

(104) *SŪRAT AL-HUMAZAH*  
(The Slanderer)

(١٠٤) سورة (وَيْلٌ لِّكُلِّ هُمَزَةٍ)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Al-Hutamah* is the name of the (Hell) Fire, similar to *Saqar* and *Laḥa*.

﴿الْحُطَمَةَ﴾: اسْمُ النَّارِ، مِثْلُ سَقَرَ  
وَلَطَى.

(105) *SŪRAT AL-FĪL*  
(The Elephant)

(١٠٥) سورة (أَلَمْ تَرَ)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ مُجَاهِدٌ: ﴿أَلَمْ تَرَ﴾ أَلَمْ  
تَعْلَمْ. قَالَ مُجَاهِدٌ: ﴿أَبَايِلَ﴾:  
مُتَابِعَةٌ، مُجْتَمِعَةٌ. وَقَالَ ابْنُ عَبَّاسٍ:  
﴿مِن سَجِيلٍ﴾: هِيَ سَنَكٍ وَكُلٌّ.

(106) *SŪRAT QURAIISH*  
(Quraish)

(١٠٦) سورة (لِإِيْنَفِ قُرَيْشٍ ﴿١﴾)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿لِإِيْنَفِ﴾: أَلْفُوا  
ذَلِكَ فَلَا يَشُقُّ عَلَيْهِمْ فِي الشَّئِءِ  
وَالصَّيْفِ. وَأَمَنَّهُمْ مِنْ كُلِّ عَدُوِّهِمْ فِي  
حَرَمِهِمْ.

(107) *SŪRAT AL-MĀ'ŪN*  
(The Small Kindnesses)

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

(١٠٧) سُورَةُ (أَرْبَعَاتٍ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ ابْنُ عَبَّيْنَةَ: ﴿لَا يَلْفُ﴾  
لِيَنْعَمْتَنِي عَلَى قُرَيْشٍ.  
وَقَالَ مُجَاهِدٌ: ﴿يَدْعُ﴾: يَدْفَعُ عَنْ  
حَقِّهِ، يُقَالُ: هُوَ مِنْ دَعَعْتُ. ﴿يَدْعُونَ﴾  
[الطور: ١٣]: يُدْفَعُونَ. ﴿سَاهُونَ﴾:  
لَاهُونَ. وَ﴿الْمَاعُونَ﴾: الْمَعْرُوفُ كُلُّهُ.  
وَقَالَ بَعْضُ الْعَرَبِ: الْمَاعُونُ: الْمَاءُ.  
وَقَالَ عِكْرِمَةُ: أَغْلَاهَا الرِّكَاءُ  
الْمَفْرُوضَةُ، وَأَذْنَاهَا عَارِيَةُ الْمَتَاعِ.

(108) *SŪRAT AL-KAUTHAR*  
(A River in Paradise)

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

(١٠٨) سُورَةُ (إِنَّا أَنْعَمْنَا عَلَيْكَ  
الْكَوْثَرِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿شَانِئَكَ﴾:  
عَدُوُّكَ.

(1) CHAPTER.

4964. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When the Prophet ﷺ was made to ascend to the heavens, he ﷺ said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrīl (Gabriel), 'What is this (river)?' He replied, 'This is *Al-Kauthar*'."

(١) بَابُ:  
٤٩٦٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا عُرِجَ بِالنَّبِيِّ ﷺ إِلَى السَّمَاءِ قَالَ: «أَتَيْتُ عَلَى نَهْرٍ حَافَتَاهُ قِيَابُ اللُّؤْلُؤِ مَحْوَفٌ، فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ».

[راجع: ٣٥٧٠]

4965. Narrated Abū 'Ubaida: I asked 'Āishah رضي الله عنها regarding the Verse:

"Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar*."

She replied, "*Al-Kauthar* is a river which has been given to your Prophet ﷺ, on the banks of which there are (tents of) hollow pearls; and its utensils are as numberless as the stars."

4966. Narrated Abū Bishr: Sa'īd bin Jubair said that Ibn 'Abbās رضي الله عنهما said about *Al-Kauthar*, "That is the good which Allāh has bestowed upon His Messenger (Muhammad ﷺ)." I said to Sa'īd bin Jubair, "But the people claim that it is a river in Paradise." Sa'īd said, "The river in Paradise is part of the good which Allāh has bestowed on His Messenger ﷺ."

٤٩٦٥ - حَدَّثَنَا خَالِدُ بْنُ يَرْبُدَ الْكَاهِلِيُّ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ: سَأَلْتُهَا عَنْ قَوْلِهِ تَعَالَى: ﴿إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ﴾ قَالَتْ: هُوَ نَهْرٌ أُعْطِيَهُ نَبِيِّكُمْ ﷺ، شَاطِئَاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ، أَيْتُهُ كَعَدَدِ النُّجُومِ. رَوَاهُ زَكَرِيَّا وَأَبُو الْأَحْوَصِ وَمُطَرِّفٌ، عَنْ أَبِي إِسْحَاقَ.

٤٩٦٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُثَيْمٌ: حَدَّثَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ فِي الْكَوْثَرِ: هُوَ الْخَيْرُ الَّذِي أُعْطَاهُ اللَّهُ إِيَّاهُ.

قَالَ أَبُو بَشِيرٍ: قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ نَهْرٌ فِي الْحِجَّةِ؟ فَقَالَ سَعِيدٌ: التَّهْرُ الَّذِي فِي الْحِجَّةِ مِنَ الْخَيْرِ الَّذِي أُعْطَاهُ اللَّهُ إِيَّاهُ.

[انظر: ٦٥٧٨]

### (109) SŪRAT AL-KĀFIRŪN (The Disbelievers)

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

### (١٠٩) سُورَةُ (قُلْ يَا أَيُّهَا

الْكَافِرُونَ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ: ﴿لَكَوْ وَدَيْكَوْ﴾: الْكُفْرُ  
﴿وَلِيَ دِينَ﴾: الْإِسْلَامُ. وَلَمْ يَقُلْ:  
دِينِي، لِأَنَّ الْآيَاتِ بِالنُّونِ فَحُدِّفَتْ

الياء كما قال: ﴿يَهْدِينَ﴾  
 وَ﴿يَشْفِين﴾ [الشعراء: ٧٨ - ٨٠].  
 وَقَالَ غَيْرُهُ: ﴿لَا أَعْبُدُ مَا  
 تَعْبُدُونَ﴾ (٢) ﴿الآن وَلَا أُجِيبُكُمْ فِيمَا  
 بَقِيَ مِنْ عُمْرِي﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا  
 أَعْبُدُونَ﴾ (٣) ﴿وَهُمُ الَّذِينَ قَالَ:  
 ﴿وَلْيَرْبِدْ كَيْدًا مِنْهُمْ مَا نُزِّلَ إِلَيْكَ مِنْ  
 رَبِّكَ طَلَعْنَا وَكُفَّرْنَا﴾ [المائدة: ٦٤].

### (110) SŪRAT AN-NAṢR (The Help)

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

“When there comes the Help of Allāh (to  
 you, O Muḥammad ﷺ against your enemies)  
 and the Conquest (of Makkah).” (V.110:1)

#### (1) CHAPTER.

4967. Narrated ‘Āishah رضي الله عنها: When  
 the *Sūrat An-Naṣr*, “When there comes the  
 Help of Allāh and the Conquest,” had been  
 revealed to the Prophet ﷺ, he did not offer  
 any *Ṣalāt* (prayer) except that he said therein,  
 “*Subḥānaka Rabbanā wa biḥamdika;  
 Allāhumma ighfirli* (I testify the Uniqueness  
 of our Lord, and all the praises are for Him;  
 O Allāh, forgive me!)”.

#### (2) CHAPTER.

4968. Narrated ‘Āishah رضي الله عنها: Allāh’s  
 Messenger ﷺ used to say very often  
 in bowing and prostration [during his *Ṣalāt*

### (١١٠) سُورَةُ (إِذَا جَاءَ نَصْرُ اللَّهِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### (١) بَاب:

٤٩٦٧ - حَدَّثَنَا الْحَسَنُ بْنُ  
 الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ  
 الْأَعْمَشِ، عَنِ أَبِي الضُّحَى، عَنِ  
 مَسْرُوقٍ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا  
 قَالَتْ: مَا صَلَّى النَّبِيُّ ﷺ صَلَاةً بَعْدَ  
 أَنْ نَزَلَتْ عَلَيْهِ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ  
 وَالْفَتْحُ﴾ إِلَّا يَقُولُ فِيهَا:  
 «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ  
 لِي». [راجع: ٧٩٤]

#### (٢) بَاب:

٤٩٦٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي  
 شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ

(prayers)], “*Subhānaka Allāhumma Rabbanā wa biḥamdika; Allāhumma ighfirli*,” according to the order of the Qur’ān. (See H. 4967)

(3) CHAPTER. The Statement of Allāh تعالى: “And you see that the people enter Allāh’s religion (Islām) in crowds.” (V.110:2)

4969. Narrated Ibn ‘Abbās رضي الله عنهما: ‘Umar asked the people regarding Allāh’s Statement:

“When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah).” (V.110:1)

They replied, “It indicates the future conquest of towns and palaces (by Muslims).” ‘Umar said, “What do you say about it, O Ibn ‘Abbās?” I replied, “(This *Sūrah*) indicates the termination of the life of Muḥammad ﷺ. Through it he was informed of the nearness of his death.”

(4) CHAPTER. The Statement of Allāh تعالى: “So, glorify the praises of your Lord, and ask His forgiveness. Verily! He is the One Who accepts the repentance and forgives.” (V.110:3)

4970. Narrated Ibn ‘Abbās رضي الله عنهما: ‘Umar used to make me sit with the elderly men who had fought in the battle of Badr. Some of them felt it (did not like that) and said to ‘Umar, “Why do you bring in this boy to sit with us while we have sons like him?” ‘Umar replied, “Because of what you know of his position (i.e., his religious

أبي الضحى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»، يَتَأَوَّلُ الْقُرْآنَ. [راجع: ٧٩٤]

(٣) بَابُ قَوْلِهِ: ﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾ [٢].

٤٩٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي سَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ سَأَلَهُمْ عَنْ قَوْلِهِ تَعَالَى: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ [١] قَالُوا: فَتَحَ الْمَدَائِنَ وَالْقُصُورَ. قَالَ: مَا تَقُولُ يَا ابْنَ عَبَّاسٍ؟ قَالَ: أَجَلٌ أَوْ مَثَلٌ ضُرِبَ لِمُحَمَّدٍ ﷺ، نُعِيَتْ لَهُ نَفْسُهُ. [راجع:

٣٦٢٧]

(٤) بَابُ قَوْلِهِ: ﴿سَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ [٣] تَوَّابٌ عَلَى الْعِبَادِ. وَالتَّوَّابُ مِنَ النَّاسِ: التَّائِبُ مِنَ الذَّنْبِ.

٤٩٧٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاحِ بَدْرٍ فَكَأَنَّ بَعْضَهُمْ وَجَدَ فِي

knowledge).” One day ‘Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them (my religious knowledge). ‘Umar then asked them (in my presence), “What do you say about the interpretation of the Statement of Allāh تعالى:-

‘When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah).’ (V.110:1)

Some of them said, “We are ordered to praise Allāh and ask His forgiveness when Allāh’s Help and the Conquest (of Makkah) comes to us.” Some others kept quiet and did not say anything. On that, ‘Umar asked me, “Do you say the same, O Ibn ‘Abbās?” I replied, “No.” He said, “What do you say then?” I replied, “That is the sign of the death of Allāh’s Messenger ﷺ which Allāh informed him of. Allāh said:

‘When there comes the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah). So, glorify the praises of your Lord and ask His forgiveness. He is the One Who accepts the repentance and forgives.’ (V.110:3)

On that ‘Umar said, “I do not know anything about it other than what you have said.”

### (111) SŪRAT TABBĀT YADĀ ABĪ LAHĀB or AL-MASAD

(Perish the Two Hands of Abū Lahab  
or The Palm Fibre

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

نَفْسِهِ فَقَالَ: لِمَ تُدْخِلُ هَذَا مَعَنَا وَلَنَا  
أَبْنَاءَ مِثْلِهِ؟ فَقَالَ عُمَرُ: إِنَّهُ مِنْ حَيْثُ  
عَلِمْتُمْ، فَدَعَا ذَاتَ يَوْمٍ فَأَدْخَلَهُ مَعَهُمْ  
فَمَا رُئِيتُ أَنَّهُ دَعَانِي يَوْمَئِذٍ إِلَّا  
لِيُرِيَهُمْ، قَالَ: مَا تَقُولُونَ فِي قَوْلِ اللَّهِ  
تَعَالَى: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ  
وَالْفَتْحُ﴾؟ فَقَالَ بَعْضُهُمْ: أَمْرُنَا  
نَحْمَدُ اللَّهَ وَنَسْتَغْفِرُهُ إِذَا نُصِرْنَا وَفُتِحَ  
عَلَيْنَا. وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ  
شَيْئًا. فَقَالَ لِي: أَكْذَابُ تَقُولُ يَا ابْنَ  
عَبَّاسٍ؟ فَقُلْتُ: لَا، قَالَ: فَمَا تَقُولُ؟  
قُلْتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ  
لَهُ، قَالَ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ  
وَالْفَتْحُ﴾ وَذَلِكَ عَلَامَةٌ أَجَلِكَ  
﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ  
كَانَ تَوَّابًا﴾ فَقَالَ عُمَرُ: مَا  
أَعْلَمُ مِنْهَا إِلَّا مَا تَقُولُ. [راجع:

[٣٦٢٧

### (١١١) سُورَةُ (تَبَّتْ يَدَا أَبِي

لَهَبٍ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿بَابٌ﴾ [غافر: ٣٧]: خسران،

﴿تَنْبِيْهُ﴾ [هود: ١٠١]: تَدْمِيْرٌ.

(١) بَابُ:

4971. Narrated Ibn 'Abbās رضي الله عنهم:

When the Verse :

“And warn your tribe (O Muḥammad ﷺ) of near kindred (and your chosen group from among them).” (V.26:214) was revealed, Allāh’s Messenger ﷺ went out, and when he had ascended Aṣ-Ṣafā mountain, he shouted, “*Yā Ṣabāḥāh!*”<sup>(1)</sup> The people said, “Who is that?” Then they gathered around him, whereupon he said, “Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?” They said, “We have never heard you telling a lie.” Then he said, “I am a plain warner to you of a coming severe punishment.” Abū Lahab said, “May you perish! You gathered us only for this reason?” Then Abū Lahab went away. So the *Sūrat Al-Masad* :

“Perish the two hands of Abū Lahab!” was revealed. (V.111:1)

(2) CHAPTER. The Statement of Allāh تعالى: “... and perish he! His wealth and his children will not benefit him!” (V.111:1-2)

4972. Narrated Ibn 'Abbās رضي الله عنهم: The Prophet ﷺ went out towards Al-Baḥā' and ascended the mountain and shouted, “*Yā Ṣabāḥāh!*” So the Quraish people gathered around him. He said, “Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?” They replied, “Yes.” He said, “Then I am a plain warner to you of a coming severe punishment.” Abū Lahab

٤٩٧١ - حَدَّثَنَا يُوسُفُ بْنُ

مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عَمْرُو بْنُ مَرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ ﴿١١١﴾ وَرَهْطَكَ مِنْهُمْ الْمُخْلِصِينَ، خَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَعِدَ الصَّفَا فَهَتَفَ: «يَا صَبَاحَاهُ»، فَقَالُوا: مَنْ هَذَا؟ فَاجْتَمَعُوا إِلَيْهِ فَقَالَ: «أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ مِنْ سَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِي؟» قَالُوا: مَا جَزَيْنَا عَلَيْكَ كَذِبًا. قَالَ: «فَأَنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ».

قَالَ أَبُو لَهَبٍ: تَبًّا لَكَ، مَا جَمَعْتَنَا إِلَّا لِهَذَا؟ ثُمَّ قَامَ فَنَزَلَتْ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ ﴿١١١﴾ وَقَدْ تَبَّ؛ هَكَذَا قَرَأَهَا الْأَعْمَشُ يَوْمَئِذٍ. [راجع: ١٣٩٤]

(٢) بَابُ قَوْلِهِ: ﴿وَتَبَّ، مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ﴾ ﴿١١١﴾ [٢]

٤٩٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ:

أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرُو بْنِ مَرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى الْبَطْحَاءِ فَصَعِدَ إِلَى الْجَبَلِ فَنَادَى: «يَا صَبَاحَاهُ»، فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، فَقَالَ: «أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ

(1) (H. 4971) “*Yā Ṣabāḥāh!*” This is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

said, "Is it for this reason that you have gathered us? May you perish!" Then Allāh عز وجل revealed:

"Perish the two hands of Abū Lahab!" till the end of the *Sūrah*.

(3) CHAPTER. The Statement of Allāh تعالى: "He (Abū Lahab) will be burnt in a Fire of blazing flames!" (V.111:3)

4973. Narrated Ibn 'Abbās رضي الله عنهما: Abū Lahab said, "May you perish! Is it for this that you have gathered us?" So there was revealed:

"Perish the two hands of Abū Lahab!" (V.111:1)

(4) CHAPTER. "And his wife too, who carries wood." (V.111:4)

Mujāhid said, "'Carries the wood' means that she used to slander (the Prophet ﷺ) and goes about with calumnies."

"In her neck is a twisted rope of *Masad* (palm fibre)." (V.111:5) i.e., the iron chain which is in the Fire (of Hell).

(112) *SŪRAT QUL HUWALLĀHU AHAD*  
or *AL-IKHLĀS*

(Say: He is Allāh, the One  
or The Purity)

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

(It is said that '*Ahad*' in Arabic in the Verse, cannot be pronounced as '*Ahadun*', i.e., *Wāhidun*.)

الْعَدُوُّ مُصْبِحُكُمْ أَوْ مُمْسِكُكُمْ، أَكُنْتُمْ تَصَدَّقُونِي؟" قَالُوا: نَعَمْ، قَالَ: «فَاتِي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ».

فَقَالَ أَبُو لَهَبٍ: أَلِهَذَا جَمَعْتَنَا نَبَأًا لَكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾ إِلَى آخِرِهَا. [راجع: ١٣٩٤]

(٣) بَابُ قَوْلِهِ: ﴿سَيَصَلَّى نَارًا ذَاتَ لَهَبٍ﴾ [٣]

٤٩٧٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي

عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ أَبُو

لَهَبٍ: نَبَأًا لَكَ، أَلِهَذَا جَمَعْتَنَا؟ فَتَزَلَّتْ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾. [راجع: ١٣٩٤]

(٤) بَابُ ﴿وَأَمْرَاتِهِ حَمَالَةٌ أَحْطَبِ﴾ [٤]

وَقَالَ مُجَاهِدٌ: حَمَالَةٌ الْحَطَبِ: تَمْشِي بِالنَّمِيمَةِ. ﴿فِي جِيدِهَا حَبْلٌ مِّنْ

مَسَدٍ﴾ يُقَالُ: مِنْ مَسَدٍ: لَيْفِ الْمُقْلِ وَهِيَ السَّلْسِلَةُ الَّتِي فِي النَّارِ.

(١١٢) سُورَةُ (قُلْ هُوَ اللَّهُ

أَحَدٌ) ﴿١﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُقَالُ: لَا يُؤَوَّنُ ﴿أَحَدٌ﴾: أَيِ وَاحِدٌ

## (1) CHAPTER.

(١) باب :

4974. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh said: 'The son of Ādam tells a lie against Me, though he hasn't the right to do so. He abuses Me, though he hasn't the right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, to repeat or to recreate a thing is easier for the one who has created it for the first time. (So, it is easier for Me to repeat or recreate a creation which I created first). As for his abusing Me, it is his saying that Allāh has begotten a son (or children), while I am the One *Aṣ-Ṣamad* (the Self-Sufficient Master Whom all creatures need, neither I eat nor I drink) I beget not, nor was I begotten, and there is none like or co-equal or comparable unto Me.'"

(2) CHAPTER. The Statement of Allāh تعالى: "*Allāh-uṣ-Ṣamad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks)." (V.112:2)

4975. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said:

'The son of Adam tells a lie against Me, and he hasn't the right to do so; and he abuses Me, and he hasn't the right to do so. His telling a lie against Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allāh has begotten a son (or children), while I am *Aṣ-Ṣamad* (Self-Sufficient Master, Whom all creatures need, neither I eat nor I drink) Who begets not, nor was He begotten, and there is none like or co-equal or comparable unto Me.'

٤٩٧٤ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «قَالَ اللهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ. وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفْوًا أَحَدٌ». [راجع: ١٣٩٣]

(٢) بَابُ قَوْلِهِ: ﴿الصَّمَدُ﴾،

والعرب تسمي أشرافها الصمد. قال أبو وائل: هو السيد الذي انتهى سؤدده.

٤٩٧٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ. أَمَّا تَكْذِيبُهُ إِيَّايَ أَنْ يَقُولَ إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتُهُ، وَأَمَّا شَتْمُهُ إِيَّايَ أَنْ يَقُولَ: اتَّخَذَ اللهُ وَلَدًا. وَأَنَا الصَّمَدُ الَّذِي لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفْوًا أَحَدٌ».

CHAPTER. "He begets not, nor was He begotten, and there is none co-equal or comparable unto Him." (V.112:3, 4)

باب ﴿لَمْ يَكُنْ لَكُمْ يَوْلَدٌ﴾  
وَلَمْ يَكُنْ لَمْ كُفُوا أَحَدًا ﴿١﴾  
[٤-٣] كُفُوا وَكَفِينًا وَكِفَاءً وَاحِدًا.

[راجع: ٣١٩٣]

(113) *SŪRAT AL-FALAQ*  
(The Daybreak)

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

(١١٣) سُورَةُ ﴿قُلْ أَعُوذُ بِرَبِّ

الْفَلَقِ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ﴿الْفَلَقِ﴾: الصَّحْحُ  
وَ﴿عَاسِقٍ﴾: اللَّيْلُ. ﴿إِذَا وَقَبٌ﴾:  
غُرُوبُ الشَّمْسِ، يُقَالُ: أَبِينُ مِنْ فَرَقٍ  
وَفَلَتِي الصُّبْحِ، ﴿وَقَبٌ﴾: إِذَا دَخَلَ  
فِي كُلِّ شَيْءٍ وَأَظْلَمَ.

4976. Narrated Zirr bin Ḥubaish: I asked Ubayy bin Ka'b regarding the *Mu'awwidhatain* (two *Sūrah* of taking refuge with Allāh). He said, "I asked the Prophet ﷺ about them, He said, 'These two *Sūrahs*' have been recited to me and I have recited them (and are present in the Qur'ān).' So, we say as Allāh's Messenger ﷺ said (i.e., they are a part of the Qur'ān)."

٤٩٧٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:  
حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ وَعَبْدَةَ،  
عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ: سَأَلْتُ أَبِي  
بْنَ كَعْبٍ عَنِ الْمُعَوَّذَتَيْنِ فَقَالَ: سَأَلْتُ  
النَّبِيَّ ﷺ فَقَالَ: «قِيلَ لِي فَقُلْتُ»  
فَنَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ.

[انظر: ٤٩٧٧]

(114) *SŪRAT AN-NĀS*  
(The Mankind)

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

(١١٤) سُورَةُ ﴿قُلْ أَعُوذُ بِرَبِّ

النَّاسِ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْوَسْوَيسِ﴾:  
إِذَا وُلِدَ خَسَسَهُ الشَّيْطَانُ فَإِذَا ذَكَرَ اللَّهُ