

said. Then he ascended with him to the fourth heaven and they said the same; and then he ascended with him to the fifth heaven and they said the same; and then he ascended with him to the sixth heaven and they said the same; then he ascended with him to the seventh heaven and they said the same. On each heaven there were Prophets whose names he had mentioned and of whom I remember Idris on the second heaven. Harūn (Aaron) on the fourth heaven, another Prophet whose name I don't remember, on the fifth heaven, Ibrāhīm (Abraham) on the sixth heaven and Mūsa (Moses) on the seventh heaven because of his privilege of talking to Allāh directly. Mūsa said (to Allāh), "O Lord! I thought that none would be raised up above me." But Jibrīl (Gabriel) ascended with him (the Prophet) for a distance above that, the distance of which only Allāh knows, till he reached the Lote-tree of the utmost boundary (beyond which none may pass) and then the Irresistible, the Lord of Honour and Majesty approached and came closer till he [Jibrīl (Gabriel)] was about two bow lengths or (even) nearer. [It is said that it was Jibrīl (Gabriel) who approached and came closer to the Prophet ﷺ — *Fath Al-Bārī*]. Among the things which Allāh revealed to him then, were fifty *Salāt* (prayers) enjoined on his followers in a day and a night. Then the Prophet ﷺ descended till he met Mūsa, and then Mūsa stopped him and asked, "O Muḥammad! What did your Lord enjoin upon you?" The Prophet replied, "He enjoined upon me to perform fifty *Salāt* (prayers) in a day and a night." Mūsa said, "Your followers cannot do that. Go back so that your Lord may reduce it for you and for them." So the Prophet ﷺ turned to Jibrīl (Gabriel) as if he wanted to consult him

ذلك. ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الْخَامِسَةِ فَقَالُوا مِثْلًا ذَلِكَ. ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ السَّادِسَةِ فَقَالُوا لَهُ مِثْلًا ذَلِكَ. ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَقَالُوا لَهُ مِثْلًا ذَلِكَ، كُلُّ سَمَاءٍ فِيهَا أَنْبِياءٌ قَدْ سَمَّاُمُ، فَوَعَيْتُ مِنْهُمْ إِدْرِيسَ فِي الثَّانِيَةِ، وَهَارُونَ فِي الرَّابِعَةِ، وَآخَرَ فِي الْخَامِسَةِ لَمْ أَحْفَظْ اسْمَهُ، وَإِبْرَاهِيمَ فِي السَّادِسَةِ، وَمُوسَى فِي السَّابِعَةِ بِفَضْلِ كَلَامِهِ اللَّهِ فَقَالَ مُوسَى: رَبَّ لَمْ أَطْنَ أَنْ تَرْفَعَ عَلَيَّ أَحَدًا. ثُمَّ عَلَّا بِهِ فَوْقَ ذَلِكَ بِمَا لَا يَعْلَمُهُ إِلَّا اللَّهُ حَتَّى جَاءَ سِدْرَةَ الْمُنْتَهَى، وَدَنَا الْجَبَارُ رَبُّ الْعَزَّةِ فَتَدَلَّى حَتَّى كَانَ مِنْهُ قَابَ قُوَسِينَ أَوْ أَدْنَى، فَأَوْحَى اللَّهُ فِيمَا أَوْحَى خَمْسِينَ صَلَةً عَلَى أُمَّتِكَ كُلَّ يَوْمٍ وَلَيْلَةً. ثُمَّ هَبَطَ حَتَّى بَلَغَ مُوسَى فَاحْتَسَبَهُ مُوسَى فَقَالَ: يَا مُحَمَّدُ، مَاذَا عَاهَدَ إِلَيْكَ رَبُّكَ؟ قَالَ: «عَاهَدَ إِلَيَّ خَمْسِينَ صَلَةً كُلَّ يَوْمٍ وَلَيْلَةً، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِعُ ذَلِكَ، فَارْجِعْ فَلَيُخَفَّفَ عَنْكَ رَبُّكَ وَعَنْهُمْ»، فَالْتَّفَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَبَرِيلَ كَائِنَهُ يَسْتَشِيرُهُ فِي ذَلِكَ، فَأَشَارَ إِلَيْهِ جَبَرِيلُ: أَنْ تَعْمَمْ إِنْ شِئْتَ. فَعَلَا بِهِ إِلَى الْجَبَارِ فَقَالَ وَهُوَ مَكَانُهُ: «يَا رَبَّ، خَفَّ عَنَّا فَإِنَّ أُمَّتِي لَا تَسْتَطِعُ

about that issue. Jibril (Gabriel) told him of his opinion, saying, "Yes, if you wish." So ascended with him [Jibril (Gabriel)] to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allāh deducted for him ten *Salāt* (prayers) whereupon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined *Salāt* (prayers) were reduced to only five *Salāt* (prayers). Then Mūsa stopped him when the *Salāt* (prayers) had been reduced to five and said, "O Muhammad! By Allāh! I tried to persuade my nation, Banī Isrā'ēl to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet ﷺ turned towards Jibril (Gabriel) for advice and Jibril (Gabriel) did not disapprove of that. So he ascended with him for the fifth time. The Prophet ﷺ said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" The Prophet ﷺ replied, "*Labbaik wa Sa'daik.*" Allāh said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allāh added, "Every good deed will be rewarded as ten times so it is fifty *Salāt* (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practise)." The Prophet ﷺ returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Mūsa said, "By Allāh! I tried to make Banī Isrā'ēl observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allāh's Messenger ﷺ

هذا». فَوَضَعَ عَنْهُ عَشْرَ صَلَواتٍ. ثُمَّ رَجَعَ إِلَى مُوسَى فَاحْتَبَسَ فَلَمْ يَرَأْ يُرَدِّدُهُ مُوسَى إِلَى رَبِّهِ حَتَّى صَارَتْ إِلَى خَمْسِ صَلَواتٍ. ثُمَّ احْتَبَسَ مُوسَى عِنْدَ الْخَمْسِ فَقَالَ: يَا مُحَمَّدُ، وَاللَّهِ لَقَدْ رَاوَدْتُ بَنِي إِسْرَائِيلَ قَوْمِي عَلَى أَذْنِي مِنْ هَذِهِ فَصَعَفُوا فَتَرَكُوهُ، فَأَمْتَكَ أَصْعَفُ أَجْسَادًا وَقَلُوبًا وَأَبْدَانًا وَأَبْصَارًا وَأَسْمَاعًا. فَارْجِعْ فَلْيُخَفِّفْ عَنْكَ رَبِّكَ. كُلَّ ذَلِكَ يَلْتَقِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جِبْرِيلَ لِيُشَرِّي عَلَيْهِ وَلَا يَكُرِهُ ذَلِكَ جِبْرِيلُ. فَرَفَعَهُ عِنْدَ الْخَامِسَةِ فَقَالَ: «يَا رَبَّ، إِنَّ أُمَّتِي ضُعْفَاءُ أَجْسَادُهُمْ وَقَلُوبُهُمْ وَأَسْمَاعُهُمْ وَأَبْدَاهُمْ، فَخَفَّفَ عَنَّا، فَقَالَ الْجَبَارُ: يَا مُحَمَّدُ، قَالَ: لَبَّيْكَ وَسَعْدَيْكَ، قَالَ: إِنَّهُ لَا يُدَلِّلُ الْقَوْلُ لَدَيِّ كَمَا فَرَضْتُ عَلَيْكَ فِي أُمِّ الْكِتَابِ، قَالَ: فَكُلُّ حَسَنَةٍ يَعْشِرُ أَمْثَالُهَا، فَهَيَ خَمْسُونَ فِي أُمِّ الْكِتَابِ وَهِيَ خَمْسَ عَلَيْكَ». فَرَجَعَ إِلَى مُوسَى فَقَالَ: كَيْفَ فَعَلْتَ؟ فَقَالَ: خَفَّفَ عَنَّا، أَعْطَانَا بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالَهَا. قَالَ مُوسَى: قَدْ وَاللَّهِ رَاوَدْتُ بَنِي إِسْرَائِيلَ عَلَى أَذْنِي مِنْ ذَلِكَ فَتَرَكُوهُ ارْجِعْ إِلَى رَبِّكَ فَلْيُخَفِّفْ عَنْكَ أَيْضًا. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (يَا مُوسَى، قَدْ وَاللَّهِ أَسْتَحْيِيْكَ مِنْ رَبِّي مِمَّا أَخْتَلَفْتُ إِلَيْهِ)،

said, "O Müsa By Allāh, I feel shy of returning too many times to my Lord." On that Jibril (Gabriel) said, "Descend in Allāh's Name." The Prophet ﷺ then woke while he was in the *Al-Masjid-al-Haram* (at Makkah). (See H. 3207, Vol.4)

(38) CHAPTER. The Talk of the Lord to the people of Paradise.

7518. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : The Prophet ﷺ said, "Allāh will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa'daik, and all the good is in Your Hands!' Allāh will say, 'Are you pleased and satisfied?' They will say, 'Why shouldn't we be pleased and satisfied, O our Lord as You have given us what you have not given to any of Your created beings?' He will say, 'Shall I not give you something, better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My Pleasure on you and will never be angry with you after that.'

قال: فاھبط باسم الله. قال:
واسْتَيْقِظْ وَهُوَ فِي مَسْجِدِ الْحَرَامِ.

[راجع: ٣٥٧٠]

(٣٨) بَابُ كَلَامِ الرَّبِّ مَعَ أَهْلِ الْجَنَّةِ

٧٥١٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي مَالْكُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه قال: قَالَ اللَّهُ تَعَالَى: إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَيْكَ رَبَّنَا وَسَاعِدِكَ وَالْخَيْرُ فِي يَدِنِكَ. فَيَقُولُ: هَلْ رُضِيْتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبَّ وَقَدْ أَعْطَيْنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ؟ فَيَقُولُ: أَلَا أَعْطِيْكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: يَا رَبَّ، وَأَيْ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخُطُ عَلَيْكُمْ بَعْدَ أَبْدَاً». [راجع: ٦٥٤٩]

٧٥١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحَ: حَدَّثَنَا هَلَالٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَوْمًا يُحَدِّثُ وَعِنْهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَّةِ: أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الرَّزْعِ فَقَالَ: أَوْلَئِكَ فِيمَا شِئْتَ؟ قَالَ: بَلِي،

7519. Narrated Abū Hurairah رضي الله عنه : Once the Prophet ﷺ was preaching while a bedouin was sitting there. The Prophet ﷺ said, "A man from among the people of Paradise will request Allāh to allow him to cultivate the land. Allāh will say to him, 'Haven't you got whatever you desire?' He will reply, 'Yes, but I like to cultivate the land.' (Allāh will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be

harvested and piled in heaps like mountains. On that Allāh will say (to him), ‘Take, here you are, O son of Ādām, for nothing satisfies you.’” On that the bedouin said, “O Allāh’s Messenger! Such man must be either from Quraish or from *Anṣār*, for they are farmers while we are not.” On that Allāh’s Messenger ﷺ smiled.

ولكني أحب أن أزرع. فأسرع وبذر فتبدأ الطرفة تباهي واستيقاظه واستصحابه وتكونه أمثال الجبال. فيقول الله تعالى: دونك يا ابن آدم، فإنه لا يشبعك شيء». فقال الأعرابي: يا رسول الله، لا تجد هذا إلا قريشياً أو أنصارياً فإنهم أصحاب زرع، فأماماً نحن فعلينا بأصحاب زرع، فضحك رسول الله ﷺ. [راجع: ٢٣٤٨]

(٣٩) باب ذكر الله بالأمر، وذكر العباد بالدعاء والتضرع والرسالة والبلاغ لقوله تعالى: «فاذكرهم» [آل عمران: ١٥٢]

﴿وَأَقْلِلْ عَلَيْهِمْ بَنَآرْ ثُوج إِذَا قَالَ لِقَوْمِهِ
يَقْرُونَ إِنْ كَانَ كَبَرْ عَلَيْكُمْ مَعْنَى وَتَكْبِيرِي
يَسِّيَّدْتَ اللَّهَ فَعَلَّ اللَّهَ تَوَكَّلْتَ فَاجْمَعُوا
أَنْزَكُمْ وَشَرِكَاتُكُمْ ثُمَّ لَا يَكُنْ أَنْزَكُمْ عَلَيْكُمْ
عَنْهُمْ ثُمَّ أَقْضُوا إِلَيْهِ وَلَا نُظْرَوْنَ﴾ [آل عمران: ٧٢-٧١]
﴿عَنْهُمْ﴾: هم وضيق، قال مجاهد:
﴿أَقْضُوا إِلَيْهِ﴾ ما في أنفسكم، افرق
اقض. وقال مجاهد: «وَإِنْ أَحَدْ مِنَ
الْمُشْرِكِينَ أَسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كُلُّهُ
اللَّهُ﴾ [التوبه: ٦] إنسان يأتيه فيستمع
ما يقول وما أُنزَلَ عَلَيْهِ فَهُوَ آمِنٌ حَتَّى

(39) CHAPTER. Allāh remembers His slaves by commanding them (to do something) and His slaves remember Him by invoking Him and begging Him humbly, and spreading His Message among the people as the Statement of Allāh تعالى:

“Therefore remember Me (by praying glorifying). I will remember you...” (V.2: 152)

(And His Statement):

“And recite to them the news of Nūh (Noah). When he said to his people: ‘O my people! If my stay (with you), and my reminding (you) of the *Al-Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. But if you turn away (from accepting my doctrine of Islāmic Monotheism, i.e., to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be one of the Muslims (those who submit to Allāh’s Will).” (V.10:71,72)

And Mujāhid said regarding the Verse : “And if anyone of *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) seeks your protection (asylum), then grant him protection, so that he may hear the Word of Allāh (the Qur’ān).” (V.9:6)

(40) CHAPTER. The Statement of Allāh تعالى:

“...Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped).” (V.2:22)

And also the Statement of Allāh تعالى:

“...And you set up rivals (in worship) with Him? That is the Lord of the ‘Ālamīn (mankind, jinn and all that exists).’ (V.41:9)

And His Statement :

“And indeed it has been revealed to you (O Muḥammad ﷺ) as it was to those (Allāh’s Messengers) before you : If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (Alone and none else), and be among the grateful.” (V.39:65,66)

And His Statement :

“...And those who invoke not any other *ilāh* (god) along with Allāh...” (V.25:68)

(Commenting on these Verses):

“And most of them believe not in Allāh except that they attribute partners (unto Him).” (V.12:106) And :

“And verily, if you ask them: ‘Who created the heavens and the earth?’ Surely they will say: ‘Allāh...’ ” (V.39:38)

Ikrima said, “That is their Faith, yet they worship other than Allāh.”

And what is said regarding the deeds of the people and their earnings as this Statement of Allāh تعالى indicates :

يأنّيه فَيَسْمَعَ كَلَامَ اللَّهِ، وَهُنَّ يَلْعَبُونَ
مَأْمَنَةً حَيْثُ جَاءَ. وَالْكَلَامُ الْعَظِيمُ
[النَّبَا: ٢] الْقُرْآنُ «صَوَابًا» [النَّبَا: ٣٨]
حَقًا فِي الدُّنْيَا وَعَمِيلٌ بِهِ.

(٤٠) بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿فَلَا
يَجْعَلُوا لِلَّهِ أَنْدَادًا﴾ [البَرَّ: ٢٢]
وقوله : ﴿يَعْمَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ
الْعَالَمَيْنَ﴾ [فصلت: ٩] ﴿وَلَقَدْ أُوحِيَ إِلَيْكَ
وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَمَّا أَشْرَكَ لِيَجْسِطَنَّ
عَمْلَكَ﴾ إلى قوله : ﴿لِكَ اللَّهُ فَاعْبُدْ وَكُنْ
مِّنَ الشَّاكِرِينَ﴾ [الزَّمْر: ٦٥-٦٦]
وقوله : ﴿وَالَّذِينَ لَا يَدْعُونَكَ مَعَ اللَّهِ إِلَهًا
ءَخْرَ﴾ [الفرقان: ٦٨] وقال عِكْرِمَةُ :
﴿وَمَا يَوْمَنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ
مُشْرِكُونَ﴾ [يوسف: ١٠٦] وَلَئِنْ
سَأَلْتَهُمْ مَنْ خَلَقَهُمْ﴾ [الزخرف: ٨٧]
وَمِنْ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ لَيَقُولُنَّ اللَّهُ﴾
[الزخرف: ٩] فَذَلِكَ إِيمَانُهُمْ وَهُمْ
يَعْبُدُونَ غَيْرَهُ . وَمَا ذُكِرَ فِي خَلْقِ
الْعَالَمَيْنَ إِلَّا يَأْلَمُ﴾ [الحجر: ٨] يَعْنِي
﴿وَحْكَمَ كُلَّ شَيْءٍ فَقَدْرَهُ نَفْدِرَهُ﴾
[الفرقان: ٤] وقال مُجَاهِدٌ : ﴿مَا نَرِزَّ
الْمَلَائِكَةَ إِلَّا يَأْلَمُ﴾ [الحجر: ٨] يَعْنِي
بِالرَّسَالَةِ وَالْعَذَابِ ﴿لَيَسْتَ الْمُصَدِّقِينَ
عَنْ صِدْقِهِمْ﴾ الْمُبَلَّغِينَ الْمُؤْدِيَنَ مِنَ
الرَّوْسُلِ ﴿وَلَنَا لَهُ لَحْفَاظُونَ﴾ [الأحزاب: ٨]

"...He has created everything, and has measured it exactly according to its due measurements." (V.25:2)

And Mujahid said, "The angels do not descend except with the Truth, means (they descend) either with the Message or with the punishment."

"That He may ask the truthfus (Allah's Messengers and His Prophets) about their truth (i.e., the conveyance of Allah's Message that which they were charged with)..." (V.33:8) means to ask the Messengers those who preach and convey Allah's Message.

"...And surely, We will guard it (the Qur'an), (from corruption)." (V.15:9) means : 'guard it from Our (side)'.

"Allah has sent down the best statement, a Book (this Qur'an)..." (V.39:23)

"And (those who) believed therein..." (V.39:33) means : the believer, who on the Day of Resurrection, will say, 'That is what you gave me (O my Lord); I acted upon whatever was in it.'

7520. Narrated 'Abdullah رضي الله عنه: asked Allah's Messenger ﷺ, "What is the greatest sin with Allah?" He said, "To set up a rival unto Allah though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I further asked, "What is next?" He said, "To commit illegal intercourse with the wife of your neighbour." [See Hadith No.4477, Vol. 6]

(41) CHAPTER. The Statement of Allah تعالى:

"And you have not been hiding yourselves,

عَنْنَا. ﴿وَالَّذِي جَاءَ بِالصَّدْقِ﴾ :
الْقُرْآنُ، ﴿وَصَدَقَ إِلَهٌ﴾ [الزمر: ٣٣]
الْمُؤْمِنُ، يَقُولُ يَوْمَ الْقِيَامَةِ: هَذَا
الَّذِي أَعْطَيْتَنِي عَمِلْتُ بِمَا فِيهِ .

٧٥٢٠ - حَدَّثَنَا قُتْبَيْةُ بْنُ سَعِيدٍ:
حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ أَبِي
وَائِلٍ، عَنْ عَمْرُو بْنِ شُرَخْبِيلٍ، عَنْ
عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ:
أَيُّ الدَّنَبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ
تَجْعَلَ اللَّهَ بِنَدَأْ وَهُوَ خَلَقَكَ»، قُلْتَ:
إِنَّ ذَلِكَ لَعَظِيمٌ. قُلْتَ: ثُمَّ أَيْ؟ قَالَ:
ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ
مَعَكَ»، قُلْتَ: ثُمَّ أَيْ؟ قَالَ: «ثُمَّ أَنْ
تُزَانِي بِحَلِيلِهِ جَارِكَ». [راجع: ٤٤٧٧]
(٤١) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَمَا
كُنْتُمْ تَسْتَرُونَ أَنْ يَشَهَّدَ عَنْكُمْ سَمْكُمْ وَلَا

أَنْصَرُكُمْ ﴿الآية [٢٢] فصلت: ٢٢﴾

lest your ears, and your eyes and your skins testify against you, but you thought that Allāh knew not much of what you were doing.” (V.41:22)

7521. Narrated ‘Abdullāh : Two person of Bani Thaqīf and one from Quraish (or two persons from Quraish and one from Banī Thaqīf) who had fat bellies but little wisdom, met near the Ka’bah. One of them said, “Did you see that Allāh hears what we say?” The other said, “He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly).” The third fellow said, “If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly).” So Allāh revealed the Verse :

“And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you...” (V.41:22)

٧٥٢١ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا مُنْصُورٌ ، عَنْ مُجَاهِدٍ ، عَنْ أَبِي مَعْمَرٍ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : اجْتَمَعَ عِنْدَ الْبَيْتِ تَقْيِيَانٌ وَفُرْشَيَّانٌ ، أَوْ فُرْشَيَّانٌ وَتَقْيِيَانٌ ، كَثِيرَةً شَحْمٌ بَطْوَنِهِمْ قَلِيلَةٌ فِيهِمْ قَلْوَبِهِمْ ، فَقَالَ أَخْدُهُمْ : أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْآخَرُ : يَسْمَعُ إِنْ جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا . وَقَالَ الْآخَرُ : إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا ، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَمَا كُشِّطَتْ نَسَرَتُرُونَ أَنْ يَشَهَّدَ عَلَيْكُمْ سَعْكُنَّ وَلَا أَنْصَرُكُمْ وَلَا جُلُودُكُمْ﴾ الآية . [راجع : ٤٨١٦]

(٤٢) بِابْ قَوْلِ اللَّهِ تَعَالَى : ﴿كُلُّ يَوْمٍ هُوَ فِي شَاءٍ﴾ [الرحمن: ٢٩] ﴿مَا يَأْتِيهِمْ مِنْ ذَكْرٍ مِنْ رَبِّهِمْ لَمْ يَحْدُثِ﴾ [الأنبياء: ٢] ،

(42) CHAPTER. The Statement of Allāh تعالى : “...Every day He is (engaged) in some affair (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!” (V.55:29)

“Comes not unto them an admonition (a chapter from the Qur’ān) from their Lord as a recent revelation, but they listen to it while they play.” (V.21:2)

And the Statement of Allāh تعالى :

“...It may be that Allāh will afterward bring some new thing to pass.” (V.65:1)

And the process of introducing new things by Allāh does not resemble the process carried on by the created things, as Allāh تعالى says :

“...There is nothing like Him and He is

وَقَوْلِهِ تَعَالَى : ﴿لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾ [الطلاق: ١] وَأَنَّ حَدَّهُ لَا يُشْبِهُ حَدَّ الْمُخْلوقِينَ لِقَوْلِهِ تَعَالَى : ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١] وَقَالَ ابْنُ

the All-Hearer, the All-Seer.” (V.42:11)

And Ibn Mas’ud said that the Prophet ﷺ said, “Allāh may bring forth new things in His Orders as He will, and one of the new things He brought forth was His Order that you should not talk (to others) while offering Salāt (prayer).”

7522. Narrated ‘Ikrima : Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said, “How can you ask the people of the Scriptures about their Books while you have Allāh’s Book (the Qur’ān) which is the most recent of the Books revealed by Allāh, and you read it in its pure undistorted form?”

مسعود عن النبى ﷺ: إِنَّ اللَّهَ يُحِدِّثُ مِنْ أَمْرِهِ مَا يَشَاءُ، وَإِنَّ مِمَّا أَخْدَثَ أَنْ لَا تَكَلَّمُوا فِي الصَّلَاةِ».

٧٥٢٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَاتِمُ بْنُ وَزْدَانَ: حَدَّثَنَا أَيُوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَيْفَ تَسْأَلُونَ أهْلَ الْكِتَابِ عَنْ كُتُبِهِمْ وَعِنْ دَكْمِ كِتَابِ اللَّهِ أَفَرَبِ الْكُتُبِ عَهْدًا بِاللَّهِ تَقَرُّؤُهُ مَحْضًا لَمْ يُشَبِّهْ؟ [راجع: ٢٦٨٥]

٧٥٢٣ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ: أَخْبَرَنِي عَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، كَيْفَ تَسْأَلُونَ أهْلَ الْكِتَابِ عَنْ شَيْءٍ وَكِتَابُكُمُ الَّذِي أَنْزَلَ اللَّهُ عَلَيْنِكُمْ أَخْدَثُ الْأَخْبَارِ بِاللَّهِ مَحْضًا لَمْ يُشَبِّهْ؟ وَقَدْ حَدَّثْنَا اللَّهُ أَنَّ أهْلَ الْكِتَابِ قَدْ بَدَلُوا مِنْ كُتُبِ اللَّهِ وَغَيْرُوا فَكَتَبُوا بِأَيْدِيهِمْ، قَالُوا: هُوَ مَنْ عِنْدَ اللَّهِ لِيَشْتَرُوا بِذَلِكَ ثَمَنًا قَلِيلًا. أَوْ لَا يَنْهَاكُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مَسْأَلَتِهِمْ؟ فَلَا وَاللَّهِ مَا رَأَيْنَا رَجُلًا مِنْهُمْ يَسْأَلُكُمْ عَنِ الَّذِي أَنْزَلَ عَلَيْكُمْ

[راجع: ٢٦٨٥]

(43) CHAPTER. The Statement of Allāh تَعَالَى :

"Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith." (V.75:16) And the Prophet ﷺ did that at the time of the revelation of the Divine Revelation.

Narrated Abu Hurairah رضي الله عنه : The Prophet ﷺ said, "Allāh said, 'I am with My slave whenever he remembers Me, and moves his lips with My remembrance.' "

754. Narrated Müsa bin Abu 'Āishah : Sa'īd bin Jubair reported from Ibn 'Abbās (regarding the explanation of the Verse : "Do not move your tongue concerning (the Qur'ān O Muḥammad ﷺ) to make haste therewith. He said, "The Prophet ﷺ used to undergo great difficulty in receiving the Divine Revelation and used to move his lips." Ibn 'Abbās said (to Sa'īd), "I move them (my lips) as Allāh's Messenger ﷺ used to move his lips." And Sa'īd said (to me), "I move my lips as I saw Ibn 'Abbās moving his lips," and then he moved his lips. So Allāh تَعَالَى revealed :

"Move not your tongue concerning (the Qur'ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and give you (O Muḥammad ﷺ) the ability to recite it. And when We have recited it to you [O Muḥammad ﷺ through Jibril (Gabriel)], then follow you its (the Qur'ān) recital." (V.75:16-18)

This means, "You should listen to it and keep quiet and then it is upon Us to make you recite it."

The narrator added, "So Allāh's Messenger ﷺ used to listen whenever Jibril (Gabriel) came to him, and when Jibril left, the Prophet ﷺ would recite the Qur'ān as Jibril had recited it to him."

(٤٣) بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿لَا تُحَرِّكْ
بِهِ لِسَانَكَ﴾ [القيامة: ١٦] وَفَعْلُ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِيثُ يُنْزَلُ عَلَيْهِ الْوَحْيُ ،
وَقَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
«قَالَ اللَّهُ تَعَالَى : أَنَا مَعَ عَبْدِي إِذَا
ذَكَرَنِي وَتَحَرَّكْتُ بِي شَفَتَاهُ» .

٧٥٢ - حَدَّثَنَا قَيْمِيَّةُ بْنُ سَعِيدٍ :
حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي
عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ
عَبَّاسٍ فِي قَوْلِهِ تَعَالَى : ﴿لَا تُحَرِّكْ
لِسَانَكَ﴾ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مِنَ الشَّتَّرِيلِ شَدَّةً وَكَانَ يُحَرِّكُ شَفَتَيْهِ -
فَقَالَ لِي ابْنُ عَبَّاسٍ : أَحْرَكُهُمَا لَكَ
كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَرِّكُهُمَا .
فَقَالَ سَعِيدٌ : أَنَا أَحْرَكُهُمَا كَمَا كَانَ
ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا - فَحَرَّكَ شَفَتَيْهِ .
فَأَنْزَلَ اللَّهُ تَعَالَى ﴿لَا تُحَرِّكْ
لِسَانَكَ إِنَّ عَلَيْنَا جَمْعُهُ وَقُرْءَانُهُ﴾ (١٧)
قَالَ : جَمْعُهُ فِي صَدْرِكَ ثُمَّ تَقْرُؤُهُ
﴿إِنَّا قَرَأْنَا فَاتِحَ قُرْءَانَهُ﴾ (١٨) قَالَ :
فَاسْتَمِعْ لَهُ وَأَنْصِثْ ، ثُمَّ إِنَّ عَلَيْنَا أَنْ
تَقْرَأَهُ . قَالَ : فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
أَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامَ اسْتَمَعَ فَإِذَا
أَنْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا
أَقْرَأَهُ . [رَاجِعٌ : ٥]

(44) CHAPTER. the Statement of Allāh : عَالِيٌّ تَعَالَى :

“And whether you keep your talk secret or disclose it. Verily, He is the All-Knower of what is in the breasts (of men). Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).” (V.67:13,14)

7525. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا regarding the explanation of the Verse :

“...And offer your *Salāt* (prayer) neither aloud, nor in a low voice.” (V.17:110) This Verse was revealed while Allāh’s Messenger ﷺ was hiding himself at Makkah. At that time, when he led his Companions in *Salāt* (prayer), he used to raise his voice while reciting the Qur’ān; and if *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) heard him, they would abuse the Qur’ān, its Revealer, and the one who brought it. So Allāh said to His Prophet ﷺ, “...offer your *Salāt* (prayer) neither aloud,” i.e., your recitation (of the Qur’ān) lest *Al-Mushrikūn* should hear (it) and abuse the Qur’ān, “...nor in a low voice,” lest your voice should fail to reach your companions, “but follow a way between.” (V.17:110)

7526. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا The Verse:

“...And offer your *Salāt* (prayer) neither aloud nor in a low voice...” (V.17:110) was revealed in connection with the invocations.

7527. Narrated Abū Salama: Abū Hurairah said, “Allāh’s Messenger ﷺ said, ‘Whoever does not recite the Qur’ān in a nice voice is not from us.’”

(٤٤) بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿ وَأَسْرَوْا
فَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ إِنَّهُ عَلَيْهِ بِدَارٍ
أَصْدُورٌ ﴾ [١٣] ، أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ الْأَطْيَفُ
[١٤-١٣] ﴿ الْمَلِكُ ﴾ [١٤] ﴿ يَتَحَفَّظُونَ ﴾ [طه: ١٠٣] : يَسَارُونَ ،

٧٥٢٥ - حَدَّثَنِي عَمْرُو بْنُ زُرَارَةَ، عَنْ هُشَيْمٍ: أَخْبَرَنَا أَبُو يُشْرِيْرِ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ تَعَالَى :
﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا ﴾
قَالَ: نَزَّلْتُ وَرَسُولُ اللَّهِ مُحَمَّدٌ مُخْفِيًّا
بِمَكَّةَ. فَكَانَ إِذَا صَلَّى بِاصْحَاحِهِ رَفَعَ
صُوَّتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ الْمُشْرِكُونَ
سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ،
فَقَالَ اللَّهُ لِنَبِيِّهِ مُحَمَّدٍ: ﴿ وَلَا تَجْهَرْ
بِصَلَاتِكَ ﴾ أَيْ بِقِرَاءَتِكَ فَيَسْمَعَ
الْمُشْرِكُونَ فَيَسْبُّو الْقُرْآنَ ﴿ وَلَا تُخَافِتْ
بِهَا ﴾ عَنْ أَصْحَاحِكَ فَلَا تُسْمِعُهُمْ
﴿ وَابْتَغْ بَيْنَ ذَلِكَ سَبِيلًا ﴾ [٤٧٢٢] . [راجع: ٤٧٢٢]

٧٥٢٦ - حَدَّثَنَا عَبْدُ الدُّمَيْدَ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: نَزَّلْتُ هَذِهِ الْآيَةُ
﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا ﴾ فِي
الْدُعَاءِ. [راجع: ٤٧٢٣]

٧٥٢٧ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا
أَبُو عَاصِمٍ: أَخْبَرَنَا أَبُو جُرْجَسٍ:
أَخْبَرَنَا أَبُو شَهَابٍ، عَنْ أَبِي سَلَمَةَ،