

me to stop talking). But when I became attentive to them, I said: "I am too brave if I tell a lie concerning a person who is now in Kufa." He (Abdur'rahman) felt shy and said: "But Abdullah's uncle used not to say so." Then I went out and met Abu'atiyya: Malik Ibn Amer, and asked him (about it). He mentioned to me the story of Subai'a. I asked him: "Did you hear something from Abdullah concerning this matter (the pregnant widow whose husband had died)?" He replied: "We were with Abdullah who said: 'Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sura of women (of Divorce "At'talaq") was revealed after the longer Sura (of Heifer "Al'baqara").'"

### (66) The Sura of The Prohibition (At'tahrim)

[1] Allah's saying: "O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (1)

4911- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": If somebody said to his wife: "You are unlawful to me", he should make an expiation (for his oath). Ibn Abbas further said: "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (The Confederates "Al'ahzab" 21)

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[ 4912- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir." (We did so). He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should tell none about it."

[2] Allah's saying: "Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (1)

أَصْحَابِهِ، قَالَ مُحَمَّدٌ: فَفُطِنْتُ لَهُ، فَقُلْتُ: إِنِّي إِذَا لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَهُوَ فِي نَاحِيَةِ الْكُوفَةِ، فَاسْتَحْيَا وَقَالَ: لَكِنَّ عَمَّهُ لَمْ يَقُلْ ذَلِكَ. فَلَقِيتُ أَبَا عَطِيَّةَ مَالِكَ بْنَ عَامِرٍ فَسَأَلْتُهُ، فَذَهَبَ يُحَدِّثُنِي حَدِيثَ سُبَيْعَةَ، فَقُلْتُ: هَلْ سَمِعْتَ عَنْ عَبْدِ اللَّهِ فِيهَا شَيْئًا؟ فَقَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ، فَقَالَ: أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيطَ، وَلَا تَجْعَلُونَ عَلَيْهَا الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النَّسَاءِ الْفُضْرَى بَعْدَ الطُّوَلَى: «وَأُولَئِذَا الْأَحْمَالُ أَجْلَهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ».

[طرفه في: ٤٥٣٢].

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### سُورَةُ التَّحْرِيمِ

١ - بَابُ «يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ» [١]

٤٩١١ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ ابْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فِي الْحَرَامِ: يُكْفَرُ. وَقَالَ ابْنُ عَبَّاسٍ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ» [الأحزاب: ٢١]. [الحديث ٤٩١١ - طرفه في: ٥٢٦٦].

٤٩١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَبْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَشْرَبُ عَسَلًا عِنْدَ رَيْبِ ابْنَةِ جَحْشٍ، وَيَمْكُثُ عِنْدَهَا، فَوَاطَيْتُ أَنَا وَخَفْصَةُ عَنْ: أَيُّنَا دَخَلَ عَلَيْهَا فَلْتَقُلْ لَهُ: أَكَلْتَ مَغَافِيرَ، إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، قَالَ: «لَا»، وَلَكِنِّي كُنْتُ أَشْرَبُ عَسَلًا عِنْدَ رَيْبِ ابْنَةِ جَحْشٍ، فَلَنْ أَعُودَ لَهُ، وَقَدْ خَلَفْتُ لَا تُخِيرِي بِذَلِكَ أَحَدًا». [الحديث ٤٩١٢ - أطرافه في: ٥٢٦٧، ٥٢٦٨، ٥٤٣١، ٥٥٩٩، ٥٦١٤، ٥٦٨٢، ٦٦٩١، ٦٩٧٢].

٢ - بَابُ «تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ» «قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ»

٤٩١٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى، عَنْ عَبْدِ بْنِ

٤٩١٢ - قوله: فواطت أي اتفقت وفي العيني فواطيت، قال هكذا في جميع النسخ، وأصله فواطت وفي الأصل المطبوع فواطت، وهو رواية أبي ذر على ما ذكره الشارح.

- قوله: عن أيتنا ولابن عساكر والأصلي على أيتنا (مغافير) جمع مغفور بضم الميم وهو صمغ حلو له رائحة كريهة كما في الشارح.

٤٩١٣ - قوله: مكثت هنا بفتح الكاف وفي الحديث ٤٩١٥ بضمها.

4913- Ibn Abbas "Allah be pleased with both" narrated: For a year I had the desire to ask Omar Ibn Al'khattab regarding the explanation of a Verse (in The Sura of The Prohibition) but I could not do out of respect for him. When he went to perform the Hajj, I accompanied him. On our return, while we were still on the way home, Omar went aside to answer the call of nature by the Arak trees. I waited till he finished. Then I proceeded with him and asked: "O Commander of The Believers! Who were the two wives of The Prophet "Allah's blessing and peace be upon him" who backed up each other against him?" He said: "They were Hafsa and A'isha." I said to him: "By Allah, I wanted to ask you about this a year ago, but I could not do out of respect for you." Omar said: "Do not refrain from asking me. If you think that I have knowledge (about something), you would ask me; and if I know, I will tell you." Then Omar further said: "By Allah, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allah revealed in connection with them what He had revealed, and assigned for them what He had assigned. Once while I was thinking over a certain matter, my wife said: "I recommend that you do so-and-so." I said to her: "What do you have to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?" She said: "How strange you are, O son of Al'khattab! You don't want to be argued with, though your daughter Hafsa argues with The Messenger of Allah "Allah's blessing and peace be upon him" so much that he remains angry for the whole day!" Very soon, Omar put on his outer garment and went to Hafsa to whom he said: "O my daughter! Do you argue with The Messenger of Allah "Allah's blessing and peace be upon him" so that he remains angry for the whole day?" Hafsa said: "By Allah, we argue with him." Omar said: "Know that I warn you of Allah's punishment and the anger of The Messenger of Allah "Allah's blessing and peace be upon him". O my daughter! Don't be betrayed by she (A'isha), who is proud of her beauty because of the love of The Messenger of Allah "Allah's blessing and peace be upon him" for her."

Omar further said: "Then I went out to the house of Ommu'salama, who was one of my relatives, to whom I talked. She said: "O son of Al'khattab! You seem to interfere in everything to the extent that you even want to interfere between The Messenger of Allah "Allah's blessing and peace be upon him" and his wives!" By Allah, I was influenced by her talk so much that I lost some of my anger. I left her. At that time I had a friend from the Ansar who used to bring me the news (from The Prophet "Allah's blessing and peace be upon him") in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of Ghassan's kings. We heard that he intended to proceed and attack us. Indeed, our hearts were full of fear because of that. (Once) my Ansari friend unexpectedly knocked at my door, and said: "Open! Open!" I said: "Has the king of Ghassan come?" He said: "No, but something worse! The Messenger of Allah "Allah's blessing and peace be upon him" has isolated himself from his wives." I said: "Let the nose of A'isha and Hafsa be stuck to dust (humiliated)!" Then I put on my clothes and went to Allah's Apostle's dwelling. He was staying in an upper room belonging to him, to which he ascended by a ladder. There was a black slave of The Messenger of Allah "Allah's blessing and peace be upon him" (sitting) on the first step. I said to him: "Tell The Prophet "Allah's blessing and peace be upon him" that Omar Ibn Al'khattab is here." Then The Prophet "Allah's blessing and peace be upon him" admitted me. I related the story in full to him. When I came to the item of Ommu'salama, The Messenger of Allah "Allah's blessing and peace be upon him" smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Under his head there was a leather pillow stuffed

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حُثَيْن: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّهُ قَالَ: مَكَثْتُ سَنَةً أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ، فَمَا أَسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ، حَتَّى خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ، فَلَمَّا رَجَعْتُ وَكُنَّا بِبَعْضِ الطَّرِيقِ، عَدَلْتُ إِلَى الْأَرَاكِ لِحَاجَةٍ لَهُ، قَالَ: قَوِّفْتُ لَهُ حَتَّى فَرَّغَ، ثُمَّ سِرْتُ مَعَهُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مِنَ اللَّتَانِ تَظَاهَرَتَا عَلَى النَّبِيِّ ﷺ مِنْ أَزْوَاجِهِ، فَقَالَ: بِلَكَ حَفْصَةُ وَعَائِشَةُ، قَالَ: فَقُلْتُ: وَاللَّهِ إِنْ كُنْتُ لِأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذَا مِنْذُ سَنَةٍ، فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ، قَالَ: فَلَا تَفْعَلْ، مَا ظَنَنْتُ أَنَّ عِنْدِي مِنْ عِلْمٍ فَاسْأَلْنِي، فَإِنْ كَانَ لِي عِلْمٌ خَبَرْتُكَ بِهِ، قَالَ: ثُمَّ قَالَ عُمَرُ: وَاللَّهِ إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْرًا، حَتَّى أَنْزَلَ اللَّهُ فِيهِنَّ مَا أَنْزَلَ وَقَسَمَ لَهُنَّ مَا قَسَمَ، قَالَ: قَبِينَا أَنَا فِي أَمْرِ أَنْأَمْرُهُ إِذْ قَالَتْ امْرَأَتِي: لَوْ صَنَعْتَ كَذَا وَكَذَا، قَالَ: فَقُلْتُ لَهَا: مَا لَكَ وَلِمَا هَا هُنَا، فِيمَا تَكْلُفُكَ فِي أَمْرِ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ، مَا تُرِيدُ أَنْ تُرَاجِعَ أَنْتَ، وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ حَتَّى يَظُلَّ يَوْمَهُ غَضَبَانِ، فَقَامَ عُمَرُ، فَأَخَذَ رِدَاءَهُ مَكَانَهُ حَتَّى دَخَلَ عَلَى حَفْصَةَ فَقَالَ لَهَا: يَا بِنْتُ ابْنِكَ لَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ حَتَّى يَظُلَّ يَوْمَهُ غَضَبَانِ؟ فَقَالَتْ حَفْصَةُ: وَاللَّهِ إِنَّا لَتُرَاجِعُهُ، فَقُلْتُ: تَعْلَمِينَ أَنِّي أَحْذَرُكَ عُقُوبَةَ اللَّهِ، وَعَظَبَ رَسُولِهِ ﷺ، يَا بِنْتُ لَا تَغْرُوكِ هَذِهِ الَّتِي أَعْجَبَهَا حُسْنُهَا حُبَّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا، يُرِيدُ عَائِشَةُ، قَالَ: ثُمَّ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى أُمِّ سَلَمَةَ لِقَرَاتِي مِنْهَا فَكَلَّمْتُهَا، فَقَالَتْ أُمُّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ، دَخَلْتَ فِي كُلِّ شَيْءٍ، حَتَّى تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ، فَأَخَذْتَنِي وَاللَّهِ أَخَذًا كَسَرْتَنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا. وَكَانَ لِي صَاحِبٌ مِنَ الْأَنْصَارِ إِذَا غِبْتُ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ، وَنَحْنُ نَتَخَوَّفُ مَلِكًا مِنْ مُلُوكِ عَسَانَ، ذِكْرٌ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا، فَقَدْ امْتَلَأَتْ صُدُورُنَا مِنْهُ، فَإِذَا صَاحِبِي الْأَنْصَارِيُّ يَدُقُّ الْبَابَ، فَقَالَ: افْتَحْ، فَقُلْتُ: جَاءَ الْعَسَانِيُّ؟ فَقَالَ: بَلْ أَشَدُّ مِنْ ذَلِكَ، اغْتَرَلَ رَسُولُ اللَّهِ ﷺ أَزْوَاجَهُ، فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، فَأَخَذْتُ ثَوْبِي فَأَخْرَجْتُ حَتَّى جِئْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرِئِهِ لَهُ، يَرْقَى عَلَيْهَا بِعَجَلَةٍ، وَغُلَامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدَ عَلَى رَأْسِ الدَّرَجَةِ، فَقُلْتُ لَهُ: قُلْ: هَذَا عُمَرُ بْنُ الْخَطَّابِ، فَأَذِنَ لِي، قَالَ عُمَرُ: فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ ﷺ هَذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ، وَإِنَّهُ لَعَلَى خَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وَسَادَةٌ مِنْ أَدَمٍ

= - تظاهرتا: تعاونتا.

- قوله: أنأمره أي أنفكر فيه

- قوله: فيما تكلفك، ويروى: وفيما تكلفك أي وفي أي شيء تكلفك ا هـ، عيني وذكر الشارح روايتي وفيه وما.

- (رغم أنف) رغم الله أنف نخد.

- قوله: في مشربة أي غرفة يرقى عليها بعجلة أي بدرجة وروي: يرقى بالبناء للمفعول أيضاً أي يصعد.

- قوله: قرظاً مصبوباً أي مسكوباً ولا يبي ذر مصبوراً أي مجموعاً والقرظ بفتحين ورق السلم ا هـ من الشارح. =

with palm fibers, and leaves of a Salm tree were piled at his feet, and above his head a few water skins were hung. On seeing the marks of the mat imprinted on his side, I wept. He said: "Why are you weeping?" I replied: "O Allah's Apostle! Caesar and Khosrau are leading a (Luxurious) life, while you, in spite of your being The Messenger of Allah "Allah's blessing and peace be upon him", are living in destitute." The Prophet "Allah's blessing and peace be upon him" said: "Won't you be satisfied that they enjoy this world and we enjoy the Hereafter?"

(Bukhari 3 + Muslim 49: 1-3) Al-Bukhari 300

[3] Allah's saying: "When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another) and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, Who told thee this? He said, He told me who knows and is well acquainted (with all things)." (3)

4914- Ibn Abbas "Allah be pleased with both" narrated: I wanted to ask Omar (about a verse in The Sura of Prohibition). I said: "O Commander of The Believers! Who were the two women (from amongst The Prophet's wives) who backed up each other against The Messenger of Allah "Allah's blessing and peace be upon him"?" before I could finish my sentence, he replied: "A'isha and Hafsa."

[4] Allah's saying: "If ye two turn is repentance to Him, your hearts are indeed so inclined; but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (4)

4915- Ibn Abbas "Allah be pleased with both" narrated: I wanted to ask Omar about those two women (from amongst The Prophet's wives) who backed up each other against The Messenger of Allah "Allah's blessing and peace be upon him". For one year I was seeking, though in vain, the opportunity to ask this question, until I accompanied him in Hajj. While we were in Zahran, Omar went to answer the call of nature. He said to me: "Bring me some water for ablution." So I followed him with a container of water and started pouring for him. I found it a good opportunity to ask him, so I said: "O Commander of The Believers! Who were those two women (from amongst The Prophet's wives) who had backed up each other (against The Prophet "Allah's blessing and peace be upon him")?" Before I could finish my question, he replied: "They were A'isha and Hafsa."

حَسُّوْهَا لَيْفٌ، وَإِنَّ عِنْدَ رَجُلَيْهِ قَرِظًا مَّضْبُوبًا، وَعِنْدَ رَأْسِهِ أَهَبٌ مُعَلَّقَةٌ، فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِهِ فَبَكَيْتُ، فَقَالَ: «مَا يُبْكِيكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ كِسْرَى وَفَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللَّهِ! فَقَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ» [طرفه في: ٨٩].

٣ - باب ﴿وَإِذْ أَسْرَى النَّبِيُّ إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَاَنِيَ الْعَلِيمُ الْخَبِيرُ﴾ [٣] فِيهِ عَائِشَةُ، عَنِ النَّبِيِّ ﷺ.

٤٩١٤ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ حُثَيْنٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مِنَ الْمَرَاتَيْنِ اللَّتَانِ تَظَاهَرْتَا عَلَى رَسُولِ اللَّهِ ﷺ؟ فَمَا أَتَمَمْتَ كَلَامِي حَتَّى قَالَ: عَائِشَةُ وَحَفْصَةُ. [طرفه في: ٨٩].

٤ - باب قَوْلُهُ: ﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [٤] صَعَوْتُ وَأَضَعَيْتُ: مِلْتُ. ﴿وَلَتَضَعِي﴾ [الأنعام: ١١٣] لَتَمِيلُ. ﴿وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾ [٤] عَوْنٌ، تَظَاهَرُونَ: تَعَاوَنُونَ.

وَقَالَ مُجَاهِدٌ: ﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ﴾ [٦] أَوْضُوا أَنْفُسَكُمْ وَأَهْلِيَكُمْ بِتَقْوَى اللَّهِ وَأَذْبُوهُمْ. ٤٩١٥ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ حُثَيْنٍ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرَاتَيْنِ اللَّتَانِ تَظَاهَرْتَا عَلَى رَسُولِ اللَّهِ ﷺ، فَمَكَّنْتُ سَنَةً فَلَمْ أَجِدْ لَهُ مَوْضِعًا، حَتَّى خَرَجْتُ مَعَهُ حَاجًّا، فَلَمَّا كُنَّا بِظَهْرَانَ، ذَهَبَ عُمَرُ لِحَاجَتِهِ فَقَالَ: أَذْرِكْنِي بِالْوُضُوءِ، فَأَذْرَكْتُهُ بِالْإِدَاوَةِ، فَجَعَلْتُ أَسْكُبُ عَلَيْهِ، وَرَأَيْتُ مَوْضِعًا، فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ: مِنَ الْمَرَاتَيْنِ اللَّتَانِ تَظَاهَرْتَا؟ قَالَ ابْنُ عَبَّاسٍ: فَمَا أَتَمَمْتَ كَلَامِي حَتَّى قَالَ: عَائِشَةُ وَحَفْصَةُ. [طرفه في: ٨٩].

= - قوله: أهب بفتح الهمزة والهاء وبضمهما جمع إهاب (شارح).

باب ٤ - قوله: وفي بعض النسخ وإن تظاهرا بتشديد الظاء.

٤٩١٥ - قوله: في العيني «يا مير» المؤمنين بحذف الألف من أمير للتخفيف أ هـ.

- قوله: أن يبدله القراءة عندنا من الإبدال.



[5] Allah's saying: "It may be, if he divorced you (all), that Allah will give him in exchange Consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, previously married or virgins." (5)

4916- Omar Ibn Al'khattab "Allah be pleased with him" narrated: "Once the wives of The Prophet "Allah's blessing and peace be upon him" made a united front against him. I said to them: "It may be if he (The Prophet "Allah's blessing and peace be upon him") divorced you, his Lord (Allah) would give him instead of you wives better than you. So this verse (the same as I had said) was revealed."

#### (67) The Sura of The Dominion (Al'mulk)

Allah Almighty said: "Blessed be He in Whose hands is Dominion; and He over all things hath Power; He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving; He Who created the seven heavens one above another: no want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?" (1:3)

(There are no narrations in this item).

#### (68) The Sura of The Pen (Al'qalam)

[1] Allah's saying: "Violent (and cruel), with all that, base born." (13)

4917- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "Violent (and cruel), with all that, base born": "It was sent down regarding a man from Quraish, having a notable sign similar to that hung on (the neck of) the sheep."

قَوْلُهُ: ﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِيَاتٍ  
عَابِدَاتٍ سَائِحَاتٍ ثِيَابٍ وَأَبْكَارٍ﴾ [٥]

٤٩١٦ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ رَضِيَ  
اللَّهُ عَنْهُ: اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ فِي الْغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبَدِّلَهُ أَزْوَاجًا  
خَيْرًا مِنْكُمْ، فَتَزَلَّتْ هَذِهِ الْآيَةُ. [طرفه في: ٤٠٢].

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### سُورَةُ الْمُلِكِ - ٦٧

التَّفَاوُتُ: الاختلاف، والتفاوت والتفاوت واحد. ﴿تَمَيَّزُ﴾ [٨] تَقَطَّعَ. ﴿مَنَاجِبَهَا﴾ [١٥]  
جَوَانِبَهَا. ﴿تَدْعُونَ﴾ [٢٧] وَتَدْعُونَ، مِثْلُ تَذْكُرُونَ وَتَذْكُرُونَ. ﴿وَنُقْبِضَنَ﴾ [١٩] يَضْرِبُنَ  
بِأَجْنِحَتَيْهِ. وَقَالَ مُجَاهِدٌ: ﴿صَافَاتٍ﴾ [١٩] بَسَطَ أَجْنِحَتَيْهِ. ﴿وَنُفُورٍ﴾ [٢١] الْكُفُورُ.

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### سُورَةُ ن وَالْقَلَمِ - ٦٨

وَقَالَ قَتَادَةُ: ﴿حَزْدٍ﴾ [٢٥] جَدَّ فِي أَنْفُسِهِمْ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَضَالُونَ﴾ [٢٦] أَضَلَّلْنَا  
مَكَانَ جَنَّتِنَا.

وَقَالَ غَيْرُهُ: ﴿كَالصَّرِيمِ﴾ [٢٠] كَالصُّنْحِ انْصَرَمَ مِنَ اللَّيْلِ، وَاللَّيْلِ انْصَرَمَ مِنَ النَّهَارِ، وَهُوَ  
أَيْضًا: كُلُّ رَمْلَةٍ انْصَرَمَتْ مِنْ مُعْظَمِ الرَّمْلِ، وَالصَّرِيمُ أَيْضًا الْمَضْرُومُ، مِثْلُ: قَتِيلٍ وَمَقْتُولٍ.

#### ١ - بَابُ ﴿عُتِّلَ بَعْدَ ذَلِكَ زَنِيمٌ﴾ [١٣]

٤٩١٧ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ مُجَاهِدٍ،  
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿عُتِّلَ بَعْدَ ذَلِكَ زَنِيمٌ﴾ قَالَ: رَجُلٌ مِنْ قُرَيْشٍ، لَهُ زَنْمَةٌ مِثْلُ زَنْمَةِ  
الشَّاةِ.

سورة تبارك الذي بيده الملك - وفي العيني سورة تبارك قال وفي بعض النسخ سورة الملك، ولم تثبت البسملة ههنا  
ا هـ.

سورة ن والقلم - قوله: يتخافتون الخ، وفي نسخة العيني والانتجاع: السار كالنتاجي.

- قوله: أضللنا كذا بزيادة الهمزة وتأوله العيني فقال أضللنا أنفسنا عن مكان جنتنا يعني هذه ليست بجنتنا بل  
تينا في طريقها ا هـ.

٤٩١٧ - قوله: الزنمة للمعز في حلقها كالقرط.

Allah will  
ir wills),  
ice, who  
married

'Once the  
a united  
s blessing  
m instead  
said) was

r; and He  
e may try  
iving; He  
rtion wilt  
on again:

." (13)

Allah's  
sent down  
t hung on