

permitted fighting them. So, when Allāh's Messenger ﷺ fought the battle of Badr, and Allāh killed the nobles of Quraish infidels through him, Ibn Ubayy bin Salūl and *Al-Mushrikūn* and idolaters who were with him, said, "This matter (i.e., Islām) has appeared (i.e., became victorious)." So they gave the *Bai'a* (pledge) (for embracing Islām) to Allāh's Messenger ﷺ and became Muslims.

إِمَانِكُمْ كَفَّارًا حَسَكًا مِّنْ عِنْدِ  
أَنْفُسِهِمْ إِلَىٰ آخِرِ الْآيَةِ. وَكَانَ النَّبِيُّ  
ﷺ يَتَأَوَّلُ الْعَفْوَ مَا أَمَرَهُ اللَّهُ بِهِ حَتَّىٰ  
أَذِنَ اللَّهُ فِيهِمْ، فَلَمَّا غَرَا رَسُولُ اللَّهِ  
ﷺ بَدْرًا فَقَتَلَ اللَّهُ بِهِ صَنَادِيدَ  
كُفَّارِ قُرَيْشٍ قَالَ ابْنُ أَبِي بِنِ سَلُولَ  
وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ وَعَبْدَةَ  
الْأَوْثَانِ: هَذَا أَمْرٌ قَدْ تَوَجَّهَ، فَيَايَعُوا  
الرَّسُولَ ﷺ عَلَى الْإِسْلَامِ فَأَسْلَمُوا.

[راجع: ٢٩٨٧]

(16) CHAPTER "Think not that those who rejoice in what they have done (or brought about)..." (V.3:188)

(١٦) بَابُ ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ  
بِمَا آتَوْا﴾ [١٨٨]

4567. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: During the lifetime of Allāh's Messenger ﷺ, some men among the hypocrites used to remain behind him (i.e., did not accompany him) when he went out for a *Ghazwa* and they would be pleased to stay at home behind Allāh's Messenger ﷺ. When Allāh's Messenger ﷺ returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:

٤٥٦٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي  
مَرِيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ:  
حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ  
يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ  
اللَّهُ عَنْهُ: أَنَّ رِجَالًا مِنَ الْمُنَافِقِينَ  
عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ كَانَ إِذَا  
خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْعَزْوِ  
تَخَلَّفُوا عَنْهُ وَفَرِحُوا بِمَقْعَدِهِمْ خِلافَ  
رَسُولِ اللَّهِ ﷺ، فَإِذَا قَدِمَ رَسُولُ اللَّهِ  
ﷺ اعْتَذَرُوا إِلَيْهِ وَحَلَفُوا وَأَحْبَبُوا أَنْ  
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَزَلَّتْ: ﴿لَا  
تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ  
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾.

"Think not that those who rejoice in what they have done (or brought about) and love to be praised for what they have not done..." (V.3:188)

٤٥٦٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ  
مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ  
أَخْبَرَهُمْ، عَنْ ابْنِ أَبِي مُلَيْكَةَ أَنَّ

4568. Narrated 'Alqama bin Waqqāṣ: Marwān said to his gatekeeper, "Go to Ibn 'Abbās, O Rafī, and say, 'If everybody who rejoices in what he has done (or brought about) and likes to be praised for what he has

not done, will be punished, then all of us will be punished.’” Ibn ‘Abbās said, “What connection have you with this case?<sup>(1)</sup> It was only that the Prophet ﷺ called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed.

Then Ibn ‘Abbās recited :-

“(And remember) when Allāh took a Covenant from those who were given the Scripture ... (till) ... those who rejoice in what they have done (or brought about) and love to be praised for what they have not done.” (V.3:187,188)

Narrated Ḥumaid bin ‘Abdur-Raḥmān bin ‘Auf that Marwān had told him (the above narration).

عَلَّمَمَهُ بَنَ وَقَاصِ أَخْبَرَهُ: أَنَّ مَرْوَانَ قَالَ لَبَّوَاهِ: اذْهَبْ يَا رَافِعُ إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَيْنَ كَانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ وَأَحَبَّ أَنْ يُحَمَدَ بِمَا لَمْ يَفْعَلْ مُعَذِّبًا لِنُعَذِّبَنَّ أَجْمَعُونَ. فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلِهَذِهِ؟ إِنَّمَا دَعَا النَّبِيَّ ﷺ يَهُودَ فَسَأَلَهُمْ عَنْ شَيْءٍ فَكْتَمُوهُ إِيَّاهُ وَأَخْبَرُوهُ بِعَيْرِهِ فَأَرَوْهُ أَنْ قَدِ اسْتَحْمَدُوا إِلَيْهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلَهُمْ وَفَرِحُوا بِمَا أُتُوا مِنْ كِتْمَانِهِمْ. ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ﴾ كَذَلِكَ حَتَّى قَوْلِهِ: ﴿يَفْرَحُونَ بِمَا أُنُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾.

تَابَعَهُ عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ.

حَدَّثَنَا ابْنُ مِقَاتٍ: أَخْبَرَنَا الْحَجَّاجُ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ أَخْبَرَهُ أَنَّ مَرْوَانَ: بِهِذَا.

(١٧) **بَابُ قَوْلِهِ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾** [١٩٠]

#### (17) CHAPTER. Allāh’s Statement :

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (V.3:190)

4569. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا : I

٤٥٦٩ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي

(1) (H. 4568) According to the knowledge of understanding the meaning of the Qur’ān and *Ḥadīth*, we must consider the general meaning of the Verse and not only the cause for which the Verse was revealed.

stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ). Allāh's Messenger ﷺ talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (V.3:190) Then he stood up, performed ablution, brushed his teeth with a *Siwāk*, and then offered eleven *Rak'ua* prayer. Then Bilāl pronounced the *Adhān* (i.e., call for the *Fajr* prayer). The Prophet ﷺ then offered two *Rak'ua* (*Sunna*) *Ṣalāt* (prayer) and went out (to the mosque) and offered the (compulsory congregational) *Fajr* prayer.

(18) CHAPTER. "Those who remember Allāh (always and in prayers), standing, sitting, and lying down on their sides; and think deeply about the creation of the heavens and the earth...." (V.3:191)

4570. Narrated Ibn 'Abbās رضي الله عنهما: (One night) I stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ), and said to myself, "I will watch the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ." My aunt placed a cushion for Allāh's Messenger ﷺ and he slept on it in its lengthwise direction and (woke up) rubbing the traces of sleep off his face, and then he recited the last ten Verses of *Sūrat Al-Imrān* till he finished it. Then he went to a hanging water-skin and took it, performed the ablution and then stood up to offer the *Ṣalāt* (prayer). I got up and did the same as he had done, and stood beside him (by his left side). He put his hand on my head and held me by the ear and twisted it (pulled me, and made me stand by

مريم: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي شَرِيكُ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَيْرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَتَحَدَّثَتْ رَسُولَ اللَّهِ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَفَدَ. فَلَمَّا كَانَ ثُلُثَ اللَّيْلِ الْآخِرِ قَعَدَ فَظَنَرَ إِلَى السَّمَاءِ فَقَالَ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾ ﴿١٧١﴾ ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنْنَ: فَصَلَّى إِحْدَى عَشْرَةَ رُكْعَةً، ثُمَّ أَذَّنَ بِلَالٌ فَصَلَّى رُكْعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧]

(١٨) بَابُ ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ فِي سَمَاءٍ وَتُحُودًا وَعَلَى جُنُوبِهِمْ وَيَتَنَّكُرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ ﴿الآية ١٩١﴾

٤٥٧٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنْ مَخْرَمَةَ بِنِ سَلِيمَانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقُلْتُ لِأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ فَظَرَحْتُ لِرَسُولِ اللَّهِ ﷺ وَسَادَةً، فَنَامَ رَسُولُ اللَّهِ ﷺ فِي طُولِهَا فَجَعَلَ يَمْسَحُ التُّومَ عَنْ وَجْهِهِ. فَقَرَأَ الْآيَاتِ الْعَشْرَ الْأَوَاخِرَ مِنْ آلِ عِمْرَانَ حَتَّى خَتَمَ ثُمَّ أَتَى سَقَاءَ

his right side). He offered two *Rak'a*, then two *Rak'a* and finally the *Witr* (i.e., one *Rak'a*) *Ṣalāt* (prayer).

(19) CHAPTER. “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him and never will the *Zalimūn* (polyheists and wrong-doers) find any helpers.” (V.3:192)

4571. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما that once he stayed overnight (in the house) of his aunt Maimūna, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally in its breadthwise direction and Allāh’s Messenger ﷺ lay along with his wife in its lengthwise direction. Allāh’s Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands; and then he recited the last ten Verses of *Sūrat Āl-Imrān*, got up and went to a hanging water-skin. He then performed the ablution from it, and it was a perfect ablution, and then stood up to offer the *Ṣalāt* (prayer). I, too, did the same as he had done, and then went to stand beside him (on his left side).” Allāh’s Messenger ﷺ put his right hand on my head and held and twisted my right ear, (pulled me, and made me to stand by his right side).” He then offered two *Rak'a*, then two *Rak'a*, and finally one *Rak'a*, of *Witr*. Then he lay

مُعَلَّقًا. فَأَخَذَهُ فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّي. فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ جِئْتُ فَقُمْتُ إِلَى جَنْبِهِ. فَوَضَعَ يَدَهُ عَلَى رَأْسِي ثُمَّ أَخَذَ بِأُذُنِي فَجَعَلَ يُقْبِلُهَا. ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ أَوْتَرَ. [راجع: ١١٧]

(١٩) بَابُ ﴿رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ﴾ [١٩٢]

٤٥٧١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَعْنُ بْنُ عَيْسَى، عَنْ مَالِكٍ، عَنْ مَحْرَمَةَ ابْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ. قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوَسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بَقَلِيلٍ أَوْ بَعْدَهُ بَقَلِيلٍ ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَمْسُحُ التَّوَمَ عَنْ وَجْهِهِ بِيَدَيْهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قَامَ إِلَى شَنْ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وَضُوءَهُ، ثُمَّ قَامَ يُصَلِّي فَصَنَعْتُ مِثْلَ مَا صَنَعَ.

down again till the *Mu'adhhdhin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two *Rak'a Šalāt* (prayer), and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

(20) CHAPTER. "Our Lord! Verily, we have heard the call of one (i.e., Muḥammad ﷺ) calling to Faith..." (V.3:193)

4572. Narrated Ibn 'Abbās رضي الله عنهما that once he stayed overnight in the house of his aunt Maimūna, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally in its breadthwise direction while Allāh's Messenger ﷺ lay along with his wife in its lengthwise direction. Allāh's Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of *Sūrat Āl-Imrān*. Then he got up and went to a hanging water-skin, performed ablution from it — and performed it perfectly. Then he stood up to perform the *Šalāt* (prayer). I also did the same as he had done; and then went to stand beside him (on his left side). Allāh's Messenger ﷺ put his right hand on my head and held and twisted my right ear (pulled me and made me to stand by his right side). He then offered two *Rak'a*, then two *Rak'a*, and finally, one *Rak'a* of *Witr*. Then he lay down again till the *Mu'adhhdhin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two *Rak'a Šalāt* (prayer),

ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي الْيُمْنَى يَتْلُوهَا. فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرْتُ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ. فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧]

(٢٠) بَابُ ﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ﴾ الْآيَةَ [١٩٣]

٤٥٧٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ، قَالَ: فَاضْطَجَعْتُ فِي عَرَضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا. فَقَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَمْسَحُ التُّومَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قَامَ إِلَى شَرِّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وَضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ

and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

بأذني اليمنى يفتلها. فصلّى ركعتين،  
ثمّ ركعتين، ثمّ ركعتين، ثمّ ركعتين  
ثمّ ركعتين، ثمّ ركعتين، ثمّ أوتر، ثمّ  
اضطجع حتى جاءه المؤذن فقام  
فصلّى ركعتين خفيفتين، ثمّ خرّج  
فصلّى الصبح. [راجع: ١١٧]

#### (4) SŪRAT AN-NISĀ (The Women)

#### (٤) سورة النساء

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

بسم الله الرحمن الرحيم

قال ابن عباس: ﴿يَسْتَكْفَى﴾ [١٧٢]:  
يَسْتَكْبِرُ، قَوَامًا: قِوَامِكُمْ، مِنْ  
مَعَايِشِكُمْ. ﴿هَنْ سَبِيلًا﴾ [١٥]: يعني  
الرَّجْمَ لِلثَّيِّبِ وَالْجَلْدَ لِلْبَكْرِ. وَقَالَ  
عَبْدُ اللَّهِ: ﴿مَنْ وَكَلَتْ وَرَبَّعٌ﴾ [٣]، يعني  
اِثْنَيْنِ وَثَلَاثًا وَأَرْبَعًا. وَلَا تُجَاوِزُ الْعَرَبُ رُبَاعًا.  
(١) بَابُ ﴿وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي  
الْيَمِينِ﴾ [٣].

(1) CHAPTER. "And if you fear that you shall not be able to deal justly with the orphan girls..." (V.4:3)

4573. Narrated 'Āishah رضي الله عنها: There was an orphan (girl) under the care of a man. He married her and she owned a date-palm (garden). He married her just because of that (garden) and not because he loved her. So the Divine Verse came regarding his case:

"And if you fear that you shall not be able to deal justly with the orphan girls..." (V.4:3)

[The subnarrator added: I think he (i.e., another subnarrator) said, "That orphan girl was his partner in that date-palm (garden) and in his property."]

٤٥٧٣ - حدّثني إبراهيم بن موسى: أخبرنا هشام، عن ابن جريج قال: أخبرني هشام بن عروة، عن أبيه، عن عائشة رضي الله عنها: أنّ رجلاً كانت له يميمة فنكحها وكان لها عذق وكان يمسكها عليه ولم يكن لها من نفسه شيء، فنزلت فيه ﴿وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَمِينِ﴾ أحسبه قال: كانت

شَرِيكَتَهُ فِي ذَلِكَ الْعَدَقِ وَفِي مَالِهِ.

[راجع: ٢٤٩٤]

4574. Narrated 'Urwa bin Az-Zubair that he asked 'Āishah رَضِيَ اللهُ عَنْهَا regarding the Statement of Allāh تعالى:

“And if you fear that you shall not be able to deal justly with the orphan girls...” (V.4:3)

She said, “O son of my sister! An orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just *Mahr* (bridal-money), i.e., the same *Mahr* as any other person might give her (in case he married her). So, such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest *Mahr* their peers might get. They were ordered (by Allāh) to marry women of their choice other than those orphan girls.” 'Āishah added, “The people asked Allāh's Messenger's, instructions after the revelation of this Divine Verse; whereupon Allāh revealed: 'They ask your legal instruction concerning women'.” (V.4:127)

'Āishah further said, “And the Statement of Allāh تعالى:

‘...And yet whom you desire to marry...’ (V.4:127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty.” 'Āishah added, “So, they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty.”

٤٥٧٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ،

عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ

شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ

الرُّبَيْرِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ

تَعَالَى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي

الْيَتَامَى﴾ فَقَالَتْ: يَا ابْنَ أُخْتِي، هَذِهِ

الْيَتِيمَةُ تَكُونُ فِي حَجَرٍ وَلِهَا تَشْرِكُهُ

فِي مَالِهِ وَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا فَيُرِيدُ

وَلِهَا أَنْ يَتَزَوَّجَهَا بَعِيرٍ أَنْ يُقْسِطَ فِي

صَدَاقِهَا، فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا

غَيْرُهُ. فَهِيَ عَنْ ذَلِكَ إِلَّا أَنْ يُقْسِطُوا

لَهُنَّ وَيَبْلُغُوا لَهُنَّ أَعْلَى سُنَّتِهِنَّ فِي

الصَّدَاقِ، فَأَمُرُوا أَنْ يَنْكِحُوا مَا طَابَ

لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ. قَالَ عُرْوَةُ:

قَالَتْ عَائِشَةُ: وَإِنَّ النَّاسَ اسْتَفْتَوْا

رَسُولَ اللَّهِ ﷺ بَعْدَ هَذِهِ الْآيَةِ فَأَنْزَلَ

اللَّهُ ﷻ ﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ﴾. قَالَتْ

عَائِشَةُ: وَقَوْلُ اللَّهِ تَعَالَى فِي آيَةِ

أُخْرَى: ﴿وَرَغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ رَغْبَةٌ

أَحَدِكُمْ عَنْ يَتِيمَتِهِ حِينَ تَكُونُ قَلِيلَةً

الْمَالِ وَالْجَمَالِ، قَالَتْ فَهِيَ أُنْ

يَنْكِحُوا عَمَّنْ رَغَبُوا فِي مَالِهِ وَجَمَالِهِ

فِي يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ مِنْ أَجْلِ

رَغْبَتِهِمْ عَنْهُنَّ إِذَا كُنَّ قَلِيلَاتِ الْمَالِ

وَالْجَمَالِ. [راجع: ٢٤٩٤]

(2) CHAPTER. "...But if he (the guardian) is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allāh is All-Sufficient in taking account." (V.4:6)

4575. Narrated 'Āishah رضي الله عنها regarding the Statement of Allāh تعالى:

"...And whoever amongst the guardian is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work)."

This Verse was revealed regarding the orphan's property. If the guardian is poor, he can take from the property of the orphan what is just and reasonable, according to his work and the time he spends on managing it.

(3) CHAPTER. "And when the relatives and the orphans and the poor are present at the time of division..." (V.4:8)

4576. Narrated 'Ikrima: Ibn 'Abbās رضي الله عنهما said (regarding the Verse) "And when the relatives and the orphans and the poor are present at the time of division...": "This Verse and its order is valid and not abrogated."

(4) CHAPTER. "Allāh commands you as regards your children's (inheritance)..." (V.4:11)

4577. Narrated Jābir رضي الله عنه: The Prophet ﷺ and Abū Bakr came on foot to pay me a visit (during my illness) at Banū Salama's (dwellings). The Prophet ﷺ found me unconscious, so he asked for water and

(٢) **بَابٌ** ﴿وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا﴾ [٦] ﴿وَيَدَارًا﴾ [٦]: مُبَادَرَةٌ. ﴿أَعَدَدْنَا﴾ [١٨]: أَعَدَدْنَا، أَفْعَلْنَا مِنَ الْعَتَادِ.

٤٥٧٥ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا فِي قَوْلِهِ تَعَالَى: ﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ﴾ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ﴿أَنَّهَا نَزَلَتْ فِي مَالِ الْيَتِيمِ إِذَا كَانَ فَقِيرًا أَنَّهُ يَأْكُلُ مِنْهُ مَكَانَ قِيَامِهِ عَلَيْهِ بِمَعْرُوفٍ. [راجع: ٢٢١٢]

(٣) **بَابٌ** ﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ﴾ [٨] الْآيَةَ ٤٥٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ حَمِيدٍ:

أَخْبَرَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنْ الشَّيْبَانِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا ﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ﴾ قَالَ: هِيَ مُحْكَمَةٌ وَلَيْسَتْ بِمَنْسُوحَةٍ. تَابِعَهُ سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ. [راجع: ٢٧٥٩]

(٤) **بَابٌ** ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾ [١١]

٤٥٧٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي ابْنُ

performed the ablution from it and sprinkled some water over me. I came to my senses and said, “O Allāh’s Messenger! What do you order me to do as regards my wealth?” So there was revealed:

“Allāh commands you as regards your children’s (inheritance)...” (V.4:11)

المُنْكَدِرِ، عَنِ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: عَادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي بَنِي سَلَمَةَ مَا سَيِّبَ فَوَجَدَنِي النَّبِيُّ ﷺ لَا أَعْقِلُ فَدَعَا بِمَاءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ رَشَّ عَلَيَّ فَأَقْفَتْ فَقُلْتُ: مَا تَأْمُرُنِي أَنْ أَصْنَعَ فِي مَالِي يَا رَسُولَ اللَّهِ؟ فَزَلْتُ ﴿يُؤْتِيكَ اللَّهُ فِي أَوْلَادِكُمْ﴾.

[راجع: ١٩٤]

(5) CHAPTER. Allāh’s Statement “In that which your wives leave, your share is a half...” (V.4:12)

4578. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: (In the pre-Islāmic period) the children used to inherit all the property but the parents used to inherit only through a will. So, Allāh cancelled that which He liked to cancel and decreed that the share of a son was to be twice the share of a daughter, and for the parents one-sixth for each one of them<sup>(1)</sup> or one-third<sup>(2)</sup> for each one, and for the wife one-eighth<sup>(1)</sup> or one-fourth<sup>(2)</sup>, and for the husband one half<sup>(1)</sup>, or one-fourth<sup>(1)</sup>.

(٥) بَابُ قَوْلِهِ: ﴿وَلَكُمْ مِنْ مَّا تَرَكَ أَزْوَاجُكُمْ﴾ [١٢]

٤٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ وَرْقَاءَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الْمَالُ لِلْوَلَدِ وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ، فَسَخَّ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثِيَيْنِ وَجَعَلَ لِلْأَبْوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ وَالثُّلُثَ، وَجَعَلَ لِلْمَرْأَةِ الثُّمَنَ وَالرُّبْعَ، وَاللِّزْجَ الشَّطْرَ وَالرُّبْعَ. [راجع: ٢٧٤٧]

(6) CHAPTER. “...You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take back part of the *Mahr* (bridal-money given by the husband to his wife at the time of marriage) you have given them...” (V.4:19)

(٦) بَابُ ﴿لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ إِتْدَاهِبًا بَعْضُ مَا آتَيْنَهُنَّ﴾ [١٩] الْآيَةِ.

وَيُذَكَّرُ عَنِ ابْنِ عَبَّاسٍ: ﴿وَلَا تَعْضُلُوهُنَّ﴾: لَا تَقْهَرُوهُنَّ. ﴿حُوبًا﴾: إِثْمًا. ﴿تَعُولُوا﴾: تَمِيلُوا. ﴿مَحَلَّةً﴾: فَالْمَحَلَّةُ الْمَهْرُ.

(1) (H. 4578) If the deceased had a child.

(2) (H. 4578) If the deceased had no child.

4579. Narrated Ibn ‘Abbās رضي الله عنهما regarding the Divine Verse :-

“O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness that you may take back part of the *Mahr* (bridal-money given by the husband to his wife at the time of marriage) you have given them...” (V.4:19)

(Before this revelation) if a man died, his relatives used to have the right to inherit his wife, and one of them could marry her if he would, or they would give her in marriage if they wished, or, if they wished, they would not give her in marriage at all, and they would be more entitled to dispose her than her own relatives. So the above Verse was revealed in this connection.

٤٥٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ

مُقَاتِلٍ: أَخْبَرَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ الشَّيْبَانِيُّ: وَذَكَرَهُ أَبُو الْحَسَنِ السَّوَائِيُّ، وَلَا أَظُنُّهُ ذَكَرَهُ إِلَّا عَنْ ابْنِ عَبَّاسٍ ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ﴾ قَالَ: كَانُوا إِذَا مَاتَ الرَّجُلُ كَانَ أَوْلِيَائِهِ أَحَقَّ بِأَمْرَاتِهِ. إِنْ شَاءَ بَعْضُهُمْ تَزَوَّجَهَا وَإِنْ شَاءُوا زَوَّجَهَا، وَإِنْ شَاءُوا لَمْ يُزَوَّجُوا وَهُمْ أَحَقُّ بِهَا مِنْ أَهْلِهَا، فَتَرَكْتُ هَذِهِ الْآيَةَ فِي ذَلِكَ.

[انظر: ٦٩٤٨]

(7) CHAPTER. “And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those, also, with whom you have made a pledge (brotherhood), give them their due portion [by *Wasīya* (wills)]. Truly, Allāh is Ever a Witness over all things.” (V.4:33)

Ma‘mar said, “*Mawālī* means the heirs. And also those with whom you have made a pledge (brotherhood) is the ally. A paternal uncle’s son is called *Mawlā*, so also a manumitter of a slave, a freed slave, a king, or a religious master.”

(٧) بَابُ: ﴿وَلِكُلِّ جَعَلْنَا مَوْلِيًا مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَآتُوهُمْ نَصِيْبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا﴾ [٣٣]: وَقَالَ مَعْمَرٌ: ﴿مَوْلِيًا﴾: أَوْلِيَاءَ وَرَثَةً. ﴿عَقَدَتْ أَيْمَنُكُمْ﴾: هُوَ مَوْلَى الْيَمِينِ: وَهُوَ الْحَلِيفُ. وَالْمَوْلَى أَيْضًا ابْنُ الْعَمِّ، وَالْمَوْلَى الْمُنْعِمُ الْمُعْتَقُ، وَالْمَوْلَى: الْمُعْتَقُ، وَالْمَوْلَى: الْمَلِيكُ، وَالْمَوْلَى مَوْلَى فِي الدِّينِ.

4580. Narrated Ibn ‘Abbās رضي الله عنهما regarding the Verse: “To everyone, We have appointed heirs...” (V.4:33) ‘*Mawālī*’ means heirs.

And regarding: “...To those also with

٤٥٨٠ - حَدَّثَنَا الصَّلْتُ بْنُ

مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِدْرِيسَ، عَنْ طَلْحَةَ بْنِ مُصْرَفٍ، عَنْ