

يُكَذِّبُكَ ﴿١﴾: فَمَا الَّذِي يُكَذِّبُكَ بَأَنَّ
النَّاسَ يُدَانُونَ بِأَعْمَالِهِمْ، كَأَنَّهُ قَالَ:
وَمَنْ يَقْدِرُ عَلَى تَكْذِيبِكَ بِالثَّوَابِ
وَالْعِقَابِ؟

(١) بَاب:

(1) CHAPTER.

4952. Narrated Al-Barā' رضي الله عنه: While the Prophet ﷺ was on a journey, he recited *Sūrat Wat-Tīn Waz-Zaitūn* (No. 95) in one of the first two *Rak'a* of the '*Ishā*' prayer.

٤٩٥٢ - حَدَّثَنَا حَجَّاجُ بْنُ
مُهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي
عَدِيٌّ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ
عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ فَقَرَأَ
فِي الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ بِالتِّينِ
وَالزَّيْتُونِ. ﴿تَقْوِيمٌ﴾: الْحَلْقُ. لِرَاجِع:

[٧٦٧

(96) *SŪRAT AL-'ALAQ*
(The Clot)

(٩٦) سُورَةُ (أَفْرَأَ بِأَسْمِ رَبِّكَ الَّذِي

خَلَقَ)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ
يَحْيَى ابْنِ عَتِيقٍ، عَنِ الْحَسَنِ قَالَ:
اُكْتُبَ فِي الْمُضْحَفِ فِي أَوَّلِ الْإِمَامِ:
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَاجْعَلْ
بَيْنَ السُّورَتَيْنِ حَطًّا. وَقَالَ مُجَاهِدٌ:
﴿نَادِيَةٌ﴾: عَشِيرَتُهُ. ﴿الرَّيَابِيَّةُ﴾:
الْمَلَائِكَةُ، وَقَالَ مَعْمَرٌ: ﴿الرَّحْمَى﴾:
الْمَرْجِعُ. ﴿لَسْتُمْ﴾: لِنَأْخُذَنَّ،
وَلِنَسْفَعَنَّ بِالنُّونِ وَهِيَ الْخَفِيفَةُ.
سَفَعْتُ يَدِي: أَخَذْتُ.

(1) CHAPTER.

(١) بَابُ :

4953. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: The commencement (of the Divine Revelation) to Allāh's Messenger ﷺ was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then the love of seclusion was bestowed upon him, so he used to go in seclusion in the cave of Hirā' where he used to worship (Allāh Alone) continuously for many nights before returning to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hirā'. An angel came to him and asked him to read. Allāh's Messenger ﷺ replied, "I do not know how to read." The Prophet ﷺ said, "Then the angel held me (forcefully) and pressed me so hard that I felt distressed (could not bear it any more). He then released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me a second time till I felt distressed (could not bear it any more). He then released me and asked me to read, but again I replied, 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I felt distressed (could not bear it any more), and then he released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not.'" (V.96:1-5)

Then Allāh's Messenger ﷺ returned with that (the Revelation) and his (heart severely

٤٩٥٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ. وَحَدَّثَنِي سَعِيدُ بْنُ مَرْوَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ: أَخْبَرَنَا أَبُو صَالِحٍ سَلْمَوَيْهِ: حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ يُونُسَ بْنِ يَزِيدَ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ أَوَّلَ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّادِقَةَ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ. ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَلْحَقُ بِغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ - قَالَ: وَالتَّحَنُّنُ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِدَلِّكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ بِمِثْلِهَا. حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ الْمَلِكُ فَقَالَ: اقْرَأْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنَا بِقَارِئٍ»، قَالَ: «فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدَ. ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي

beating; and the) muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, 'Cover me!' They covered him, till his fear was over, and after that he said to Khadija, "O Khadija! What is wrong with me? I was afraid that something bad might happen to me." Then he told her all that had happened. Khadija said, "Nay! But receive the good tidings! By Allāh, Allāh will never disgrace you, for by Allāh, you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-stricken." Khadija then took him to Waraqa bin Naufal, the son of Khadija's paternal uncle. Waraqa who become a Christian in the pre-Islāmic period and used to write Arabic and also write some portion of the Injeel (Gospel) in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin! Listen to what your nephew has to say." Waraqa said, "O my nephew! What have you seen?" The Prophet ﷺ then described whatever he had seen. Waraqa said, "This is the same angel Jibril (Gabriel) who was sent to Mūsa (Moses). I wish I were young or could live..." or said some other words. Allāh's Messenger ﷺ asked, "Will these people drive me out?" He replied in the affirmative and said, "Any one (man) who came with something similar to what you have brought was treated with hostility." If I were to remain alive till your day (when you start preaching), then I would support you strongly." But a short while later Waraqa died and the Divine Revelation was paused (stopped) for a while so that Allāh's Messenger ﷺ was much grieved.

خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَفْرَأَ وَرَبُّكَ
 الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ
 مَا لَمْ يَكُنْ يَعْلَمُ ⑤ ﴿الآيَاتِ فَرَجَعَ بِهَا
 رَسُولُ اللَّهِ ﷺ تَرْجُفُ بَوَادِرُهُ حَتَّى
 دَخَلَ عَلَى خَدِيجَةَ، فَقَالَ: «رَمَلُونِي
 رَمَلُونِي»، فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ
 الرُّوعُ، قَالَ لَخَدِيجَةَ: «أَيْ خَدِيجَةُ،
 مَا لِي؟ لَقَدْ حَشَيْتُ عَلَى نَفْسِي»،
 فَأَخْبَرَهَا الْخَبِيرَ، قَالَتْ خَدِيجَةُ: كَلَّا
 أَبْشِرْ، فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا،
 فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ
 الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ
 عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ
 خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ -
 وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا -
 وَكَانَ امْرَأً تَنْصَرُ فِي الْجَاهِلِيَّةِ، وَكَانَ
 يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ
 الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ
 يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ،
 فَقَالَتْ خَدِيجَةُ: يَا عَمَّ اسْمِعْ مِنْ ابْنِ
 أُخِيكَ. قَالَ وَرَقَةُ: يَا ابْنَ أَخِي،
 مَاذَا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ خَبْرَ مَا
 رَأَى، فَقَالَ وَرَقَةُ: هَذَا النَّامُوسُ
 الَّذِي أَنْزَلَ عَلَى مُوسَى، لَيْتَنِي فِيهَا
 جَدَعًا، لَيْتَنِي أَكُونُ حَيًّا، ذَكَرَ حَرْفًا.
 قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُخْرَجِي
 هُمْ؟» قَالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ

بِمَا جِئْتُ بِهِ إِلَّا أُودِي، وَإِنْ يُدْرِكُنِي
يَوْمُكَ حَيًّا أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ
لَمْ يَنْسَبْ وَرَقَّةً أَنْ تُؤْفِي وَفَتَرَ الْوَحْيِ
فَتْرَةً حَتَّى حَزَنَ رَسُولُ اللَّهِ ﷺ.

4954. Narrated Jābir bin ‘Abdullāh رضي الله عنها: While Allāh’s Messenger ﷺ was talking about the period of pause in Divine Revelation, he said in his narration, “Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same angel as had visited me in the cave of Ḥirā’. He was sitting on a chair between the sky and the earth. I got scared of him and came back home and said, ‘Wrap me! Wrap me!’” So they covered him and then Allāh تعالى revealed:

“O you (Muḥammad ﷺ), enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)! And purify your garments! And keep away from *Ar-Rujz* (the idols!)” (V.74:1-5)

Abū Salama said, “(*Rujz*) are the idols which the people of the pre-Islāmic period used to worship.” After this, the Revelation started coming strongly and frequently.

[See Vol.1, *Hadīth* No.3 and 4]

(2) CHAPTER. The Statement of Allāh تعالى: “He has created man from a clot.” (V.96:2)

4955. Narrated ‘Āishah رضي الله عنها: The commencement of the Divine Revelation to Allāh’s Messenger ﷺ was in the form of good, righteous (true) dreams. And then the angel came to him and said, “Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read!

٤٩٥٤ - قَالَ مُحَمَّدُ بْنُ شِهَابٍ:
فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ
أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ
وَهُوَ يُحَدِّثُ عَنِ فِتْرَةِ الْوَحْيِ، قَالَ
فِي حَدِيثِهِ: «بَيْنَا أَنَا أُمِّسِي سَمِعْتُ
صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا
الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءِ جَالِسٌ
عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ أَوْ الْأَرْضِ،
فَفَرَّقْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ: زَمَلُونِي
زَمَلُونِي»، فَدَثَرُوهُ، فَأَنْزَلَ اللَّهُ تَعَالَى
﴿بِأَيِّهَا الْمَدِينَةُ ۙ﴾، ﴿وَرَبِّكَ
مَكِّيَّةَ﴾، ﴿وَبِأَبَاكَ فَطَمِرًا ۙ﴾، وَالرَّجَزُ
فَأَهْجُرُ ۙ﴾ قَالَ أَبُو سَلَمَةَ: وَهِيَ
الْأُوْتَانُ الَّتِي كَانَ أَهْلُ الْجَاهِلِيَّةِ
يَعْبُدُونَ. قَالَ: ثُمَّ تَتَابَعِ الْوَحْيِ.

[راجع: ٣]

(٢) بَابُ قَوْلِهِ: ﴿خَلَقَ الْإِنْسَانَ مِنْ

عَلَقٍ ۙ﴾ [٢]

٤٩٥٥ - حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنَا
اللَيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ،
عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ ﷺ
الرُّؤْيَا الصَّالِحَةَ، فَجَاءَهُ الْمَلَكُ،

And your Lord is the Most Generous.”
(V.96:1-3)

(3) CHAPTER. The Statement of Allāh تعالى :
“Read! And your Lord is the Most
Generous.” (V.96:3)

4956. Narrated ‘Aishah رضي الله عنها : The commencement of (the Divine Revelation to) Allāh’s Messenger ﷺ was in the form of true dreams. And then angel came to him and said, “Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen.” (V.96:1-4)

CHAPTER. “Who has taught (the writing)
by the pen.” (V.96:4)

4957. Narrated ‘Aishah رضي الله عنها : The Prophet ﷺ returned to Khadija and said, “Wrap me! Wrap me!” (Then the subnarrator narrated the rest of the narration).

(4) CHAPTER. The Statement of Allāh تعالى :
“Nay! If he (Abū Jahl) ceases not, We will
catch him by the forelock, a lying sinful
forelock!” (V.96:15,16)

4958. Narrated Ibn ‘Abbās رضي الله عنهما :
Abū Jahl said, “If I see Muḥammad offering
Ṣalāt (prayer) at the Ka‘bah, I will tread on

فَقَالَ: ﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (١)،
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢)، أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ (٣) ﴿[٣-١]. [راجع: ٣]

(٣) بَابُ قَوْلِهِ: ﴿أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ﴾ (٣) ﴿[٣]

٤٩٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ، عَنِ الزُّهْرِيِّ ح. وَقَالَ اللَّيْثُ:
حَدَّثَنِي عُقَيْلٌ قَالَ: قَالَ مُحَمَّدٌ:
أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا: أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ ﷺ
الرُّؤْيَا الصَّادِقَةَ، جَاءَهُ الْمَلَكُ فَقَالَ:
﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (١)، خَلَقَ
الْإِنْسَانَ مِنْ عَلَقٍ (٢)، أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ (٣) ﴿[١-٤]. [راجع: ٣]

بَابُ ﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾ (٤) ﴿[٤]

٤٩٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ،
عَنِ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ عُرْوَةَ:
قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَرَجَعَ
النَّبِيُّ ﷺ إِلَى خَدِيجَةَ فَقَالَ: «رَمَلُونِي
رَمَلُونِي»، فَذَكَرَ الْحَدِيثَ. [راجع: ٣]

(٤) بَابُ قَوْلِهِ تَعَالَى ﴿كَلَّا لَئِنْ لَمْ يَنْهَ
لَتَسْمَعُنَّ بِالْأَنصِينِ﴾ (٥)، نَاصِبٍ كَذِبِي
خَالِطٍ (٦) ﴿[١٥-١٦]

٤٩٥٨ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ

his neck." When the Prophet ﷺ heard of that, he said, "If he does so, the angels will snatch him away."

الكَرِيمِ الْجَزْرِيِّ، عَنْ عِكْرِمَةَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ أَبُو جَهْلٍ: لَكُنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي عِنْدَ الْكَعْبَةِ لِأَطَانَ عَلَى عُنُقِهِ، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: «لَوْ فَعَلَهُ لَأَخَذْتَهُ الْمَلَائِكَةُ».

تَابَعَهُ عَمْرُو بْنُ خَالِدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ.

(97) *SŪRAT AL-QADR*
(The Night of Decree)

(٩٧) سُورَةُ (إِنَّا أَنْزَلْنَاهُ)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Verily, We have sent it (this Qur'ān) down in the night of *Al-Qadr* (Decree)." (V.97:1)

يُقَالُ: الْمَطْلَعُ، هُوَ الطُّلُوعُ، وَالْمَطْلَعُ: الْمَوْضِعُ الَّذِي يُطْلَعُ مِنْهُ. ﴿أَنْزَلْنَاهُ﴾: الْهَاءُ كِنَايَةٌ عَنِ الْقُرْآنِ. ﴿إِنَّا أَنْزَلْنَاهُ﴾ خَرَجَ مَخْرَجَ الْجَمِيعِ، وَالْمُنزَلُ هُوَ اللَّهُ تَعَالَى، وَالْعَرَبُ تُؤَكِّدُ فِعْلَ الرَّجُلِ الْوَاحِدِ فَتَجْعَلُهُ بِلَفْظِ الْجَمِيعِ لِيَكُونَ أَثْبَتَ وَأَوْكَدَ.

(98) *SŪRAT LAM YAKUN*
(or *AL-BAIYYINAH* (The Clear Evidence)

(٩٨) سُورَةُ (لَمْ يَكُنْ)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER.

(١) بَاب:

﴿سَفَكَيْنَ﴾: زَائِلَيْنِ. ﴿قَيْمَةً﴾: الْقَائِمَةُ، ﴿وَبِنُ الْقَيْمَةِ﴾. أَضَافَ الدِّينَ إِلَى الْمُؤَنَّثِ.

4959. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ubayy (bin Ka'b), "Allāh has ordered me to recite to you:

'Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*⁽¹⁾ were not going to leave (their disbelief)...'" (V. 98:1)

Ubayy said, "Did Allāh mention me by name?" The Prophet ﷺ said, "Yes." On that, Ubayy wept.

(2) CHAPTER.

4960. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ubayy, "Allāh has ordered me to recite Qur'ān to you." Ubayy asked, "Did Allāh mention me by name to you?" The Prophet ﷺ said, "Allāh has mentioned your name to me." On that Ubayy started weeping. (The subnarrator) Qatāda added: I have been informed that the Prophet ﷺ recited:

"Those who disbelieve from among the people of the Scripture (Jews and Christians)..."

(3) CHAPTER.

4961. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Prophet ﷺ said to Ubayy bin Ka'b, "Allāh has ordered me to recite Qur'ān to you." Ubayy said, "Did Allāh mention me by name to you?" The Prophet ﷺ said, "Yes." Ubayy said, "Have I been mentioned by the Lord of *'Al-Ālamīn* (the mankind, jinn and all that exists)?" The Prophet ﷺ said, "Yes". Then Ubayy burst into tears.

٤٩٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ لِأَبِي: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾» قَالَ: وَسَمَانِي؟ قَالَ: «نَعَمْ»، فَبَكَى. [راجع: ٣٨٠٩]

(٢) بَاب:

٤٩٦٠ - حَدَّثَنَا حَسَّانُ بْنُ حَسَّانٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ»، قَالَ أَبِي: اللَّهُ سَمَانِي لَكَ؟ قَالَ: «اللَّهُ سَمَّاكَ»، فَجَعَلَ أَبِي يَبْكِي. قَالَ قَتَادَةُ: فَأُنْبِئْتُ أَنَّهُ قَرَأَ عَلَيْهِ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾. [راجع: ٣٨٠٩]

(٣) بَاب:

٤٩٦١ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي دَاوُدَ أَبُو جَعْفَرٍ الْمُنَادِي: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ لِأَبِي بَنِي كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ»، قَالَ: اللَّهُ سَمَانِي لَكَ؟ قَالَ: «نَعَمْ»، قَالَ: وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ الْعَالَمِينَ؟ قَالَ: «نَعَمْ»، فَذَرَفَتْ عَيْنَاهُ. [راجع: ٣٨٠٩]

(1) (H. 4959) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ).

(99) *SŪRAT AZ-ZALZALAH*
(The Earthquake)

(٩٩) سُورَةُ (إِذَا زُلْزِلَتْ)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) CHAPTER. The Statement of Allāh تعالى :
“So whosoever does good equal to the weight
of an atom (or a small ant), shall see it.”
(V.99:7)

(١) **بَابُ قَوْلِهِ:** ﴿فَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ [٧]
يُقَالُ: ﴿أَوْحَى﴾، أَوْحَى إِلَيْهَا،
وَوَحَى لَهَا، وَوَحَى إِلَيْهَا وَاجِدٌ.

4962. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ :
Allāh's Messenger ﷺ said, “Horses are kept
for one of three purposes: A man may keep
them (for Allāh's Cause to receive a reward
(in the Hereafter); another may keep them
(as a means of his livelihood) protection
(from begging others) and a third may keep
them (out of pride and to show off) to be a
burden for him. As for the man for whom the
horse is a source of reward, he is the one who
ties (keeps) it for Allāh's Cause, and he ties it
with a long rope in a pasture or a garden,
then, whatever it eats or drinks in that
pasture or garden will be added to his good
deeds. And if it breaks its rope and jumps
over one or two hills, then, for all its
footsteps and its manure, good deeds will
be written for him. And if it passes by a river
and drinks of its water, though its owner had
no intention to water it from that river, even
then he will have good deeds written for him.
So, that horse will be (a source of) reward for
such a man.”

“If a man ties (keeps) a horse for earning
his livelihood and abstaining from asking
others for help and he does not forget Allāh's
right, i.e., pays its *Zakāt* and gives it to be
used in Allāh's Cause, then that horse will be
a means of protection for him. But if a man
ties it out of pride and to show off and to

٤٩٦٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «الْخَيْلُ لِثَلَاثَةِ: لِرَجُلٍ
أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ
وِزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا
فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ
رَوْضَةٍ فَمَا أَصَابَتْ فِي طَيْلِهَا ذَلِكَ فِي
الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٍ،
وَلَوْ أَنَّهَا قَطَعَتْ طَيْلَهَا فَاسْتَتَتْ شَرْفًا
أَوْ شَرْفَيْنِ كَانَتْ آثَارُهَا وَأُزْوَانُهَا
حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ
فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ كَانَ
ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ الرَّجُلِ
أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَعْنِيًا وَتَعَفُّفًا وَلَمْ
يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا
فَهِيَ لَهُ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْرًا
وَرِبَاءً وَنِبَاطًا فَهِيَ عَلَيْهِ ذَلِكَ وَزْرٌ».
فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ،

excite others, then that horse will be burden (of sins) for him.” Then Allāh’s Messenger ﷺ was asked regarding donkeys. He replied, “Nothing has been revealed to me except this comprehensive Verse which includes everything:

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:7,8)

(2) CHAPTER. “And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:8)

4963. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked about donkeys and he replied, “Nothing has been revealed to me regarding donkeys except this comprehensive Verse, which includes everything:

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:7,8)

قَالَ: «مَا أَنْزَلَ اللهُ عَلَيَّ فِيهَا إِلَّا هَذِهِ
الآيَةَ الْفَائِدَةَ الْجَامِعَةَ ﴿فَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (٧)، وَمَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا
يَرَهُ﴾ (٨)». [راجع: ٢٣٧١]

(٢) بَاب ﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
شَرًّا يَرَهُ﴾ (٨)، [٨]

٤٩٦٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ
قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي
مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي
صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْحُمْرِ
فَقَالَ: «لَمْ يُنَزَّلْ عَلَيَّ فِيهَا شَيْءٌ إِلَّا
هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَائِدَةُ ﴿فَمَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (٧)،
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا
يَرَهُ﴾ (٨)». [راجع: ٢٣٧١]

(100) SŪRAT AL-ĀDIYĀT (Those that run)

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

(١٠٠) سُورَةُ (الْمَدْيَنَةِ)

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ الْكَنُودُ: الْكَفُورُ،
يُقَالُ: ﴿فَأَنْزَلْنَاهُ بِهٖ نَقْمًا﴾ (١) ﴿رَفَعْنَاهُ
عُبَارًا. ﴿لِيَحْبِيَ الْحَقِيرُ﴾: مِنْ أَجْلِ

حُبُّ الْحَيْرِ، ﴿لَشَدِيدٌ﴾: لَبِخِيلٌ،
وَيُقَالُ لِلْبَخِيلِ: شَدِيدٌ. ﴿وَحُصِّلَ﴾:
مُيَزَّرٌ.

(101) *SŪRAT AL-QĀRI'AH*
(The Striking Hour)

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

(١٠١) سورة القارعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿كَالْفَرَّاشِ الْمَبْتُوثِ﴾: كَعَوَاءِ
الْجَرَادِ يَرْكَبُ بَعْضُهُ بَعْضًا، كَذَلِكَ
النَّاسُ يَجُولُ بَعْضُهُمْ فِي بَعْضٍ.
﴿كَالْعِهْنِ﴾: كَالْوَانِ الْعِهْنِ، وَقَرَأَ
عَبْدُ اللَّهِ: (كَالصُّوفِ).

(102) *SŪRAT AT-TAKĀTHUR*
(The Piling up. "The Emulous Desire")

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

Ibn 'Abbās said, '*At-Takāthur* means
piling up money and children.'

(١٠٢) سورة (الهنك)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: التَّكَاتُرُ مِنْ
الْأَمْوَالِ وَالْأَوْلَادِ.

(103) *SŪRAT AL-'ĀSR*
(The Time)

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

(١٠٣) سورة (والصمر) ﴿١﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ يَحْيَى: الْعَصْرُ: الدَّهْرُ،
أَقْسَمَ بِهِ.