

[17] Stoning to death the woman who became pregnant as a result of committing adultery

6830- Ibn Abbas "Allah be pleased with both" narrated: I used to teach (Qur'an to) some people of Emigrants among whom there was Abdur'rahman Ibn Awf. While I was in his house at Mina, and he was with Omar Ibn Al'khattab during Omar's last Hajj, Abdur'rahman came to me and said: "Would that you had seen the man who came today to The Commander of The Believers saying: 'O Commander of The Believers! What do you think about so-and-so who says: 'If Omar died, I would give the pledge of allegiance to such-and-such person, as by Allah, the pledge of allegiance given to Abu'bakr was nothing but a hasty sudden action which was established afterwards.'" Omar became angry and then said: "Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (of ruling)."

Abdur'rahman said: I said: "O Commander of The Believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they, who will gather around you when you stand to address the people. I am afraid that you will get up and say something, and some people will spread your statement with the result that they might not say what you actually said. Moreover, they might not understand its meaning, and might not interpret it correctly. So you should wait till you reach Medina, as it is the homeland of emigration and of Prophet's Traditions. Therein you can come in touch with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place." On that, Omar said: "By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina."

Ibn Abbas further said: We reached Medina by the end of the month of Dhul'hijja. On Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'eed Ibn Zaid Ibn Amr Ibn Nufail sitting at the corner of the pulpit, close to whom I sat so that my knee was touching his. A short while later, Omar Ibn Al'khattab came out. When I saw him coming towards us, I said to Sa'eed Ibn Zaid Ibn Amr Ibn Nufail: "Today Omar will say what he has never said since he was appointed as Caliph." Sa'eed denied that astonishingly and said: "What thing would you expect Omar to say the like of which he has never said before?" At the same time, Omar sat on the pulpit and when the callers for the prayer had finished their call, Omar stood up, and having glorified and praised Allah as He deserved, he said: "Now then, I am going to tell you something which (Allah) has ordained for me to say. I do not know it might portend my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but whoever is afraid that he does not understand it, should not tell lies about me. Allah sent Mohammad with the Truth and revealed the Holy Book to him, involving the Verse of stoning to death married person (male & female) who commits adultery, which we recited, understood, and memorized.

نُ صَالِح، عَنِ ابْنِ
كُنْتُ أَفْرِيءَ رَجُلًا
وَهُوَ عِنْدَ عُمَرَ بْنِ
تَ رَجُلًا أَتَى أَمِيرَ
قَدْ مَاتَ عُمَرُ لَقَدْ
رَقَالَ: إِنِّي إِنْ شَاءَ
أُمُورَهُمْ. قَالَ عَبْدُ
نَاسٍ وَغَوَّاءَهُمْ،
تَقُومُ فَتَقُولُ مَقَالَةً
فَأَمْهَلْ حَتَّى تَقْدَمَ
، فَتَقُولَ مَا قُلْتَ
أَمَّا وَاللَّهِ - إِنْ شَاءَ
دِينَةٍ فِي عَقْبِ ذِي
لِ سَعِيدِ بْنِ زَيْدِ بْنِ
نَلَمْ أَنْشَبَ أَنْ خَرَجَ
لِ: لَيَقُولَنَّ الْعَشِيَّةُ
يَقُلْ قَبْلَهُ، فَجَلَسَ
، ثُمَّ قَالَ أَمَّا بَعْدُ،
فَمَنْ عَقَلَهَا وَوَعَاَهَا
يَدَّ أَنْ يَكْذِبَ عَلَيَّ:
يَةُ الرَّجْمِ، فَتَرَانَاهَا

بِالتَّشْدِيدِ مَعَ تَصْغِيرِهِ

الخبر على الاسم وهو

١٧ - باب رَجْمِ الْخُبَلَى مِنَ الرَّثَا إِذَا أَحْصَنَتْ

٦٨٣٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ أَقْرَى رَجُلًا مِنَ الْمُهَاجِرِينَ، مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَبَيْتُنَا أَنَا فِي مَنْزِلِهِ بِمِثْنَى، وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ فِي آخِرِ حَجَّةٍ حَجَّهَا، إِذْ رَجَعَ إِلَيَّ عَبْدُ الرَّحْمَنِ فَقَالَ: لَوْ رَأَيْتَ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ الْيَوْمَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلْ لَكَ فِي فَلَانٍ؟ يَقُولُ: لَوْ قَدْ مَاتَ عُمَرُ لَقَدْ بَايَعْتُ فَلَانًا، فَوَاللَّهِ مَا كَانَتْ تَبِعُهُ أَبِي بَكْرٍ إِلَّا قُلْتَهُ قَتَمْتُ، فَغَضِبَ عُمَرُ، ثُمَّ قَالَ: إِنِّي إِنْ شَاءَ اللَّهُ لَفَائِمْ الْعَشِيَّةَ فِي النَّاسِ، فَمَحَذُّهُمْ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَغْضَبُوهُمْ أُمُورَهُمْ. قَالَ عَبْدُ الرَّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَفْعَلْ، فَإِنَّ الْمَوْسِمَ يَجْمَعُ رَعَاعَ النَّاسِ وَغَوَّاءَهُمْ، فَإِنَّهُمْ هُمْ الَّذِينَ يَغْلِبُونَ عَلَى قُرْبِكَ حِينَ تَقُومُ فِي النَّاسِ، وَأَنَا أَخْشَى أَنْ تَقُومَ فَتَقُولَ مَقَالَةً يُطَيِّرُهَا عَنْكَ كُلُّ مُطَيِّرٍ، وَأَنْ لَا يَغُوهَا، وَأَنْ لَا يَضْعُوهَا عَلَى مَوَاضِعِهَا، فَأَمْهِلْ حَتَّى تَقْدَمَ الْمَدِينَةَ، فَإِنَّهَا دَارُ الْهَجْرَةِ وَالسُّنَّةِ، فَتَخْلُصَ بِأَهْلِ الْفَقْهِ وَأَشْرَافِ النَّاسِ، فَتَقُولَ مَا قُلْتَ مَتَمَكِّنًا، فَيَعْبِي أَهْلُ الْعِلْمِ مَقَالَتَكَ، وَيَضْعُوهَا عَلَى مَوَاضِعِهَا. فَقَالَ عُمَرُ: أَمَّا وَاللَّهِ - إِنْ شَاءَ اللَّهُ - لَأَعْقُومَنَّ بِذَلِكَ أَوَّلَ مَقَامٍ أَقُومُهُ بِالْمَدِينَةِ. قَالَ ابْنُ عَبَّاسٍ: فَقَدِمْنَا الْمَدِينَةَ فِي عَقَبِ ذِي الْحِجَّةِ، فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ عَجَلْنَا الرُّوَاحَ حِينَ رَاغَتِ الشَّمْسُ، حَتَّى أَجَدَّ سَعِيدُ بْنُ زَيْدٍ بْنُ عَمْرِو بْنِ نُفَيْلٍ جَالِسًا إِلَى رُكْنِ الْمِنْبَرِ، فَجَلَسْتُ حَوْلَهُ تَمَسُّ رُكْبَتِي رُكْبَتَهُ، فَلَمَّا أُنْشِبَ أَنْ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ، فَلَمَّا رَأَيْتُهُ مُقْبِلًا، قُلْتُ لِسَعِيدِ بْنِ زَيْدٍ بْنُ عَمْرِو بْنِ نُفَيْلٍ: لَيَقُولَنَّ الْعَشِيَّةَ مَقَالَةً لَمْ يَقُلْهَا مِنْذُ اسْتُخْلِفَ، فَأَنْكَرَ عَلَيَّ وَقَالَ: مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ قَبْلَهُ، فَجَلَسَ عُمَرُ عَلَى الْمِنْبَرِ، فَلَمَّا سَكَتَ الْمُؤَدِّثُونَ قَامَ، فَأَتَانِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ أَمَا بَعْدُ، فَأَنِّي قَائِلٌ لَكُمْ مَقَالَةً قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لَا أَذْري لَعَلَّهَا بَيْنَ يَدَيَّ أَجْلِي، فَمَنْ عَقَلَهَا وَوَعَاها فَلْيُحَدِّثْ بِهَا حَيْثُ انْتَهَتْ بِهِ رَاجِلَتُهُ، وَمَنْ خَشِيَ أَنْ لَا يَغْلِبَهَا فَلَا أَجَلَ لِأَحَدٍ أَنْ يَكْذِبَ عَلَيَّ: إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ مِمَّا أَنْزَلَ اللَّهُ آيَةَ الرَّجْمِ، فَقَرَأْنَاهَا

٦٨٣٠ - قوله: (فلتة) أي فجة أي من غير تدبر ا هـ، شارح.

- أن يغضبهم نـ.

- (رعاع الناس) جهلهم.

- قوله: (يطيئرها) بهذا الضبط في العيني وهو المؤيد بما بعده وفي ضبط القسطلاني بالتشديد مع تصحيحه بالإطارة سهر بين - مصحح.

- فجلست حذوه نـ.

- القياس: ما عسى أن يقول.

- قوله: (آية الرجم) بالرفع اسم كان وخبرها من التبعية في قوله مما فيه تقديم الخبر على الاسم وهو كثير، وروي فيما بدل مما ا هـ. من الشارح.