

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنْ أَتَّبَعَ رِضْوَانُ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيَبْسُ الْمَصِيرُ ﴿١٦٢﴾ هُمْ دَرَجَتٌ عِندَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

161-163. ለነብዩም ቢሆን የምርኮን ገንዘብ መደበኛ አይገባውም። የምርኮን ገንዘብ የሚደብቅ ሰው ሁሉ በትንሳኤ ቀን የደበቀውን ነገር ተሸክሞ ይመጣል። ከዚያ ነፍስ ሁሉ የስራዋን ዋጋ ትመነዳለች። እነርሱም ቅንጣትም ያህል አይበደሉም። የአላህን ውዴታ የተከተለ ሰው ሁሉ የአላህ ቁጣ እንደተፈረደበትና መኖሪያው ገሀነም እንደሆነበት ሰው ነውን? ገሀነም ማረፊያነቱ እጅግ የከፋ ነው፤ ሁሉም በአላህ ዘንድ ባለ ልዩ ልዩ ደረጃዎች ናቸው። አላህ የሚሰሩትን ሁሉ ተመልካች ነውና።

ከዲምራን ቤተሰቦች ምዕራፍ (161) ኛው አንቀፅ የወረደበት ምክንያት፡- የበድር ዘመቻ ዕለት መስለሞች አያሌ ንብረቶችን ከመሸራረባቸው ህይወት በምርኮ አግኝተዋል። እናም ከዚህ የምርኮ ንብረቶች ውስጥ አንዲት ጋቢ በመጥፋቷ ነብዩ (ﷺ) ወስደዋት ይሆናል በማለት አንዳንድ ሰዎች ስለተናገሩ ንግግራቸው እና ጥርጣሬያቸው ተገቢ ያልነበረ በመሆኑና ይህ ግምታቸው የተሳሳተ መሆኑን ለማስረዳት እነዚህ አናቅፅ ወረዱ። (ቴርሚዚ፤ ጦበሪ እና ዋሒዲ)

Narrated Abdullah ibn Abbas:

The verse "And no Prophet could (ever) be false to his trust" was revealed about a red velvet. When it was found missing on the day of Badr, some people said; Perhaps the Messenger of Allah (ﷺ) has taken it. So Allah, the Exalted, sent down "And no prophet could (ever) be false to his trust" to the end of the verse.

Abu Dawud said: In the word yaghulla the letter ya has a short vowel a.

Grade: Sahih (Al-Albani)

Reference : Sunan Abi Dawud 3971

In-book reference : Book 32, Hadith 3

English translation : Book 31, Hadith 3960

<https://sunnah.com/abudawud:3971>

(55) Chapter: What Has Been Related About
The One Cloth That Is Placed Under The
Deceased In The Grave

Ibn Abbas narrated:

"A red velvet cloth was placed in the grave of the Prophet."

Grade: Sahih (Darussalam)

Reference : Jami` at-Tirmidhi 1048
In-book reference : Book 10, Hadith 84
English translation : Vol. 2, Book 5, Hadith 1048

<https://sunnah.com/tirmidhi:1048>

The Events of the Year 8 (cont'd)

31

They raided us in our settlements,
though we were men who retaliated.²²⁷

(This is the end of Abū Wajzah's report. To return to the report of 'Amr b. Shu'ayb:)²²⁸ After the Messenger of God had completed the return of the captives of Ḥunayn to their families, he rode away and the people²²⁹ followed him, saying, "O Messenger of God, divide our booty of camels and small cattle among us," until they forced him back against a tree and his mantle was pulled away from him.²³⁰ He said, "O men, give me back²³¹ my mantle! By God, if I had as many sheep as the trees of the Tihāmah I would have divided them among you. You have not found me miserly or cowardly or a liar." Then he stood near his²³² camel and took a hair from its hump and holding it aloft in his fingers said, "O men, by God, I do not have anything of your booty, even to this hair, except the fifth, and that fifth will be returned to you. So bring back the needle and the thread, for dishonesty will be a