١، ٦٦٥٧]

(2) CHAPTER. "(Remember) the Day when the Shin shall be laid bare..." (V.68:42)

(٢) بَابُ «يَوْمَ يُكْشَفُ عَنْ سَاقٍ» [٤٢]

4919. Narrated Abū Sa'īd رَضِيَ اللَّهُ عَنْهُ: I heard the Prophet ﷺ saying, "Our Lord Allāh will lay bare His Shin, and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such one will try to prostrate (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone, (so he will not be able to prostrate)."

٤٩١٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُكْشَفُ رَبْنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى

مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً
فَيَذْهَبَ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا
وَاحِدًا. [راجع: ٢٢]

(69) *SŪRAT AL-HĀQQAH*
(The Inevitable)

(٦٩) سورة الحاقة

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

بسم الله الرحمن الرحيم

﴿عِشَّةٍ رَاضِيَةٍ﴾ يُرِيدُ فِيهَا
الرِّضَا. ﴿الْقَائِيَةِ﴾: الْمَوْتَةُ الْأُولَى
الَّتِي مُتُّهَا، لَمْ أُخَيِّ بَعْدَهَا، ﴿وَيَنْ أَحَدٍ
عَنْهُ حَاجِرِينَ﴾ أَحَدٌ يَكُونُ لِلْجَمِيعِ
وَلِلْوَاحِدِ. وَقَالَ ابْنُ عَبَّاسٍ:
﴿الْوَيْتِ﴾: نِبَاطُ الْقَلْبِ. قَالَ ابْنُ
عَبَّاسٍ: ﴿طَفَنَ﴾: كَثُرَ وَيُقَالُ:
﴿يَطْلُغِيهِ﴾: يَطْغِيَانِيهِمْ. وَيُقَالُ:
طَفَنَتْ عَلَى الْخَزَانِ كَمَا طَفَى الْمَاءُ
عَلَى قَوْمِ نُوحٍ.

(70) *SŪRAT AL-MA'ĀRIJ* or
SA'ALA SĀ'ILUN
(The Ways of Ascent or
A Questioner asked)

(٧٠) سورة (سَأَلَ سَائِلٌ)

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

بسم الله الرحمن الرحيم

الْفَصِيلَةُ: أَصْغَرُ آبَائِهِ الْقُرْبَى: إِلَيْهِ
يَنْتَمِي مَنْ انْتَمَى. ﴿لِلشَّوَى﴾: الْيَدَانِ
وَالرَّجْلَانِ وَالْأَطْرَافُ وَجِلْدَةُ الرَّأْسِ
يُقَالُ لَهَا: شَوَاةٌ. وَمَا كَانَ غَيْرَ مَقْتُلٍ

فَهُوَ شَوَى. ﴿عَرَيْنَ﴾ وَالْعُرُونَ: الْحِلَقُ
وَالْجَمَاعَاتُ، وَاجِدْهَا عِزَّةً.

(71) SŪRAT NŪH
(Noah)

(٧١) سُورَةُ نُوحٍ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَطْوَارًا﴾: طَوْرًا كَذَا وَطَوْرًا
كَذَا، يُقَالُ: عَدَا طَوْرَهُ، أَيِ قَدَرَهُ.
وَالْكُبَارُ: أَشَدُّ مِنَ الْكِبَارِ، وَكَذَلِكَ
جُمَالٌ وَجَمِيلٌ لِأَنَّهُمَا أَشَدُّ مُبَالَغَةً.
وَكَذَلِكَ كُبَارُ الْكَبِيرِ. وَكُبَارُ أَيْضًا
بِالتَّخْفِيفِ، وَالْعَرَبُ تَقُولُ: رَجُلٌ
حُسَانٌ وَجُمَالٌ وَحُسَانٌ مُخَفَّفٌ،
وَجُمَالٌ مُخَفَّفٌ. ﴿دَيَّارًا﴾ مِنْ دَوْرٍ
وَلِكِنَّهُ فَيُعَالٍ مِنَ الدَّوَرَانِ كَمَا
قَرَأَ عُمَرُ (الْحَيِّ الْقَيَّامُ) وَهِيَ مِنْ
قُمْتُ. وَقَالَ غَيْرُهُ: ﴿دَيَّارًا﴾: أَحَدًا.
﴿نَبَارًا﴾: هَلَاكًا. وَقَالَ ابْنُ عَبَّاسٍ:
﴿يَذْرَأَا﴾: يَتْبَعُ بَعْضُهَا بَعْضًا.
﴿وَقَارًا﴾: عَظَمَةً.

(1) CHAPTER. "Nor shall you leave *Wadd*
nor *Suwā'* nor *Yaghūth* nor *Ya'ūq* nor
Nasr..." (V.71:23)

4920. Narrated Ibn 'Abbās رضي الله عنهما: All the idols which were worshipped by the people of Nūh (Noah) were worshipped by the Arabs later on. As for the idol *Wadd*, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; *Suwā'* was the idol of Banī Ḥudhail, and *Yaghūth* was the idol of (the tribe of) Murād and then by Banī

(١) بَاب ﴿وَدًا وَلَا سُوَاعًا وَلَا يَهُوتَ وَيَعُوقَ﴾ [٢٣]

٤٩٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ. وَقَالَ عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: صَارَتِ الْأَوْنَانُ الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ