The Translation of the Sayings

of

Sahih Al-Bukhari

Arabic—English

Vol. VI

By

Dr. Muhammad Mufsin Khan

ISLAMIC UNIVERSITY -- AL-MEDINA AL-MUNAWARA
The Translation of the Meanings of

Ṣaḥīḥ Al-Bukhārī

Arabic—English

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Ṣaḥīḥ Al-Bukhārī
Arabic—English
Vol. VI

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In the name of Allah, the most Beneficent, the most Merciful

Praise be to Allah, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhari" achieved by Dr. Muhammad Muhsin Khan and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

We thank Allah, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it—Allah's Pleasure being our aim, and it is He who guides us on the right path.

Shākir Naṣīf Al-'Ubaydi:
M.A. English, Vanderbilt Univ., U.S.A.; Teacher of English:
Baghdad Univ., & College of Education, Mecca.

Dr. Maḥmūd Hamad Naṣr:
Graduate of Khartūm Univ.
Physician,
King Hospital,
Medina.

Dr. Muḥammad Taqiyy-ad-Din Al-Hilālī:
Ph. D. Berlin Univ., Germany; Professor:
Muḥammad V Univ., Morocco; Islamic Univ., Medina.

I have perused a little portion of this translation and found that the translator has succeeded in rendering the meanings of "Al-Jāmi’ ʿAl-Ṣaḥīḥ" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Hadiths that are interpreted differently by different scholars.

Dr. Maḥmūd Hamad Naṣr As-Sūdānī did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣīf Al-'Ubaydi. Finally, Dr. Muḥammad Taqiyy-ad-Din Al-Hilālī checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allah bountifully reward whoever has participated in this benevolent work; and may He make people benefit by it.

I am perfectly sure that the translation, with Allah's help and after all the great efforts exerted in its production, has neared perfection.

In Allah's Hands are all means of success. And Praise be to Allah, the Lord of the Worlds.

MUḤAMMAD AMĪN AL-MIṢRĪ
Ph.D. Cambridge Univ., Adviser & Head of Shari'a Department
College of Shari'a and Islamic Studies,
Mecca Al-Mukarrama.
الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين، وعلى آله وصحبه الغر
الميامين
و عند: فأننا نحن الموقعين أدناه قد عملمنا على قراءة هذا الترجمة التي قام
بها الدكتور محمد محسن خان لمعاني كتاب صحيح البخاري وبدلالنا الوسع
في مراجعتها وتصحيحها بدقة تامة من البداية حتى أصبحت الترجمة أقرب ما
يمكن إلى الصواب في حدود طاقتنا وجهدان-
و إننا نحمد الله على ما وفق من انجاز هذا المشروع الطيب ونسأله ان يجزل العوامة
للتين قاموا به واصبحوا فيه جميعاً والله من وراء القصد وهو النهاية إلى سواء السبيل-
لاستاذ شاكر نصيف العبيد
الدكتور محمد محمود
الدكتوراه من جامعة برلين الألمانية
استاذ في جامعة بغداد سابقاً
x
و حالياً استاذ في جامعة محمد
الخوئي
و طبيب مستشفى
الملك بالمدينة
العاصمة
المصرية

أثناء إلقاء كلمة
المحترم

فقد أطلعت على جزء يسير من هذه الترجمة وقد وجدت القائم على الترجمة قد وفق
للمعتاني الجامع الصحيح لللغة الإنجليزية باستيراد مسر قويل خال من التعقيد
كما إنه وجدته قد وفق إلى أحسن الأحوال وارجحها في تنسيق معاني بعض الأحاديث
المختلف فيها وققد تسلم العمل بتعهيد الدكتور محمود محمد نصر السوداني فبدأ فيه غاية
وسوه وواضع مراعاته أولى من أوله إلى آخره ثم قام بمراعاته مراجعة ثانية الاستاذ
شاكر نصيف العبيد، ثم راجع الدكتور محمد تقي الدين الهلالى مع مؤلفه الدكتور
محمد محسن خان مراجعة فحص وتدقيق وبذل جهده في أصلح ما ظهر له من خطأ قليل
حتى ظهرت الترجمة في غاية التحقق-
و نسأل الله ان يجزل ثواب كل من شارك في هذا العمل المميز وان يفع له:
و إن واقع تمام الثقة أن الترجمة بعون الله بعد كل ما بذل لها من جهد أصبحت
اقرب إلى الصواب-
والله ولي التوفيق والحمد لله رب العالمين-

محمد امين المصري

دكتوراه من جامعة كمبرج
رئيس قسم الشريعة في كلية الشريعة
ودراسات الإسلامية في مكة المكرمة
Appendix

The Miracles of the Holy Prophet
Muḥammad (صلى الله عليه وسلم).

At this point I would like to bring to the notice of the reader that the Prophet was granted many miracles by Allāh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Holy Qurān is the living miracle bestowed by Allāh upon the Holy Prophet and this, Allāh’s Book was revealed to him through the holy spirit (Gabriel) and today 1400 years have passed and nobody has been able to change a single letter or produce its imitation as it is said in the Qurān (See Sūra Hijr, 15:9), and the statement of the Prophet "Before me, every prophet was given a miracle and they practised it during their life-time: i.e., Jesus used to cure the sick and make the dead alive, etc; Moses was given the stick etc, and I have been given the permanent miracle of the Qurān till The Hour is established, so I hope that my followers will be more in number than all the other apostles’ as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.,) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc.”

2. The splitting of the moon: Narrated Anas that the Meccans requested Allāh’s Apostle to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV: 831).

3. The crying of the stem of the date palm tree in the Prophet’s Mosque: Narrated Ibn ‘Umar that the Prophet used to deliver his Khutba (religious talk) while leaning against a trunk of a date palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying). See (Vol. IV: 783).


5. The Prophet’s meals used to glorify Allāh while he ate, and this glorification was heard by the companions of the Prophet. (See Hadīth Vol. IV: 779).

6. The stones used to greet the Prophet whenever he passed by through the pathways of Mecca.
7. The throwing out of a dead body of a Christian by the earth: Narrated Anas:
   There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran
   and he used to write the revelation for the Prophet ﷺ. Later on he reverted to
   Christianity and used to say, “Muhammad knows nothing but what I have written
   for him.” Then Allah caused him to die and the people buried him but in the
   morning they found that the earth had thrown out his body.” They said, “This is
   the deed of Muhammad (ﷺ) and his companions. They have opened the grave of
   our companion and took his body out because he ran away from them, so they again
   dug the grave deeply for him, but in the morning again found that the earth had
   thrown the body out.” They said, “This is a deed of Muhammad (ﷺ) and his
   companions.” So they dug a third grave for him as deep as they could, but in the
   morning they found that the earth had thrown the body out. Then they believed
   what had befallen him, was not done by mankind, and they had to leave the body on
   the ground. (See Vol. IV: 814).

8. The screening (shading) by the trees for the Prophet ﷺ to answer the call
   of nature.

9. The rising of water in the well at Hudaibiya after it had dried. (See Hadith

10. The increase in the amount of dates in the garden of Jabir bin `Abdullah after the
    Prophet ﷺ went round the heap of dates and invoked Allah for His Blessings.
    (See Hadith Vol. IV: 780).

11. Speaking of a wolf:
    It has been written that a wolf also spoke to one of the companions of the Prophet
    near Medina, as narrated in Fatah-ul-Bari (Vol. VIII, p., 23).

   Narrated Unais bin Amr: Aḥbān bin Aus said, “I was amongst my sheep. Suddenly
   a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed
   me, saying, ‘Who will look after it (i.e. the sheep) when you will be busy and not able
   to look after it? Do you forbid me the provision which Allah has provided me?’”
   Aḥbān added, “I clapped my hands and said, ‘By Allah, I have never seen something
   more curious and wonderful than this!’ On that the wolf said, ‘There is something
   (more curious) and wonderful than this; that is, Allah’s Apostle ﷺ in those palms,
   inviting people to Allah (i.e. Islam).’” Unais bin Amr further said, “Then Aḥbān went to
   Allah’s Apostle ﷺ and informed him what happened and embraced Islam.”

12. The Miṣrāj: The Ascent of the Prophet ﷺ to the heavens. See Volume I,
    Hadith No. 345.
I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Hasan Naṣir, 'Aṭā'ī-l-lah Mirza, Akbar Wali, Ramadān 'Alī Korānī, Shāmil 'Atīyya, 'Abdul-Qaiyum and Nizām Addīn.

I am grateful to Dr. Mahmud Naṣr As-Sūdānī who devoted every hour of his leisure time to check the English manuscript comparing it with the Arabic text word for word.

My gratitude and acknowledgements are due to Dr. Muḥammad Taqīyad Din Al-Hilalī Ph.D. Berlin University and Mr. Shākir Naṣīf Al-Ubaidī, M. A. in English; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.

I also wish thank to Mr. Muḥammad 'Abdul 'Aleem an Australian Muslim who has very kindly read the English Text thoroughly to improve its coherence where ever possible.

I am grateful to Dr. M. Amin Al-Miṣrī, Ph.D. in Ḥadīth Literature, for his advice concerning the translation of certain Ḥadīths and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Mecca Al-Mukarrama I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Medina who, when consulted, gave willingly their opinions concerning the interpretation of certain Hadiths.

My thanks are also due to Mr. Hasan Subḥī and to the typists Mr. Amin Ash-Shāmīm and Mrs. Sharrīfa Ādam Makda who typed and retyped the manuscript patiently.

DR. MUḤAMMAD MUHSIN KHĀN
Islamic University, Medina Al-Munauwara
Saudi Arabia
II. REMARKS

1. The Text of Ṣaḥīḥ Al-Bukhārī used for this translation is taken from "Fath Al-Bārī" published by the Egyptian Press of Muṣṭafā Al-Bābī Al-Ḥalābī, 1959 (1378 A.H.)

2. Due to the non-existence of appropriate and equivalent English words for many Arabic words, those words have been transliterated and an explanation has been given after each word immediately when it occurs for the first time and a glossary of such words has been compiled at the beginning of each volume. Certain ritual formulas and invocations are also transliterated.

3. The Arabic script is kept as it is for such expressions as ﷽ (The Most High) ﷽ , (Peace be upon him), and ﷼ (Allāh be pleased with him) etc.

4. Some materials concerned with Arabic grammar and etymology have been excluded from the English Text.

5. Most of the sub-narrators are often omitted when possible and sometimes only first narrator in each string is kept.

6. Al-Bukhārī in his Ṣaḥīḥ has classified and arranged the Ḥadīths according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the Ḥadīths that are relevant. This procedure has resulted in the occurrence of the same Ḥadīth under various headings, because one Ḥadīth might deal with a great number of aspects of Islamic Jurisprudence. Al-Bukhārī used each Ḥadīth so that every point that can be inferred from it is referred to.

7. The chapters and the Ḥadīths are numbered. The Ḥadīths of each volume have their own system of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Ḥadīths of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried accurately to translate the work, taking into consideration the statement of the Prophet (Peace be upon him): "Whoever told a lie on me intentionally shall seek his place in Hell."

9. Suggestions and comments for the improvement of this translation shall be most welcomed.
III. TRANSLITERATION.

In transliterating Arabic words the following system of symbols has been used:

1. Consonants.

<table>
<thead>
<tr>
<th>Arabic script</th>
<th>English symbol</th>
<th>English words having similar sounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>١</td>
<td>b</td>
<td>bless</td>
</tr>
<tr>
<td>٢</td>
<td>t</td>
<td>true</td>
</tr>
<tr>
<td>٣</td>
<td>th</td>
<td>think</td>
</tr>
<tr>
<td>٤</td>
<td>j</td>
<td>judge</td>
</tr>
<tr>
<td>٥</td>
<td>h</td>
<td>dear</td>
</tr>
<tr>
<td>٦</td>
<td>d</td>
<td>this</td>
</tr>
<tr>
<td>٧</td>
<td>dh</td>
<td>road</td>
</tr>
<tr>
<td>٨</td>
<td>r</td>
<td>is</td>
</tr>
<tr>
<td>٩</td>
<td>z</td>
<td>safe</td>
</tr>
<tr>
<td>٠</td>
<td>s</td>
<td>show</td>
</tr>
<tr>
<td>١٠</td>
<td>sh</td>
<td></td>
</tr>
<tr>
<td>١١</td>
<td>s</td>
<td></td>
</tr>
<tr>
<td>١٢</td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>١٣</td>
<td>t</td>
<td></td>
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<tr>
<td>١٤</td>
<td>z</td>
<td></td>
</tr>
<tr>
<td>١٥</td>
<td>c</td>
<td></td>
</tr>
<tr>
<td>١٦</td>
<td>gh</td>
<td>free</td>
</tr>
<tr>
<td>١٧</td>
<td>f</td>
<td>care</td>
</tr>
<tr>
<td>١٨</td>
<td>q</td>
<td>light</td>
</tr>
<tr>
<td>١٩</td>
<td>k</td>
<td>moon</td>
</tr>
<tr>
<td>٢٠</td>
<td>l</td>
<td>nice</td>
</tr>
<tr>
<td>٢١</td>
<td>m</td>
<td>health</td>
</tr>
<tr>
<td>٢٢</td>
<td>n</td>
<td>wealth</td>
</tr>
<tr>
<td>٢٣</td>
<td>h</td>
<td>vouth</td>
</tr>
<tr>
<td>٢٤</td>
<td>w</td>
<td></td>
</tr>
<tr>
<td>٢٥</td>
<td>y</td>
<td></td>
</tr>
</tbody>
</table>
This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

<table>
<thead>
<tr>
<th>Symbol</th>
<th>English Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>١</td>
<td>h</td>
</tr>
<tr>
<td>٢</td>
<td>s</td>
</tr>
<tr>
<td>٣</td>
<td>d</td>
</tr>
<tr>
<td>٤</td>
<td>z</td>
</tr>
<tr>
<td>٥</td>
<td>t</td>
</tr>
<tr>
<td>٦</td>
<td>k</td>
</tr>
</tbody>
</table>

*** The Arabic sounds represented by the symbols ( ' & ) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. **Vowels:**

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolised in the following way:

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>approximately as in 'bad'</td>
</tr>
<tr>
<td>ی</td>
<td>as in 'bid'</td>
</tr>
<tr>
<td>ʊ</td>
<td>as in 'pull'</td>
</tr>
<tr>
<td>ً</td>
<td>as in 'father'</td>
</tr>
<tr>
<td>ی</td>
<td>as in 'bead'</td>
</tr>
<tr>
<td>ʊ</td>
<td>as in 'pool'</td>
</tr>
</tbody>
</table>
Transliteration of certain formulas and their meanings

1. **Allahumma aslamtu wajhi ilaika, wa fauwadtu anmi ilaika, wa taha tu zahri ilaika raghbatan wa rahbatan ilaika. Lā maljā minka illā ilaika. Allahumma āmantu bikitābika-l-ladhī anzalta wa binabiyyika-l-ladhī arsalta.**

(O Allah! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allah! I believe in the Book You have revealed and in the Prophet whom You have sent).

2. **Wa ash-hadu anna Muḥammadan Rasūlul-lāh.**

(and I testify that Muḥammad is Allah’s Apostle).

3. **Ḥaiya ṣalaṣ-salā (t).**

(Come for the prayer).

4. **Lā ḥawla walā quwata illā billāh.**

(There is neither might nor any power except with Allah).


(O Allah! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him).

6. **Sami‘a-l-lahu liman ḥamidah.**

(Allah heard those who sent praises to Him).

7. **Rabbāna wa laka-l-ḥamd.**

(O our Lord! All the praises are for You).


(Allah! I am far away from you and you are far from me. Allah! I implore you concerning you which you have sent me. Allah! Wash away my evil actions by Your mercy and send me (on the Day of Judgement) to the white and the highest place in Paradise which You promised me).
(O Allāh! Set me apart from the sins (faults) as East and West are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh! Wash off my sins with water, snow and hail).

   (All praises are for Allāh the Lord of the Worlds).

10. At-taḥīyātū lil-lāhi was-salawātū waṭ-ta’iyibātū. Ḩ-s-salāmū ṣalāika aiyyahān-Nabīyu wa raḥmatu-l-lāhi wa barakāthū. Ḩ-s-salāmū ṣalainā wa’ala’ibādidil-lāh is-ṣalihihīn.
   (All the compliments, prayers and good things are due to Allāh; peace be on you, O Prophet, and Allāh’s mercy and blessings be on you. Peace be on us and on the true pious devotees of Allāh).

11. Allāhumma inni a‘ūdhu bika min adhabil-qabri, wa a‘ūdhu bika min fitnatiil-mashīhid-dajjāl, wa a‘ūdhu bika min fitnantil-mahīyā wa fitnatiil-mamātī Allāhumma inni a‘ūdhu bika minal-māʿthāmi wal-maghrami.
   (O Allāh, I seek Your Protection against the punishment of the grave and against the afflictions of Pseudo Christ ‘Dajjal’ and the afflictions of life and death. O Allāh, I seek Your protection against sins and debts).

   (O Allāh! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. La-ilāha jāl-lāh wahdahū lā sharīka lahū, laḥul-mulk wa laḥul-ḥamd, wahuwa ṣalā kulli shai’in qadīr. Allāhumma lā māniša limā āttait, wa lā muṭtiya limā manātt, wa lā yanfa‘u dhul-jaddi minka-l-jadd
   (None has the right to be worshipped but Allāh and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allāh! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).
In the name of Allah, the most Beneficent, the most Merciful

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Hadiths of Allah's Apostle and since Sahih-Al-Bukhari is regarded as the most reliable book of the Prophet's Hadiths, I have undertaken the project of translating the meanings of the Hadiths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allah, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions; as Allah's Apostle says, "He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it)." (Narrated by Muslim in his Sahih.)

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In the name of Allah the Most Beneficent the Most Merciful

INTRODUCTION-I

REGARDING IMAM BUKHARI AND HIS BOOK (SAHIH-AL-BUKHARI)

It has been unanimously agreed that Imam Bukhari's work is the most authentic of all the other works in Hadith literature put together. The authenticity of Al-Bukhari's work is such that the religious learned scholars of Islam said concerning him: "The most authentic book after the Book of Allah (i.e. Al-Qur'an) is 'Sahih-Al-Bukhari.'"

Imam Bukhari was born on 13th Shawwal in the year 194 A.H. in Bukhara in the territory of Khurasan (South Russia). His real name is Muhammad bin Ismail bin Al-Mughirah Al-Bukhari.

His father died when he was still a young child and was looked after by his mother. At the age of ten he started learning the knowledge of Hadith. He travelled to Mecca when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imam Bukhari loved Mecca and its learned religious scholars for he remained in Mecca after bidding farewell to his mother and brother. He spent two years in Mecca and then went to Medina. After spending a total of six years in Al-Hijaz which comprises Mecca and Medina, he left for Basra, Kufa and Baghdad and visited many other places including Egypt and Syria. He came to Baghdad at many occasions. He met many religious learned scholars including Imam Ahmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imam Bukhari in his struggles in collecting Hadith literature. He travelled to many different places gathering the precious
gems that fell from the lips of the noble Prophet Muḥammad ﷺ. It is said that Imam Bukhari collected over 3,00,000 Ḥadīths and he himself memorised 2,00,000 of which some were unreliable. He was born at a time when Ḥadīth was being forged either to please rulers or Kings or to corrupt the religion of Islam.

It was a great task for him to sift the forged Ḥadīths from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7275 of which there is no doubt about their authenticity.

Before he recorded each Ḥadīth, he would make ablution and offer a two Rakat prayer and supplicate his Lord (Allah). Many religious scholars of Islam tried to find fault in the great remarkable collection of ‘Ṣāḥīḥ-Al-Bukhārī’ but without success. It’s for this reason they unanimously agreed that the most authentic book after the Book of Allah is Ṣāḥīḥ-Al-Bukhārī.

Imam Bukhārī died on First Shawwal in the year 256 A. H., and was buried in Khartank, a village near Samarkand (Southern Russia). May Allah have Mercy on his soul.

Dr. Muḥammad Muḥsin Khān.
INTRODUCTION—II

In the name of Allah, the most Beneficent, the most Merciful

WHY ALLAH SENT PROPHETS AND APOSTLES ( عليهم السلام )

Eversince people innovated the dogma of Shirk, (i.e., joining others in worship along with Allah) (1) Allah had been sending prophets and apostles to His Devotees in order to invite them to the Worship of Allah and Allah Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of monotheism. All the prophets عليه السلام preached Tauhid (i.e., monotheism, the belief in the Oneness of Allah, the Glorious, the Elevated). The following Verses from Surat-al-A'raf illustrate this fact: "Indeed We sent Noah to his people, and he said: O my people! Worship Allah. You have no other god except Him. Verily! I fear for you the Punishment of a Great Day. (59) And unto (the tribe of) Ad (We sent) their brother Hud. He said: O my people! Worship Allah. You have no other god save Him. Will you not ward off (evil)? (65) And unto Midian (We sent) their brother, Shu'aib. He said: O my people! Worship Allah. You have no other god save Him. (85) And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Worship Allah. You have no other god save Him." (73) Verily We have raised in every nation an apostle (proclaiming): Worship Allah and shun false gods. (An Nahl, 36).

Every prophet was sent unto his own nation for their guidance, but the message of the Prophet Muhammad ﷺ was general for all mankind and Jinns. In Surat-al-A'raf,

(1) See "Glossary" for the meaning of the words Shirk and Tauheed.
Verse 158. Allah addresses His Apostle: "Say: O mankind! Verily! I am Apostle of Allah to you all."

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allah, the Glorious, the Elevated, you will find that the people had left the Worship of Allah and had forgotten their Creator and were in complete darkness of Kufr (i.e. disbelief in Allah). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allah, the Supreme, the Glorified sent Muḥammad bin ʿAbdullāh to all mankind and revealed to him the Glorious Qurʾān and the Second Inspiration, i.e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allah Alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so that people might say: None has the right to be worshipped but Allah. He ordered them to worship Allah Alone, who has no partners, and to give up the worship of other deities and false gods, for Allah, the Elevated says, "And verily We have raised in every nation an apostle proclaiming: Worship Allah and shun false gods and deities." (An-Nahl, 36) "Say (O Muḥammad!): I am only a mortal like you. My Lord has revealed to me that your god is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the Worship of his Lord, admit no partners." (Surat-al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muḥammad, as is explicitly expressed in his Hadīth reported by ʿĀisha in Sahih Muslim: Whatever of (good) deeds done by anybody) is not in agreement with our traditions then it will be rejected (by Allah).

The Jews claimed that Ezra was the son of Allah and the Christians claimed that Messiah was the Son of Allah. These claims are referred to in Surat-at-Tauba, Verse 30: "And the Jews said: Ezra is the Son of Allah, and the Christians said: The Messiah is the Son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah's Curse be on them. How they are deluded away from the truth!" So they worshipped Ezra and Messiah, but Allah, the Supreme, refuted their false statements in the Glorious Qurʾān.
Dear reader, now-a-days some people believe in Allah, but at the same time take as partners of Allah, creatures such as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allah through this dogma. They slaughter animals in their names and vow to them; and all that means nothing but Evident Polytheism, as Allah says in Surat-az-Zumar, Verse 3: “Surely Pure Religion is for Allah only. And those who choose protectors other than Allah (say): We only serve them in order that they may bring us nearer to Allah.” And in Verse 43: “What! Do they take for intercessors others besides Allah? Say: Even though they have nothing whatever and have no intelligence?” And in Verse 44: “Say: Unto Allah belongs all intercessions. His is the Sovereignty of the Heavens and the Earth. And afterwards unto Him you will be brought back.”

Further Allah addresses his Beloved Apostle Muhammad in Surat-al-Jinn, Verse 21: “Say (O Muhammed!): It is not in my power to cause you harm or to bring you to right conduct.” This indicates that the Prophet has no power of harming or benefiting anyone, for all that is in the Hands of Allah, the Elevated Who says in Surat-Şaba, Verse 22: “Say: (O Muhammad!): Call upon those whom you set up beside Allah. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He any helper among them.”

The above Holy Verse indicates that Allah, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the Heavens and the Earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help?

Dear reader, worshipping others along with Allah is the Greatest Sin, (1) a sin which will never be forgiven by Allah, the Elevated, if one dies insisting on such a sin. Such a sinner will be cast in Hell with the losers, as Allah says: “Verily! Allah forgives

(1) In order to avoid this Great Sin see Introduction No 4: Salvation of mankind from the greatest sin.
not that a partner should be ascribed unto Him. He forgives all other sins to whom He wishes, and whoever ascribes partners to Allah has indeed invented a tremendous sin." (Surat-an-Nisa, Verse 48) "If you ascribe partners to Allah, all your deeds will be in vain, and definitely you will be one of the losers." (Surat-az-Zumar, 65) "But if they set up (for worship) aught (partners besides Him) all they did would be in vain." (Surat-al-Ad, 88).

Dear reader, ascription of partners to Allah may appear in various shapes. The Muslim religious scholars have written many exhaustive lengthy books on the subject, but I would like to show to you briefly some observations about what is prevalent among the Muslims of the present era.

Some people worship saints and pious men besides Allah though they know that worshipping should be for Allah only, but they think that those saints and pious men will bring them nearer to Allah and will intercede for them with Him. That is one type of Shirk (i.e. polytheism) and the proof is the Statement of Allah, the Elevated: "They (i.e. Jews and Christians) have taken as lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah) their rabbis and their monks and the Messiah, Mary's Son, when they were bidden to worship only One God. None has the right to be worshipped except Him. Be He glorified from all they ascribe as partners unto Him." (Surat-at-Tauba, 31).

Once while Allah's Apostle (ﷺ) was reciting the above Verse, 'Adi bin Hatim said, "O Allah's Apostle! They do not worship them (i.e. rabbis and monks)." Allah's Apostle (ﷺ) said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them." (Narratated by Ahmad, At-Tirmidhi, and Ibn Jarir).

In Surat-Yunus, Verse 18, Allah says, "They worship besides Allah that which neither hurts them nor profits them and they say: These are our intercessors with Allah. Say: Would you inform Allah of (something) that He does not know in the Heavens or in the Earth? Praised be He and High Exalted above all that you ascribe (unto Him)."

Dear reader, in the same way, the worship of the graves of saints and pious men, is a type of Shirk. What is meant by worshipping them is to invoke them, or make offerings to them, or vow to them, and the like. They believe that if one does not do so, one will not achieve one's goal.
Dear reader, belief in Allah means to believe that only Allah has the possession of everything and can dispose of everything and if any person thinks that a pious man or a saint or a prophet besides Allah can do anything for him, he is really associating partners unto Allah.

Dear reader, if one swears by anything other than Allah, e.g. by "your" life, by the Prophet, one is actually associating partners unto Allah and turns into an unbeliever. It is reported that Umar bin Al-Khattab, while talking to some of his Muslim brethren, said, "No, I swear by my father." The Prophet heard him and said, "Don't swear by your fathers. Whoever takes an oath should swear by Allah or keep quiet." Umar further said, "Since I heard its forbiddance from Allah's Apostle, I have never uttered it." This is Minor Shirk, but it may be regarded as Major Shirk. Sometimes if one reveres and magnifies the thing one swears by as one reveres and magnifies Allah.

Dear reader, offering sacrifices to any other than Allah, is Shirk. It does not befit a Muslim to practise any such thing except for Allah's Sake, as He says in Surat-al-Kauthar: "Lo! We have given you Abundance, so pray unto your Lord and sacrifice."

Dear reader, look at the companions of the Prophet and the Early Believers; when they heeded and believed this Prophet's teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supremacy over the nations of the East and the West in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims; and after the Crusades, they awoke and the new role of all Europe started to stand against Islam and to build up modern technology and industries.

In the meantime the Muslims began to desert Allah's Book and the traditions of their Prophet gradually. They abandoned the Jihad in Allah's Cause and started fighting each other. They turned into liars and treacherous and deserted Allah's Orders and the traditions of their Prophet. They, with the exception of a few whom Allah
has chosen, no longer observe justice and has become like the people described by Allah, the Elevated, in Surat-al-Hashr, Verse 19: "And don't be like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!" This has been Allah's Law amongst His Creatures since He created them, as Allah says in the Qudsi Hadith: "He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an armlength, and he who comes to me walking, I come to him running."

It is incumbent on all the Muslims to love Allah very much. Allah says: "Those who believe are stancher in their love for Allah they i.e. they love Him more than anything else (Surat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle more than himself. Such love is beneficial only if one acts upon what the Apostle has enjoined, and avoids what he has prohibited, as Allah, the Glorious says: "Say: If you do love Allah, follow me, Allah will love you and forgive you your sins; for Allah is Oft-forgiving, Most Merciful. (Al-Almran, 31)." The Prophet says: "None of you has Real Faith unless he loves me more than his son, father and all the people." He said to 'Umar, "You will not have Belief unless and until you love me more than your soul which is between your two-sides."

The Jihad (i.e. striving) for Allah's Cause with one's wealth and one's soul is a sign of loving Allah and His Apostle. The Jihad may be in the shape of fighting in Allah's Cause or conveying His Message to make His Word glorious. Sometimes, the Jihad may take the form of controlling oneself and one's desire, so that one avoids what is prohibited by Allah. The honest striving to earn one's own and one's dependents' living is Jihad in Allah's Cause.

Dear reader, now-a-days all the world is in need of the true religious teachings which Muhammad has brought, i.e. the Holy Qur'an and his Traditions and there is no guidance except by following them both. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muhammad has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Allah's Apostle adopted and to avoid polytheism and heresy in all its shapes and to take the Holy Qur'an and the Prophet's Traditions as torches in front of us to guide us. We have to teach our brethren and convey the Message to non-Muslims all over the world as much as possible. We have to
prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allāh, the Elevated says in Sūrat-al-Anfal, 60: “Against them make ready your strength to utmost of your power, including steeds of war, (tanks, planes, missiles and other weapons etc.) to strike terror into (the hearts of) the Enemy of Allāh and your enemy, and others besides, whom you may not know, but whom Allāh does know. Whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly.” The Prophet ﷺ said, “A strong believer is better and more beloved to Allāh than a weak one; yet in both there is good. So seek what benefits you and depend on Allāh, but don’t be lazy.” (Narrated by Muslim.)

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the Message, for Allāh Himself guides whomever He likes to the Straight Path.

And I beg Allāh ﷻ to give us the ability to learn and understand Allāh’s True Religion (i.e. Islam) and to apply it practically on ourselves and on our dependents and then preach it to others. We beg Allah to forgive us our sins and anything we may have done that transgressed our duty, and make our hearts firm on His Religion and make end to our lives with the True Faith. And may Allāh send His Blessing and Greeting upon our Prophet Muḥammad ﷺ and upon his family totally.

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INTRODUCTION—III

In the Name of Allah, the Most Beneficent, the Most Merciful

We have noticed that most of the Europeans and others, who embrace Islam do not understand the reality of the meaning of the first fundamental basic principle of Islam i.e. "None has the right to be worshipped but Allah and Muḥammad ﷺ is Apostle of Allah." So I consider it very necessary to explain something of the meaning of this Great Sentence (i.e. Principle) in some detail.

So, you O man! Who have surrendered to Allah's Will (as Muslim), when you have testified and have truly believed that: "None has the right to be worshipped but Allah... and Muḥammad ﷺ is Apostle of Allah لا الله إلاّ ﷺ محمد رسول ﷺ لله."

A. It is as if you have pledged a covenant with (Allah) the Creator of the Heavens and Earth, the Ruler of all the worlds, the Lord of Majesty and Highness, on four points (or conditions):

**Point I.** A confession with your heart that the Creator (of every thing) is Allah, it is as if you are saying: "I testify that the Creator of all the universe including the stars, the planets, the suns, the moons, the heavens, the earth with all its known and unknown forms of life, is Allah. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allah Alone) is the Sustainer, and the Giver of Security." And this is called (your confession for the) "Unity of Lordship."

**Point II** A confession with your heart as if you are saying: "I testify that None has the right to be worshipped but You (i.e. Allah) Alone. You have no partners besides You. The word "Worship" (i.e. Aebadah) carries a great number of meanings in Arabic Language, it conveys that all kinds of worships are meant for Allah (and none else, whether it be an angel, apostle, prophet, Jesus, the Son of Mary, Ezra and Muḥammad ﷺ, saint, idol, the sun, the moon and all other kinds of false things and deities). So pray to none but Allah, invoke none but Allah, ask for help from none (unseen) but Allah, swear by none but Allah, slaughter a sacrifice for none but Allah... etc. In other words all what Allah and His Apostle ﷺ orders you to do (in His Book "the Qur'an") you must do and all what He and His Apostle ﷺ forbids you,
you must not do, is called "Worship." And this called (your confession for the) "Unity of Worship." And that is you, (mankind), worship None but Allāh.

**Point III.** A confession with your heart as if you are saying: "O Allāh! I testify that all the best of names and the most perfect qualities with which You have qualified Yourself in Your Book (i.e. the Qur'ān) or as Your Prophet (Muḥammad ﷺ) has qualified You, with his statement, 'I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.'" As Allāh said: "There is nothing like unto Him, and He is the Hearer, the Seer." (42:11) This Holy Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others, and similarly He said: "That which I have created with Both My Hands," (38:75) and He also said: 'The Hand of Allāh is over their hands.' (48:10) This confirms the Hand, for Allāh, but there is no similarity for it. Also another example, Allāh said: "The Beneficent (i.e. Allāh) arose over the (Mighty) Throne." (20:5) So He arose over the Throne really in a manner that suits His Majesty. And Allāh is over the Heavens as the slave-girl pointed towards the Heavens, when Allāh's Apostle (Muḥammad ﷺ) asked her as to where is Allāh? It is not like that, as some people say that Allāh is present in the creatures (i.e. human beings etc.). This is strongly contradicted by Allāh and His Apostle (Muḥammad ﷺ). Almighty Allāh is not present in any of His creatures, even Christ, the son of Mary, Gabriel, or any of the angels, they are only souls etc., created by Allāh. And this is called (your confession for the) "Unity the of Names and Qualities of Allāh", and this is the Right Faith, and faith which was followed by the apostles of Allāh (from Noah, Abraham, Moses, David, Solomon, Christ, Muḥammad ﷺ and all the others) and the companions of the Prophet Muḥammad ﷺ and the righteous followers of those apostles.

**Point IV.** A confession with your heart as if you are saying: "O Allāh! I testify that Muḥammad ﷺ is Apostle of Allah," that means that none has the right to be followed after Allāh, but the Prophet Muḥammad ﷺ. As Allāh said: "And whatever Apostle (i.e. Muḥammad ﷺ) gives you, take it and whatever he forbids you, abstain (from it)," (59:7) and also Allāh said: "So, say (O Muhammad!): 'If you mankind love Allāh then follow me.'" (3:31)

As for others than Muḥammad ﷺ their statements either to be taken or rejected, if it is in accordance with Allāh's Book (i.e. the Qur'ān) or with the Tradition of
the Prophet ☑️ i.e. "Sunna." As the Divine Inspiration has stopped after the death of the Prophet (Muhammad ☑️) and it will not resume except at the time of the Descent of Jesus, son of Mary ☑️ and he (i.e. Jesus) will rule with justice according to the Islamic Laws, during the last days of the world as it has been mentioned in the true Hadith (i.e. Narration) of the Prophet Muhammad ☑️.

B. It is essential to utter, "None has the right to be worshipped but Allah, and Muhammad ☑️ is His Apostle." As it has come in the statement of the Prophet Muhammad ☑️ to his uncle Abu Talib at the time of the latter's death: "O uncle, if you utter it ('None has the right to be worshipped but Allah, and Muhammad ☑️ is His Apostle'), then I shall be able to argue on your behalf in front of Allah, on the Day of Resurrection." Similarly, when Abu Dhar Al-Ghiffari, embraced Islam, he went to the Mosque of Mecca (i.e. Kasba), and he proclaimed it loudly in front of the Quraish infidels until he was severely beaten.

C. It is essential that one's body parts testify to it, and this is very important as regards its meaning (i.e. the meaning of "None has the right to be worshipped but Allah, and Muhammad ☑️ is His Apostle"). So whoever has confessed this (with his Lord), he shall not commit sins like stealing, illegal sexual intercourse, eating pig's meat, drinking alcoholic drinks, taking advantage of orphan's property, cheating in trade, bribery and to earn money through illegal means, etc. or otherwise his body parts will testify that he was a liar in his words which he pledged to Allah. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allah, and ask His Forgiveness, as (his) the body parts (i.e. skin, private parts, hands, tongue, ears, all) testify the above crimes (i.e. actions) against the very soul of the one who did them on the Day of Resurrection.

And with the confession of this Great Sentence (i.e. Principle) a person enters (i.e. embraces) the Islamic Religion accordingly, it is essential for him to believe in all the apostles and not to differentiate between them. As it is mentioned in Allah's Book (18: 102 to 110). Allah said:

(102) 'Do the disbelievers think that they can take My Slaves (i.e. the angels, Jesus, son of Mary etc.,) as protectors besides Me? Verily, We have prepared Hell, as an entertainment for the disbelievers.

(103) Say (O Muhammad!): Shall We tell you of those who will loose most in
(104) Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works?

(105) They are those who deny the (Signs) of their Lord and in the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection We shall not give them any weight.

(106) That is their reward, Hell, because they disbelieved and took My Signs and My Apostles by way of jest and mockery.

(107) Verily! As to those who believe, and do righteous deeds, they shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(108) Wherein they shall dwell (forever). No desire will they have to be removed from there.

(109) Say (O Muhammad!): If the ocean were ink (with which to write) the Words of my Lord, sooner would the ocean be exhausted, than would the Words of My Lord, even if we added (another ocean) like it for its aid.

(110) Say (O Muhammad!), I am only a man like you, I have been inspired that your god is One God (i.e. Allāh), so whoever hopes for the meeting with his Lord, let him work righteousness and associate None as a partner in the worship of his Lord.

This introduction is necessary for everybody who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. shower, Ghusl) and then offer a two-Rak at prayer, and act on the Five Principles of Islam.

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (i.e. Muhammad ﷺ), his family and companions.

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In the Name of Allah, the most Beneficent, the most Merciful

INTRODUCTION-IV

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLĀH

I consider it essential to mention in this Volume some details of the greatest sin which will not be forgiven by Allāh. This impardonable sin is "SHIRK".

"SHIRK" implies ascribing partners to Allāh or ascribing divine attributes to others besides Allāh and believing that the source of power, harm and blessings comes from another besides Allāh.

Allāh Almighty says:

"Verily, Allāh forgives not that rivals should be set up in worship with Him but He forgives save that (anything else) to whom He pleases, and whoever sets up rivals in worship with Allāh, he has indeed invented a tremendous sin."

Holy Qur’ān 4:48

Allāh Almighty says:

"Then when the trumpet is blown there will be no kinship among them that Day, nor will they ask of one another; Then those whose scales (of good deeds) are heavy, they are the successful.
And those whose scales are light are those who lose their souls; in Hell will they abide."
The fire burns their faces and they will look grin with displaced lips therein.

(It will be said) Were not My Verses (the Qur'ān) recited to you and then you used to deny them.

They will say: Our Lord, our misfortune overwhelmed us and we were erring people; Our Lord, bring us out of this; if ever we return to evil then indeed we shall be wrongdoers.

He will say: Remain you in it with ignominy and speak you not to Me!"

Holy Qur'ān 23:101-108

"SHIRK" AND ITS VARIOUS MANIFESTATIONS

Definition: "Shirk" basically is Polytheism, i.e., the worship of others along with Allah. It also implies attributing divine attributes to any other besides Allah. It particularly implies associating partners in worship with Allah or to set up rivals in worship with Allah or to believe that the source of power, harm or blessings is from others besides Allah.

Types. There are three types of "Shirk" namely,
1. "Ash-Shirk-al-Akbar", i.e., Major "Shirk"
2. "Ash-Shirk-al-Asgar", i.e., Minor "Shirk"
3. "Ash-Shirk-al-Khafy", i.e., Inconspicuous "Shirk".

(1) Manifestations. "Ash-Shirk-al-Akbar" (the Major "Shirk"):

The Major and serious polytheistic form has four aspects:

(a) "Ash-Shirk-ad-Duā'ā", i.e. Innovation. This aspect implies to invoke, supplicate or pray to other deities besides Allah.

Allāh says:

"And when they embark on the ships they invoke Allāh, making their faith pure for Him only but when He brings them safe to land, behold, they give a share of their worship to others."

Holy Qur'ān 29:65

(b) "Ash-Shirk-al-Niāh wal-Īradah wal-Qāsid". This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allāh but directed towards other deities.
Allāh Almighty says:

"Whoever desires the life of the world and its glitter, to them We shall pay (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; vain are the deeds they did therein, and of no effect is that which they used to do."

Holy Qurʾān 11: 15-16

(c) "Ash-Shirk-at-Tāʾa". This aspect implies rendering obedience to any authority against the order of Allāh.

Allāh Almighty says:

"They (Jews and Christians) took their Rabbies and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires and not according to the orders of Allāh) besides Allāh and they also took as their lord, Jesus son of Mary while they (Jews and Christians were ordered in the Torah and the Gospel) to worship none but One God (Allāh): There is none to be worshipped but He, praise and glory be to Him (far above is He) from having the partners they associate (with Him)."

Holy Qurʾān 9: 31

(d) "Ash-Shirk-al-Muhabah". This implies showing the love which is due to Allāh alone, to others than Him.

Allāh Almighty says:

"Yet of mankind are some who take (for worship others besides Allah) as rivals (to Allāh). They love them as they love Allāh but those who believe, love Allāh more (than anything else). If only those who do wrong could see when they will see the torment that all power belongs to Allāh and that Allāh is severe in punishment."

Holy Qurʾān 2: 165

(2) "Ash-Shirk-al-Asgar" al-Riā (The Minor' Shirk", i.e., acts performed to show off. Any act of worship or religious deed done in order to gain praise, fame or for worldly purposes falls under this minor form.

Allāh Almighty says:

"Say (O Muḥammad): I am only a man like you. I have been inspired that your God is One God (Allāh). So whoever hopes for the meeting with his
Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

Holy Qur'an 18:110

(3) "Ash-Shirk-al-Khafy" (The Inconspicuous "Shirk"). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad ﷺ said:—

"Shirk in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night." And this inconspicuous 'Shirk' is expiated by saying thrice the following sentences within a day and a night (i.e. "O Allah, I take Your refuge from: that I should ascribe anything as partner in Your worship and I am conscious of that, and I beg your pardon for that sin which I am not aware of.")

"AL-KUFR"

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

"Kufr" is basically disbelief in any of the Articles of Faith in Islam.

The Articles of Faith. To believe in (1) Allah, (2) His Angels, (3) His Apostles, (4) His Revealed Books, (5) the Day of Resurrection, and (6) Fate (i.e., whatever Allah has ordained must come to pass).

There are two aspects of Disbelief:—

1. The Major Disbelief. This aspect excludes one completely from the fold of Islam. There are five types:—

(a) "Al-Kufr-al-Takdhieb". This implies disbelieving the Divine Truth or denial of any of the Articles of Faith.

Allah Almighty says:—

"Then who does more wrong than one who utters a lie against Allah and
denies the Truth (the Qur'an) when it comes to him. Is there not in Hell an abode for the disbelievers?"

Holy Qur'an 39:32

(b) "Al-Kufr-al-Abū was-Stakbara ma at-Taṣdeeq". This implies rejection and pride to bow to Allah's Commandments after conviction of its truth.

Allah Almighty says:

"And (remember) when We said to the angels: Prostrate yourself before Adam, and they prostrated save Iblis; he refused and was proud and was one of the disbelievers (disobedient to Allah)."

Holy Qur'an 2:34

(c) "Al-Kufr-as-Shak wa Az-Zan". This implies doubting or lacking of conviction in the six Articles of Faith.

Allah Almighty says:

"And he went into his garden while in a state unjust to himself. He said: I think not that this will ever perish and I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than these two (gardens) when I return to Him. His companion said to him during the dispute with him: Do you disbelieve Him Who created you out of dust (i.e., your father Ādam), then out of semen drops, then fashioned you into a man? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partners with my Lord."

Holy Qur'an 18:35-38

(d) "Al-Kufr-al-‘Irāad". This implies turning away from the Truth knowingly or deviating from the obvious Signs which Allah has revealed.

Allah Almighty says:

"We created not the heavens and the earth and all that is between them except with Truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned."

Holy Qur'an 46:3

(e) "Al-Kufr-an-Nifāqq. This implies hypocritical disbelief.

Allah Almighty says:

"They have made their oaths a screen (for their hypocrisy) thus they hinder
(men) from the Path of Allāh. Verily, evil is what they used to do. That is because they believed then disbelieved, so a seal was set on their hearts, therefore they understand not.’’

Holy Qurān 63:2-3

(2) **The Minor Disbelief (Al-Kufr-Al-Asgar):** This aspect of disbelief does not exclude one from the fold of Islam. It is also termed ‘‘Al-Kufr-an-Ni‘mah’’. This implies disbelief manifesting itself in ungratefulness for Allāh’s blessings or favours.

Allāh Almighty says:—

‘‘And Allāh sets forth a parable, a township (Mecca) that dwelt secure and well-content, its provision coming to it in abundance from every place, but it treated the favour of Allāh with ungratefulness so Allāh made it taste the pangs of hunger and terror because of (the evil) which (its people) used to do.’’

Holy Qurān (16:112)

**THE JEWS AND THE CHRISTIANS**

As for the Jews and the Christians, they are particularly warned because they are followers of chosen Apostles of Allāh (i.e., Prophets Moses and Jesus Christ - may peace and blessings be upon them).

Allāh Almighty says:—

‘‘And whoever desires a religion other than Islam (the religion of Prophet Muḥammad - peace and blessings be upon him), it will never be accepted of him and in the Hereafter he will be one of the losers.’’

Holy Qurān 3:85

Prophet Muḥammad - Peace be upon him said (the meaning of which is): ‘‘Any jew or Christian who heard about me and did not believe in me and what was revealed to me of the Holy Qurān and my traditions, his ultimate destination is the (Hell) Fire.’’

The Holy Qurān is in itself a miracle. Anyone, whatever his nationality, reading this Divinely Revealed Book will be convinced that it is such a Book that could not be produced by a human being,

Allāh Almighty says:—

‘‘And this Qurān is not such as could ever be produced by other than Allāh, but
(on the contrary) it is a confirmation of (revelation) that was before it (i.e., the Torah and the Gospel etc.) and a full explanation of the Book (i.e., laws and orders etc. decreed for mankind) wherein there is no doubt from the Lord of the Worlds.

Or do they say: He (Muḥammad-may peace be upon him) forged it? Say: Bring then a chapter (of the Qur’an) like unto it and call (to your aid) anyone who can, besides Allah, if it be you speak the truth.” Holy Qur’an 10:37-38

Jesus Christ (Peace be upon him) is a Prophet in whom every Muslim must believe, as belief in all the Prophets and Apostles of Allah is part of the Islamic Faith. The Bible itself proves categorically that he was the servant of God (Allāh) as a Prophet and preached monotheism.

For the benefit of all the readers I wish to include a thought-provoking article which was originally written in Arabic by a learned religious scholar, Dr. Muḥammad Taqīyādīn Al-Hilālī, a professor at this Islamic University, Medina, and rendered into English by Brother ʿAdam Moosa Makda entitled “Biblical Evidence of Jesus being a Servant of God (Allāh) and having no Share in Divinity.”

BIBLICAL EVIDENCE ON JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

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Rendered into English by: ʿAdam M. Makda.

INTRODUCTION.

All praise be to the ONE to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Apostles and Prophets to guide humanity towards monotheism; to worship Him Alone, the only ONE worthy of worship, and to warn them of the eternal dire consequences of polytheism: associating partners with one God and the worship of creatures.

Peace and blessings of God be upon all the prophets and apostles, especially on Muḥammad, the last of the prophets, and on all who follow them in righteousness until the Day of Recompense.
A student of mine who studied at a university in the United States of America had written to me how the Christians argued with him on religion while he was unable to reply to their claims or defend himself. I compiled this article for him and entitled it “Biblical Evidence on Jesus being a servant of God and having no share in Divinity” (i.e., Jesus was not an incarnation of God), giving him the exact quotations from the Bible so that he may quote from the English version to them after understanding what I had explained in Arabic. He later informed me how he mastered its contents and then challenged them to a debate in which he dumbfounded and defeated them convincingly.

CHRISTIANITY: MEN WITHOUT RELIGION; ISLĀM: RELIGION WITHOUT MEN.

A Muslim never lacks proofs about the purity and truthfulness of his religion, but what he lacks are those truthful brothers who stand for Allāh and His Prophet (peace be upon him) testifying to the Truth. Indeed, in this age, Islām is a religion without men (custodians and propagators) whereas Christianity is men without a religion; yet; by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true. In this materialistic age most of humanity have become slaves to wealth, fashions and mansions.

There is none worthy of worship but Him and in Him do I put my trust, and towards Him am I destined.

JESUS AND THE DEVIL IN THE BIBLE.

In the New Testament of the Bible, in the fourth chapter of S. Matthew the sixth and seventh Verses clearly indicate that Jesus is an obedient one and God is the Master and Lord according to his saying in the seventh verse:—

"It is written again, Thou shalt not tempt the Lord thy God."

In this chapter we read that the Devil actually carried the Messiah (Christ) and took him from place to place. How can the Devil carry God? Glory be to God; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):—
"Thou shalt not prostrate before any but the Lord, your God;
And HIM alone should you worship."

S. Matthew 4:10

**CHILDREN OF GOD.**

Jesus never called himself 'Son of God' as far as I know - but he used to call himself the 'Son of Man' (ref. S. Mark 2:10) although he heard himself being called by that name but did not object - as assumed in the Bible - and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In S. Matthew 5:9 we read:

"Blessed are the peace-makers, for they shall be called the children of God."

S. Matthew 5:45:

"That ye may be children of your Father which is in heaven..."

**GOD THE FATHER.**

S. Matthew 5:48:

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

S. Matthew 6:1:

"......otherwise ye have no reward of your Father which is in heaven."

S. Matthew 7:21:

"Not everyone that sayeth unto me (Jesus), Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

N. B. The word 'Lord' here was translated as 'Rab' in the Arabic version of the Bible so that people may be convinced that Christ is God! But if one studies the rest of the Verse, one will note that the Verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

"Not everyone that sayeth to me, O my master, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for the Messiah (Jesus).
S. Matthew 11:25:

"At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes,"

JESUS THE WORSHIPPER.

S. Matthew 14:23:

"And when he had sent the multitude away, he went up into a mountain apart to pray,......"

I say: If he (Jesus) is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of God Almighty as mentioned in the Holy Qur'an. 35:15:

"O men, it is you that have need of Allah and Allah is the Self-Sufficient, the Praised One."

And in 19:93:

"There is none in the heavens and the earth but comes to the Beneficent as a servant."

A BIBLICAL STORY:

S. Matthew 15:22:28:

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with the devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not me to take the children's bread and to cast it to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."
In this story about a woman from Canaan there are noteworthy points:—

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

(2) Degraded discrimination in regard to the upliftment of his tribe and not for the others.

(3) Tribal pride of decendance and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

**JESUS: A PROPHET OF GOD**

S. Matthew 19:16-17:—

"And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? (There is) none good but one, (i.e.,) God, but if thou wilt enter into life, keep the commandments."

In the above verses we note his acknowledgement of his submissiveness (to God's will).

S. Matthew 21:45-46:—

"And when the chief priests and pharisees had heard his parable, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude because they took him for a prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (the Incarnation of God) if only they pondered.

**JESUS: A SERVANT OF GOD**

S. Matthew 23:8:—

"But be not ye called Rabbi: for one is your master, even Christ; and we yet are brethren."

Here it is clearly proved that Jesus was a servant of God, and that there is only one master and He is God. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.
S. Matthew 23:9:

"And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus Christ.

S. Matthew 24:36:

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but God, thus Jesus' knowledge is imperfect like all other men; God alone is all-Knowing, Omniscient.

S. Matthew 26:39:

"And he (Jesus) went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt."

We note here that the person speaking is unaware of God's Will and realises the fact that he is servant of God. He (God) alone can cause the change.

THE COMPILATION OF THE BIBLE

S. Matthew 27:7-8:

"And they took counsel and brought with them the potter's field to bury strangers in.

Wherefore that field was called The Field of Blood, unto this day."

From these Verses we understand that the Bible (the New Testament) was not written during Jesus' lifetime but long after the occurrence of the events described, having been retained in the memory of the people.

S. Matthew 27:46:

"And about the ninth hour Jesus cried with a loud voice, saying,

Eli, Eli, lama sabachthani? (My God, My God, why hast thou forsaken me?)"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such
words could only come from unbelievers in God. Further, it is incredible that such words should come from a Prophet of God because God never breaks His promise, and His Prophets never complained against His promise.

**JESUS: PREACHER OF MONOTHEISM (‘TAUHĪD’)**

In S. John 17:3:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

S. Mark 12:28-30:

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him: The first of all the commandments is, Hear, O Israel, the Lord thy God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; This is the first commandment."

In S. Mark 12:32:

"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other than He."

In S. Mark 12:34:

"......he (Jesus) said unto him, Thou art not far from the kingdom of God ......"

In these verses Jesus (Peace be upon him) himself had testified that God is the one God, there is none other than Him, and that whoever believes in His oneness, he is near the kingdom of God. Therefore, whoever associates partners with God or believes in the Trinity is far away from the kingdom of God, and whoever is far away from the kingdom of God he is the enemy of God.

In S. Mark 24:36:

"But of that day and hour knoweth no man, not the angels of heaven, but my Father only."

I say: A similar text was quoted from S. Mathew which is exactly as proclaimed by the Holy Qur an in that none knows when the Hour will come except Allāh. This establishes the fact that Jesus was subservient to God and that he had no share in Divinity; that he was an incarnation of God, was an innovation by the people of Canaan.
"Jesus said unto her, Mary. She turned herself, and saith unto him, Rabbah; which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God. Mary Magdalene came and told the Disciples that she had seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testifies that God is his God and their God, making no difference between him and them in the worship of the one God. Whoever believes that Jesus Christ is God has indeed blasphemed against God and betrayed the Messiah (Jesus) and all the Prophets and Apostles of God.

**BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD**

(Peace be upon him)

S. John 14:15-16:

"If you love me, keep my commandments. And I will pray to the Father and He shall give you another comforter that he may abide with you forever."

Muslim theologians have said that "another comforter" is Muhammad, the Apostle of God; and him to "abide forever" means the perpetuity of his Laws and way of life (Sharia) and the Book which was revealed to him.

S. John 15:26-27:

"But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me: And he also shall bear witness, because ye have been with me from the beginning."

S. John 16:5-8:

"But now I go my way to him that sent me; and none of you asketh me Whither goest thou? But because I have said these things unto you, sorrow had filled your heart. Nevertheless I tell you the truth; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgement--"
S. John 16:12-14:

"I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

S. John 16:16:

"A little while and you shall not see me: and again a little while, you shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him - in the above verses - does not comply with any other person but Muḥammad (Peace be upon him), the Apostle of God. This 'person' whom Jesus prophesied will come after him, is called in the Bible 'Parqaleeta'. This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muḥammad' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was, therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in S. Matthew.

(2) It is related that one of the twelve Disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their and act then committed suicide. All this took place within twenty-four-hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discred this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the Governor, Pontius Pilate.
Matthew 27: 11 - 14:

"And Jesus stood before the Governor: The Governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou saith: And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him never a word............."

The Christians will interpret the above Verse to mean that Jesus wanted to die on the cross for the redemption of mankind and for the forgiveness of their sins; If so, then why did he ask to turn away that cup from him (i.e. Death)? Why did he cry out while on the cross (as they assume): "O Lord, why hast Thou forseken me?" How could he have remained silent when the Truth was being challenged? He was known for his soul-inspiring sermons challenging the Jewish learned Rabbis. No sane person can believe in this. If the story of the cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Christ was not crucified by the Jews as revealed in the Holy Qur'an by Allah in a crystal clear manner:— Chapter 4: 157: 158

"And their boasting: We killed Jesus, Christ the son of Mary, the Apostle of Allah; but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty of) knowledge, but only follow conjectures. For of surety they killed him not (i.e., Jesus, the son of Mary). But Allah raised him (Jesus) up unto Himself. And Allah is All-Powerful, All-Wise."

The Jews themselves together with the entire Christian world believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of S. Matthew in the New Testament of Bible:— Chapters 26 and 27:—

(1) Did those who captured Jesus (according to their assumption) know him in person? Or did they not know him?

S. Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

S. Matthew says it was during the night.

(3) Who was the one that directed them to him?
S. Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of any charge or for a fixed reward which they specified for him?

S. Matthew says he directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

S. Matthew says he was fearful and prostrated in prayer saying:
"O God, if it is possible for You to let this cup pass from me, then let it pass."
It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

S. Matthew says: sleep overcame them that night together with their Teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

S. Matthew says (Verses 40-46): he was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus Christ.

(8) Did they help him when those ruffians captured him?

S. Matthew says: they forsook him and fled.

(9) Did Jesus have confidence in his Disciples during that night?

S. Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee. That this night before the cock crows; thou shalt deny me...........thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples." And so it happened.

(10) How did those ruffians capture him?

S. Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:—
"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat in his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: You are the king of Israel according to your claim. They severely degraded him.

(11) Who finally decided on the death sentence against him?
S. Matthew says: he was Pontius Pilate, a Greek Roman, who was at that time the governor in Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?
S. Matthew says: he did not believe them but asked that man: Is it true what they have said? He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife was sent to the governor and she said to him: "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?
S. Matthew says: they crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross according to their assumption?
S. Matthew says (27:46):

"Jesus cried with a loud voice, saying, Eli, Eli, lamā sabachthani? That is to say, My God, My God, why hast Thou forsaken me?"
This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a Disbeliever according to the Revealed Religions.

GOD ALMIGHTY, in the Holy Qurān, warns, the Jews and the Christians against their blasphemy - that Jesus Christ is an incarnation of God or the Son of God or in rejecting him totally - and that they must believe in him as an Apostle of God only.

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (i.e., Jesus as an Apostle of Allah only) before his (Jew or Christian) death (i.e., when the Angel of Death will appear) and on the Day of Resurrection he (Jesus) will be a witness against them."

4:159

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PROPHET JESUS CHRIST IN THE HOLY QUR'ĀN.

The Holy Qurān narrates in some detail the importance of the advent of Jesus Christ, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations on Jesus (peace be upon him) are indeed a living witness and a proof against Christianity.

Allah Almighty says:

"When the angels said: O Mary, Allah gives you glad tidings of a Word from Him: His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter, and of those who are near Allah."

Holy Quran 3:45

"The likeness of Jesus before Allah is that of 'Adam. He created him from dust then said to Him: Be, and he was. (This is) the Truth from your Lord, so be not of those who doubt."

Holy Quran 3:59-60

"And of their (Jews) rejecting Faith and uttering against Mary a grave false charge;

And their boasting: We killed Christ Jesus, the son of Mary, the Apostle of Allah; but they killed him not nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty) of knowledge, but only
conjecture to follow. For of a surety they killed him not (i.e., Jesus, son of Mary). (4: 157)

But Allah raised him (Jesus) up unto Himself. And Allah is All-Powerful, All-Wise. (4: 158)

"And there is none of the people of Scripture, (Jews and Christians) but must believe in him (he, Jesus son of Mary as only an Apostle of Allah before his (Jew's and Christian's) death at the time of the appearance of the Angel of Death). And on the day of Resurrection he (Jesus) will be a witness against them (Jews and Christians);"

Holy Qur'an (4: 156-159)

"O people of the Scripture! Commit no excesses in your religion (i.e., do not exceed its limits) nor say of Allah aught but the truth: Jesus Christ, the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a spirit created by him, so believe in Allah and his Apostles. Say not: Three (Trinity)! cease; (it is) better for you, for Allah is one God, Glory be to Him (far exalted is He) above having a son. To Him belongs whatever is in the heaven and on earth and sufficient is Allah as a Disposer of affairs.

Christ will never be proud as not to be a slave to Allah (i.e., he is Allah's slave and not a God) nor even the angels who are near (to Allah) (i.e., angels too are Allah's slaves). And whoever refuses His worship and is proud, He will gather them all together on to Himself

Holy Qur'an 4: 171-172

"Surely in disbelief are they who say that Allah is Christ, the son of Mary. Say (O Mu罕ammad) who then has the least power against Allah if he willed to destroy Christ, the son of Mary, his mother, and all that is on the earth together? And to Allah belongs the dominion of the heavens and the earth and all that is between them. He creates what He likes, and Allah has power to do all things.

And (both) the Jews and the Christians say: We are sons of Allah and His loved ones; Say (O Mu罕ammad): Why then does He punish you for your sins? Nay, you are but human being of that what he had created, He forgives whom He will and He punishes whom He will. And to Allah belongs the dominion of the heavens and the earth and all that is between them and to Him is the final return (of all)."

Holy Qur'an 5: 17-19

"Surely they are disbelievers those who said: Allah is Messiah (Jesus) son of Mary But Messiah (Jesus) said: O children of Israel, worship Allah, my Lord and your Lord."
Whoever sets up rivals in worship with Allah, then verily Allah has forbidden Paradise for him and the Fire will be his abode. For Wrongdoers there are no helpers."

Holy Quran 5:72

Messiah (Jesus) son of Mary was no more than an Apostle. Many were the Apostles that passed away before him. His mother (Mary) was a Saddiqah (i.e. she believed in the Words of Allah and His Books See 66:12). They both used to eat food (as other human beings but Allah does not). Look how We make the Signs clear to them, yet, look how they are deluded away from the Truth."

Holy Quran 5:75

"(Remember) When Allah will say (on the Day of Resurrection): O Jesus, son of Mary Remember My favour to you and to your mother when I strengthened you with the Holy Spirit (Gabriel) so that you spoke to the people in the cradle and in maturity and when I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay as it were, the figure of a bird by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission, and when you brought forth the dead by My permission, And when I restrained the Children of Israel from (violence to) you when you came unto them with clear signs, the disbelievers among them said: This is nothing but evident magic.

"And when I (Allah) put in the hearts of the Disciples to believe in Me and Mine Apostle, they said: We believe and you bear witness that we surrender to Allah. When the Disciples said: O Jesus, son of Mary, can your Lord send down to us a table spread with food from Heaven? Jesus said: Fear Allah if you have faith.

They said: We wish to eat thereof and to be stronger in Faith and to know that you have indeed told us the Truth and that we ourselves may be witnesses (to the miracle).

Jesus, son of Mary said: O Allah, our Lord, send us from Heaven a table spread with food that there may be for us, for the first and the last of us, a festival and a sign from you, and provide for our sustenance, for you are the Best of Sustainers.

Allah said: I will send it down unto you, but if any of you after that disbelieves, I will punish him with a torment such as I have not inflicted on anyone among all the people.
And when Allah will (on the Day of Resurrection) say: O Jesus, son of Mary! did you say unto men: Worship me and my mother as two gods besides Allah, he will say: Glory be to You; it was not mine to say what I had no right (to say). Had I said such a thing you would surely have known it. You know what is in my mind though I know not what is in Yours. Truly, You know in full all that is hidden."

Holy Qur'an 5: 110-110

"And (remember) when Jesus, son of Mary said: O children of Israel! I am the Apostle of Allah (sent) to you confirming the Torah (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Ahmed (i.e., the second name of Prophet Muhammad and literally it means the one who praises Allah more than others). But when he (Jesus) came to them with clear signs they said: This is mere magic."

Holy Qur'an (6:6)

CHRIST'S DESCENT:

I wish to remind the reader here that Jesus Christ, son of Mary (peace be upon him) will be returning to this world before the Day of Resurrection. He will return to become a leader of the Muslim nation as has been revealed in the Holy Qur'an:

"And he (Jesus, son of Mary) shall be a knowing sign for the coming of the Hour (Day of Resurrection) (i.e., Jesus' descent on earth). Therefore, have no doubt about it. And Fallow Me (Allah) (i.e., be obedient to Allah and do what He orders you to do, O mankind). This is the Straight Path.

And let not Satan hinder you (from the Right Religion). Verily he (Satan) is to you a plain enemy.

And when Jesus came with clear signs he said: I have come to you with wisdom and in order to make clear to you some of the (points) in which you differ, therefore, fear Allah and obey me:

Verily, Allah is my Lord and your Lord. So worship Him (alone). This is a Straight Path."

Holy Qur'an 43: 61-64

The Last of all the Prophets, (Muhammad) (peace be upon him) said (as narrated by Abu Huraira and quoted in Sahih-al-Bukhari):
Narrated Abu Huraira: Allah's Apostle said: "By Him in Whose Hand my soul is, (Jesus) son of Mary will shortly descend amongst you (Muslims) as a just ruler (not as an Apostle) and will break The Cross and kill the pig and abolish the Jizya (a tax levied from the Jews and Christians who are under the protection of a Muslim government). Then there will be abundance of money and nobody will accept charitable gifts."

Ṣaḥīḥ-al-Bukhārī, Vol. III, No. 427

I conclude with gratitude, praise and glory to Almighty Allah, the Lord of the worlds, and the salutation: Blessings be to the master of all Apostles, Muḥammad (peace be upon him).

Dr. Muḥammad Muḥsin Khān
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GLOSSARY

Amma ba'du: An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allah's praises and glorification. Literally it means "Whatever comes after".

An-Najwa: The private talk between Allah and each of His slaves on the Day of Resurrection.

Fadak: A town near Medina (See 8th volume, Hadith 271).

Ghira: This word covers a wide meaning; jealousy as regards women, and also, it is a feeling of great anger and fury when one's honour and prestige is injured or challenged.

Ghazwa: (plural: Ghazawat); A holy battle in the cause of Allah, consisting of a large army unit with the Prophet himself leading the army.

Iqamat-as-Salat: (i.e., the offering of prayers perfectly). This is not understood by many Muslims. It means that:—(A) All the members of a family or a group etc., of a town or a village etc., must offer the prayers; all males in the mosque for the five congregational prayers, and all the females in the houses, both young and old from seven years of age upwards (and no member of the family is to be excused) at the five fixed stated hours for the five compulsory prayers. If any member intentionally did not offer the prayer, then even if the others prayed, they did not establish the prayers. Each chief (of the family or a town or a village etc.) is responsible for it before Allah.

(B) To offer the prayers in a way just as the Prophet offered it with all its rules and rites. (Please see Hadith No. 785, 786, 788 of the First volume in order to know the Prophet's ways of praying.)
Khalil: The one whose love is mixed with one's soul, and it is superior than a friend or a beloved. The Prophet \( \text{Allah} \) had one Khalil, i.e., Allah, but he had many friends.

Litān: An oath which is taken by both wife and husband when the latter accuses his wife of illegal sexual intercourse. (See Qurān, Sūrat-an-Nūr 24: 6–9).

Maqām-al-Mahmūd: The most highest place in Paradise which will be granted to the Prophet Muhammad \( \text{Allah} \) and none else. (See 6th Vol., Ḥadīth 242.)

Moḥkam: Quranic Verses which are not abrogated.

Mula'ana: The act of performing Litān.

Mutashābīhāt: Quranic Verses which are difficult to understand.

Mu'wwidhāt: i.e., the Sūrat-al-Falaq (113) and Sūrat-an-Nās (114).

Qasāma: The oath taken by some people (50 men) of a tribe of a person who is being accused of killing somebody.

Qīsās: The law of equality in punishment.

Ribā: Usury which is of two major kinds; (A) Ribā Nāsi'a, i.e., interest on lent money;

(B) Ribā Faqīl, i.e., taking a superior thing of the same kind of goods and giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality of greater amount.

Rūḥ-ul-Lāh: According to the early religious scholars from among the companions of the Prophet \( \text{Allah} \) and their students and the Mujtahadin, there is a rule to distinguish between the two nouns composed as genitives:— (A) One of that is Allah, and the other is a person or a thing, e.g., (i) Allah's House (Bait-ul-Lāh \( \text{Allah} \) ); (ii) Allah's Apostle (Rasul-ullāh \( \text{Allah} \) Ṣaw); (iii) Allah's slave (\( \text{Abdullāh} \) \( \text{Allah} \) ); (iv) Allah's Soul (Rūḥ-ul-Lāh \( \text{Allah} \) ); etc. The rule for the above words is that the second noun, e.g., house, apostle, slave, soul, etc., is created by Allah and is honourable in His Sight, and similarly Allah's Soul or Spirit may be understood as the Spirit or Soul of Allah, i.e., Jesus. And it was His Word: Be! And it "was" (i.e., Jesus was created like Adam.) (B) But when one of the two is Allah...
and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allah, e.g., (i) Allah's Knowledge (‘Ilmullah ﷺ); (ii) Allah's Life (Hayatullah ﷺ); (iii) Allah's Statement (Kalamullah ﷺ); (iv) Allah's Self (Dhatullah ﷺ) etc.

Sabā-Al-Mathānī: The seven repeatedly recited Verses, i.e., Sūrat-al-Fātiha.

Sakīnā: Tranquillity, calmness, etc.

Sariya: An army which is not led by a commander-in-chief. The army which was sent by the Prophet ﷺ without his participating in it, was called Sariya.

Sawik: A meal made of powdered roasted wheat or barley (also with sugar and dates).

Tashahud: “I testify that none has the right to be worshipped but Allah, and that Muḥammad ﷺ is His Apostle.”

Tauhīd: is of four aspects (a) Unity of Lordship, “Tauhīd-al-Rabubiya: to believe that there is only one Lord for the whole universe and whatever is in it, its Creator, its Maintainer and that is Allah.

(b) Unity of Worship; “Tauhīd-al-ulūhiya”, to believe that none has the right to be worshipped but Allah, e.g., praying, fasting, slaughtering and giving Zakāt (i.e., all kinds of worship).

(c) Unity of Names and the Qualities of Allah “Tauhīd-al-Asma-Was-sifat.” To believe that;
   (i) we must not name or qualify Allah except with what He and His Apostle ﷺ have named or qualified Him.
   (ii) none can be named or qualified with the names and qualifications of Allah. e.g., Al-Karīm
   (iii) we must confirm all Allah’s qualifications which Allah has stated in His Book (Qur’ān) or mentioned through his Apostle (ﷺ) without twisting the meaning and giving resemblance to any of the created thing.

(a) (b) (c): These three aspects of Tauhid are included in the meaning, “None has the right to be worshipped but Allah.”

(d) Unity of following Allah’s Apostle (Muḥammad ﷺ)
"Tauhid-al-Itiba" and this is included in the meaning of, I testify that (Muhammad ﷺ) is Allah's Apostle and that means: None has the right to be followed after Allah's Book (Qu'r'an) but the Allah's Apostle (Muhammad ﷺ).

In the Name of Allah, the Most Beneficent, the Most Merciful

( NOTICE )

Whoever finds any mistake in my translation of the meanings of (Hadith) Sahih Al-Bukhari into English, I request him to write to the Chancellor of the Islamic University at MEDINA indicating the mistake and its place along with the correct translation.

I thank all those who will point out these mistakes with the intention of seeking Allah's Pleasures, and of correcting the translation of the meanings of Hadith of Allah's Apostle ﷺ.

And Allah is Surety over what I say.

TRANSLATOR

Dr. Muhammad Muhsin Khan
(بسم الله الرحمن الرحيم)

(اعلان)

كل من يشعر على خطأ في ترجمتي للصحيح البخاري إلى الإنجليزية قاثني أرجوا منه أن يكتب لسماحة رئيس الجامعة الإسلامية بالمدينة المنورة عن ذلك موضحًا الخطا ونوضعه مع بيان الصواب.

وأشكر كل من نبه على شيء من ذلك قاصدًا وجه الله وترجمة حديث رسول الله صلى الله عليه وسلم، والله علي ما نقول وكيل.

الترجمة/ الدكتور:
محمد محسن خان
In the name of Allāh, the Most Beneficent, the Most Merciful.

LX. BOOK OF COMMENTARY:
(Interpretation of the Holy Qur'ān):

The words ‘Ar-Rahmān’ and ‘Ar-Rahīm’ (i.e. The Most Beneficent, the Most Merciful) are two words derived from ‘Ar-Rahma’ (i.e. Mercy), and the words ‘Ar-Rahīm’ and ‘Ar-Rahim’ have one meaning as the words ‘Al-Alim’ and ‘Al-Allīm’ have one and the same meaning (i.e. the Cognizant One).

In the Name of Allāh, the Most Beneficent, the Most Merciful

SŪRAT AL-FĀTIHA (1)

(1) CHAPTER. What has been said about Fātiha-tul-Kitāb (1) (i.e. The Opening of the Book). It is also called Um-ul-Kitāb (i.e. The Mother of the Book), i.e. because it is the first Sūra that has been written in the copies of the Qur’ān, and it is also the first Sūra to be recited in prayer.

1. Narrated Abū Sa‘īd bin Al-Mu‘ālī: While I was praying in the Mosque, Allāh’s Apostle ﷺ called me but I did not respond to him. Later I said, “O Allāh’s Apostle! I was
praying." He said, "Didn't Allāh say —

'Give your response to Allāh (by obeying Him) and to His Apostle when he calls you.'"  (8:24)

He then said to me, "I will teach you a Sūra which is the greatest Sūra in the Qur'ān, before you leave the Mosque." Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him, "Didn't you say to me, 'I will teach you a Sūra which is the greatest Sūra in the Qur'ān?'" He said, "Al-Hamdu-Lillahi Rabbi-l-Alamin (i.e. Praise be to Allāh, the Lord of the worlds) which is Al-Sab'a Al-Mathānī (i.e. seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me."

(2) CHAPTER. 'Not the path of those who earn Your Anger (such as the Jews and all those who act according to their ways), nor the path of those who went astray (such as the Christians and all those who act according to their ways).’  (1:7)

2. Narrated Abū Huraira : Allāh's Apostle said, "When the Imam says: 'Ghair-il-Maghābi Alāhim Walad-Dāllīn' [i.e. not the path of those who earn Your Anger, nor the path of those who went astray (1:7)], then
you must say, 'Amin', for if one's utterance of 'Amin' coincides with that of the angels, then his past sins will be forgiven."

In the Name of Allah,
the Most Beneficent the Most Merciful

SURAT-AL-BAQARA (i.e. The cow). (2)

(3) CHAPTER. The Statement of Allah —

'And He (i.e. Allah) taught Adam the names (of all things)'

(2:31)

3. Narrated Anas : The Prophet said, "On the Day of Resurrection the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you,' and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to
Noah, for he was the first Apostle, Allāh sent to the inhabitants of the earth. They will go to him and Noah will say, ‘I am not fit for this undertaking.’ He will remember his appeal to his Lord to do what he had no knowledge of, then he will feel ashamed thereof and will say, ‘Go to Khalīl (1) of Ar-Rahmān (i.e. Abraham).’ They will go to him and he will say, ‘I am not fit for this undertaking. Go to Moses, the slave whom Allāh spoke to (directly) and gave the Torah.’ So they will go to him and he will say, ‘I am not fit for this undertaking,’ and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, ‘Go to Jesus, Allāh’s Slave, His Apostle and Allāh’s Word and a Spirit coming from Him. (2) Jesus will say, ‘I am not fit for this undertaking, go to Muḥammad, the Slave of Allāh whose past and future sins were forgiven by Allāh.’ So they will come to me and I will proceed till I will ask my Lord’s Permission and I will be given permission. When I see my Lord, I will fall down in

(1) See the Glossary.

(2) This may be understood as the Spirit or Soul of Allāh, in fact, it is a soul created by Allāh, i.e. Jesus. It was His Word: ‘Be,’ and it was created like the creation of Adam. Please see the word ‘Rūḥ-ullāh’ in the glossary for further details.
prostration and He will let me remain in that state as long as He wishes and then I will be addressed, ' ( O Muhammad! ) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allāh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allāh, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allāh will fix a limit for me to intercede whom I will let into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, ' None remains in Hell but those whom the Qur'ān has imprisoned ( in Hell ) and who have been destined to an eternal stay in Hell.''' ( The compiler ) Abū Ābdullāh said : ' But those whom the Qur'ān has imprisoned in Hell,' refers to the Statement of Allāh ُبِلَاءٍ :—

'They will dwell therein forever.'

( 16: 29 )

(4) CHAPTER. Mujāhid said, " 'With their devils,' ( 2: 14 ) means their companions, the hypocrites and the pagans." ( Qur'ānic vocabulary not translated.)
CHAPTER. The Statement of Allah

"Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)."

(2:22)

4. Narrated 'Abdullah: I asked the Prophet, "What is the greatest sin in the Sight of Allah?" He said, "That you 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 asked, "What is next?" He said, "To commit
illegal sexual intercourse with the wife of your neighbour."

(6) CHAPTER. 'And We caused the clouds to overshadow you and sent down to you Manna and Salwā (i.e. Quails).... but they harmed their own souls.' (2:57)

Mujāhid said, "Manna is a kind of sweet gum, and Salwā, a kind of bird (i.e. Quail)."

5. Narrated Sa'īd bin Zaid: Allāh's Apostle said, "The Kam'a (i.e. a kind of edible fungus) is like the Manna (in that it is obtained without effort) and its water is used as a medicine for eye trouble."

(7) CHAPTER. 'And (remember) when We said: Enter this town, and eat bountifully therein wherever you wish.' (2:58)

6. Narrated Abū Huraira: The Prophet said, "It was to the children of Israel, 'Enter the gate (of the town), prostrate (in humility) and say:

And We caused the clouds to overshadow you and sent down to you Manna and Salwā (i.e. Quails) but they harmed their own souls."

Mujāhid said, "Manna is a kind of sweet gum, and Salwā, a kind of bird (i.e. Quail)."

5. Narrated Sa'īd bin Zaid: Allāh's Apostle said, "The Kam'a (i.e. a kind of edible fungus) is like the Manna (in that it is obtained without effort) and its water is used as a medicine for eye trouble."
Hiṭṭatun (i.e. repentance) i.e. O Allah! Forgive our sins.' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, 'Hiṭṭatun,' but added, 'A grain in a hair.' " (1)

(8) CHAPTER. 'Whoever is an enemy to Gabriel...' (2 : 97)
"Ikrima said, "(Each of the words) Jabrā and Mīka and Sarāf means 'slave', and (the word) 'Il means Allah.'" (2)

7.Narrated Anas : "Abdullāh bin Salam heard the news of the arrival of Allāh's Apostle (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet and said, "I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portend of the Hour? What is the first meal of the people of Paradise? And what makes a baby looks like its father or mother?" The Prophet 

(1) They said so just to ridicule Allāh's Order as they were disobedient to Him.
(2) Thus Jibrāl (i.e. Gabriel), Mīkā'īl (i.e. Michael) and Esrāfīl (i.e. Sarāfīl) each means Allāh's Slave.
said, "Just now Gabriel had informed me about that." 'Abdulllah said, "Gabriel?' The Prophet said, "Yes." 'Abdulllah said, "He, among the angels is the enemy of the Jews." On that the Prophet recited this Holy Verse:—

'Whoever is an enemy to Gabriel (let him die in his fury!) for he has brought it (i.e. Qur'an) down to your heart by Allah's Will." (2 : 97)

Then he added, "As for the first portend of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the caudite (i.e. extra) lobe of the fish liver. And if a man's discharge preceeded that of the woman, then the child resembles the father, and if the woman's discharge preceeded that of the man, then the child resembles the mother." On hearing that, 'Abdulllah said, "I testify that None has the right to be worshipped but Allah, and that you are Apostle of Allah. O, Allah's Apostle; the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet) and he asked them, "What is 'Abdulllah's status amongst you?" They replied, "He is the best amongst us and the son of the best amongst us, and he is our chief and the son of our chief." The Prophet said, "What would you
think if 'Abdullah bin Salām embraced Islam?" They replied, "May Allāh protect him for this!" Then 'Abdullah came out and said, "I testify that None has the right to be worshipped but Allāh and that Muḥammad s.a.w. is Apostle of Allāh." The Jews then said, "'Abdullāh is the worst of us and the son of the worst of us," and disparaged him. On that 'Abdullāh said, "O Allāh's Apostle! This is what I was afraid of!"

(9) CHAPTER. 'None of Our Revelations do We abrogate or cause to be forgotten but We substitute something better or similar.' (2 : 106)

8. Narrated Ibn 'Abbās: 'Umar said, "Our best Qur'ān reciter is Ubay and our best judge is 'Alī; and in spite of this, we leave some of the statements of Ubay because Ubay says, 'I do not leave anything that I have heard from Allāh's Apostle s.a.w. while Allāh s.a.w. said:

'None of Our Revelations do We abrogate or cause to be forgotten but We substitute something better or similar.' " (2 : 106)

(10) CHAPTER. 'They say: Allāh has begotten offspring.

Glory be to him...Nay,' (2 : 116)
9. Narrated Ibn 'Abbas ♦: The Prophet ♦ said, "Allah said, 'The son of Adam disbelieves Me though he has no right to do so, and he abuses Me though he has no right to do so. As for disbelieving Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.'"

(11) CHAPTER. 'Take you (people) the station of Abraham as a place of prayer.' (2 : 125)

10. Narrated Anas: ♦Umar ♦ said, "I agreed with Allah in three things," or said, "My Lord agreed with me in three things. I said, 'O Allah's Apostle! Would that you took the station of Abraham as a place of prayer.' I also said, 'O Allah's Apostle! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So the Divine Verses of Al-Hijab (i.e. veiling of the women) were revealed. I came to know that the Prophet ♦ had blamed some of his wives so I entered upon them and said, 'You should
either stop (troubling the Prophet ) or else Allah will give His Apostle better wives than you.' When I came to one of his wives, she said to me, 'O'Umar! Does Allah's Apostle have not what he could advise his wives with, that you try to advise them?' Thereupon Allah revealed:

'It may be, if he divorced you (all) his Lord will give him instead of you, wives better than you who submit (to Allah).......

(66:5)

(12) CHAPTER. And (remember) when Abraham and Ishmael were raising the foundations of the House (saying):—Our Lord! Accept (this service) from us, verily!
You are the All-Hearer, the All-Knower.

(2:127)

11. Narrated Aisha : Allah's Apostle said, "Don't you see that when your people built the Ka'ba, they did not build it on all Abraham's foundations?" I said, "O Allah's Apostle! Why don't you rebuild it on Abraham's foundations?"
He said, "Were your people not so close to (the period of Heathenism, i.e. the period between their being Muslims
and being infidels), I would do so." The sub-narrator, 'Abdullāh bin 'Umar said, "'Āishah had surely heard Allāh's Apostle saying that, for I do not think that Allāh's Apostle left touching the two corners of the Ka'ba facing Al-Hijr except because the Ka'ba was not built on all Abraham's foundations."

(13) CHAPTER. 'Say (O Muslims):
We believe in Allāh and what is revealed to us....'

(2:136)

12. Narrated Abū Huraira : The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allāh's Apostle said, "Do not believe the people of the Scripture or disbelieve them, but say:—
'We believe in Allāh and what is revealed to us.'"

(2:136)

(14) CHAPTER. The Statement of
Allah **(ﷻ)**:

Allah will never make your faith (i.e. prayer) to be lost (i.e. your prayers offered towards Jerusalem). Truly Allah is Full of Pity, Most Merciful towards mankind.

**(2:143)**

13. Narrated Al-Baraʿ: The Prophet **ﷺ** prayed facing Bait-ul-Maqdis (i.e. Jerusalem) for sixteen or seventeen months but he wished that his Qibla would be the Kaaba. Once he offered the Asr prayer (in his Mosque) and some people prayed with him. A man from among those who had prayed with him, went out and passed by some people offering prayer in another mosque, and they were in the state of bowing. He said, "I, swearing by Allah, testify that I have prayed with the Prophet **ﷺ** facing Mecca." Hearing that, they turned their faces to the Kaaba while they were still bowing. Some men had died before the Qibla was changed towards the Kaaba. They had been killed and we did not know what to say about them (i.e. whether their prayers towards Jerusalem were accepted or not). So Allah revealed:—

And Allah would never make your faith (i.e. prayer) to be lost (i.e. your prayers offered towards Jerusalem). Truly Allah is Full of Pity, Most Merciful towards mankind.

**(2:143)**
15

(15) CHAPTER. The Statement of Allah (SWT) :

"Thus We have made of you a just and the best nation that you may be witnesses over mankind, and the Apostle a witness over you....." (2:143)

14. Narrated Abu Sa'id Al-Khudri (R.A.) : Allah's Apostle (SAW) said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favour?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will certify that he conveyed the Message and the Apostle will be a witness over yourselves, and that is what is meant by the Statement of Allah (SWT) : عزر وجل

'Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle a witness over yourselves.' (2:143)

'Wasaat' means 'just'.

(16) CHAPTER. The Statement of
Allah ﷺ: ‘And We made the Prayer Direction towards Jerusalem which you used to face, only to test, those who followed the Apostle, from those who would turn on their heels....’ (2:143)

15. Narrated Ibn Umar ﷺ:
While some people were offering Fajr prayer in the Quba mosque, someone came and said, “Allah has revealed to the Prophet ﷺ Qur’anic instructions that you should face the Ka’ba (while praying) so you too, should face it.” Those people then turned towards the Ka’ba.

(17) CHAPTER. The Statement of Allah ﷺ:—
‘We see the turning of your face towards the Heaven.’ (2:144)

16. Narrated Anas ﷺ: None remains of those who prayed facing both Qiblas (that is, Jerusalem and Mecca) except myself.

(18) CHAPTER. ‘And even if you
were to bring to the people of the Scripture, all the signs (together) they would not follow your Qibla (i.e. Prayer-Direction).

(2:145)

17. Narrated Ibn c Umar: While some people were offering morning prayer at Quba, a man came to them and said, "A Qur'anic Order has been revealed to Allah's Apostle tonight that he should face the Ka'ba (in prayer), so you too should turn your faces towards it." At that moment their faces were towards Sham (i.e. Jerusalem) (and on hearing that) they turned towards the Ka'ba.

(19) CHAPTER. Those to whom We gave the Scripture (i.e. Jews and Christians) recognise him (i.e. Muhammad) as they recognise their own sons.

(2:146)

18. Narrated Ibn c Umar: While some people were offering Fajr prayer at Quba (mosque), some-one came to them and said, "Tonight some Qur'anic Verses have been revealed to the Prophet and he has been ordered to face the Ka'ba (during prayers),
so you too should turn your faces towards it.” At that time their faces were towards Sha’m, so they turned towards the Ka’ba.

(20) CHAPTER. ‘For every nation (i.e. Jews and Christians etc.) there is a direction to which they face (in their prayers) ...........

(2:148)

19. Narrated Al-Bara’ : We prayed along with the Prophet facing Jerusalem for sixteen or seventeen months. Then Allah ordered him to turn his face towards the Qibla (in Mecca):

‘And from whence-so-ever you start forth (for prayers) turn your face in the direction of (the Sacred Mosque of Mecca) Al-Masjid-ul-Harām........’

(2:149)

20. Narrated Ibn ‘Umar :

While some people were at Ouba (offering) morning (prayer), a man came to them and said, “Last night Qura’nic Verses have been revealed whereby the Prophet has been ordered to face the Ka’ba, so you too should face it.”

So they, keeping their postures, turned
towards the Ka'ba. Formerly the people were facing Sha'm. (Allah said):—
And from whence-so-ever you start forth (for prayers), turn your face in the direction of Al-Masjid-ul-Haram, and whence-soever you are, turn your face towards it.' (2:150)

21. Narrated Ibn 'Umar:—
While some people were offering Fajr prayer at Quba mosque, someone came to them and said, "Quranic literature has been revealed to Allah's Apostle tonight, and he has been ordered to face the Ka'ba, so you too, should turn your faces towards it. Their faces were then towards Sha'm, so they turned towards the Qibla (i.e. Ka'ba).

(21) CHAPTER. The Statement of Allah:—
Verily, Safá and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah." (2:158)

22. Narrated Urwa: I said to...
Aisha, the wife of the Prophet, and I was at that time, a young boy, How do you interpret the Statement of Allah:

‘Verily, Ṣafā and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah.’

It is therefore, no sin for the one who performs the Ḥajj to the House (of Allah) or performs the Umra, to ambulate (Tawaf) between them. In my opinion it is not sinful for one not to ambulate (Tawaf) between them.’

Aisha said, ‘Your interpretation is wrong, for as you say, the Verse should have been: ‘It is therefore no sin for the one (performing the Ḥajj or Umra) not to ambulate (Tawaf) between them.’

This Verse was revealed in connection with the Ansār who (during the Pre-Islamic Period) used to visit Manāt (i.e. an idol) after assuming their Ihrām, and it was situated near Qudaid (i.e. a place at Mecca), and they used to regard it sinful to ambulate Ṣafā and Marwa (1) after embracing Islam. When Islam came, they asked Allah’s Apostle about it, whereupon Allah revealed:

‘Verily, Ṣafā and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. It

(1) Because on Ṣafā and Marwa there were placed two idols belonging to other nations.
is therefore no sin for the one who performs the Hajj of the House (of Allāh) or performs the Umra, to ambulate (Tawaf) between them."

23. Narrated 'Āsim bin Sulaimān: I asked Anas bin Malik about ʿṢafā and Marwā. Anas replied, "We used to consider (i.e. going around) them a custom of the Pre-Islamic Ignorant Period, so when Islam came, we gave up going around them. Then Allāh revealed:—

'Verily, ʿṢafā and Marwā (i.e. two mountains at Mecca) are among the Symbols of Allāh. It is therefore no sin for the one who performs the Hajj of the House (of Allāh) or performs the Umra to ambulate (Tawaf) between them.'" (2:158)

(22) CHAPTER. The Statement of Allāh

Yet of mankind are some who take (for worship), others besides Allāh as rivals (to Allāh); they love them as they love Allāh.' (2:165)

Andad is a plural of Nidd and it means opponent, or rival, etc.

24. Narrated 'Abdullāh .Cos : The Prophet .Cos said one statement and
I said another. The Prophet ﷺ said, "Whoever dies while still worshipping anything besides Allāh as equal with Allāh, will enter Hell (Fire)." And I said, "Whoever dies without worshipping anything (set) as a rival to Allāh, will enter Paradise."

(23) **CHAPTER.** 'O you who believe! The law of Al-Qisās (i.e. equality in punishment) is prescribed to you.' (2:178)

25. Narrated Ibn ' Abbās ﷺ: The law of Qisās (i.e. equality in punishment) was prescribed for the children of Israel, but the Diya [i.e. blood money (was not)]. So Allāh said to this Nation (i.e. Muslims):—

'O you who believe! The law of Al-Qisās (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgave their brother (i.e. the killer) something of Qisās (i.e. the acceptance of blood-money in the case of intentional murder)—then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay...
with handsome gratitude. This is a Concession and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you).

"After this, whoever exceed the limits of this (i.e. whoever commits murder after accepting the blood money) shall receive the painful torment." (2:178)

26. Narrated Anas : The Prophet said, "The prescribed Law of Allah is the equality in punishment (i.e. Al-Qisas)." (In cases of murders, etc.)

27. Narrated Anas that his aunt, Ar-Rubai broke an incisor of a girl. My aunt's family requested the girl's relatives for forgiveness but they refused, then they proposed a compensation, but they refused. Then they went to Allah's Apostle and refused everything except Al-Qisas (i.e. equality in punishment). So Allah's Apostle passed the judgement of Al-Qisas (i.e. equality of punishment). Anas bin Al-Nadr said, "O Allah's Apostle! Will the incisor of Ar-Rubai be broken? No, by Him Who sent you with the Truth, her incisor will not be broken." Allah's Apostle said, "O Anas! The prescribed law of Allah is equality in..."
punishment (i.e. Al-Qisas).” Thereupon those people became satisfied and forgave her. Then Allah’s Apostle said, “Among Allah’s Worshippers there are some who, if they took Allah’s Oath (for something), Allah fulfils their oaths.”

(24) CHAPTER. ‘O you who believe! Fasting is prescribed for you as it was prescribed for those before you that you may be righteous.’ (2:183)

28. Narrated Ibn Umar: Fasting was observed on the day of *Ashūra* (i.e. 10th of Muharram) by the people of the Pre-Islamic Period. But when (the order of compulsory fasting in) the month of Ramadān was revealed, the Prophet said, “It is up to one to fast on it (i.e. day of *Ashūra*) or not.”

29. Narrated ‘Aisha: The people used to fast on the day of *Ashūra* before fasting in Ramadān was prescribed, but when (the order of compulsory fasting in) Ramadān was revealed, it was up to one to fast on it (i.e. *Ashūra*) or not.

30. Narrated ‘Abdullāh that...
Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, "Today is \textit{Ashura}?" I said (to him), "Fasting had been observed (on such a day) before (the order of compulsory fasting in) Ramadān was revealed. But when (the order of fasting in) Ramadān was revealed, fasting (on \textit{Ashura}) was given up, so come and eat."

31. Narrated 'Aisha (ra): During the Pre-Islamic Ignorant Period, the Qurāish used to observe fasting on the day of \textit{Ashura}, and the Prophet (saw) himself used to observe fasting on it too. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it. When (the order of compulsory fasting in) Ramadān was revealed, fasting in Ramadān became an obligation, and fasting on \textit{Ashura} was given up, and whoever wished to fast (on it) did so, and whoever did not wish to fast on it, did not fast.

(25) \textbf{CHAPTER. The Statement of Allāh (swt)}:

'(Fasting) for a fixed number of days;
But if any of you is ill, or on a journey,
the prescribed number (should be made up)
from other days. And as for those
who can fast they had a choice, either fast or feed a poor for every day. But whoever does good of his own accord, it is better for him. And that you fast is better for you, if you only knew.'

(2:184)

(Note: The order of this Verse has been abrogated by the next Verse (i.e. 2:185).)

"Aṭā' said, "One may stop fasting if one is suffering from any kind of disease, as Allāh says.'

Concerning nursing or pregnant women, Al-Ḥasan and Ibrāhīm said, "If they are afraid of harming themselves or their babies, they can give up fasting for the time being and make up for the missed fasts later on. If an old man has no strength to fast (he can feed a poor person daily). When Anas bin Mālik became old, he used to provide a poor person with bread and meat everyday while he gave up fasting during the last one or two years of his life.'

32. Narrated "Aṭā" that he heard Ibn ʿAbbās reciting the Divine Verse:

And for those who can do it and did not fast, is a ransom, the feeding of a poor person.'

Ibn ʿAbbās said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength..."
to fast, so they should feed one poor person for each day of fasting (instead of fasting)."

(26) **CHAPTER.** 'So whoever of you is present (at his home), then he should fast the month.' (2:185)

33. Narrated Nāfi': Ibn 'Umar recited:—

'A ransom, the feeding of a poor person,' and added. "This Verse is abrogated."

34. Narrated Salama: When the Divine Revelation:—

'For those who can do it and did not fast, is a ransom, the feeding of a poor person,' was revealed, it was permissible for one to give a ransom and give up fasting, till the Verse succeeding it was revealed and abrogated it.

(27) **CHAPTER.** 'The approach to your wives is permitted to you at the night of the fasts......and seek that which
Allah has ordained for you (i.e. offspring).” (2:187)

35. Narrated Al-Barāʾ: When the order of compulsory fasting of Ramadān was revealed, the people did not have sexual relations with their wives for the whole month of Ramadān, but some men cheated themselves (by violating that restriction). So Allah revealed:

‘Allah is aware that you were deceiving yourselves but He accepted your repentance and forgave you.’ (2:187)

(28) CHAPTER. ‘And eat and drink until the white thread of dawn appears to you distinct from the black thread (of darkness).’ (2:187)

36. Narrated Ash-Sha'bi: ‘Adī took a white rope (or thread) and a black one, and when some part of the night had passed, he looked at them but he could not distinguish one from the other. The next morning he said, “O Allah’s Apostle! I put (a white thread and a black thread) underneath my pillow.” The Prophet
said, "Then your pillow is too wide if the white thread (of dawn) and the black thread (of the night) are underneath your pillow!" (1)

37. Narrated 'Adi bin Hātim:

I said, "O Allah's Apostle! What is the meaning of the white thread distinct from the black thread? Are these two threads?"

He said, "You are not intelligent if you watch the two threads." He then added, "No, it is the darkness of the night and the whiteness of the day."

38. Narrated Sahl bin Sa'd:

The Verse:

'And eat and drink until the white thread appears to you distinct from the black thread,' was revealed, but: '... of dawn' was not revealed (along with it) so some men, when intending to fast, used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other. Then Allah revealed '... of dawn,' whereupon they understood

(1) The man thought that actual white and black threads were meant; he did not realise that it was the whiteness of the dawn and the darkness of the night.
that that meant the night and the day.

(29) **CHAPTER.** 'And it is not righteousness that you enter the houses from the back, but the righteous man is he who obeys Allāh's Orders, so enter houses through their doors.'

(2 : 189)

39. Narrated Al-Barā': In the Pre-Islamic Period, when the people assumed Ḥaḍām, they would enter their houses from the back. So Allāh revealed:

'And it is not righteousness that you enter houses from the back, but the righteous man is he who obeys Allāh's Orders, so enter houses through their doors.'

(2 : 189)

(30) **CHAPTER.** Allāh's Statement:

'And fight them until there is no more affliction (i.e. no more worshipping of others along with Allāh) and (all and every kind of) the worship is for Allāh (Alone), but if they cease, then let there be no transgression except against wrong-doers.'

(2 : 193)

40. Narrated Nāfi': During the affliction of Ibn Az-Zubair, two men came to Ibn Umar and said, "The
people are lost, and you are the son of 'Umar, and the companion of the Prophet ﷺ, so what forbids you from coming out?” He said, “What forbids me is that Allah has prohibited the shedding of my brother’s blood.” They both said, “Didn’t Allah say, ‘And fight them until there is no affliction?’” He said, “We fought until there was no affliction and the worship is for Allah (Alone) while you want to fight until there is affliction and until the worship becomes for other than Allah.”

Narrated Nafi’ (through another group of sub-narrators): A man came to Ibn 'Umar and said, “O Abū Abdur-Rahmān! What made you perform Hajj in one year and Umra in another year and leave the Jihad for Allah’s Cause though you know how much Allah recommends it?” Ibn 'Umar replied, “O the son of my brother! Islam is founded on five principles, i.e. belief in Allah and His Apostle ﷺ, the five compulsory prayers, the fasting of the month of Ramaḍān, the payment of Zakāt, and the Hajj to the House (of Allah).” The man said, “O Abū Abdur-Rahmān! Won’t you listen to what Allah has mentioned in His Book:

“If two groups of believers fight each other, then make peace between them, but if one of them transgresses beyond bounds against the other, then you all fight
And fight them till there is no more affliction (i.e. no more worshipping of others along with Allah)." Ibn Umar said, "We did it during the lifetime of Allah's Apostle when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no afflictions or oppressions." The man said, "What is your opinion about Uthman and Ali?" Ibn Umar said, "As for Uthman, it seems that Allah has forgiven him, but you people dislike that he should be forgiven. And as for Ali, he is the cousin of Allah's Apostle and his son-in-law." Then he pointed with his hand and said, "That is his house which you see." (1)

(31) CHAPTER. Allah's Statement:— 'And spend of your wealth in the Cause of Allah, and do not throw yourselves in destruction (by not spending for Jihad), but do good, for Allah loves the good-doers.' (2 : 195)

41. Narrated Abu Wa'il: Hudhaifa

(1) i.e. Among the houses of the Prophet. 
said, "The Verse:

'And spend of your wealth in the Cause of Allah and do not throw yourselves in destruction,' (2:195) was revealed concerning spending in Allah's Cause (i.e. Jihad')."

(32) CHAPTER. The Statement of Allah

'And if any of you is ill, or has an ailment in his scalp...' (2:196)

42. Narrated 'Abdullāh bin Maqāl: I sat with Ka'b bin Ujra in this mosque, i.e. Kufa Mosque, and asked him about the meaning of:

'The payment of ransom (i.e. Fidyā) of fasting.' (2:196)

He said, "I was taken to the Prophet while lice were falling on my face. The Prophet said, 'I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No.' He said, 'Then fast for three days, or feed six poor persons by giving half a Sā of food for each and shave your head.' So the above Verse was revealed especially for me and generally for all of you.'"

(1) To cease spending in Allah's Cause (i.e. Jihad) means to destroy oneself.
If anyone of you (enjoyed the period between Umra and Hajj) wishes to perform the Hajj after finishing the Ihram assumed for Umra.

(2:196)

43.Narrated 'Imrān bin Husain: The Verse of Ḥajj-at-Tamatu' was revealed in Allāh's Book, so we performed it with Allāh's Apostle and nothing was revealed in Qur'ān to make it illegal, nor did the Prophet prohibit it till he died. But the man (who regarded it illegal) just expressed what his own mind suggested.

44.Narrated Ibn 'Abbās: 'Ukāz, Mijanna and Jdul-Majāz were markets during the Pre-Islamic Period. They (i.e. Muslims) considered it a sin to trade there during the Hajj time (i.e. season), so this Verse was revealed:

'There is no harm for you if you seek of the Bounty of your Lord during Hajj.' (2:198)
35. Narrated 'Aisha : The Quraysh people and those who embraced their religion, used to stay at Muzdalifah and used to call themselves Al-Hums, while the rest of the Arabs used to stay at Arafah. When Islam came, Allah ordered His Prophet to go to Arafah and stay at it, and then pass on from there, and that is what is meant by the Statement of Allah:

- Then depart from the place whence all the people depart

46. Narrated Ibn 'Abbas: A man who wants to perform the Hajj (from Mecca) can perform the Tawaf around the Ka'bah as long as he is not in the state of Ihram till he assumes the Ihram for Hajj. Then, if he rides and proceeds to Arafah, he should take a Hadi (i.e. animal for sacrifice), either a camel or a cow or a sheep, whatever he can afford; but if he cannot afford it, he should fast for three days during the Hajj before the day of Arafah, but if the third day of his fasting happens to be the day of Arafah, then he should fast for a day after that day. If the third day of fasting on the day of Arafah happens, he should fast for four days.
Dhul-Hijja) then it is no sin for him (to fast on it). Then he should proceed to ‘Arafat and stay there from the time of the Asr prayer till darkness falls. Then the pilgrims should proceed from ‘Arafat, and when they have departed from it, they reach Jam (i.e. Al-Muzdalifa) where they ask Allāh to help them to be righteous and dutiful to Him, and there they remember Allāh greatly or say Takbir (i.e. Allāh is Greater) and Tahlī (i.e. None has the right to be worshipped but Allāh) repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should pass on (to Mina) for the people used to do so and Allāh (ﷻ) said:—

‘Then depart from the place whence all the people depart.
And ask for Allāh’s Forgiveness.
Truly! Allāh is Oft-Forgiving, Most Merciful.’

(2 : 199)
Then you should go on doing so till you throw pebbles over the Jamra.

(36) CHAPTER. ‘And of them there are those who say: Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good...’

(2 : 201)

47. Narrated Anas (ﷺ): The Prophet (ﷺ) used to say, ‘O Allāh! Our Lord! Give us in this world that,
which is good and in the Hereafter that, which is good and save us from the torment of the Fire.'

(2: 201)

48. Narrated 'Aisha: The Prophet said, "The most hated man in the Sight of Allah is the one who is the most quarrelsome."

Narrated 'Aisha: The Prophet said, "Or do you think that you shall enter Paradise without such (trials) as came to those who passed away before you?"

(2: 214)

49. Narrated Ibn Abī Mulaika: Ibn 'Abbās recited: ' (Respite will be granted) until when the Apostles give up hope (of their people) and (come to) think that they were treated as liars (by their people). There reaches them Our Help...,' (2: 110) reading 'Kudhibu' without doubling the sound 'dh', and that was what he understood of the Verse. Then he went...
on reciting,
  "... even the Apostle and those believers who were with him said:
  When (will come) Allah's Help? Yes, verily, Allah's Help is near.'

(2 : 214)

Then I met Urwa bin Az-Zubair and I mentioned that to him. He said, "Aisha said, 'Allah forbid! By Allah, Allah never promised His Apostle anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite:
  'Till they (come to) think that they were treated as liars,' reading 'Kudh-dhibu' with double 'dh.'

50. Narrated Nafi: Whenever Ibn Umar recited the Qur'an he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Sūrat-al-Baqara from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed?"
  I replied, "No." He said, "It was revealed in such-and-such connection." Ibn Umar then resumed his recitation.
Nafi added regarding the Verse:

'So go to your tilth when or how you will.'

Ibn Umar said, "It means one should approach his wife in......" (1)

51. Narrated Jābir: Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:

'Your wives are a tilth unto you; so go to your tilth when or how you will.' (2:223)

(39) CHAPTER. 'And when you have divorced women and they have fulfilled the term of their prescribed period (Iddat, i.e. three months), do not prevent them from marrying their (former) husbands.' (2:232)

52. Narrated Al-Hasan: The sister of Ma'qal bin Yasār was divorced by her husband who left her till she had fulfilled her term of Iddat (i.e. the period which

(I) Al-Bukhari left a blank space here because he was not sure of what Ibn Umar had said.
should elapse before she can-remarry) and then he wanted to remarry her but Ma'qal refused, so this Verse was revealed:

'Do not prevent them from marrying their (former) husbands.'

(2:232)

(40) **CHAPTER.** 'Those of you who die and leave widows behind, they (i.e. widows) shall wait (as regards their marriage) for four months and ten days. When they have fulfilled their term, there is no blame on you if they (i.e. widows) dispose of themselves (i.e. to be married) in a just and...reasonable manner. And Allah is Well-acquainted with what you do.'

(2:234)

53. Narrated Ibn Az-Zubair: I said to 'Uthmān bin 'Affān (while he was collecting the Qurān) regarding the Verse:

'Those of you who die and leave widows...'

(2:240)

"This Verse was abrogated by another Verse. So why should you write it? (Or leave it in the Qurān)?" 'Uthmān said: "O the son of my brother! I will not
shift anything of it from its place."

54. Narrated Mujahid (regarding the Verse):—

Those of you who die and leave widows, (they—their wives—shall wait, keeping themselves apart for four months and ten days).

(2 : 234)
The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allah revealed:

'Those of you who die and leave wives (i.e. widows) should bequeath to their widows, a year's maintenance without turning them out, but if they leave (their residence), there is no blame on you for what they do with themselves provided it is reasonable.'

(2 : 240)
So Allah entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says:

'...without turning them out, but if they leave (the residence), there is no blame on you.'

So the 'Idda (i.e. four months and ten days as it) is obligatory for her.

Ata said: Ibn Abbás said, "This Verse,
i.e. the Statement of Allah ﷺ:

'...without turning them out....'
cancelled the obligation of staying for the
waiting period in her dead husband's house,
and she can complete this period wherever she likes.' 'Ata' said: If she wished, she could complete her ‘Idda by staying in her dead husband's residence according to the will or leave it according to Allah's Statement:

'There is no blame on you for what they do with themselves.'

‘Ata added: Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband's house), so she could complete the ‘Idda wherever she likes. And it was no longer necessary to provide her with a residence. Ibn 'Abbās said, 'This Verse abrogated her (i.e. widow's) dwelling in her dead husband's house and she could complete the ‘Idda (i.e. four months and ten days) wherever she liked, as Allah's Statement says:

'...without turning them out...'

55. Narrated Muḥammad bin Sirīn:
I sat in a gathering in which the chiefs of the Anṣār were present, and Abdur-Rahmān bin Abī Laila was amongst them. I mentioned the narration of ʿAbdullāh bin Utba regarding the question of Subai'a bint Al-Hārith. Abdur-Rahmān said, 'But ʿAbdullāh's uncle used not to say so.' I said, 'I am too brave if I tell...
a lie concerning a person who is now in Al-Kufa," and I raised my voice. Then I went out and met Malik bin Amir or Malik bin Auf, and said, "What was the verdict of Ibn Mas'ud about the pregnant widow whose husband had died?" He replied, "Ibn Mas'ud said, 'Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sūra of women (i.e. Surat-at-Talaq) was revealed after the longer Sūra (i.e. Surat-al-Baqara)." (i.e. Her Idda is uptill she delivers.)

(41) CHAPTER. 'Guard strictly (five obligatory) prayers (their offering at their stated times), especially the Best Prayer (i.e. Asr.).'

56. Narrated Ali : The Prophet said (as below).

57. Narrated Ali : On the day
of Al-Khandaq (the battle of the Trench),
the Prophet said, "They (i.e. pagans) prevented us from offering the Best Prayer till the sun had set. May Allah fill their graves, their houses (or their bodies) with fire."

(42) CHAPTER. 'And stand before Allah in obedience (and not to speak to others during the prayers).'(1) (2:238)

58. Narrated Zaid bin Arqam:
We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till the Verse was revealed:

'Guard strictly (five obligatory) prayers, especially the Best Prayer and stand before Allah in obedience (and not to speak to others during the prayers).'

(2:238)
Then we were ordered not to speak in the prayers.

(43) CHAPTER. Allah's Statement:—
'If you fear (an enemy), pray on foot, or riding (as may be most...

(1) See "Iqamat-as-Salat" in glossary.
convenient), but when you are in safety......

(2:239)

59. Narrated Nafi': Whenever 'Abdullah bin 'Umar was asked about Salat-al-Khauf (i.e. prayer of fear) he said, "The Imam comes forward with a group of people and leads them in a one-Rak'a prayer while another group from them who has not prayed yet, stay between the praying group and the enemy. When those who are with the Imam have finished their one-Rak'a, they retreat and take the positions of those who have not prayed but they will not finish their prayers with Taslim. Those who have not prayed, come forward to offer a Rak'a with the Imam (while the first group covers them from the enemy). Then the Imam, having offered two
Rak'at, finishes his prayer. Then each member of the two groups offer the second Rak'a alone after the Imam has finished his prayer. Thus each one of the two groups will have offered two Rak'at. But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the Qibla or not."

Nafi added: I do not think that Abd al-lah bin Umar narrated this except from Allah's Apostle ﷺ.

(44) **CHAPTER.** "Those of you who die and leave widows behind."

(2: 240)

60. Narrated Ibn Az-Zubair: I said to Uthman, "This Verse which is in Sūrat-al-Baqara:"

'Those of you who die and leave widows behind

without turning them out,'

has been abrogated by an other Verse. Why then do you write it (in the Qur'ān)?" Uthman said, "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e. the Qur'ān) from its original position."
(45) CHAPTER. 'And (remember) when Abraham said: My Lord! Show me how You give life to the dead.'

61. Narrated Abū Huraira : Allāh's Apostle said, "We have more right to be in doubt than Abraham when he said, 'My Lord! Show me how You give life to the dead.' He said, 'Do you then not believe?' He said, 'Yes, but to be more strong in Faith.'"

(2:260)

(46) CHAPTER. 'Do any of you wish that he should have a garden with date-palms and vines...... that you may give thought.'

62. Narrated Ubaid bin 'Umar : Once 'Umar (bin Al-Khattāb) said to the companions of the Prophet , "Concerning what is this Verse:—'

'Does any of you wish that he should have a garden?'"

They replied, "Allāh knows best." 'Umar became angry and said, "Either say that you know or say that you do
not know!" On that Ibn ʻAbbās said, "O the chief of the believers! I have something in my mind to say about it." Umar said, "O the son of my brother! Say, and do not under estimate yourself." Ibn ʻAbbās said, "This Verse has been set up as an example for deeds." Umar said, "What kind of deeds?" Ibn ʻAbbās said, "For deeds." Umar said, "This is an example for a rich man who does good deeds out of obedience of Allāh and then Allāh sends him Satan whereupon he commits sins till all his good deeds are lost."

(47) CHAPTER. 'They do not beg of people at all.' (2:273)

63. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, "The poor person is not the one who is made to leave with a date or two or a morsel or two (of food), but the poor person is he who does not (beg or) ask the people (for something) or show his property at all. Recite if you wish, (Allāh's Statement):—

'They do not beg of people at all.' (2:273)
49

(48) CHAPTER. 'But Allah has permitted trade and forbidden usury (1) (and other kinds of Ribā).'

(2:275)

64. Narrated 'Aishah: When the Verses of Surat-al-Baqara regarding usury (i.e. Ribā) were revealed, Allah's Apostle recited them before the people and then he prohibited the wine trade.

(49) CHAPTER. 'Allah will deprive usury (i.e. Ribā) of all Blessings,' (2:276) (i.e. will make it lost).

65. Narrated 'Aishah: When the last Verses of Surat-al-Baqara were revealed, Allah's Apostle went out

(1) See Glossary for 'Ribā'.
and recited them in the Mosque and prohibited the wine trade.

(50) CHAPTER. 'Then take notice of war from Allāh and His Apostle.'

(2:279)

66. Narrated ‘Aishā: When the last Verses of Sūrat-al-Baqara were revealed, the Prophet read them in the Mosque and prohibited the wine trade. ‘If the debtor is in difficulty, grant him time till it is easy for him to repay....’

(2:280)

Narrated ‘Aishā: When the last Verses of Sūrat-al-Baqara were revealed, Allāh’s Apostle stood up and recited them before us and then prohibited the wine trade.
CHAPTER. 'And fear a day when you shall be brought back to Allah.'

(2:281)

67. Narrated Ibn 'Abbās : The last Verse (in the Qur'ān) revealed to the Prophet was the Verse dealing with usury (i.e. Ribā).

(52) CHAPTER. 'Whether you show what is in your minds or conceal it......'

(2:284)

68. Narrated Ibn 'Umar : This Verse:

'Whether you show what is in your minds or conceal it......' (2:284) was abrogated.

(53) CHAPTER. 'The Apostle believes in what has been revealed to him from his Lord.'

(2:285)
69. Narrated Marwān Al-Asghar:
A man from the companions of Allāh's Apostle who I think, was Ḥabīb Umar said, "The Verse:—
'Whether you show what is in your minds or conceal it......'
(2:284) was abrogated by the Verse following it."

In the Name of Allāh, the Most Beneficent, the Most Merciful

Sūrat Al-ʾImrān (3)

(The meaning of the Quranic vocabulary is not translated.)
70. Narrated Ḥaṭṭābah: Allāh’s Apostle recited the Verse:

> It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, others not entirely clear. So as for those in whose hearts there is a diviation (from the Truth), follow thereof that is not entirely clear seeking affliction and searching for its hidden meanings; but no one knows its hidden meanings but Allāh. And those who are firmly grounded in knowledge say: “We believe in it (i.e. in the Qur’ān); the whole of it (i.e. its clear and unclear Verses) are from our Lord.”
And none will benefit from it except the men of understanding.' (3:7)
Then Allah's Apostle ﷺ said, "If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)]. 'So beware of them'.'

(54) CHAPTER. 'And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast.' (3:36)

71. Narrated Sa'd bin Al-Musaiyab:
Abū Huraira ﷺ said, "The Prophet ﷺ said, 'No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her Son.'" Abū Huraira then said, "Recite, if you wish:—

'And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast.'" (3:36)

(55) CHAPTER. 'Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion (i.e. no good) in the Hereafter....and they shall have a very painful torment.' (3:77)
72. Narrated Abū Wā'il: 'Abdullah bin Mas'ūd said, 'Allāh's Apostle said, 'Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allāh Who will be angry with him.' So Allāh revealed in confirmation of this statement:

'Verily! Those who purchase a small gain at the cost of Allāh's Covenant and oaths, they shall have no portion in the Hereafter...'.

(3:11)

Then entered Al-Ash'ath bin Qais and said, "What is Abū 'Abdur-Rahmān narrating to you?" We replied, "So-and-so." Al-Ash'ath said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my possessing it). On that the Prophet said to me, 'Either you bring forward a proof or he (i.e. your cousin) takes an oath (to confirm his claim)." I said, 'I am sure he would take a (false) oath, O Allāh's Apostle.' He said, 'If somebody takes an oath when asked to do so through which he may deprive a Muslim of his property (unlawfully) and he is a liar in his oath, he will meet Allāh Who will be angry with him.'"

73 Narrated 'Abdullah bin Abū Aufā: A man displayed some merchandise in the market and took an oath that he had been offered a certain price for it while in fact he had not, in
order to cheat a man from the Muslims.

So then was revealed:—

' Verily! Those who purchase a small gain at the cost of Allâh's Covenant and their oaths....'

(3:77)

74. Narrated Ibn Abû Mulaika:

Two women were stitching shoes in a house or a room. Then one of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn 'Abbâs. Ibn 'Abbâs said, 'Allâh's Apostle said, 'If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.' Will you remind her (i.e. the defendant), of Allâh and recite before her:—

' Verily! Those who purchase a small gain at the cost of Allâh's Covenant and their oaths....'

(3:77)

So they reminded her and she confessed. Ibn 'Abbâs then said, 'The Prophet said, 'The oath is to be taken by the defendant (in the absence of any proof against him).''

(56) CHAPTER. 'Say : O the people of the Scripture! Come to common
terms as between you and us that we worship None but Allah.' (3:64)

75. Narrated Ibn 'Abbas : Abu Sufyan narrated to me personally, saying, 'I sat out during the Truce that had been concluded between me and Allah's Apostle . While I was in Sha'em, a letter sent by the Prophet was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the nation of this man who claims to be a prophet?' The people replied, 'Yes.' So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a prophet?' They made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him), 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask this (i.e. Abu Sufyan) regarding that man who claims to be a prophet. So, if he tell me a lie, they should contradict him (instantly).'

By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He is descended
from a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who followed him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islam) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.'''

Abū Sufyān added, "By Allāh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody say this saying (i.e. Islam) before him?' I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abū Sufyān), 'I asked you about his family status amongst you, and you told me that he was descended from a noble family amongst you. Verily, all Apostles come from the noblest family among their people. Then I asked you whether any of his ancestors was a king,
and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i.e. Muhammad ﷺ) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Apostles. Then I asked you whether you have ever accused him of telling lies before saying what he said, and you denied that. Therefore, I realised that such a man would not refrain from telling lies about the people and then tell a lie about Allah. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Apostles; they are out to test and the final victory is for them. Then I asked you whether he
had ever betrayed; you claimed that he had never betrayed. Indeed, Apostles never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.' "Abū Sufyān said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakāt and to keep good relationship with the kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, he is really a prophet, and I knew that he (i.e. the Prophet) was going to appear but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allāh's Apostle and read it wherein was written:

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

(This letter is) from Muhammad, Apostle of Allāh, to Heraclius..., the sovereign of Byzantine. Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace
Islam and you will be saved (from Allah’s Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allah’s Statement):—

‘O the people of the Scripture! Come to common terms as between you and us that we worship None but Allah.....bear witness that we are Muslims.’ (3:64)

When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out.” Abū Sufyān added, "While coming out, I said to my companions, 'The situation of Ibn Abū Kabsha (i.e. Muhammad) has become strong; even the king of Banū Al-Asfar is afraid of him.' So I continued to believe that Allah’s Apostle would be victorious, till Allah made me embrace Islam.” Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantines and had them assembled in a house of his and said, 'O the group of Byzantines! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?'

(1) Abū Kabsha was not the father of the Prophet but it was a mockery done by Abū Sufyān out of hostility against the Prophet.
Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him.'

(57) CHAPTER. 'By no means shall you attain righteousness unless you spend of that which you love.' (3:92)

76.Narrated Anas bin Malik*: Out of all the Anṣār, living in Medina, ʿAbū Ṭalḥa had the largest number of (datepalm trees) gardens, and the most beloved of his property to him was Bārūḥā garden which was standing opposite the Mosque (of the Prophet *
st). Allāh's Apostle * used to enter it and drink of its good water. When the Verse:

'B'By no means shall you attain righteousness unless you spend of that which you love,' (3:92)
Abū Ṭalṭha got up and said, 'O Allāh's Apostle, Allāh says:

'By no means shall you attain righteousness unless you spend of that which you love,' (3:92)
and the most beloved of my property to me is the Bārūḥā garden, so I give it
(as a charitable gift) in Allah’s Cause and hope to receive good out of it, and to have it stored for me by Allah. So, O Allah’s Apostle! Dispose of it (i.e. utilise it) in the way Allah orders you (to dispose of it).” Allah’s Apostle said, “Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives.” Abu Talha distributed that garden amongst his relatives and his cousins.

77. Narrated Yahyâ bin Yaḥyâ: I learnt from Mālik, “.......a fruitful property.”

78. Narrated Anas: Abū Talha distributed the garden between Ḥassān and Ubai, but he did not give me anything thereof although I was a nearer relative to him.

(58) CHAPTER. Say: (O Muhammad!) Bring here the Torah and recite it if you are truthful. (3:93)

79. Narrated ‘Abdullâh bin ‘Umar: The Jews brought to the Prophet a man and a woman from among
them who had committed illegal sexual intercourse. The Prophet said to them, "How do you usually punish the one of you who has committed illegal sexual intercourse?" They replied, "We blackened their faces with coal and beat them." He said, "Don't you find the order of Ar-Rajm (i.e. stoning to death) in the Torah?" They replied, "We do not find anything in it." Abdullah bin Salam (after hearing this conversation) said to them, "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah.) And the religious teacher who was teaching it to them, put his hand over the Verse of Ar-Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar-Rajm. Abdullah bin Salam removed his (i.e. the teacher's) hand from the Verse of Ar-Rajm and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm." So the Prophet ordered the two adulterers to be stoned to death, and they were stoned to death near the place where biers are placed near the Mosque. I saw her companion (i.e. the adulterer) bowing over her so as to protect her from the stones.

(59) CHAPTER. 'You (i.e. Muslim faithful believers) are the best of peoples...
that has been raised up for mankind.'

(3:110)

80. Narrated Abū Ḥuraira : The Verse:

'You (Muslim faithful believers) are the best of peoples that has been raised up for mankind,' means, the best of nations for the people, as you bring them with chains on their necks so that they may embrace Islam.

(60) CHAPTER. 'When two parties (from among you) intended cowardice.'

(3:122)

81. Narrated Jābir bin ʿAbdullāh : The Verse:

'When two parties from among you intended cowardice, but Allāh was their Protector,' was revealed concerning us, and we were the two parties, i.e. Banū Ḥarīthah and Banū Salama, and we do not wish (that it had not been revealed) or I would not have been pleased (if it had not been revealed), for Allāh says:

'......Allāh was their Protector.'

(61) CHAPTER. 'Not for you (O Muhammad) (but for Allāh) is the
82. Narrated Sālim’s father that he heard Allah’s Apostle صلی‌الله‌علیه‌وآله وسلم on raising his head from the bowing in the last Rak‘a in the Fajr prayer, saying, “O Allah, curse such-and-such person and such-and-such person, and such-and-such person,” after saying, “Allah hears him who sends his praises to Him, O our Lord, all praise is for you.” So Allah revealed:—

*Not for you (O Muḥammad) (but for Allah) is the decision for they are indeed wrong-doers.*

83. Narrated Abū Huraira صلی‌الله‌علیه‌وآله وسلم: Whenever Allah’s Apostle صلی‌الله‌علیه‌وآله وسلم intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah) after bowing (in the prayer). Sometimes after saying, “Allah hears him who sends his praises to Him, all praise is for You, O our Lord,” he would say, “O Allah. Save Al-Walid bin Al-Walīd and Salama bin Hishām, and Aiyāsh bin Abū Rabī‘a. O Allah! Inflict Your Severe Torture on Muḍar (tribe) and strike them with (famine) years like the years of Joseph.” The Prophet ﷺ used to say in a loud voice, and he also used to say in some of his Fajr prayers, “O Allah!
Curse so-and-so and so-and-so," naming some of the Arab tribes till Allāh revealed:—

'Not for you (O Muhammad) (but for Allāh) is the decision.'

(3:128)

(62) CHAPTER. The Statement of Allāh:

'And the Apostle in your rear was calling you back.' (3:153)

Ibn 'Abbās said, 'One of the two best things,' (9:52) means either victory or martyrdom.'

84. Narrated Al-Barā' bin 'Azib: The Prophet appointed 'Abdullāh bin Jubair as the commander of the infantry during the battle of Uhud. They returned defeated, and that is what is meant by:—

'And the Apostle was calling them back in the rear.'

None remained with the Prophet then, but twelve men.

(63) CHAPTER. Allāh's Statement:—

'He sent down security for you. Slumber overtook a party of you, ............'

(3:154)
85.Narrated Abū Talḥa: Slumber overcame us during the battle of Uhud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.

(64) CHAPTER. The Statement of Allāh (ﷻ):—
'Those who answered (the Call of) Allāh and the Apostle after being wounded, for those of them who did good deeds and refrain from wrong, there is a great reward.'

(3:172)

(65) CHAPTER. His Statement:—
'Those unto whom people said, "Verily; the people have gathered against you (in a great army), therefore, fear them."'

(3:173)

86. Narrated Ibn ʿAbbās (ﷺ):
'Allāh is Sufficient for us and He is the Best Disposer of affairs," was said by Abraham when he was thrown into the fire; and it was said by Muhammad (ﷺ) when they (i.e. hypocrites) said, "A great army is gathering against you,
therefore, fear them," but it only increased their faith and they said:

'Allāh is Sufficient for us, and He is the Best Disposer (of affairs, for us).

(3 : 173)

87. Narrated Ibn ʿAbbās: The last statement of Abraham when he was thrown into the fire was:—

'Allāh is Sufficient for us and He is the Best Disposer (of affairs for us).

(3 : 173)

(66) CHAPTER. 'Let not those who covetously withhold of that which Allāh has bestowed upon them of His Bounty shall be tied to their necks like a collar.'

(3 : 180)

88. Narrated Abū Huraira: Allāh's Apostle said, "Anyone whom Allāh has given wealth but he does not pay its Zakāt, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed snake with two poisonous glands in its mouth and it will wind itself round his neck and catch him by the sides of his mouth and say, 'I am your wealth; I am your treasure.'"

Then the Prophet recited this Divine Verse:—
And let not those who covetously withhold of that which Allah has bestowed upon them of His Bounty

(3 : 180)

(67) CHAPTER. "And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans."

(3 : 186)

89. Narrated Urwa bin Az-Zubair: Usama bin Zaid said that Allah's Apostle rode a donkey, equipped with a thick cloth-covering made in Fadak, and behind him was riding Usama bin Zaid. He was going to pay visit to Sa'd bin Ubada in Banu Al-Harith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet passed by a gathering in which Abdullah bin Ubai bin Salul was present, and that was before Abdullah bin Ubai embraced Islam. Behold, in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers, Jews and Christians and in that gathering Abdullah bin Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, Abdullah bin Ubai covered his nose with his garment and then said, "Do not cover us with dust." Then Allah's Apostle greeted them and stopped and dismounted and invited them to Allah
(i.e. to embrace Islam) and recited to them the Holy Qur'ān. On that, ʿAbdullāh bin Ubai bin Saʿlūl said, "O man! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your residence and if somebody comes to you, relate (your tales) to them." On that ʿAbdullāh bin Rawāha said, "Yes, O Allāh's Apostle! Bring it (i.e. what you want to say) to us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were on the point of fighting with each other.

The Prophet ṣaw kept on quietening them till they became quiet, whereupon the Prophet ṣaw mounted his mount and proceeded till he entered upon Saʿd bin ʿUbada. The Prophet ṣaw said to Saʿd, "Did you not hear what Abu Hubāb said?" He meant ʿAbdullāh bin Ubai. "He said so-and-so." On that Saʿd bin Ubada said, "O Allāh's Apostle! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allāh opposed that (decision) through the Truth which Allāh gave to you, he (i.e. ʿAbdullāh bin Ubai) was grieved with jealousy, and that caused him
to do what you have seen." So Allāh's Apostle excused him, for the Prophet and his companions used to forgive the pagans and the people of Scripture as Allāh had ordered them, and they used to put up with their mischief with patience. Allāh said:—

'And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans.......

(3 : 136)

And Allāh also said:—

'Quite a number of the people of the Scripture wish to make you (people) disbelievers after you have believed, from selfish envy.......

(2 : 109)

So the Prophet used to stick to the principle of forgiveness for them as long as Allāh ordered him to do so till Allāh permitted fighting them. So when Allāh's Apostle fought the battle of Badr and Allāh killed the nobles of Quraish infidels through him, Ibn Ubai bin Salūl and the pagans and idolaters who were with him, said, "This matter (i.e. Islam) has appeared (i.e. became victorious)."

So they gave the solemn pledge (for embracing Islam) to Allāh's Apostle and became Muslims.

(68) CHAPTER. 'Think not that...
those who rejoice in what they have done.

(3:188)

90. Narrated Abū Sa'īd Al-Khudrī: During the lifetime of Allāh's Apostle, 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 Apostle. When Allāh's Apostle 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:

"Think not that those who rejoice in what they have done, and like to be praised for what they have not done...........

(3:188)

91. Narrated Ḥalīl bin Waqqās: Marwān said to his gatekeeper, "Go to Ibn 'Abbās, O Rafi', and say, 'If everybody who rejoices in what he has done, 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? (1) It was only that the Prophet called the Jews and asked them about something, and they hid the truth and told him something else, and seemed to deserve 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 the people of the Scripture.........and those who rejoice in what they have done and like to be praised for what they have not done.' (3: 187, 188)

92. Narrated Humaid bin 'Abdur-Rahmān bin Auf that Marwān had told him (the above narration No. 91).

(69) CHAPTER. Allāh’s Statement:—

' Verily! In the creation of the Heavens and the Earth, and the alteration of night and day, there are indeed signs for men of understanding.' (3: 190)

(1) According to the knowledge of understanding the meaning of the Qur'ān and Hadith, we must consider the general meaning of the word and not only the cause for which the word was revealed.
93. Narrated Ibn 'Abbās

I stayed overnight in the house of my aunt Maimūna. Allāh's Apostle 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 the alteration of night and day, there are indeed signs for men of understanding.'

(3:190)

Then he stood up, performed ablution, brushed his teeth with a Siwāk, and then prayed eleven Rakāt. Then Bilāl pronounced the Adhān (i.e. call for the Fajr prayer). The Prophet then offered two Rakāt (Sunna) prayer and went out (to the Mosque) and offered the compulsory congregational Fajr prayer.

(70) CHAPTER. 'Those who celebrate the Praises of Allāh standing, sitting, and lying down on their sides and think deeply in the creation of the Heavens and the Earth......'

(3:191)

94. Narrated Ibn 'Abbās

(One night) I stayed overnight in the house of my aunt Maimūna, and said to myself, "I will watch the prayer of Allāh's Apostle.' My aunt placed a cushion for Allāh's Apostle and he

94. Narrated Ibn 'Abbās

(One night) I stayed overnight in the house of my aunt Maimūna, and said to myself, "I will watch the prayer of Allāh's Apostle." My aunt placed a cushion for Allāh's Apostle and he
slept on it in its length and (awoke) rubbing the traces of sleep off his face and then he recited the last ten Verses of Sūrat-al-İmran till he finished it. Then he went to a hanging waterskin and took it, performed the ablution and then stood up to offer the prayer. I got up and did the same as he had done, and stood beside him. He put his hand on my head and held me by the ear and twisted it. He offered two Rak'at, then two Rak'at, then two Rak'at, then two Rak'at, then two Rak'at, then two Rak'at, and finally the Witr (i.e. one Rak'a) prayer.

(71) CHAPTER. 'Our Lord! (Anyone) whom You admit to the Fire, truly, You cover him with shame, and never will wrong-doers find any helpers.'

(3:192)

95. Narrated 'Abdullāh bin 'Abbās that once he stayed overnight (in the house) of his aunt Maimūna, the wife of the Prophet. He added: I lay on the cushion transversally and Allah's Apostle lay along with his wife in

بَابٌ رَبِّنَا إِنَّكَ مَنْ تَدْخِلُ النَّارَ فَقُدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ .

95. حَدَّثَنَا عَلِيُّ بْنُ عَبْدُ اللهِ حَدَّثَنَا مُعَنَّ بْنُ عَبْسِى، عَنْ مَالِكٍ، عَنْ مَعْجَرَةَ بْنِ سُلَيْمَانَ، عَنْ كَرِبَ مَوْلَى عَبْدُ اللَّهِ بْنِ عَبْسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبْسَ أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مَيْمُوُنَّةٍ
the lengthwise direction of the pillow. Allah's Apostle \( 	ext{ﷺ} \) slept till the middle of the night, either a bit before or a bit after it, and then awoke, rubbing the traces of sleep off his face with his hands and then he recited the last ten Verses of Sūrat-al-Imrān, got up and went to a hanging waterskin. He then performed the ablution from it, and it was perfect ablution, and then stood up to offer the prayer. I too did the same as he had done, and then went to stand beside him. Allah's Apostle \( 	ext{ﷺ} \) put his right hand on my head and held and twisted my right ear. He then offered two Rakāt, then two Rakāt, then two Rakāt, then two Rakāt, then two Rakāt, and finally one Rak'a, the Witr. Then he lay down again till the Mu'ādhdhīn (i.e. the call-maker) came to him, whereupon he got up and offered a light two-Rak'āt prayer, and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

(72) **CHAPTER.** 'Our Lord! We have heard the call of One (i.e. Muhammad \( 	ext{ﷺ} \)) calling (us) to Faith...' (3:193)
96. Narrated Ibn `Abbas (may Allah preserve his family) that once he stayed overnight in the house of his aunt, the wife of the Prophet. He added: I lay on the cushion transversally while Allah's Apostle lay along with his wife in the lengthwise direction of cushion. Allah's Apostle slept till the middle of the night, either a bit before or a bit after it, and then awoke, rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of Surat-al-Imran. Then he got up and went to a hanging waterskin, performed ablution from it — and performed it perfectly. Then he stood up to perform the prayer. I also did the same as he had done and then went to stand beside him. Allah's Apostle put his right hand on my head and held and twisted my right ear. He then offered two Rakat, then two Rakat, then two Rakat, then two Rakat, then two Rakat, then two Rakat, and finally, one Rak'a 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-Rakat prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.
(73) CHAPTER. ‘If you fear that you shall not be able to deal justly with the orphans...........

(4:3)

97. Narrated 'Aisha : There was an orphan (girl) under the care of a man. He married her and she owned a datepalm. He married her just because of that and not because he loved her. So the Divine Verse came regarding his case :—

' If you fear that you shall not be able to deal justly with the orphans ...........

(4:3)

[The sub-narrator added: I think he (i.e. another sub-narrator) said, “That orphan girl was his partner in that datepalm and in his property.”]

98. Narrated 'Urwa bin Az-Zubair

بـابٍ وَإِنْ حَافِظَتْ أَنْ لَا تُقَسَّطُوا

بـيـتَانِيِّ—

97 - حدَّثَنِي إِبْرَاهِيمُ بَنُ مُوسَى، أَخْبَرَنَا هُشَامُ عِنْ أَبِي جُرْح، قَالَ:

أَخْبَرَنِي هُشَامُ بِنَ عُروْةٍ عِنْ أَبِي هُشَامٍ عِنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنْ رَجَّلًا كَانَكَانُ لَهُ بَيْتَانَ وَكَانَ لَهَا عِنْدَهَا عَيْدَقًا وَكَانَ يُمسِكُكَا عَلَيْهِ وَلَمْ يَكْنِ لَهَا مِنْ قَصْبِهِ شَيْئٌ فَفَنَّزَلَ فِيهَا وَإِنْ حَافِظَتْ أَنْ لَا تُقَسَّطُوا فِي الْبَيَّانِ أَخْسَفَهُ قَالَ: كَانَتْ شَرِيْكَتُهُ فِي ذَلِكَ الْعِيدِ فِي وَقَاءٍ
that he asked Aisha regarding the Statement of Allah:

If you fear that you shall not be able to deal justly with the orphans...

She said, "O the 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, 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 Allah) to marry women of their choice other than those orphan girls." Aisha added, "The people asked Allah's Apostle his instructions after the revelation of this Divine Verse whereupon Allah revealed:

They ask your instruction regarding the women." (4:127)

Aisha further said, "And the other Statement of Allah:

And yet whom you desire to marry,

as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." Aisha 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.'

(74) **CHAPTER.** "(If the guardian is) poor, let him have for himself what is just and reasonable (according to his work). And when you release their property of them, take witness in their presence; and Allāh is All-Sufficient in taking account.'

(4:6)

99. Narrated 'Aisha regarding the Statement of Allāh ☪:

'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 have of the property of the orphan, a reasonable amount, and that is for the efforts he spends on managing it.

(75) **CHAPTER.** 'And when other relatives, or orphans, or poor people are present at the time of division...'

(4:8)

100. Narrated 'Ikrama: Ibn 'Abbās said, "But if at the time of division, other relatives or orphans or poor
people are present,' is a valid Verse and not abrogated."

(76) CHAPTER. 'Allah commands you as regards your children's (inheritance).'

(4:11)

101. Narrated Jābīr: The Prophet and Abū Bakr came on foot to pay me a visit (during my illness) at Banū Salama's (dwellings). The Prophet found me unconscious, so he asked for water and performed the ablution from it and sprinkled some water over me. I came to my senses and said, 'O Allah's Apostle! What do you order me to do as regards my wealth?' So there was revealed:—

'Allah commands you as regards your children's (inheritance).'

(4:11)

(77) CHAPTER. 'In what your wives leave, your share is a half.'

(4:12)

102. Narrated Ibn 'Abbās: "Allah's Apostle came to me in the company of 'Umar and 'Abdullāh. He said, 'O Abu Bakr! I have come to you with a glad tidings. A Verse has been revealed which is better for you than that which you are performing, so do not change it.'"
In the Pre-Islamic Period, the children used to inherit all the property but the parents used to inherit only through a will. So Allah cancelled that what He liked to cancel and put 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, (1) or one third (2), and for the wife one-eighth (1) or one-fourth (2), and for the husband one-half (2), or one-fourth (1).

103. Narrated Ibn `Abbas 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) dower you have given them.'  (4:19)

(1) If the deceased had a child.
(2) If the deceased had no child.
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 of her than her own relatives. So the above Verse was revealed in this connection.

(79) **CHAPTER.** 'To everyone, We have appointed heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. Truly, Allah is Witness to all things.' (4:33)

Ma'mar said, 'Mawāli means the heirs. That whom your right hand was pledged is the ally. A paternal uncle’s son is called Mawla, so also a manumitter of a slave, a freed slave, a king, or a religious master.'

104. Narrated Ibn 'Abbās:

Regarding the Verse:

'To everyone, We have appointed heirs,' (4:33)

'Mawāli' means heirs. And regarding:—

'And those to whom your right hand was pledged.'

When the Emigrants came to Medina, an Emigrant used to be the heir to an Anṣārī to the exclusion of the latter's relatives.
and that was because of the bond of brotherhood which the Prophet had established between them (i.e. the Emigrants and the Ansār). So when the Verses:

"To everyone We have appointed heirs,"

was revealed, was cancelled. Ibn ʿAbbās then said:

"And those to whom your right hand was pledged,"

is concerned with the covenant of helping and advising each other. So allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will.

(80) **CHAPTER.** ‘Surely! Allah wrongs not even of the weight of a smallest ant.’

**(4:40)**

105. Narrated ʿAbū Saʿīd Al-Khudrī: During the lifetime of the Prophet some people said, “O Allah’s Apostle! Shall we see our Lord on the Day of Resurrection?” The Prophet said, “Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?” They replied, “No.” He said, “Do you have any difficulty in seeing the moon on a fullmoon night when it is bright and there is no cloud in the sky?” They replied, “No.” The Prophet said, “(Similarly) you will have no difficulty..."
in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, 'Let every nation follow that which they used to worship.' Then none of those who used to worship anything other than Allah like idols and other deities but will fall in Hell (Fire), till there remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son.' Then it will be said to them, 'What do you want?' They will say what the
former people have said. Then, when there remain (in the gathering) none but those who used to worship Allāh, whether they were obedient or disobedient, the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation have followed what they used to worship.' They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord whom we used to worship.' Allāh will say, 'I am your Lord.' They will say twice or thrice, 'We do not worship any besides Allāh.'

(81) CHAPTER. 'How then when we bring from each nation a witness, and We bring you (O, Muhammad) as a witness against these people (i.e. All mankind)?'

(4:41)

106. Narrated ʿAbdullāh (bin Masʿūd): Allāh's Apostle  said to me, "Recite (of the Qurān) for me." I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qurān) from others." So I recited Sūrat-an-Nisā till I reached:
How then when We bring from each nation a witness, and We bring you (O, Muhammad) as a witness against these people (i.e. All mankind)?

(4:41)

Then he said, "Stop!" Behold, his eyes were shedding tears then.

(82) CHAPTER. 'And if you are ill or on a journey or one of you comes from after answering the call of nature

(4:43)

The word 'Sa'dan' means the surface of the earth. And Jabir said, "The Tawâghît (i.e. deities) whom the people used to consult (were numerous): One in Juhaina, one in Aslam, and one in every (other) tribe. Those were soothsayers whom Satan used to inspire."

Umar said, "'Al-Jibt' means magic, and 'Taghût' means Satan."

Ikrima said, "'Al-Jibt' in the Ethiopian language means Satan, and 'Taghût' means a fore-teller."

107. Narrated Aisha : The necklace of Asma' was lost, so the Prophet sent some men to look for it. The time for the prayer became due and they had not performed ablution and could not find water, so they offered the
prayer without ablution. Then Allāh revealed (the Verse of Tayammum).

(83) CHAPTER. 'Obey Allāh and obey the Apostle (ﷺ) and your Muslim ruler.' (4:59)

108. Narrated Ibn ‘Abbās (ﷺ): The Verse:—

'Obeys Allāh and obey the Apostle (ﷺ) and your Muslim ruler.' (4:59)

was revealed in connection with ‘Abdullāh bin Ḥudāfa bin Qais bin ‘Adī when the Prophet (ﷺ) appointed him as the commander of a Sariyya (army detachment). (4)

(84) CHAPTER. 'Then no, by your Lord, they can have no faith until they make you judge in all disputes between them.' (4:65)

109. Narrated ʻUrwa: Az-Zubair

(1) See footnote of Hadīth No. 91.
quarrelled with a man from the Anṣār because of a natural mountainous stream at Al-Harra. The Prophet ﷺ said, “O Zubair! Irrigate (your land) and then let the water flow to your neighbour.” The Anṣār said, “O Allāh’s Apostle! (This is because) he (Zubair) is your cousin?” At that, the Prophet’s face became red (with anger) and he said, “O Zubair! Irrigate (your land) and then withhold the water till it fills the land up to the walls and then let it flow to your neighbour.” So the Prophet enabled Az-Zubair to take his full right after the Ansari provoked his anger. The Prophet ﷺ had previously given an order that was in favour of both of them. Az-Zubair said, “I don’t think but this Verse was revealed in this connection:—

‘Then no, by your Lord, they can have no faith, until they make you judge in all disputes between them.’”

(4:65)

(85) CHAPTER. ‘(Those) are in the company of those on whom is the Grace of Allāh —— of the prophets.’

(4:69)

110. Narrated Aisha ﷺ: I heard Allāh’s Apostle ﷺ saying, “No prophet gets sick but he is given the choice to select either this world or the Hereafter.” During the ailment because
of which he died, his voice became very husky and I heard him saying,

'With those on whom is the Grace of Allah, of the prophets, the most sincere (lovers of truth), the martyrs and the pious.' (4:69)

And from this I came to know that the option was given to him.

(86) CHAPTER. 'And why should you not fight in the Cause of Allah...... whose people are oppressors.' (4:75)

111. Narrated Ibn 'Abbas: My mother and I were among the weak and oppressed (Muslims at Mecca).

112. Narrated Ibn 'Abi Mulaika: Ibn 'Abbas recited:—

'Except those who being weak are ill-treated (and oppressed), men, women and children,' (4:75) and said, "My mother and I were among those whom Allah had excused."
113. Narrated Zaid bin Thabit: Regarding the Verse:—

'Why should you be divided into two parties about the hypocrites?' (4:88)

Some of the companions of the Prophet returned from the battle of Uhud (i.e. refused to fight) whereupon the Muslims got divided into two parties; one of them was in favour of their execution and the other was not in favour of it. So there was revealed:—

'Why should you be divided into two parties about the hypocrites?' (4:88)

Then the Prophet said, "It (i.e. Medina) is a good city which expels impurities as the fire expels the impurities of silver."
114. Narrated Sa‘id bin Jubair:
The people of Kufa disagreed (disputed) about the above Verse. So I went to Ibn ‘Abbas and asked him about it. He said, “This Verse:

‘And whoever kills a believer intentionally, his recompense is Hell,’

was revealed last of all (concerning premeditated murder) and nothing abrogated it.”

(90) CHAPTER. ‘And say not to anyone who offers you peace (by accepting Islam): You are not a believer.’
(4:94)

115. Narrated Ibn ‘Abbas regarding the Verse:

‘And say not to anyone who offers you peace (by accepting Islam), You are not a believer.’

There was a man amidst his sheep. The Muslims pursued him, and he said (to them) “Peace be on you.” But they...
killed him and took over his sheep. Thereupon Allah revealed in that concern, the above Verse up to:

'...... seeking the perishable good of this life,' (4:94) i.e. those sheep.

(91) CHAPTER. 'Not equal are those believers who sit (at home).'

116. Narrated Zaid bin Thabit that the Prophet dictated to him:—

'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.'

Zaid added: Ibn Um Maktum came while the Prophet was dictating to me and said, "O Allah's Apostle! By Allah, if I had the power to fight (in Allah's Cause), I would," and he was a blind man. So Allah revealed to his Apostle while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet passed and Allah revealed:—

'Except those who are disabled by injury.' (4:95)

117. Narrated Al-Bara': When
the Verse:

'Not equal are those believers who sit (at home)' was revealed, Allah's Apostle called for Zaid who wrote it. In the meantime Ibn Um Maktum came and complained of his blindness, so Allah revealed:

'Except those who are disabled by injury.' (4:95)

118. Narrated Al-Barā' Ibn Yāsif: When the Verse:

'Not equal are those believers who sit (at home),' was revealed, the Prophet said, 'Call so-and-so.' That person came to him with an inkpot and a wooden board or a shoulder scapula bone. The Prophet said (to him), 'Write:

'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' Ibn Um Maktum who was sitting behind the Prophet then said, 'O Allah's Apostle! I am a blind man.' So there was revealed in the place of that Verse, the Verse:

'Those of the believers who sit (at home) other than those who are disabled by injury, are not equal to those who strive and fight in the Cause of Allah.' (4:95)
119. Narrated Ibn `Abbas 📕: Not equal are those believers who sat (at home) and did not join the Badr battle and those who joined the Badr battle.

(92) CHAPTER. 'Verily! As for those whom the angels take (in death) while they wrong themselves (by staying) (among the disbelievers) (Angels) say: 'In what (plight) were you?'...........

(4:97)

120. Narrated Muhammad bin `Abdur-Rahmān Abū Al-Aswad: The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of `Abdullāh bin Az-Zubair at Mecca), and I was enlisted in it. Then I met Ikrima, the freed slave of Ibn `Abbās, and informed him (about it), and he forbade me strongly to do so (i.e. to enlist in that army), and then said, 'Ibn `Abbās informed me that some Muslim people were with the pagans, increasing the number of the pagans against Allah's Apostle 📖. An arrow used to be
shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword).’ Then Allah revealed:

‘Verily! as for those whom the angels take (in death) while they wrong themselves!’ (4:97)

Abū Aswad adeed,
‘Except those who are weak and oppressed, men, women, ……….’ (4:98)

121. Narrated Ibn Ābbās (r):—
‘Except those who are weak and oppressed,’ (4:98)
and added: My mother was one of those whom Allah excused.

(39) CHAPTER. ‘For these there is hope that Allah will forgive them………..’ (4:99)

122. Narrated Abū Huraira (r):—
While the Prophet was offering the ‘Ishā prayer, he said, ‘Allah hears him who sends his praises to Him,’ and then said before falling in prostration, ‘O Allah, save ‘Aiyāsh bin Rabī‘a. O Allah, save Salama bin Hishām. O Allah, save Al-Walīd bin Al-Walīd. O Allah, save the weak and oppressed among the
belivers. O Allah, let Your punishment be severe for the tribe of Mudar. O Allah, inflict upon them years (of famine) like the years of Joseph."

(94) CHAPTER. 'But there is no blame on you (if you put away your arms) because of the inconvenience of rain.............'

123. Narrated Ibn 'Abbās regarding the Verse :—
'Because of the inconvenience of rain or because you are ill.'
( It was revealed in connection with ) 'Abdur-Rahmān bin 'Auf who was wounded.

(95) CHAPTER. Allāh’s Statement:—
'They ask your instruction concerning the women. Say: Allāh does instruct you about them, and about what is recited unto you in the Book concerning orphan girls.'
( 4 : 127 )

124. Narrated 'Aishah regarding :
the Verse:

'They ask your instruction concerning the women. Say: Allah does instruct you about them......and yet whom you desire to marry,' (has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm, but he dislikes to marry her and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him, and for this reason that guardian prevents that orphan girl from marrying. So this Verse was revealed:

'If a woman fears cruelty or desertion on her husband's part.'

(4:128)

125. Narrated 'Aisha regarding the Verse:

'If a woman fears cruelty or desertion on her husband's part.'

(4:128)

It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, "I make you free as regards myself." So the Verse was revealed in this connection.
126. Narrated Al-Aswad: While we were sitting in a circle in 'Abdullāh's gathering, Ḥudhayfah came and stopped before us, and greeted us and then said, "People better than you became hypocrites." Al-Aswad said: I certify the uniqueness of Allāh! Allāh says:

"The hypocrites will be in the lowest depths of the Fire." (4:145)

On that ʿAbdullāh smiled and Ḥudhayfah sat somewhere in the Mosque. ʿAbdullāh then got up and his companions (sitting around him) dispersed. Ḥudhayfah then threw a pebble at me (to attract my attention). I went to him and he said, "I was surprised at ʿAbdullāh's smile though he understood what I said. Verily, people better than you became hypocrite and then repented and Allāh forgave them."

(97) CHAPTER. Allāh's Statement:—

'We have sent you (O, Muhammad) inspiration, as We sent it to Noah, Aaron and Solomon.' (4:163)

127. Narrated ʿAbdullāh: The
Prophet ﷺ said, "None has the right to say that I am better than Jonah bin Matta."

128. Narrated Abu Huraira ﷺ: The Prophet ﷺ said, "Whoever says that I am better than Jonah bin Matta, is a liar."

(98) CHAPTER. ' They ask you for a legal decision. Say:—

Allah directs (thus) about, those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance. If (such a deceased was) a woman who left no child, her brother takes her inheritance.'

(4:176)

Al-Kalāla is the one who has no father or any son to be his heir.

129. Narrated Al-Bara' ﷺ: The last Sūra that was revealed was Bara'a, and the last Verse that was revealed was:
They ask you for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. (4:176)

In the Name of Allah, the Most Beneficent, the Most Merciful

The explanation of Sūrat-Al-Mā'ida. V

(99) **CHAPTER.** Sufyān said: There is no Verse harder on me in the entire Qurān than this Verse: ("Say:") O people of the Scripture! "You have nothing (as regards guidance) till you act according to the Torah, the Gospel and all the revelation that has come to you from your Lord." (5:68)

(100) **CHAPTER.** Allah's Statement:
130. Narrated Tāriq bin Shihāb:

The Jews said to 'Umar, "You (i.e. Muslims) recite a certain Verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration." 'Umar said, "I know very well when and where it was revealed, and where Allah's Apostle was when it was revealed. (It was revealed on) the day of Arafāt (Hajj Day), and by Allah, I was at Arafāt."

Sufyān, a sub-narrator said: I am in doubt whether the Verse:

'This day I have perfected your religion for you,'

was revealed on a Friday or not.

(101) CHAPTER. Allah's Statement:

'And you find no water, then go to clean earth ..................(perform Tayammum) ..................?' (5:6)

131. Narrated 'Aisha, the wife of the Prophet: We went out with Allah's Apostle on one of his journeys, and when we were at Baida'
or at Dḥāt-al-Jaish, a necklace of mine was broken (and lost). Allāh’s Apostle stayed there to look for it, and so did the people along with him. Neither were they at a place of water, nor did they have any water with them. So the people went to Abū Bakr Aṣ-Ṣiddīq and said, “Don’t you see what ʿAisha has done? She has made Allāh’s Apostle and the people, stay where there is no water and they have no water with them.” Abū Bakr came while Allāh’s Apostle was sleeping with his head on my thigh. He said (to me), “You have detained Allāh’s Apostle and the people where there is no water, and they have no water with them.” So he admonished me and said what Allāh wished him to say, and he hit me on my flanks with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh’s Apostle on my thigh. So Allāh’s Apostle got up when dawn broke and there was no water, so Allāh revealed the Verse of Tayammum. At that time Usaid bin Hudair said, “It is not the first blessing of yours, O the family of Abū Bakr.” Then we made the camel on which I was riding, get up, and found the necklace under it.
132. Narrated ʿAisha : A necklace of mine was lost at Al-Baidā and we were on our way to Medina. The Prophet made his camel kneel down and dismounted and laid his head on my lap and slept. Abū Bakr came to me and hit me violently on the chest and said, "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of Allāh's Apostle (on my lap) although Abū Bakr had hurt me (with the slap). Then the Prophet awoke and it was time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:

'O you who believe! When you intend to offer prayer......' (5:6)

Usaid bin Ḥudair said, "Allāh has blessed the people for your sake, O the family of Abū Bakr. You are but a blessing for them."

(102) CHAPTER. The Statement of Allāh :

'So go you and your Lord and fight you two, we are sitting here.' (5:24)

133. Narrated ʿAbdullāh (bin Masʿūd) : On the day of Badr, Al-Miqdād said, "O Allāh's Apostle! We
do not say to you as the children of Israel said to Moses, 'Go you and your Lord and fight you both; while we sit here,' but (we say), 'Proceed, and we are with you.'" That seemed to delight Allah's Apostle greatly.

(103) **CHAPTER.** 'The only reward of those who wage war against Allah and Apostle, and do mischief through the land........' (5:33)

To wage war against Allah means to reject faith in Him.

134. Narrated Abū Qilāba that he was sitting behind Umar bin Abdul Azīz and the people mentioned and mentioned (about Al-Qasāma) and they said (various things), and said that the caliphs had permitted it. 'Umar bin Abdul Azīz turned towards Abū Qilāba who was behind him
and said, "What do you say, O Abdullāh bin Zaid?" or said, "What do you say, O Abū Qilāba?" Abū Qilāba said, "I do not know that killing a person is lawful in Islam except in three cases: a married man committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allāh and His Apostle." Anbasa said, "Anas narrated to us such-and-such." Abū Qilāba said, "Anas narrated to me in this concern, saying, some people came to the Prophet and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet said, 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out and drink of their milk and urine.' So they took them and set out and drank of their urine and milk, (1) and having recovered, they attacked the shepherd, killed him and drove away the camels. Why should there be any delay in punishing them as they murdered (a person) and waged war against Allāh and His Apostle and frightened Allāh's Apostle?" Anbasa said, "I certify the uniqueness of Allāh!" Abū Qilāba said, "Do you suspect me?" Anbasa said, "No, Anas narrated that (Hadith) to us." Then Anbasa added, "O the

(1) As a medicine for their disease.
people of such-and-such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you.'

(104) CHAPTER. Allah's Statement:—
'And the punishment for wounds is Qīsās (i.e. equality in punishment).

135. Narrated Anas (bin Mālik):
Ar-Rubā'ī (the paternal aunt of Anas bin Mālik) broke the incisor of a young Ansāri girl. Her family demanded the Qīsās (1) and they came to the Prophet who passed the judgement of Qīsās. Anas bin An-Nāḍr (the paternal uncle of Anas bin Mālik) said, "O Allah's Apostle! By Allah, her tooth will not be broken." The Prophet said, "O Anas! (The law prescribed in) Allah's Book is Qīsās." But the people (i.e. the relatives of the girl) gave up their claim and accepted a compensation. On that Allah's Apostle said, "Some of Allah's worshippers are such that if they take an oath, Allah will fulfil it for them."

(1) Qīsās: See the glossary.
(105) **CHAPTER.** O Apostle (Muhammadﷺ)!
Proclaim the (Message) which has been sent down to you from your Lord. (5:67)

136. Narrated 'Aisha: Whoever tells that Muhammad concealed part of what was revealed to him, is a liar, for Allah says:

'O Apostle! Make known that which has been sent down to you from your Lord.' (5:67)

(106) **CHAPTER.** Allah's Statement:

'Allah will not take you to task for what is unintentional in your oaths.' (5:89)

137. Narrated 'Aisha: This Verse:

'Allah will not punish you for what is unintentional in your oaths,' was revealed about a man's statement (during his talk), "No, by Allah," and "Yes, by Allah."

138. Narrated 'Aisha that her
father (Abū Bakr) never broke his oath till Allāh revealed the order of the legal expiation for oath. Abū Bakr said, "If I ever take an oath (to do something) and later find that to do something else is better, then I accept Allāh's permission and do that which is better."

(107) CHAPTER. The Statement of Allāh (عَزَّ وَجَلِیَّ):

'O you who believe! Do not make unlawful the good things which Allāh has made lawful for you.'

(5:87)

139. Narrated `Abdullāh: We used to participate in the holy wars carried on by the Prophet (ﷺ) and we had no women (wives) with us. So we said (to the Prophet (ﷺ)), "Shall we castrate ourselves?" But the Prophet (ﷺ) forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited:—

'O you who believe! Do not make unlawful the good things which Allāh has made lawful for you.' (1)

(1) Temporary marriage (Mutʿa) was allowed in the early days of Islam, but latter, at the time of the Khaibar Battle, it was prohibited. (Allāh knows it better.)
(108) **CHAPTER.** Allah's Statement:—

'Alcoholic drinks and gambling and Ansāb (1) (i.e. erected posts for worship) and (seeking good luck by) arrows are an abomination of Satan's handiwork.' (5:90)

140. Narrated Ibn ʿUmar (ﷺ): (The Verse of) prohibiting alcoholic drinks was revealed when there were in Medina five kinds of (alcoholic) drinks, none of which was produced from grapes. (2)

141. Narrated Anas bin Mālik (ﷺ): We had no alcoholic drinks but

(1) Ansāb is the plural of 'Našb' which means a stone at which sacrifices used to be slaughtered for an idol.

(2) Those drinks were produced from honey, dates, wheat, barley and corn.
that which was produced from dates and which you call Fadīkh. While I was standing offering drinks to Abū Ṭalha and so-and-so and so-and-so, a man came and said, "Has the news reached you?" They said, "What is that?" He said, "Alcoholic drinks have been prohibited." They said, "Spill (the contents of) these pots, O Anas!" Then they neither asked about it (alcoholic drinks) nor returned to it after the news from that man.

142. Narrated Jābir: Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle, and on the same day they were killed as martyrs, and that was before wine was prohibited.

143. Narrated Ibn Ṭa′lha: Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle, and on the same day they were killed as martyrs, and that was before wine was prohibited.

143. Narrated Ibn ʿUmar: I heard while he was on the pulpit of the Prophet, saying, "Now then O people! The revelation about the prohibition of alcoholic drinks was revealed; and alcoholic drinks are extracted from five things: Grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupifies the mind."
(109) CHAPTER. (A) 'On those who believe and do good deeds there is no blame for what they ate (in the past).

(5:93)

144. Narrated Anas : The alcoholic drink which was spilled was Al-Fadîkh. I used to offer alcoholic drinks to the people at the residence of Aбу TaHla. Then the order of prohibiting Alcoholic drinks was revealed, and the Prophet ordered somebody to announce that. Aбу TaHla said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Aбу TaHla said to me, "Go and spill it (i.e. the wine)." Then it (alcoholic drinks) was seen flowing through the streets of Medina. At that time the wine was Al-Fadîkh. The people said, "Some people (Muslims) were killed (during the battle of Uhud) while wine was in their stomachs." So Allah revealed:—

'On those who believe and do good deeds there is no blame for what they ate (in the past)." (5:93)

(109) CHAPTER. (B) Allah's Statement:—

'Ask not questions about things which, if made plain to you, may cause you trouble." (5:101)
145. Narrated Anas: The Prophet delivered a sermon the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the companions of the Prophet covered their faces and the sound of their weeping was heard. A man said, "Who is my father?" The Prophet said, "So-and-so." So this Verse was revealed:

'Ask not questions about things which, if made plain to you, may cause you trouble.'

(5:101)

146. Narrated Ibn Abbas: Some people were asking Allah's Apostle questions mockingly. A man would say, "Who is my father?" Another man whose camel had gone astray would say, "Where is my she-camel?" So Allah revealed this Verse in this connection:

'O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble.'

(5:101)
(110) **CHAPTER.** 'Allāh has not instituted (superstitions like those of) Bahīra or Sā'iba, or Wasila or Ḥām.'

(5:103)

147. Narrated Sa'id bin Al-Musayyab:

'Bahīra' is a she-camel whose milk is kept for the idols and nobody is allowed to milk it; Sā'iba was the she-camel which they used to set free for their gods and nothing was allowed to be carried on it. Abū Hurairah said: Allāh's Apostle said, "I saw 'Amr bin 'Āmir Al-Khuza'i in a dream) dragging his intestines in the Fire, and he was the first person to establish the tradition of setting free the animals (for the sake of their deities)." 'Wasila' is the she-camel which gives birth to a she-camel as its first delivery, and then gives birth to another she-camel as its second delivery. People (in the Pre-Islamic Ignorant Period) used to let that she-camel loose for their idols if it gave birth to two she-camels successively without giving

(1) See the meanings of these terms in the following Hadith (No. 147)
birth to a male camel in between. ‘Ham’ was the male camel which was used for copulation. When it had finished the number of copulations assigned for it, they would let it loose for their idols and excuse it from burdens so that nothing would be carried on it, and they called it the ‘Hamī’.

Abū Huraira said, “I heard the Prophet saying so.”

148. Narrated ʿAisha : Allah’s Apostle said, “I saw the Hell and its different portions were consuming each other and saw Amr dragging his intestines (in it), and he was the first person to establish the tradition of letting animals loose (for the idols).”

(111) CHAPTER. ‘And I was witness over them while I dwelt amongst them; when You took me up, You were the Watcher over them, and You are a Witness to all things.’ (5:117)
149. Narrated Ibn `Abbas: Allah's Apostle delivered a sermon and said, "O people! You will be gathered before Allah bare-footed, naked and not circumcised." Then (quoting Qur'an) he said:—

'As We began the first creation, We shall repeat it. A promise We have undertaken: Truly shall We fulfil it ..........' (21: 104)

The Prophet then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell Fire). I will say, 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious devotee (the Prophet Jesus) said,

And I was a witness over them while I dwelt amongst them. When You took me up, You were the Watcher over them and You are a Witness to all things.' (5: 117)

Then it will be said, 'These people have continued to be apostates since you left them.'
‘If You punish them, they are Your slaves.’

(5:118)

150. Narrated Ibn ʿAbbas (r): The Prophet (ﷺ) said, “You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious devotee (Jesus) said:

‘And I was a witness over them while I dwelt amongst them... the All-Mighty, the All-Wise.’”

(5:117-118)

In the Name of Allah, the Most Beneficent, the Most Merciful

SURAT-AL-AN‘ĀM. VI

سورة الأنعام

قال ابن عباس: "لم تكن فتنتهم معذرة، لم تكن مغيرة، عند ابن عباس، علن النبي صلى الله عليه وسلم قال: إنكم محصورون وإن ناسا يتوعدهم يهم ذات الشمال فافقول كموم قاثر العبید الصالح وكنتم علىهم شهيداً ما دمت فيهم إلى قوته الاعتراب الحكيم...

بسم الله الرحمن الرحيم
119

(113) CHAPTER. 'With Him are the Keys of the Unseen, that none knows but He.' (6:59)

151. Narrated ʿAbdullāh

باب عينت مفاتيح الغيب لا يعلمنها إلا هو

151 - حدَّثَنَا عَبَّاسُ الْعَزِيزُ بْنُ ٍ
Allāh’s Apostle \( \text{ﷺ} \) said, “The keys of the Unseen are five: Verily with Allāh ( Alone ) is the knowledge of the Hour, He sends down the rain and knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allāh is All-Knower, All-Aware.”

(31 : 34)

152. Narrated Jābir \( \text{ﷺ} \): When this Verse was revealed:

‘ Say: He has power to send calamities on you from above,’

(6 : 65)

Allāh’s Apostle \( \text{ﷺ} \) said, “O Allāh! I seek refuge with Your Face ( from this punishment ).” On the revelation of:

‘ or send calamities from below your feet,’

Allāh’s Apostle \( \text{ﷺ} \) said, “(O Allāh!) I seek refuge with Your Face (from
this punishment."

(But when there was revealed):

'Or to cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other,'

(6:65)

Allāh's Apostle said, "This is lighter (or, this is easier.)."

(115) CHAPTER. '(It is those who believe) and confuse not their belief with wrong (worshipping others besides Allāh).

(6:82)

153. Narrated ʿAbdullāh : When:—

'.......... and confuse not their belief with wrong,' was revealed, the Prophet's companions said, "Which of us has not done wrong?"

Then there was revealed:

'Verily, worshipping others besides Allāh is a tremendous wrong.'

(31:13)

(116) CHAPTER. The Statement of Allāh:

'And Jonah and Lot, and to all We gave favour above the nations.'

(6:86)

154. Narrated Ibn ʿAbbās : The Prophet said, "Nobody has
the right to say that I am better than Jonah bin Matta.”

155. Narrated Abu Huraira: The Prophet said, “Nobody has the right to say that I am better than Jonah bin Matta.”

(117) CHAPTER. The Statement of Allah:–

Those are they whom Allah guided. So follow their guidance.

(6 : 90)

156. Narrated Mujahid that he asked Ibn Abbas, “Is there a prostration in Sūrat-al-Sad?” (38 : 24) (1) Ibn Abbas said, “Yes,” and then recited:

‘We gave..... So follow their

(1) ‘And David gathered that We had tried him; he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allāh in repentance).’
guidance.' (6: 84-90)
Then he said, "He (David) is one of them (i.e. those prophets)." Mujahid narrated: I asked Ibn 'Abbás (regarding the above Verse). He said, "Your Prophet (Muhammad ﷺ) was one of those who were ordered to follow them."

(118) CHAPTER. Allāh’s Statement:—
‘And unto those who are Jews We forbade every (animal) with undivided hoof.’ (6: 146)
Ibn 'Abbás said: 'Every (animal) with undivided hoof' means the camel and the ostrich.

157. Narrated Jābir bin 'Abdullāh ﷺ: The Prophet ﷺ said, "May Allāh curse the Jews! When Allāh forbade them to eat the fat of animals, they melted it and sold it, and utilized its price!"
(119) CHAPTER. The Statement of Allah 

' Do not come near to shameful sins (illegal sexual intercourse etc.), whether open or secret.' (6:151)

158. Narrated Amr from Abū Wā'il: ʿAbdullāh (bin Masʿūd) said, "None has more sense of ghaira (1) than Allāh, therefore He prohibits shameful sins whether open or secret. And none loves to be praised more than Allāh does, and for this reason He praises Himself." I asked Abū Wā'il, "Did you hear it from ʿAbdullāh?" He said, "Yes." I said, "Did ʿAbdullāh ascribe it to Allāh's Apostle ﷺ?" He said, "Yes."

(1) Ghaira: See the glossary.
120. **CHAPTER.** The Statement of Allah:

'Say: Bring forward your witnesses.'

(6:150)

121. **CHAPTER.** 'No good will it do to a soul to believe.'

(6:158)

159. Narrated Abū Huraira: Allah's Apostle said, "The Hour will not be established until the sun rises from the West; and when the people see it, then whoever will be living on the surface of the earth will have faith, and that is (the time) when no good will it do to a soul to believe then, if it believed not before."

160. Narrated Abū Huraira: Allah's Apostle said, "The Hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all
will believe. And that is (the time) when no good will it do to a soul to believe then." Then he recited the whole Verse.

SURAT AL-ĂRĂF. VII

In the Name of Allah, the Most Beneficent, the Most Merciful

Surah Al-Ărăf, Verse 126

Y1

١٢٦

لا أتقوم الساعة حتى تطهير الشمس من مغشريها، فإنذآ ظلعت وآيًا الناس آمنوا أجمعون، وإن ذلك حين لا ينفع نفسا إيمانها، فم فقرأ الآية.
(122) **CHAPTER.** The Statement of Allāh

Say (O Muḥammad): "The things that my Lord has indeed forbidden are, unlawful sexual intercourse whether open or secret.'

(7:33)

161. Narrated ʿAbdullāh (bin Masʿūd): Allāh's Apostle said, "None has more sense of ghaira (1) than Allāh, and for this He has forbidden shameful sins whether open or secret; and none loves to be praised more than Allāh does, and this is why He praises Himself.'"
slapped on the face, came to the Prophet and said, “O Muhammad! A man from your companions from the Ansār slapped me on my face!” The Prophet said, “Call him.” When they called him, the Prophet said, “Why did you slap him?” He said, “O Allah’s Apostle! While I was passing by the Jews, I heard him saying, ‘By Him Who selected Moses above the human beings.’ I said, ‘Even above Muhammad?’ I became furious and slapped him on the face.” The Prophet said, “Do not give me superiority over the other prophets, for, on the Day of Resurrection the people will become unconscious and I will be the first to regain consciousness. Then I will see Moses holding one of the legs of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the Mountain of At-Tūr (during his worldly life) was sufficient for him.”

168. Narrated Sa`īd Ibn Zaid: The Prophet said, “Al-Kamā is like the Mann (sweet resin or gum) (in that it grows naturally without human care) and its water is a cure for the eye diseases.”
130

(124) \textbf{CHAPTER.} 'Say (O Muhammad): O Mankind! I am sent to you all as the Apostle of Alläh, to Whom belongs the dominion of the Heavens and the Earth. None has the right to be worshipped but Him. It is He Who gives both life and death; so believe in Alläh and His Apostle, the Prophet who can neither read nor write (Muḥammad ) who believes in Alläh and His Words (Qur'ān); follow him that you may be guided.' (7:158)

164. Narrated Abu Ad-Darda':
There was a dispute between Abū Bakr and ʿUmar, and Abū Bakr made ʿUmar angry. So ʿUmar left angrily. Abū Bakr followed him, requesting him to ask forgiveness ( of Alläh ) for him, but ʿUmar refused to do so and closed his door in Abū Bakr's face. So Abū Bakr went to Alläh's Apostle while we were with him. Alläh's Apostle said, "This friend of yours must have quarrelled ( with somebody )." In the meantime ʿUmar repented and felt sorry for what he had done, so he came, greeted ( those who were present ) and sat with the Prophet and related the story to him. Alläh's Apostle became angry and Abū Bakr started saying, "O Alläh's Apostle! By Alläh, I was more at fault ( than ʿUmar )." Alläh's Apostle said, "Are you ( people ) leaving..."
for me my companion? (Abū Bakr).

Are you (people) leaving for me my companion? When I said, 'O people I am sent to you all as the Apostle of Allah,' you said, 'You tell a lie,' while Abū Bakr said, 'You have spoken the truth.'"

(125) CHAPTER. Allāh's Saying:

'Hitatun.' (7:161)

(i. e. forgive our sins)

165. Narrated Abū Huraira: Allāh's Apostle said, "It was said to the children of Israel, 'Enter the gate in prostration and say Hitatun. (7:161) We shall forgive you, your faults.' But they changed (Allāh's Order) and entered, dragging themselves on their buttocks and said, 'Habatun (a grain) in a Shāfratin (hair).""
CHAPTER. 'Hold to forgiveness; command what is right; and leave (don't punish) the foolish.' (7:199)

166. Narrated Ibn 'Abbas:
'Uyaina bin Hisn bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais who was one of those whom Umar used to keep near him, as the Qurra (learned men knowing Qur'an by heart) were the people of Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, 'O the son of my brother! You have an approach to this chief, so get for me the permission to see him.' Al-Hurr said, 'I will get the permission for you to see him.' So Al-Hurr asked the permission for 'Uyaina and Umar admitted him. When 'Uyaina entered upon him, he said, 'Beware! O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice.' Thereupon Umar became so furious that he intended to harm him, but Al-Hurr said, 'O the chief of the Believers! Allah said to His Prophet (ﷺ):

'Hold to forgiveness; command what is right; and leave (don't punish) the foolish,' (7:199)

and this (i.e. 'Uyaina) is one of the
foolish." By Allāh, `Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of) Allāh's Book strictly.

167. Narrated `Abdullāh bin Az-Zubair:

(The Verse) —

'Hold to forgiveness; command what is right.....'

was revealed by Allāh except in connection with the character of the people. `Abdullāh bin Az-Zubair said: Allāh ordered His Prophet ṣallītullāh `alaihi wasallāt to forgive the people their misbehaviour (towards him).

In the Name of Allāh,
the Most Beneficent, the Most Merciful

Sūrat Al-Anfāl
(Spoils of war): No. VIII

(127) CHAPTER. The Statement of Allāh ṣallītullāh `alaihi wasallāt:

'They ask you (O, Muḥammad) concerning Al-Anfāl (things taken as spoils of war). Say: (Such)
spoils (war booty) are at the disposal of Allah and the Apostle. So fear Allah and settle the disputes and misunderstandings among yourselves.' (8:1)

Ibn 'Abbás said: 'Al-Anfāl' means war booty.

168. Narrated Saʿīd bin Jubair:
I asked Ibn 'Abbās regarding Sūrat al-Anfāl. He said, "It was revealed in connection with the Battle of Badr."

169. Narrated Ibn 'Abbās regarding the Verse: —

(128) CHAPTER. 'Verily the worst of beasts in the sight of Allah are the deaf and the dumb — those who understand not.' (8:22)
Verily! The worst of beasts in the Sight of Allah are the deaf and the dumb—those who understand not.'

(The people referred to here) were some persons from the tribe of Bani 'Abd-Ad-dar.

(129) CHAPTER. 'O you who believe! Answer the call of Allah (by obeying Him) and His Apostle when He calls you to that which will give you life; and know that Allah comes between a man and his heart (i.e. He prevents the evil person to decide anything) and that it is He to Whom you shall (all) be gathered.'

170. Narrated Abu Sa'īd bin Al-Mu'āllā: While I was praying, Allah's Apostle passed me and called me, but I did not go to him until I had finished the prayer. Then I went to him, and he said, 'What prevented you from coming to me? Didn't Allah say:

'O you who believe! Give your response to Allah (by obeying Him) and His Apostle when He calls you'?"

He then said, 'I will inform you of the greatest Sūra in the Qur'ān before I leave (the mosque).'. When Allah's Apostle got ready to leave (the mosque), I reminded him. He said, 'It is:"
Praise be to Allah, the Lord of the worlds.

(130) CHAPTER. The Statement of Allah 

And (remember) when they said, "O Allah! If this (Quran) is indeed the truth from You, then send on us a shower of stones."

(Ibn 'Uyaina said, Allah did not use the word 'Matar' in the Quran except when it means a shower of torture; and Arabs call the rain 'Ghaith' as occurs in the Statement of Allah 

'And it is He Who makes the Ghaith (rain) fall after they have given up all hope.'

171. Narrated Anas bin Mālik : Abū Jahl said, "O Allah! If this (Quran) is indeed the Truth from You, then rain on us a shower of stones from the sky or bring on us a painful torment."

So Allah revealed :-

'But Allah would not punish them while you were amongst them, nor He will punish them while they
And why Allah should not punish them while they turn away (men) from Al-Masjid-al-Haram (the Sacred Mosque of Mecca)......”  

(8:33-34)
138

(132) CHAPTER. 'And fight them on until there is no more afflictions (i.e. worshipping others besides Allâh) and the religion (i.e. worship) will be for Allâh (Alone).'

(8:39)

173. Narrated Ibn ‘Umar that a man came to him (while two groups of Muslims were fighting) and said, "O Abû ‘Abd-Rahmân! Don't you hear what Allâh has mentioned in His Book:

'And if two groups of believers fight against each other.........'

(49:9)

So what prevents you from fighting as Allâh has mentioned in His Book?'' Ibn ‘Umar said, "O the son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allâh says:

'And whoever kills a believer intentionally...''

(4:93)

Then that man said, "Allâh says:

'And fight them until there is no more afflictions (worshipping other besides Allâh) and only the religion (i.e. worship) will be for Allâh (Alone).'

(8:39)

Ibn ‘Umar said, "We did this during the lifetime of Allâh’s Apostle when the number of Muslims was small, and a man was put to trial because of his
religion, the pagans would either kill or chain him; but when the Muslims increased (and Islam spread), there was no persecution." When that man saw that Ibn 'Umar did not agree to his proposal, he said, "What is your opinion regarding 'Ali and 'Uthman?" Ibn 'Umar said, "What is my opinion regarding 'Ali and 'Uthman? As for 'Uthman, Allah forgave him and you disliked to forgive him, and 'Ali is the cousin and son-in-law of Allah's Apostle."

Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

174. Narrated Sa'id bin Jubair: Ibn 'Umar came to us and a man said (to him), "What do you think about 'Qital-al-Fitnah' (fighting caused by afflictions)." Ibn 'Umar said (to him), "And do you understand what an affliction is? Muhammad (ﷺ) used to fight against the pagans, and his fighting with them was an affliction, (and his fighting was) not like your fighting which is carried on for the sake of ruling."

(133) CHAPTER. 'O Prophet (Muhammad ﷺ) ! Urge the believers to the fight............. (8:65)

175. Narrated Ibn 'Abbās ﷺ:
When the Verse:

‘If there are twenty amongst you patient and persevering, they will overcome two hundred,’

(8:65)

was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims).

Sufyān (the sub-narrator) once said, “Twenty (Muslims) should not flee before two hundred (non-Muslims).”

Then there was revealed:

‘But now Allāh has lightened your (task) ……’

(8:66)

So it became obligatory that one-hundred (Muslims) should not flee before two-hundred (non-Muslims). (Once Sufyān said extra, “The Verse:

‘Urge the believers to the fight. If there are twenty amongst you (Muslims) patient and persevering ……..’

was revealed.) Sufyān said, “Ibn Shabrama said, “I see that this order is applicable to the obligation of enjoining good and forbidding evil.”

(134) CHAPTER. ‘But now Allāh has lightened your (task), for He knows that there is weakness in you …’

(8:66)

176. Narrated Ibn ‘Abbās: When the Verse:

‘If there are twenty amongst you
(Muslims), patient and persevering, they will overcome two-hundred (non-Muslims),'

was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing:

'But now Allah has lightened your (task) for He knows that there is weakness in you. But (even so), if there are one-hundred amongst you who are patient and persevering, they will overcome two-hundred (non-Muslims).' (8:66)

So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

**SURAT AT-TUBAH:** "BARA' A" IX

In the Name of Allah, the Most Beneficent, the Most Merciful

سورة براعة

يَسْمَعُ اللَّهُ الرَّحْمَنُ الرَّحِيمُ

مَرْضَىٰ طَرِيقُ. إِلَّاُ الْآَلِ: الفَرَايَةُ

والذَّوْهِبَةُ، وَالْعَهْدَ: وَلَيَبُّ: كُلُّ شَيْ

أَدْخَلُونَ فِي شَيْ. الشَّفَةُ: السَّفَرُ

الْخَبَائِلُ: الفَسَادُ. والْخَبَائِلُ: الْمَوْتُ

وَلَا تَخْرِبْنِي: لَا تُوبُخْنِي. كِرْبُهَا وَكِرْبُهَا

وَاحِدٌ: مُّدَخَّلًا: يُدخَلُونَ فِيهِ

يَتَّجْمَعُونَ: يُسَرَّعونَ. والمِّلَاكُ: تَفْكِيْكُ

الْانْتِفَاقُ: اِنْتَفَاقُ: بِهِ الْاَرْضُ أَهْوَىً
(135) CHAPTER. ' A (declaration) of freedom from all obligations from Allāh and His Apostle to those of the pagans with whom you made a treaty.' (9 : 1)
177. Narrated Al-Bara': The last Verse that was revealed was:

'They ask you for a legal decision; Say: Allāh directs (thus) about Al-Kalalah (those who leave no descendants or ascendants as heirs).'

(4:176)

And the last Sūra which was revealed was Bara'atun.

(136) **CHAPTER.** The Statement of Allāh (الله): —

'So, travel freely (O Pagans) for four months (as you will) throughout the land, and know that you cannot escape (from the punishment of Allāh), and that Allāh will disgrace the disbelievers.' (9:2)

178. Narrated Ḥumaid bin ʿAbdur-Rahmān: Abū Huraira said, "During that Ḥajj (in which Abū Bakr was the chief of the pilgrims), Abū Bakr sent me along with announcers on the Day of Nahr (10th of Dhu-l-Hijja) in Mina to announce that pagans should not perform the Ḥajj after that year, and people should not perform the Tawāf around the Ka'ba in a naked state." Ḥumaid bin ʿAbdur-Rahmān added: Then Allāh’s Apostle (ﷺ) sent ʿAlī bin Abī Ṭalib (after Abū Bakr) and ordered him to announce Sūrat-Bara'. Abū Huraira added, "ʿAlī, along with us, recited
Barâ'â (loudly) before the people at Mina on the Day of Nahr and announced that pagans should not perform Ḥajj after that year, and people should not perform the Ṭawaf around the Ka'ba in a naked state.

(137) **CHAPTER.** Allāh’s Statement:

‘And a proclamation from Allāh and His Apostle to the people (assembled) on the greatest Day.’

(9:3)

179. Narrated Ḥumaid bin 'Abdur-Rahmān : Abū Huraira, said, “Abū Bakr sent me in that Ḥajj in which he was the chief of the pilgrims along with the announcers whom he sent on the Day of Nahr to announce at Mina that pagans should not perform Ḥajj after that year, and people should not perform the Ṭawaf around the Ka'ba in a naked state.” Ḥumaid added: Then the Prophet sent 'Alī bin Abī Ṭalib (after Abū Bakr) and ordered him to announce Sūrat-Barâ’. Abū Huraira added, “So 'Alī, along with us, recited Barâ’â (loudly) before the people at Mina on the Day of Nahr and announced that pagans should not perform Ḥajj after that year and people should not perform the Ṭawaf around the Ka'ba in a naked state...........

‘....excepting those of the pagans with whom you (Muslims) have a treaty.’”

(9:4)
180. Narrated Ḥumaid bin ’Abdur-Raḥmān: Abū Huraira said that Abū Bakr sent him during the Ḥajj in which Abū Bakr was made the chief of the pilgrims by Allāh’s Apostle before (the year of) Ḥajjat-al-Wada’ in a group of announcers to announce before the people that pagans should not perform the Ḥajj after that year, and people should not perform the Ṭawfār around the Ka’ba in a naked state. Ḥumaid used to say: The Day of Nahr is the day of Al-Ḥajj Al-Akbar (the Greatest Day) because of the Hadith (narration of Abū Huraira).

(138) CHAPTER. The Statement of Allāh (ﷻ ):—

‘Fight you the leaders of disbelief. Verily! Their oaths are nothing to them.’

(9:12)

181. Narrated Zaid bin Wahb: We were with Ḥudhaifa and he said, ‘None remains of the people described by this Verse:—

‘Except three and of the hypocrites, except four.’

A bedouin said, ‘You, the companions of Muḥammad! Tell us (things) and we do not know. What about those who break open our houses and steal our precious things?’” He (Ḥudhaifa)
replied, "Those are Al-Fussaq (wrong-doers) (not disbelievers or hypocrites). Really, none remains of them (hypocrites) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness." (1)

(139) **CHAPTER.** The Statement of Allah: 
They who hoard up gold and silver and do not spend in the way of Allah; announce to them a painful torment.’ (9: 34)

182. Narrated Abū Huraira: Allah’s Apostle said, "The Kanz (money, the Zakat of which is not paid) of anyone of you will appear in the form of a bald-headed snake on the Day of Resurrection.'

183. Narrated Zaid bin Wahb: I passed by (visited) Abū Dhar at Ar-Rabadha and said to him, "What has brought you to this land?" He said, "We were at Sha’m and I recited the Verse:

(1) i.e. Does not enjoy it because of Allah’s punishment he has incurred.
'They who hoard up gold and silver and do not spend it in the way of Allah; announce to them a painful torment, (9:34)

whereupon Mu'awiya said, 'This Verse is not for us, but for the people of the Scripture.' Then I said, 'But it is both for us (Muslims) and for them.'”

(140) CHAPTER. The Statement of Allah ᴾrove —

'On the Day when that (hoarded up gold and silver) will be heated in the Fire of Hell, and with it will be branded their foreheads...'

(9:35)

Narrated Khalid bin Aslam: We went out with 'Abdullah bin 'Umar and he said, 'This (Verse) was revealed before the prescription of Zakát, and when Zakát was prescribed, Allah made it a means of purifying one's wealth.'

(141) CHAPTER. The Statement of Allah ᴾrove —

'Verily, the number of months in the Sight of Allah is twelve (in a year) ....... So was it ordained by Him in the day when He created the Heavens and the Earth. Of them, four are sacred: (i.e. 1st, 7th, 11th and 12th months of the Muslim calendar that is the right religion; so do not wrong yourself therein.'

(9:36)
184. Narrated Abū Bakr : The Prophet said, "Time has come back to its original state which it had when Allāh created the Heavens and the Earth; the year is twelve months, four of which are sacred. Three of them are in succession: Dhul-Qa'da, Dhul-Hijja and Al-Muhārram, and (the fourth being) Rajab Muḍar (named after the tribe of Muḍar as they used to respect this month) which stands between Jumād (aththānī) and Sha'bān."

(142) CHAPTER. The Statement of Allāh :-

'‘They two (Muḥammad and Abū Bakr) were in the cave, and he said to his companion, 'Have no fear, surely Allāh is with us.'" (9 : 40)

185. Narrated Abū Bakr : I was in the company of the Prophet in the cave, and seeing the traces of the pagans, said, "O Allāh's Apostle! If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allāh?"
186. Narrated Ibn Abī Mulaika:
When there happened the disagreement between Ibn Az-Zubair and Ibn 'Abbās, I said (to the latter), "(Why don't you take the oath of allegiance to him as) his father is Az-Zubair, and his mother is Asmā', and his aunt is 'Aisha, and his maternal grandfather is Abū Bakr, and his grandmother is Ṣafīya?"

187. Narrated Ibn Abī Mulaika:
There was a disagreement between them (i.e., Ibn 'Abbās and Ibn Az-Zubair) so I went to Ibn 'Abbās in the morning and said (to him), "Do you want to fight against Ibn Zubair and thus make lawful what Allāh has made unlawful (i.e., fighting in Mecca)?" Ibn 'Abbās said, "Allāh forbid! Allāh ordained that Ibn Zubair and Bani Umaiyya would permit (fighting in Mecca), but by Allāh, I will never regard it as permissible." Ibn Abbaś added, "The people asked me to take the oath of allegiance to Ibn Az-Zubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet ﷺ, his (maternal) grandfather, Abū Bakr was (the Prophet's) companion in the cave, his mother, Asmā' was 'Dhatun-Nijāq', his aunt, 'Aisha was the mother of the Believers, his paternal aunt, Khadija was the wife of the Prophet ﷺ, and the
paternal aunt of the Prophet was his grandmother. He himself is pious and chaste in Islam, wellversed in the knowledge of the Qur'an. By Allah! (Really, I left my relatives, Banî Umayya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family. But Ibn Az-Zubair preferred to me At-Tuwaitât, Al-Uṣâmât and Al-Humaidât (namely some sub-tribes of Banî Asad bin Tuwait and Banî Usâma and Banî Asd), but while Ibn Abî Al-ʿĀṣ (i.e. Abdul Malik bin Marwân) has achieved great deeds that have given him superiority, he (i.e. Ibn Az-Zubair) has failed to do such deeds and is taking no step forward.'"

188. Narrated Ibn Abî Mulaika:
We entered upon Ibn ‘Abbās and he said, "Are you not astonished at Ibn Az-Zubair’s assuming the caliphate?" I said (to myself), "I will support him and speak of his good traits as I did not do even for Abû Bakr and ‘Umar though they were more entitled to receive all good than he was." I said, "He (i.e. Ibn Az-Zubair) is the son of the aunt of the Prophet and the son of Az-Zubair, and the grandson of Abû Bakr and the son of Khadija’s brother, and the son of ‘Aisha’s sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would be appointed the sultan, but he is more chaste than I am. As for myself, I did not expect to be appointed, and I am not worthy, and I am not chaste.""
refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others.

(143) **CHAPTER.** The Statement of Allāh (Then): 'And to give for those (whom) whose hearts have been inclined towards Islam and for to free the captives.' (9:60)

Mujāhid said, "To attract their hearts by giving them gifts."

189. **Narrated Abū Sa'īd:** Something was sent to the Prophet and he distributed it amongst four (men) and said, "I want to attract their hearts (to Islam thereby)." A man said (to the Prophet), "You have not done justice." Thereupon the Prophet said, "There will emerge from the offspring of this (man) some people who will renounce the religion."

(144) **CHAPTER.** The Statement of Allāh : 'Those who criticize such of the believers who give charity voluntarily.' (9:79)
190 Narrated Abū Mūsa: When we were ordered to give alms, we began to work as porters (to earn something we could give in charity). Abū ‘Uqail came with one half of a Sā‘ (special measure for food grains) and another person brought more than he did. So the hypocrites said, “Allāh is not in need of the alms of this (i.e. ‘Uqail); and this other person did not give alms but for showing off.” Then Allāh revealed:

‘Those who criticize such of the Believers who give charity voluntarily and those who could not find to give in charity except what is available to them.’ (9:79)

191. Narrated Shaqīq: Abū Mas‘ūd Al-Ansārī said, “Allāh’s Apostle used to order us to give alms. So one of us would exert himself to earn one Mud (special measure of wheat or dates, etc.) to give in charity; while today one of us may have one hundred thousand.” Shaqīq said: As if Abū Mas‘ūd referred to himself.

(145) CHAPTER. The Statement of Allāh (LAHAT):—

‘(Whether you) (O Muhammad) ask forgiveness for them or do not ask forgiveness for them; though
you ask forgiveness for them seventy times, Allāh will not forgive them.’
(9:80)

192. Narrated Ibn Abbās : When 'Abdullāh bin 'Ubai died, his son 'Abdullāh bin 'Abdullāh came to Allāh’s Apostle and asked him to give him his shirt in order to shroud his father in it. He gave it to him and then 'Abdullāh asked the Prophet to offer the funeral prayer for him (his father). Allāh’s Apostle got up to offer the funeral prayer for him, but 'Umar got up too and got hold of the garment of Allāh’s Apostle and said, “O Allāh’s Apostle! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?” Allāh’s Apostle said, “But Allāh has given me the choice by saying:—

‘(Whether you) ask forgiveness for them, or do not ask forgiveness for them; even if you ask forgiveness for them seventy times…..’

(9:80) so I will ask more than seventy times.” 'Umar said, “But he (‘Abdullāh bin 'Ubai) is a hypocrite!” However, Allāh’s Apostle did offer the funeral prayer for him whereupon Allāh revealed:
And never (O Muhammad) pray for anyone of them that dies, nor stand at his grave."  

(9:84)

193. Narrated 'Umar bin Al-Khattab: When 'Abdullah bin Ubai bin Salul died, Allah's Apostle was called in order to offer the funeral prayer for him. When Allah's Apostle got up (to offer the prayer) I jumped towards him and said, "O Allah's Apostle! Do you offer the prayer for Ibn Ubai although he said so-and-so on such-and-such a day?" I went on mentioning his sayings. Allah's Apostle smiled and said, "Keep away from me, O 'Umar!" But when I spoke too much to him, he said, "I have been given the choice, and I have chosen (this); and if I knew that if I asked forgiveness for him more than seventy times, he would be forgiven, I would ask it for more times than that." So Allah's Apostle offered the funeral prayer for him and then left, but he did not stay long before the two Verses of Surat-Bara'a were revealed, i.e.:

'And never (O Muhammad) pray for anyone of them that dies and died in a state of rebellion.'  

(9:84)

Later I was astonished at my daring to speak like that to Allah's Apostle; and Allah and His Apostle know best.
194. Narrated Ibn ‘Umar : When Abdullāh bin Ubai died, his son ‘Abdullāh bin ‘Abdullāh came to Allāh’s Apostle who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but ‘Umar bin Al-Khattab took hold of his garment and said, “Do you offer the funeral prayer for him though he was a hypocrite and Allāh has forbidden you to ask forgiveness for hypocrites?” The Prophet said, “Allāh has given me the choice (or Allāh has informed me) saying:—

‘(Whether you) (O Muḥammad) ask forgiveness for them, or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, Allāh will not forgive them.’”

Then he added, “I will (appeal to Allāh for his sake) more than seventy times.” So, Allāh’s Apostle offered the funeral prayer for him and we too, offered the prayer along with him. Then Allāh revealed:—
'And never (O Muhammad) pray (funeral prayer) for anyone of them that dies, nor stand at his grave, for they disbelieve in Allah and His Apostle and died in a state of rebellion.'

(9:84)

(147) CHAPTER. The Statement of Allah (j) :-

'They will swear to you by Allah when you return to them that you may leave them alone.......

(9:95)

195. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik at the time he remained behind and did not join (the battle of) Tabūk, saying, "By Allah, no blessing has Allah bestowed upon me, besides my guidance to Islam, better than that of helping me speak the truth to Allah's Apostle (安宁), otherwise I would have told the Prophet (安宁) a lie and would have been ruined like those who had told a lie when the Divine Inspiration was revealed:—

"They will swear to you (Muslims) by Allah when you return to them.....the rebellious people.'

(9:95-96)

(148) CHAPTER. (A) The Statement of Allah (安宁) :-

'Others who have acknowledged their sins.....'

(9:102)
They will swear to you (Muslims) by Allah when you return to them...the rebellious people.'

(9:95-96)

196. Narrated Samura bin Jundab : Allah's Apostle said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, on one side of their bodies, look like the most-handsome human beings you have ever seen, and on the other side, the ugliest human beings you have ever seen. Those two visitors said to those men, 'Go and dip yourselves in that river. So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most-handsome shape. The visitors said, 'The first is Eden Garden, and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who mixed good deeds and bad deeds, but Allah forgave them.'"
'It is not fitting for the Prophet and those who believe, that they should pray for forgiveness for pagans.'  

(9:113)

197. Narrated Al-Musaiyab: When Abū Ṭalib's death approached, the Prophet went to him while Abū Jahl and 'Abdullāh bin Abī Umaiya were present with him. The Prophet said, "O uncle, say: None has the right to be worshipped except Allāh, so that I may argue for your case with it before Allāh." On that, Abū Jahl and 'Abdullāh bin Abī Umaiya said, "O Abū Ṭalib! Do you want to renounce 'Abdul Muttalib's religion?" Then the Prophet said, "I will keep on asking (Allāh for) forgiveness for you unless I am forbidden to do so." Then there was revealed:—

'It is not fitting for the Prophet and those who believe that they should pray for forgiveness for pagans even though they be of kin, after it is clear to them that they are the companions of the Fire.'  

(9:113)

(150) CHAPTER. The Statement of Allāh:

'Allāh has turned in mercy to the Prophet, the Muhājirīn and the Ansār.....'  

(9:117)
198. Narrated 'Abdullāh bin Ka‘b:
I heard Ka‘b bin Mālik talking about the Verse:

‘And (He also turned in mercy) to the three who were in suspension.’

(9:118)
saying in the last portion of his talk,

‘(I said), ‘As a sign of gratitude for accepting my repentance, I would like to give up all my property for Allāh and His Apostle’s Cause.’ The Prophet ﷺ said to me, ‘Keep some of your wealth as it is good for you. To the three who were left behind (He also turned in mercy). (They felt guilty) to such a degree that the earth seemed constrained to them for all its spaciousness…….’

199. Narrated ‘Abdullāh bin Ka‘b:
I heard Ka‘b bin Mālik who was one of the three who were forgiven, saying that he had never remained behind Allāh’s Apostle ﷺ in any Ghazwa which he had fought except two Ghazwāt: Ghazwāt-al-Usra (Tabūk) and Ghazwat-Badr. He added, ‘I decided to tell the truth to Allāh’s Apostle ﷺ in the forenoon, and scarcely did he return from a journey he made except in the forenoon, he would go first to the mosque and offer a two-Rak‘āt prayer. The Prophet ﷺ forbade others to speak to me or to
my two companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet would not offer the funeral prayer for me, or Allâh’s Apostle might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allâh revealed His Forgiveness for us to the Prophet in the last third of the night while Allâh’s Apostle was with Um Salama. Um Salama sympathized with me and helped me in my disaster. Allâh’s Apostle said, ‘O Um Salama! Ka’b has been forgiven!’ She said, ‘Shall I send someone to him to give him the good tidings?’ He said, ‘If you did so, the people would not let you sleep the rest of the night.’ So when the Prophet had offered the Fajr prayer, he announced Allâh’s Forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allâh revealed His Forgiveness for us, we were the three whose case had been deferred while the excuse presented by those who had apologised had been accepted. But when there were mentioned those who had told the Prophet lies and remained
behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allah said:

'They will present their excuses to you (muslims) when you return to them. Say: 'Present no excuses; we shall not believe you. Allah has already informed us of the true state of matters concerning you. Allah and His Apostle will see your actions.'” (9:94)

(151) CHAPTER. 'O you who believe! Fear Allah and be with those who are true (in words and deeds).’ (9:119)

200. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking about the story of the battle of Tabuk when he remained behind, "By Allah, I do not know anyone whom Allah has helped tell the truth better than He has done me. Since I mentioned that truth to Allah's Apostle till today, I have never intended to tell a lie. And Allah revealed to His Apostle:—

'Allah has turned in mercy to the Prophet, the Muhājirīn, and be with those who are true
(in words and deeds).

(9:117-119)

(152) CHAPTER. The Statement of Allah (in words and deeds).

'Now has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty.......

(9:128)

201. Narrated Zaid bin Thabit Al-Anṣāri, one of the scribes of the Revelation: Abū Bakr sent for me after the casualties among the warriors (of the battle) of Yamāma (where a great number of Qurra had been killed). 'Umar was present with Abū Bakr who said, 'Umar has come to me and said, "The people have suffered heavy casualties on the day of (the battle of) Yamāma, and I am afraid that there will be more casualties among the Qurra (those who know the Qur'ān by heart) at other places, whereby a large part of the Qur'ān may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'ān." Abū Bakr added, "I said to 'Umar, 'How can I do something which Allah's Apostle (peace be upon him) has forbidden me?"
has not done?" "Umar said (to me), "By Allah, it is (really) a good thing."
So 'Umar kept on pressing, trying to persuade me to accept his proposal, till
Allah opened my bosom for it and I had the same opinion as 'Umar." (Zaid bin
Thabit added:) 'Umar was sitting with him (Abū Bakr) and was not speaking.
Abū Bakr said (to me), "You are a wise young man and we do not suspect
you (of telling lies or of forgetfulness); and you used to write the Divine Inspirat-
ion for Allah's Apostle (ﷺ). Therefore, look for the Qur'ān and collect it
(in one manuscript)." By Allah, if he (Abū Bakr) had ordered me to shift
one of the mountains (from its place) it would not have been harder for me than
what he had ordered me concerning the collection of the Qur'ān. I said to both of
them, "How dare you do a thing which the Prophet (ﷺ) has not done?" Abū Bakr
said, "By Allah, it is (really) a good thing. So I kept on arguing with him
about it till Allah opened my bosom for
that which He had opened the bosoms of
Abū Bakr and 'Umar. So I started
locating the Quranic material and collect-
ing it from parchments, scapula, leaf-
stalks of date palms and from the memories
of men (who knew it by heart). I found
with Ḥuṣayn two Verses of Sūrat-at-
Tauba which I had not found with any-
body else, (and they were):—
Now has come to you an Apostle
(Muḥammad sallallāhu 'alayhi wa sallam) from among

فقال عمر: هو والله خبر، فقلت يرَّأ ل
عمر يراجعني فيه حتى شرح الله
لذ الك صدرى وآية الذدى لأي عمر.
قال زيد بن ثابت: وعمر عندته
جاليس لا يسككم، فقال أبو بكر: إنك
رجل شاب عاقل ولا تنتمي، كنت
تكتب الوحي للسّول الله ﷺ عليه
 وسلم فستتبع القرآن جمعته، فلله لو
كالفيني نقل جبل من الجبال ما كان
أنقل على مما أمرني به من جمع
القرآن. فلأت كيف تفعلين شيئًا لم
يقبلته النبي صلى الله ﷺ عليه وسلم؟ فقال
أبو بكر: هو والله خبر، فلأن أزل
أرجع حتى شرح الله ﷺ صدرى للذدى.
شرح الله ﷺ لى صدى أبي بكر وعمر.
فقضت فتبتعت القرآن جمعته من
الرقاع والكتب والعسب وصدور
الجال حتى وجدت من سورة التوبة
أيتين مع خزيمة الانصرار لم أجد هما
مع أحد غيره. لقد جاءكم رسول
من أنفسكم عزرا عليه ما عنتم
حرص علىكم إلى آخرها. وكانت
الصحف التي جمع فيها القرآن عندن
أبي بكر حتى توافاه الله ﷺ ثم عند عمر
حتى توافاه الله ﷺ ثم عند حفصية بنت
عمر. تابعة عثمان بن عمار، والليث
yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad) is ardently anxious over you (to be rightly guided.) 

(9:128)
The manuscript on which the Qurʾan was collected, remained with Abū Bakr till Allāh took him unto Him, and then with Umar till Allāh took him unto Him, and finally it remained with Hafsa, "Umar's daughter.

In the Name of Allāh, the Most Beneficent, the Most Merciful

SūRAT-YŪNUS (JONAH No. X)

سورة يونس

وَقَالَ ابْنُ عِيْبَاسُ: فَاخْتَلِطْ فَقْتُبْتُ

by Allāh, the Most Beneficent, the Most Merciful.
And We took the children of Israel across the sea. Pharaoh and his hosts followed (chased) them in oppression and transgression enmity till when the (fate of) drowning overtook, him he said, "I believe that none has the right to be worshipped except Him Whom the children of Israel believe in; and I am one of the muslims (of those who surrender to Allâh)."

(153) CHAPTER. 'And We took the children of Israel across the sea. Pharaoh and his hosts followed (chased) them in oppression and transgression enmity till when the (fate of) drowning overtook, him he said, "I believe that none has the right to be worshipped except Him Whom the children of Israel believe in; and I am one of the muslims (of those who surrender to Allâh)."

(10:90)

202. Narrated Ibn 'Abbâs: When the Prophet ﷺ arrived at Medina, the Jews were observing the fast on 'Ashūrâ (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet ﷺ said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day."
SūRAH-HŪD (No. XI)

In the Name of Allāh, the Most Beneficent, the Most Merciful

Surah Hūd

Chapter 12:166

In the Name of Allāh, the Most Beneficent, the Most Merciful

(Qurʾān) "Verily! They fold up their breasts that they may hide from Him! Surely! Even when they cover themselves with their garments, He knows what they conceal, and what they reveal;"

(154) CHAPTER. 'Behold! They fold up their breasts that they may hide from Him! Surely! Even when they cover themselves with their garments, He knows what they conceal, and what they reveal;"

(154) CHAPTER. 'Behold! Theyfold up their breasts that they may hide from Him! Surely! Even when they cover themselves with their garments, He knows what they conceal, and what they reveal;"
for He knows well the (innermost secrets) of the hearts.' (11:5)

203. Narrated Muḥammad bin 'Abbād bin Ja‘far that he heard Ibn 'Abbās reciting:

"Behold! They fold up their breasts," (11:5)

and asked him about its explanation. He said, "Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in an open space lest they be exposed to the sky, so the above revelation was sent down regarding them."

204. Narrated Muḥammad bin 'Abbād bin Ja‘far: Ibn 'Abbās recited,

"Behold! They fold up their breasts."

I said, "O Abal 'Abbās! What is meant by 'They fold up their breasts?'" He said, "A man used to feel shy on having relation with his wife or on answering the call of nature (in an open space) so this Verse was revealed:

"Behold! They fold up their breasts.""
205. Narrated 'Amr: Ibn 'Abbas recited:

'Behold! They fold up their breasts in order to hide from Him. Surely! Even when they cover themselves with their garments........'”

(11:5)

(155) CHAPTER. The Statement of Allah (سُمْعَيْنِ): -

'And His Throne was over the water.'

(11:7)

206. Narrated Abū Huraira (سُمْعَيْنِ): Allah's Apostle (سُمْعَيْنِ) said, "Allāh said, ‘Spend (O man), and I shall spend on you.'” He also said, "Allāh's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the waters; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)."
آخذ بنايصيتهما أي في ملكه وسلطانه
عذيد وعنود وعاند واحد. هو تأكيذ
النبي، ويعتبر الاشهاد واحده
شاهد مثل صاحب وأصحاب
استعمر كم جعل لكم عمارا، أعمرته
الدار فهى عمرى: جعلتها له
تكرى هم وانكرهم وأستنكرهم
وأحد. حميد مجيد: كان فقه من
مجد. مجددود: من حمد. سجيل
الشديد الكبير، سجيل وسجيل واحده
واللائم والثواب أعتنان، وقال تعالى بن
مطيع:
ورجلة بصر بون البيض ضاحية
ضر مبا تواصى به الابطال سجين
إلى مدتين أهله شعبه أئ إلى أهل
مدنين لان مدتين بلند. و مثله
واسال القرية واسال العين، يتعني
أهل القرية والعين وراء كم ظهري
يقول لم دكانا إليه هو يقال إذا لم
يتنفس الرجل حاجته ظهرت لحاجته
وجعلتهم ظهر يا، والظهري ها هنا
أن تأخذ معلك دابه أو وعاء تسظهر
به. أرأى لنا سفاطنا. إجراامي: هو
مصدر من أجر من، و بعنصهم
يقول: جر منت الفلك والشتال واحد
و هي السفينه والسفين، مجريها
مدفعها، وهو مصدر أجر بيت.
207. Narrated Šafwān bin Muḥriz : While Ibn "Umar was performing the Ṭawāf (around the Ka'ba), a man came up to him and said, "O Abū 'Abdur-Rahmān!" or said, "O Ibn 'Umar! Did you hear anything from the Prophet about An-Najwa?" (1) Ibn 'Umar said, "I heard the Prophet saying, 'The Believer will be brought near his Lord.' " (Hishām, a subnarrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His screen and makes him confess his sins. (Allāh will ask him), 'Do you know (that you did) such-and-such sin?' He will say twice,
'Yes, I do.' Then Allāh will say, 'I concealed it in the world and I forgive it for you today.' Then the record of his good deeds will be folded up. As for the others or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord.'

(157) CHAPTER. The Statement of Allāh

Such is the seizure of your Lord when He seizes communities in the midst of their wrong: Painful indeed, and severe is His seizure.

(11:102)

208. Narrated Abū Mūsā: Allāh's Apostle said, 'Allāh gives respite to the oppressor, but when He takes him over, He never releases him.' Then he recited:

'Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure.'

(11:102)

(158) CHAPTER. The Statement of Allāh
And offer prayers (1) perfectly at the two ends of the day and in some hours of the night; (i.e. five compulsory prayers) verily, the good deeds remove the evil deeds.

(11:114)

209. Narrated Ibn Mas'ud: A man kissed a woman and then came to Allâh's Apostle and told him of that, so this Divine Inspiration was revealed to the Prophet:

'And offer prayers (1) perfectly At the two ends of the day And in some hours of the night; (i.e. (five) compulsory prayers). Verily, the good deeds Remove the evil deeds (small sins) This is a reminder for the mindful.

(11:114)

The man said, 'Is this instruction for me only?' The Prophet said, 'It is for all those of my followers who encounter a similar situation.'

(1) See "Iqamat-as-salât" in the glossary.
SŪRAT YŪSUF (JOSEPH No. 12)

In the Name of Allāh, the Most Beneficent, the Most Merciful

سورة يوسف

بسم الله الرحمن الرحيم

وَقَالَ فَضِيلٌ عَنْ حَصَّنٍ عَنْ مَجَاهِدٍ مُنَسَّكَةٌ الْأَرْجُ بِالحِجْشَيْةٍ مُنَسَّكَةٍ وَقَالَ ابْنُ عَيْيَنٍ عَنْ رَجِلٍ عَنْ مَجَاهِدٍ مُنَسَّكَةٍ كَلْ شَيْءٍ قُطِعْ بِالسَّكِينٍ وَقَالَ فِتْنَةً لَذَّ وَعُلَمٌ عَامِلٌ بِهَا عَلِيمٌ وَقَالَ سَعَدٌ بْنُ جَبَّرٍ

صَوْعَاءً مُكْوَكَ الفَارِسِ الَّذِي يَلْتِمْيِ السَّقَةُ طَرَفَهَا كَانَتِ نُشُرُّ بِهِ الأَعَاذِمُ وَقَالَ ابْنُ عَيْيَنٍ نَفَّدُونَ نَجَهَلُونٌ وَقَالَ غَبَّةٌ غَبَّةٌ الْحَبِّ كَلِّ شَيْءٍ غَبَبَ عَلَيْكَ شَيْئًا فَهُوَ غَبَابِهُ. وَالْحَبِّ الرَّكِيَّةُ الَّتِي لَمْ تُطَوَّرْ بِحَمْوٍ لَّا يَمْصَدِقُ أَشْدَهُ أَشْدَهُ قَبْلَ أنْ يَأْخُذَ فِي النِّفْقَانِ يَقُولُ بَلْغُ أَشْدَهُ وَبَلْغُ أَشْدَهُ أَشْدَهُمْ وَقَالَ بَعْضُهُمْ وَاحِدَهَا أَشْدَهُ والْمُنَسَّكَةُ مَا تَنْتَكِطُ عَلَيْهِ لِشَرَابٍ أوْ لْحَدِيثٍ أَوْ لَطَعَامٍ وَأَبْطَلَ الْذِّئِبُ قَالَ الْأَرْجُ قَلِلْمَا احْتَجْ عَلَيْهِمْ بَانِهَةَ المُنَسَّكَةَ مِنْ تَمْارِقْ فَرْزُوا إِلَى شَرِّتِ مِنْهُ فَقَالُوا إِنَّهَا هُوَ المُنَسَّكُ سَاكِنَةُ النَّهَابِ إِنَّمَا المُنَسَّكُ طَرَفُ البِصَارِ وَمِنْ ذَلِكَ أَنْ لَهَا مُنَسَّكٌ وأَيْنَ المُنَسَّكَةُ؟ فَأَيْنَ كَانَ ثُمَّ أَنْ تُرِجْ فَايْنَ بَعْدَ المُنَسَّكَةِ
(159) CHAPTER. The Statement of Allah

And perfect His favour on you
And on the offspring of Jacob........
(12:6)

210. Narrated 'Abdullāh bin 'Umar

The Prophet said, "The
honourable, the son of the Honourable, the son of the honourable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham.

(160) CHAPTER. The Statement of Allāh. ً

'Verily, in Joseph and his brothers are signs for those who ask.'

(12:7)

211. Narrated Abū Hurairah (ﷺ):
Allāh's Apostle (ﷺ) was asked, 'Who are the most honourable of the people?' The Prophet (ﷺ) said, 'The most honourable of them in Allāh's Sight are those who are Allāh-fearing.' They said, 'We do not ask you about that.' He said, 'Then the most honourable of the people is Joseph, Allāh's prophet, the son of Allāh's prophet, the son of Allāh's Prophet, the son of Allāh's Khalīl (1) (i.e. Abraham). They said, 'We do not ask you about that.' The Prophet (ﷺ) said, 'Do you ask

(1) Khalīl: See the glossary.
about (the virtues of) the ancestry of the Arabs?" They said, "Yes." He said, "Those who were the best amongst you in the Pre-Islamic Period are the best amongst you in Islam if they comprehend (the Islamic Religion)."

(161) CHAPTER. The Statement of Alläh ᴮᵃⁿ[^*]:

"He said, "No, but your minds have made up a tale. So (for me), patience is most fitting against that which you assert.""

(12:18)

212. Narrated Az-Zuhri: Urwa bin Az-Zubair, Saʿid bin Al-Musaiyab, ʿAl-Qama bin Waqqās and ʿUbadullāh bin ʿAbdullāh related the narration of ʿAisha, the wife the Prophet ُ[^*] when the slanderers had said about her what they had said and Alläh later declared her innocence. Each of them related a part of the narration (wherein) the Prophet ُ[^*] said (to ʿAisha), "If you are innocent, then Alläh will declare your innocence; but if you have committed a sin, then ask for Alläh's Forgiveness and repent to him." ʿAisha said, "By Alläh, I find no example for my case except that of Joseph's father (when he said), 'So (for me) patience is most fitting.'"

Then Alläh revealed the ten Verses:

'Those who brought forth the forge statement are a body amongst you...'

(25:11-21)
213. Narrated Um Rūmān who was Aisha's mother: While I was with Aisha, Aisha got fever, whereupon the Prophet ﷺ said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes." Then Aisha sat up and said, "My example and your example is similar to that of Jacob and his sons:

'No, but your minds have made up a tale. So (for me) patience is most fitting against that which you assert. It is Allāh (alone) Whose help can be sought.'"

(12:18)

(162) CHAPTER. The Statement of Allāh ﷺ:

'But she in whose house he was, sought to seduce him from his (true) self (to do an evil act). She locked the doors and said, "Now come you?"

(12:23)

214. Narrated Abū Wā'il: 'Abdullāh bin Maš'ūd recited, "Haita laka (Come..."
you," and added, "We recite it as we were taught it."

215. Narrated 'Abdullah (bin Mas'ud)

When the Prophet realized that the Quraish had delayed in embracing Islam, he said, "O Allâh! Protect me against their evil by afflicting them with seven (years of famine) like the seven years of (Prophet) Joseph." So they were struck with a year of famine that destroyed everything till they had to eat bones, and till a man would look towards the sky and see something like smoke between him and it. Allâh said:

'But watch you (O Muhammad) for the day when the sky will produce (be covered with) smoke plainly visible.' (44:10)

And Allâh further said:

'We shall withdraw the punishment a little, but you will once again return (to disbelief).' (44:15)

Will Allâh relieve them from torture on the Day of Resurrection? (The punishment of) the smoke had passed and Al-Bâtsa (the destruction of the pagans in the Badr battle) had passed too.
(163) CHAPTER. The Statement of Allah:

But when the messenger came to him, (Joseph) said, "Go back to your lord... (The women said), 'Allah forbid.'" (12: 50-51)

216. Narrated Abū Huraira: Allah's Apostle said, "May Allah bestow His Mercy on (Prophet) Lot. (When his nation troubled him) he wished if he could betake himself to some powerful support; and if I were to remain in prison for the period Joseph had remained, I would surely respond to the call; and we shall have more right (to be in doubt) than Abraham: When Allah said to him, 'Don't you believe?' Abraham said, 'Yes, (I do believe) but for the satisfaction of my heart.'"

(164) CHAPTER. 'Till when the Apostles give up hope (of their people).'

(12: 110)

217. Narrated Urwa bin Az-Zubair that when he asked 'Aisha about the statement of Allah:

بِابَ قَوْلِهِ فَلَمَّا جَاءَ الرَّسُولُ قَالَ ارْجِعُ إِلَى رَبِّكَ إِلَى قَوْلِهِ فَلَمَّا حَاشَ اللَّهُ حَاشًا وَحَاشَا نَتَّرَبَاهُ وَاسْتَجِنَّاهُ... حَصْصَنَّ صَحِيحٌ وَضَرِيعٌ.

٢١٦ - حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ، حَدَّثَنَا عَبدُ الرَّحْمَنُ بْنُ الْقَاسِمِ، عنْ بُكَرَّ بْنَ مُعْتَزِ، عنْ عَمْرُو بْنِ الْحَارِثِ، عنْ يُوسُفَ بْنِ يَزِيدٍ، عنْ ابْنِ شَهَابٍ، عنْ سَعِيدٍ بْنِ المُسْتَبِبِ، وأتى سَلَامَةُ بْنُ عَبْدِ الرَّحْمَنِ، عنْ أَبِي هِرْبَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَكُونَ الْلَّهُ رَاضِيًّا عَنْهُ - لَمَّا أَتَى لَقَدْ كَانَ يَلَوَى إِلَى رَكَنٍ شَدِيدٍ وَثَوْبُهُ في السَّجْنِ مَا لَوَتْ يُوْسَفُ لَاجْتَنَّ النَّدْأَاءِ - وَنَحْنُ أَحْتَقَنُ مِنْ إِبْرَاهِيمَ إِذْ قَالَ لَهُ: أَلَمْ نَتْوَمْنَ قَالَ: يَكُونُ لِيَرَكَّبُونَ قَلْبَيِنِي،...
"Until when the Apostles give up hope (of their people)."

(12:110)

She told him (its meaning). Urwa added, "I said, 'Did they (Apostles) suspect that they were betrayed (by Allah) or that they were treated as liars by (their people)?' 'Aisha said, '(They suspected) that they were treated as liars by (their people).' I said, 'But they were sure that their people treated them as liars and it was not a matter of suspicion.' She said, 'Yes, upon my life they were sure about it.' I said to her, 'So they (Apostles) suspected that they were betrayed (by Allah).' She said, 'Allah forbid! The Apostles never suspected their Lord of such a thing.' I said, 'What about this Verse then?' She said, 'It is about the Apostles' followers who believed in their Lord and trusted their Apostles, but the period of trials was prolonged and victory was delayed till the Apostles gave up all hope of converting those of the people who disbelieved them and the Apostles thought that their followers treated them as liars; thereupon Allah's help came to them.'"

218. Narrated 'Urwa, "I told her ('Aisha'): (Regarding the above narration) they (Apostles) were betrayed (by Allah)." She said: Allah forbid or said similarly.
سورة الرعد

يمسح الله الرحمن الرحيم

(165) **CHAPTER.** The Statement of Allah 

Allah does know what every female (womb) bears, and by how much the wombs fall short (of their time or number) or exceed."

(13.8)

219. Narrated Ibn ’Umar :—

Allah’s Apostle said, “The keys

بَابُ قُوْلِهِمُ اللَّهُ يَعْلَمُ ما تَحْمِلُ

كُلُّ أَنْبَقَى وَمَا تَغْيِضُ الْأَرْحَامُ غَيْضٌ

تُقْصِّرُ
Surat-Abraham XIV

In the Name of Allah, the Most Merciful, the Most Beneficent.

None knows what will happen tomorrow but Allah;
none knows by how much the wombs fall short
or exceed their time or number but Allah;
none knows when it will rain but Allah;
none knows at what place one will die;
none knows when the Hour will be established but Allah.

None knows which of Unseen are which none knows
but Allah.
While we were with Allah’s Apostle, he said, “Tell me of a tree which resembles a Muslim man. Its leaves do not fall and it does not, and does not, and it gives its fruits every now and then.” It came to my mind that such a tree must be the date palm, but seeing Abū Bakr and Umar saying nothing, I disliked to speak. So when they did not say anything, Allah’s Apostle said, “It is the date-palm tree.” When we got up (from that place), I said to Umar, “O my father! By Allah, it came to my mind that it must be the date-palm tree.” Umar said,

(1) The narrator seems to have forgotten what the Prophet said therefore he just repeats the expression ‘does not’ three times to indicate that the Prophet described the tree with three other qualities.
What prevented you from speaking? I replied, 'I did not see you speaking, so I disliked to speak or say anything.'

Umar then said, 'If you had said it, it would have been dearer to me than so-and-so.'
Narrated `Atâ': When Ibn `Abbas heard:—

'Have you not seen those who have changed the favour of Allâh into disbelief?' (14:28)

he said, 'Those were the disbelieving pagans of Mecca.'
(169) CHAPTER. The Statement of Allah ﷺ:

'Except him (devil) that gain hearing by stealing is pursued by a clear flaming fire.' (15:18)

223. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, ‘When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock.’ (Ali and other sub-narrators said, ‘The sound reaches them.’) ‘When fear is banished from their hearts, they will say, ‘What was it that your Lord said?’ They say, ‘The truth; and He is the Most High, the Most Great.’ (34:23)

Then those who gain a hearing by stealing (i.e. devils) will hear Allah’s Statement:

‘Those who gain a hearing by stealing, stand one over the other like this, (Sufyān, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him
till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyân said, "Till the news reaches the earth.") Then the news is inspired to a sourcerer who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say, 'Didn't he tell us that on such-and-such a day, such-and-such a thing will happen? We have found that that is true because of the true news heard from heaven.'

224. Narrated Abū Huraira : (The same Hadîth above, starting:
'When Allâh has ordained some affair...
......') In this narration the word 'foreteller' is added to the word 'wizard'.

مِنْهُ حَتَّى يُلْقَوْهَا إِلَى الْأَرْضِ. وَرَبَّمَا قَالَ سُفَيْنٌ حَتَّى تَصَنُّعَهَا إِلَى الْأَرْضِ، فَتُلْقَى مِنْهَا فَيُسْتَكِبُ مَعَهَا مَذَةً كَذِبَةً فَيُقُولُونَ: أَلَّمْ يُخْبِرَنَا نَاهُمُ كَذَا وَكَذَا بِكَذَا وَكَذَا؟ فَوَجَدَنَا حَقًا لِلْكِتَابِ الَّذِي سُمِّيَتْ مِنَ الْسَّمَاعِ.

۲۲۴ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفَيْنٌ حَدَّثَنَا عُمْرُوٌّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي هُرَيْرَةِ. فَقَالَ: إِذَا قَضَى اللَّهُ الْأَمْرَ، وَزَادَهُ الْكَاهِنُ، وَحَدَّثَنَا سُفَيْنٌ فَقَالَ: قَالَ عُمْرُوٌّ: سُمِّثْتُ عِبَادَةٌ، حَدَّثَنَا أَبُو هُرَيْرَةٌ، فَاذَا قَضَى اللَّهُ الْأَمْرَ وَقَالَ عَلَى فَتْمِ السَّاحِرِ، فَلَتَ لسُفَيْنٍ: أَنْتَ سُمِّثْتُ عِبَادَةٌ؟ فَقَالَ: سُمِّثْتُ عِبَادَةٌ، فَقَالَ: سُمِّثْتُ عِبَادَةٌ، فَقَالَ: نَعَمَ. فَلَتَ لسُفَيْنٍ: إِنِّي إِسْتَيْنَا رَوَى عَنِيٍّ عَنْ عُمْرٍوٍ، عَنْ عِبَادَةٍ، عَنْ أَبِي هُرَيْرَةِ وَيَرْتَعِهَا. فَأَنَّهُ قَرَأَ فِرْعَ، فَقَالَ سُفَيْنٌ: هَكَذَا قَرَأَ عِبَادَةٌ وَقَالَ أَدْمَرْ سُمِّيَةً، هَكَذَا أَمَّ لَا؟ قَالَ سُفَيْنٌ: وَهِيَ قُرَآءُ.
(170) CHAPTER. The Statement of Allāh (١٧٠) :—

'Surely! The dwellers of al-Ḥijr also rejected the Apostles.'

225.Narrated 'Abdullāh bin 'Umar (ع) : (While we were going for the Battle of Tabūk and when we reached the places of the dwellers of Al-Ḥijr), Allāh's Apostle (ص) said about the dwellers of Al-Ḥijr (to us), "Do not enter (the dwelling places) of these people unless you enter weeping, but if you will not weep, then do not enter upon them, lest you be afflicted with what they were afflicted with."

(171) CHAPTER. The Statement of Allāh (١٧١) :

'And indeed We have bestowed upon you the seven Mathani (oft-repeated Verses) Sura-al-Фātihah and the great Qur'ān.'

226. Narrated Abū Sa‘īd Al-Mu‘allā: While I was praying, the Prophet (ص) passed by and called me, but I did not go to him till I had finished my prayer. When I went to him, he said, "What prevented you from coming?" I said, "I was praying." He said, "Didn't
Allāh say,

‘O you who believe! Answer the call of Allāh (by obeying Him) and to His Apostle.’” (8:24)

Then he added, “Shall I tell you the most superior Sūra in the Qurʾān before I go out of the mosque?” When the Prophet was going to go out (of the Mosque), I reminded him and he said, “That is: 'Alhamdu-lilahi Rabbil-ʿĀlamīn (Sūrat-al-Fātiha') which is the seven Al-Mathānī and the Grand Qurʾān which has been given to me.”

227. Narrated Abū Huraira: Allāh’s Apostle said, “The Um (substance) of the Qurʾān is the seven Mathānī and is the Great Qurʾān (i.e. Sūrat-al-Fātiha).”

(172) CHAPTER. The Statement of Allāh:

‘Who have made their Scripture into parts (i.e. believed in a part and disbelieved the other).’

(15:91)

228. Narrated Ibn ʿAbbās: Bab Faw'el ʿUzūrū wa Jīl al-Dīn: ‘They divided the Qurʾān (i.e. the Muslims divided it)…’
Those who have made their Scripture into shreds are the people of the Scripture who divided it into portions and believed in some of it and disbelieved in some other.

229. Narrated Ibn 'Abbas: concerning:

'As We sent down (the Scripture) on those who are divided (Jews and Christians).'

(15:90)

Those believe in some of it and disbelieve in some other, are the Jews and the Christians.

(173) CHAPTER. The Statement of Allāh:

'And worship your Lord until there comes unto you the Hour that is certain (i.e. death).

(15:99)

SūRAT AN-NAHĪL. XVI

In the Name of Allāh, the Most Beneficent, the Most Merciful
نَتُقْلِبُوا تُظَالِمَةً: تَطَهِّرُوا. سَوْيَ الرَّبُّ.
ذَلِكَ لَا يَنْتَوِى عُلُوْجُهاً مِّسْكَانٌ مِّنْكُمْ.
وَقَالَ ابْنُ عَيْبَةُ: فِي تَعْقِلَتِهِمْ.
إِخْتِلاَفِهِمْ، وَقَسَالٌ مِّنْهَا: تَمِيدُ.
تَكَفَّأُ. مُرْفَطُونَ: مَتَسِيَّونَ. وَقَالَ
غَيْرُهُ: فَإِذَا قَرَأَتِ القُرَآنَ فَأَسْتَعِنْتُ بِاللَّهِ
مِنْ الشَّيْطَانِ الرَّجِيمِ، هَذَا مُقَدِّمٌ و
مُؤْحَرُ، وَذَلِكَ أَنَّ الْاِسْتَفْعَآذَةَ قَبْلَ الْقِرَائَةِ
وَمَعَامِهَا لَا عِشْصَامُ بِاللَّهِ. وَقَالَ ابْنُ عَيْبَةُ:
تَسَيَنُوَّتُ: ثَرَيْعُ. عَوْنُ شَابَّائِي نَحْبِينَ قَصَدُ
السِّبْلِ: الْبَيْانُ. الدَّفْعُ: مَا استَنْدَفْتُ
بِهِ. تَرْيِحُونَ: بَعْشِي، وَتَصَرَّحُونَ
بِالْغَضَادَةِ. بَشِقُّ: بِغَنِّي الْمُنْفَقَةَ: عَلَى
تَحْوَفُ: تَنْتَقَصُ. الْاَنْتَعَامُ لِعِبَرَةٍ
وَهَٰلَكُوُّ النَّزْوُثَ وَتَنَزُّ كَرِيرٍ، وَكَذَلِكَ
الْنَّعْمَ، لِلَاِنْتَعَامِ جَمِيعَةً الْنُّعْمَ. أَكْنَا:
وَأَحَدُهَا كَنَّ مِثْلَ حَمْلِ وَأَحْمَالِ
سَرَّ ابْنِ: فَمَغْصُ تَفْكِيْمُ الْحُبْرِ، وَأَنْسَ
سَرَارِبِيّ تَفْكِيْمُ بِأَسْتَكِمُّ، فَإِنَّهَا الْدُّوَّرُ
دَخَلَ بَيْنَكُمْ: كُلُّ شَيْءٍ لَّمْ يَصْحِبُ
فَهَٰوَّهُ دَخَلَ. قَالَ ابْنُ عَيْبَةُ: حَقَّدَةٌ
مَنْ وَلِدُ الرَّجُلِ. السَّكِّرْ: مَا حَرَّمَ
مِنْ نَمَرْتُهَا، وَالْرَّزْقُ الْحَسْنُ: مَا
أَحَلَّ. وَقَالَ ابْنُ عَيْبَةُ حَيْثُ صَدْقَةٌ:
أَكْتَبَهَا: هِيّ خَرْفًا كَانَتْ، إِذَا أَبْرَمَتْ
عَزَّ لَهَا نَقْصَتُهَا. وَقَالَ ابْنُ مُسْعُودُ:
And of you there are some who are sent back to senility.

(16:70)

230. Narrated Anas bin Malik : Allāh’s Apostle used to invoke thus: "O Allāh! I seek refuge with You from miserliness and laziness; from the punishment in the grave; from the affliction of Ad-Dajjal; and from the afflictions of life and death.
Sūrat Bani—Isra'Il XVII
(Children of Israel) also called
"Surat-al-Isra")

In the Name of Allāh,
the Most Beneficent, the Most Merciful

231. Narrated Ibn Mas'ūd: Sūrat Bani Israel and Al-Kahf and Mary are among my first old property.
(175) CHAPTER. The Statement of Allāh ﷺ:

‘Glorified be He, Who did take His Slave (Muḥammad ﷺ) for a journey by night from Al-Masjid-al-Ḥarām (Mecca).’ (17:1)
232. Narrated Abu Huraira: Allah's Apostle was presented with two cups containing wine and milk on the night of his night journey at Jerusalem. He looked at it and took the milk. Gabriel said, "Thanks to Allah Who guided you to the Fitra (i.e. Islam); if you had taken the wine, your followers would have gone astray."

233. Narrated Jābir bin 'Abdullāh: The Prophet said, "When the Quraysh disbelieved me (concerning my night journey), I stood up in Al-Hijr (the un-roofed portion of the Ka'ba) and Allah displayed Bait-ul-Maqdis before me, and I started to inform them (Quraysh) about its signs while looking at it."
"And indeed, We have honoured the offspring of Adam." (17:70)

(177) **CHAPTER.**  When We decide to destroy a population We (first) send a definite Order (to obey Allah) to those among them who are given the good thing of this life.' (17:16)

234. Narrated 'Abdullāh: During the Pre-Islamic Ignorant Period if
any tribe became great in number, we used to say, "Amira the children of so-and-so." (1)

235. Narrated Al-Humaidi: Sufyan narrated to us something and used the word 'Amira'.

(178) **CHAPTER.** 'O you that are sprung from those whom We carried (in the ship) with Noah. Verily, he was a grateful slave.' (17 : 3)

236. Narrated Abu Huraira: Some (cooked) meat was brought to Allah's Apostle and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, 'I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human being of early generations as well as late generation on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The

(1) In narration No. 234 and 235 the word 'Amira' means increase in number. The same word occurs in the Verse above (17 : 16), if we apply the same meaning to the word, then the translation of the Verse will be: We (first) increase in number those of its population who are given the luxury of this life. (17 : 16)
sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say to some others, 'Go to Adam.' So they will go to Adam and say to him, 'You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which He created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become as angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! (has more need for intercession). Go to someone else; go to Noah.' So they will go to Noah and say (to him), 'O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say, 'Today my Lord has become as angry as He has never become before nor will ever become thereafter. I had (in the world) the
right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham. They will go to Abraham and say, 'O Abraham! You are Allah's Apostle and His Khalil (1) from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become as angry as He has never become before, nor will ever become thereafter. I had told three lies [Abū Haiyān (the sub-narrator) mentioned them in the Hadith]. Myself! Myself! Myself! Go to someone else; go to Moses.' The people will then go to Moses and say, 'O Moses! You are Allah's Apostle and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are?' Moses will say, 'My Lord has today become as angry as He has never become before, nor will become thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.' So they will go to Jesus and say, 'O Jesus! You are Allah's Apostle and His Word which He sent to Mary, and a superior soul created by Him, (2) and you

(1) Khalil: See the glossary.
(2) "Rouh-ullah": See in the glossary.
talked to the people while still young in the cradle. Please intercede for us with your Lord. Don’t you see in what state we are?" Jesus will say, ‘My Lord has today become as angry as He has never become before, nor will ever become thereafter. Jesus will not mention any sin, but will say, ‘Myself! Myself! Myself! Go to someone else; go to Muhammad.’ So they will come to me and say, ‘O Muhammad! You are Allah’s Apostle and the last of the prophets, and Allah forgave you early and late sins. (Please) intercede for us with your Lord. Don’t you see in what state we are?’' The Prophet added, ‘Then I will go beneath Allah’s Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, ‘O Muhammad! Raise your head. Ask, and it will be granted. Intercede! It (your intercession) will be accepted.’ So I will raise my head and say, ‘My followers, O my Lord! My followers, O my Lord!’ It will be said, ‘O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people.’' The Prophet further said, ‘By Him in whose Hand my soul is, the distance between every two gate-posts of Paradise
is like the distance between Mecca and Busra (in Ṣḥama)."

(179) CHAPTER. The Statement of Allāh

'And We gave David the Psalms.' (17:55)

237. Narrated Abū Hurairah : The Prophet said, "The recitation of Psalms (David's Qur'ān) was made light and easy for David that he used to have his riding animal be saddled while he would finish the recitation before the servant had saddled it.'

(180) CHAPTER. 'Say (O Muhammad): Call unto those besides Him whom you assume (to be gods)......' (17:56)

238. Narrated 'Abdullāh regarding the explanation of the Verse :

' Those whom they call upon (worship) (like Jesus the Son of Mary, angels etc.) desire (for themselves) means of access to their Lord (Allāh) as to which of them should be the nearer and they hope for His Mercy and fear His torment.' (17:57)
They themselves (e.g. Angels, saints, Apostles, Jesus, etc.,) worshipped Allah. Those Jinns who were worshipped by some Arabs became Muslims (embraced Islam), but those human beings stuck to their (old) religion, Al-Ar'ash said extra:—

‘Say, (O Muhammad): Call unto those besides Him whom you assume (to be gods).’ (17:56)

(181) CHAPTER. The Statement of Allah:

‘Those whom they call upon (worship) (like Jesus the son of Mary or angels etc.) desire (for themselves) means of access......’

(17:57)

239. Narrated 'Abdullah regarding the Verse:—

‘Those whom they call upon (worship) (like Jesus the Son of Mary or angels etc.) desire (for themselves) means of access, to their Lord ...’ (17:57)

(182) CHAPTER. ‘And we granted the vision (Ascend to the Heavens "Miraj") which We showed you (O,
Muhammad] as an actual eye-witness but as a trial for mankind.’ (17:60)

240. Narrated Ibn 'Abbas:

Regarding:

‘And We granted the vision (Ascend) to the Heaven “Miraj”) which We showed you (O, Muhammad as an actual eye witness) but as a trial for mankind.’ (17:60)

It was an actual sight visible to the human eyes which was shown to Allah's Apostle during the night he was taken on a journey (through the heavens). And the cursed tree is the tree of Az-Zaqqūm (a bitter pungent tree which grows at the bottom of Hell).

(183) CHAPTER. Verily! The recitation of Qur'an in the dawn is ever witnessed.’ (17:78)

Mujahid (Qur'an at dawn) means the Fajr prayer.

241. Narrated Ibn Al-Musaiyab:

Abū Huraira said, ‘The Prophet said, ‘A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr prayer.’”

Abū Huraira added, ‘If you wish, you can recite:—
Verily! The recitation of Qur'an in the dawn (Morning prayer) is ever witnessed.'" (17:78)

(184) CHAPTER. The Statement of Allah:—

'It may be that your Lord will raise you to a station of praise and glory.' (17:79)

242. Narrated Ibn 'Umar: On the Day of Resurrection the people will fall on their knees and every nation will follow their prophet and they will say, 'O so-and-so! Intercede (for us with Allah),' till (the right) intercession is given to the Prophet (Muhammad) and that will be the day when Allah will raise him into a station of praise and glory (i.e. Al-Maqam -al-Mahmūd).

243. Narrated Jābir bin 'Abdullāh: Allah's Apostle said, 'Whoever, after listening to the Adhan (for the prayer) says, 'O Allah, the Lord of this complete call and of this prayer, which is going to be established!'
Give Muḥammad Al-Wasila and Al-Fadila (1) and raise him to Al-Maqām-al-Mahmūd which You have promised him, will be granted my intercession for him on the Day of Resurrection."

(185) **CHAPTER.** And say: Truth (i.e. Islam) has come and falsehood (disbelief) vanished. ......

(17 : 81)

244. Narrated ʿAbdullāh bin Masʿūd : Allāh's Apostle entered Mecca (in the year of the Conquest) and there were three-hundred and sixty idols around the Kaʿba. He then started hitting them with a stick in his hand and say:—

'Truth (i.e. Islam) has come and falsehood (disbelief) vanished. Truly falsehood (disbelief) is (by its nature) bound to vanish.'

(17 : 81)

'Truth has come and falsehood can never do anything either in the beginning or in the end.'

(34 : 49)

(1) Al-Wasila is the highest position in Paradise which is devoted to the Prophet particularly; Al-Fadila is the extra degree of honour which is bestowed on him above all creation.
245. Narrated ʿAbdullāh : While I was in the company of the Prophet on a farm and he was reclining on a palm leaf stalk, some Jews passed by. Some of them said to the others, "Ask him (the Prophet ) about the spirit." Some of them said, "What urges you to ask him about it?" Others said, "(Don't) lest he should give you a reply which you dislike." But they said, "Ask him." So they asked him about the Spirit. The Prophet kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet said,

"They ask you (O, Muḥammad) concerning the Spirit. Say: "The spirit," its knowledge is with my Lord. And from the knowledge it is only a little that has been given to you (mankind)."" (17:85)

(187) CHAPTER. 'Neither speak your prayer aloud, nor speak it in a low tone.' (17:110)
246. Narrated Ibn ‘Abbas ﷺ: (regarding) —

‘Neither speak your, prayer aloud, nor speak it in a low tone.’

(17:110)

This Verse was revealed while Allah’s Apostle ﷺ was hiding himself in Mecca. When he prayed with his companions, he used to raise his voice with the recitation of Qur’an, and if the pagans happened to hear him, they would abuse the Qur’an, the One who revealed it and the One who brought it. Therefore Allah ﷻ said to His Prophet ﷺ:

‘Neither speak your prayer aloud.’

(17:110)

i.e. do not recite aloud lest the pagans should hear you, but seek a middle course between.

247. Narrated Aisha ﷺ: The (above) Verse was revealed in connection with the invocations.

SŪRAT-AL-KAHF (The cave) XVIII

In the Name of Allah, the Most Beneficent, the Most Merciful

سُوَارَة ٱلْكِهْفِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَقَالَ مُجَاهِدٌ: ۖ تَقَرَّرْ بِهِمْ: تَسْتَرْ كُحُلُهمْ.

كَانَ لِهُ تَعْمُرْ ۗ ذَهَبٌ وَفِضْلَةٌ. قَالَ
248. Narrated 'Ali:that one night Allâh's Apostle came to him and said:

"But man is more quarrelsome than anything."
and Fatima and said, "Don't you (both) offer the (Tahajjud) prayer?" (1) 'Ali said, "When Allah wishes us to awake, we awake." The Prophet then recited:

'But man is more quarrelsome than anything.'  (18:54)

(189) CHAPTER. The Statement of Allah (ع) :

"And (remember) when Moses said to his attendant: I will not give up until I reach the junction

(1) The Prophet blamed himself for awakening them and then recited.
of the two seas or (until) I spend years and years in travel." (18: 54)

249. Narrated Sa’id bin Jubair: I said to Ibn ‘Abbâs, “Nauf Al-Bikâf claims that Moses, the companion of Al-Khidir was not the Moses of the children of Israel.” Ibn ‘Abbâs said, “The enemy of Allah (Nauf) told a lie.” Narrated Ubai bin Ka‘b that he heard Allah’s Apostle saying, “Moses got up to deliver a speech before the children of Israel and he was asked, ‘Who is the most learned person among the people?’ Moses replied, ‘I (am the most learned).’ Allah admonished him for he did not ascribe knowledge to Allah alone. So Allah revealed to him:

‘At the confluence of the two seas there is a slave of Ours who is more learned than you.’ Moses asked, ‘O my Lord, how can I meet him?’ Allah said, ‘Take a fish and put it in a basket (and set out), and where you will lose the fish, you will find him.’ Moses took a fish and put it in a basket and set out, and so did his attendant Yusha’ bin Nun along with him till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (18: 61) Allah stopped the current of water on both
sides of the way created by the fish, and so that way was like a tunnel. When Moses got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Moses asked his young man, 'Bring us our breakfast; no doubt, we have suffered much fatigue in this journey of ours.'

Moses did not get tired till he had passed the place which Allâh had ordered him to observe. His attendant then said to him, 'Didn't you see (what happened) when we took shelter by the rock? I indeed forgot the fish and none but Satan made me forget to tell you about it. It took its course into the sea in a marvellous way.'

There was a tunnel for the fish and for Moses and his attendant there was astonishment. Moses said, 'That is what we were seeking after,' and so they both retraced their steps. They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Moses greeted him. Al-Khadîr said astonishingly, 'Is there such a greeting in your land?' Moses said, 'I am Moses.' He said, 'Are you the Moses of the children of Israel?' Moses said, 'I have come to you so that you may teach me of what you have been taught regarding the straight path.'
Al-Khadir said, 'You will not be able to have patience with me.' (18:66)

O Moses! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it.' Moses said, 'Allah willing, you will find me patient, and I will not disobey you in anything.' (18:69)

Al-Khadir said to him, 'If you then follow me, do not ask me about anything until I myself speak to you concerning it.' (18:70). After that both of them proceeded along the sea coast, till a boat passed by and they requested the crew to let them go on board. The crew recognised Al-Khadir and allowed them to get on board free of charge. When they got on board, suddenly Moses saw that Al-Khadir had pulled out one of the planks of the boat with an adze. Moses said to him, 'These people gave us a free lift, yet you have scuttled their boat so as to drown its crew! Truly, you have done a dreadful thing.' (18:71)

Al-Khadir said, 'Didn't I say that you can have no patience with me?' (18:72)

Moses said, 'Rebuke me not for forgetting and be not hard upon me for my affair and my company with you.' (18:73)

Allah's Apostle said, 'The first excuse given by Moses, was that he had forgotten. Then a sparrow came and sat on the edge of the boat and dipped its
beak once in the sea. Al-Khadir said to Moses, 'My knowledge and your knowledge, compared to Allāh's knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the boat, and while they were walking on the sea shore, Al-Khadir saw a boy playing with other boys. Al-Khadir got hold of the head of that boy and pulled it out with his hands and killed him. Moses said, 'Lo! Have you killed an innocent soul who has killed nobody! Truly, you have done an illegal thing.' (18:74) He said, 'Didn't I tell you that you can have no patience with me?' (18:75) (The subnarrator said, 'The second blame was stronger than the first one. ) Moses said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (18:76) Then they both proceeded until they came to the inhabitants of a town. They asked them food but they refused to entertain them. (In that town) they found there a wall on the point of falling down. (18:77) Al-Khadir set it up straight with his own hands. Moses said, 'These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it. Al-Khadir said, 'This is the parting between me and you .......that is the interpretation of (those things) over which you were unable to hold patience.' (18:78-82)
Allah's Apostle said, "We wished that Moses could have been more patient so that Allah might have described to us more about their story."

(190) **CHAPTER.** The Statement of Allah (ﷻ) —

But when they reached the junction of the two Seas they forgot (about) their fish, which took its course through the sea (straight) as in a tunnel.' (18: 61)

250. Narrated Ibn Juraij: Ya'la bin Muslim and Amr bin Dinâr and some others narrated the narration of Sa'îd bin Jubair.

Narrated Sa'îd: While we were at the house of Ibn 'Abbas, Ibn 'Abbas said, "Ask me (any question)." I said, "O Abû 'Abbas! May Allah let me be sacrificed for you! There is a man at Kufa who is a story-teller called Nauf; who claims that he (Al-Khadîr's companion) is not Moses of Bani Israel." As for Amr, he said to me, "Ibn 'Abbas said, "(Nauf) the enemy of Allah told a lie." But Ya'la said to me, "Ibn 'Abbas said, Ubay bin Ka'b said, Allah's Apostle (ﷺ) said, 'Once Moses, Allah's Apostle, preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Moses and asked,
O Allah's Apostle! Is there anyone on the earth who is more learned than you? Moses replied, 'No.' So Allah admonished him (Moses), for he did not ascribe all knowledge to Allah. It was said (on behalf of Allah), 'Yes, (there is a devotee of ours who knows more than you). Moses said, 'O my Lord! Where is he?' Allah said, 'At the confluence of the two seas.' Moses said, 'O my Lord! Tell me of a sign whereby I will recognise the place.'

Amr said to me, Allah said, 'That place will be where the fish will leave you.' Ya'lı said to me, 'Allah said (to Moses), 'Take a dead fish (and your goal will be) the place where it will become alive.' So Moses took a fish and put it in a basket and said to his attendant, 'I don't want to trouble you, except that you should inform me as soon as this fish leaves me.' He said (to Moses), 'You have not demanded too much.' And that is as mentioned by Allah:

'And (remember) when Moses said to his attendant......' (18: 60)

Yusuf bin Nūn. (Sa'dīd did not state that). The Prophet Ṣaid, 'While the attendant was in the shade of the rock at a wet place, the fish slipped out (alive) while Moses was sleeping. His attendant said (to himself), 'I will not wake him,' but when he awoke, he forgot to tell him. The fish slipped out and entered the sea. Allah stopped the flow of the sea
where the fish was, so that its trace looked as if it was made on a rock. Amr, forming a hole with his two thumbs and index fingers, said to me, "Like this, as if its trace was made on a rock." Moses said, "We have suffered much fatigue on this journey of ours." (This was not narrated by Sa' id.) (Yusha' told Moses) and then they went back and found Al-Khadir. Uthman bin Abi Sulaiman said to me, (they found him) on a green carpet in the middle of the sea. Al-Khadir was covered with his garment with one end under his feet and the other end under his head. When Moses greeted him, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Moses said, 'I am Moses.' Al-Khadir said, 'Are you the Moses of Bani Israel?' Moses said, 'Yes.' Al-Khadir said, 'What do you want?' Moses said, 'I came to you so that you may teach me of the truth which you were taught.' Al-Khadir said, 'Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Moses? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea: Al-Khadir then said, 'By Allah, my knowledge and your knowledge besides Allah's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on...
board the boat (18:71) they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognised Al-Khadir and said, 'The pious slave of Allah.' (We said to Sa‘īd: "Was that Kha‘dīr?") He said, "Yes." The boat men said, 'We will not get him on board with fare.' Al-Khadir scuttled the boat and then plugged the hole with a piece of wood. Moses said, 'Have you scuttled it in order to drown these people; surely, you have done a dreadful thing.' (18:71) (Mujahid said, 'Moses said so protestingly.') Al-Khadir said, 'Didn't I say that you can have no patience with me?' (18:72) The first inquiry of Moses was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Moses said, 'Rebuke me not for forgetting, and be not hard upon me for affair and company (with you).'

(18:73)

(Then) they found a boy and Al-Khadir killed him. Ya‘lā‘ said: Sa‘īd said, 'They found boys playing and Al-Khadir got hold of a handsome infidel boy, laid him down and then slew him with a knife. Moses said, 'Have you killed an innocent boy who has killed nobody?' (18:74) Then they proceeded and found a wall which was on the point of falling down, and Al-Khadir set it up straight. Sa‘īd moved his hand thus and said, 'Al-Khadir raised his hand and the wall
became straight. Ya'la said, 'I think Sa'īd said, 'Al-Khādir touched the wall with his hand and it became straight! (Moses said to Al-Khādir), 'If you had wished, you could have received payment.' Sa'īd said, 'Wages that we might have eaten.' For there was after them a certain king.' (18:79) For there was in front of them. Ibn 'Abbas recited: 'In front of them (was) a certain king.' It is said on the authority of somebody other than Sa'īd that the king was Hūdād bīn Būdād. They say that the boy was called Hairūr. 'A king who seized on every boat by force. (18:79) So I wished that if that boat passed by him, he would leave it because of its defect and when they passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar.

'His parents were believers, and he (the boy) was non-believer and We feared that he would grieve them by obstinate rebellion and disbelief.' (18:80) (i.e. that their love for him would urge them to follow him in his religion, 'so we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.' (18:81) This was in reply to Moses' saying: You have killed a pure innocent soul.' (18:74) 'Closer in affection' means they will be more merciful to him than they were to the former whom Khādir had killed. Other than Sa'īd
say that they were compensated with a girl. Dawūd bin Abī Ḥimām said on the authority of more than one that this next child was a girl.

(191) CHAPTER. The Statement of Allah (ﷻ):

So, when they had passed on further, Moses said to his attendant:

Bring us our breakfast; we have suffered much fatigue in this journey of ours...........following the path they had come.'  (18: 62-64)

(192) CHAPTER. The Statement of Allah (ﷻ):

' He said: Do you remember (what happened) when we betook ourselves to the rock......'  (18: 63)

251. Narrated Sāʿīd bin Jubair: I said to Ibn Ḥabbās, 'Nauf-al-Bakāl claims that Moses of Bani Israil was not Moses, the companion of Al-Khadr.' Ibn Ḥabbās said, 'Allah's enemy tells a lie! Ubai
bin Ka'b narrated to us that Allah's Apostle said, 'Moses got up to deliver a sermon before Bani Israel and he was asked, 'Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah then admonished Moses for he did not ascribe all knowledge to Allah only. (Then) sent the Divine Inspiration:

'Yes, one of Our slaves at the confluence of the two seas is more learned than you.'

Moses said, 'O my Lord! How can I meet him?' Allah said, 'Take a fish in a basket and wherever the fish is lost, follow it.' So Moses set out along with his attendant Yusha bin Nunn, and they carried with them a fish till they reached a rock and rested there. Moses put his head down and slept. (Sufyan, a sub-narrator said that somebody other than 'Amr said) 'At the rock there was a water spring called Al-Hayat' and none came in touch with its water but became alive. So some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea. When Moses awoke, he asked his attendant, 'Bring our breakfast...'

(18: 62) The narrator added: Moses did not suffer from fatigue except after he had passed the place he had been ordered to observe. His attendant Yusha bin Nunn said to him, 'Do you remember
(what happened) when we betook ourselves to the rock? I did indeed forget (about) the fish...... .......'(18:63) The narrator added: So they came back, re-tracing their steps and then he found in the sea, the way of the fish looking like a tunnel, so it was an astonishing event for his attendant and tunnel for the fish. When they reached the rock, they found a man covered with a garment. Moses greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Moses said, 'I am Moses.' The man said, 'Moses of Banī Israel?' Moses said, 'Yes,' and added, 'may I follow you on the footing that you teach me something of the Knowledge which you have been taught?' (18:66) Al-Khadir said to him, 'O Moses! You have something of Allah's knowledge which Allah has taught you and which I do not know; and I have something of Allah's knowledge which Allah has taught me and which you do not know.' Moses said, 'But I will follow you.' Al-Khadir said, 'Then if you follow me, ask me no question about anything until I myself speak to you concerning it.' (18:70) After that both of them proceeded along the seashore. There passed by them a boat whose crew recognised Al-Khadir and received them on board free of charge. So they both got on board. A sparrow came and sat on the edge of the boat and dipped its beak into the sea. Al-Khadir said to Moses, 'My knowledge...
and your knowledge and all the creation’s knowledge compared to Allâh’s knowledge is not more than the water taken by this sparrow’s beak.’ Then Moses was startled by Al-Khadir’s action of taking an adze and scuttling the boat with it. Moses said to him, ‘These people gave us a free lift, but you intentionally scuttled their boat so as to drown them. Surely you have………..’ (18:71)

Then they both proceeded and found a boy playing with other boys. Al-Khadir took hold of him by the head and cut it off. Moses said to him, ‘Lo! You have killed an innocent soul who has killed nobody; surely you have done an illegal thing!’ (18:74)

He said, ‘Didn’t I tell you that you could not remain patient with me……….. but they refused to entertain them as their guests. There they found a wall therein at the point of collapsing.’ (18:75-77)

Al-Khadir moved his hand thus and set it upright (repaired it). Moses said to him, ‘When we entered this town, they neither gave us hospitality nor fed us; if you had wished, you could have taken wages for it,’ Al-Khadir said, ‘This is the parting between you and I. Now I will tell you the interpretation of (those things) about which you were unable to hold patience.’ (18:78)

Allâh’s Apostle said, ‘We wished that Moses could have been more patient so that He (Allâh) could have described
to us more about their story.'
Ibn 'Abbās used to recite:—
' And in front of them there was a
king who used to seize every (ser-
viceable) boat by force. (18:79)
........... And as for the boy he was
a disbeliever.'

(193) CHAPTER. The Statement of
Allāh ﷺ:
'Say: (O, Muḥammad) Shall we
tell you of those who will lose
most in respect of their deeds?'
(18:103)

252. Narrated Musāb: I asked my
father, "Was the Verse:—
'Say: (O, Muḥammad) Shall we
tell you of those who will lose most
in respect of their deeds?'
(18:103)
revealed regarding ‘Al-Ḥarāriyya’?" He
said "No, but regarding the Jews and the
Christians, for the Jews disbelieved
Muḥammad ﷺ and the Christians dis-
believed in Paradise and say that there
are neither meals nor drinkstherein.
Al-Ḥarāriyya are those people who break
their pledge to Allāh after they have con-
firmed that they will fulfil it, and Saʿd
used to call them ‘Al-Fāsiqīn’ (evil-
doers)."

(194) CHAPTER. 'They are those
who deny in the Signs of their Lord and the meeting with Him (in the Hereafter); so (all of) their deeds are in vain.' **(18:105)**

253. Narrated Abū Huraira: Allah's Apostle said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight," and then the Prophet added,

'We shall not give them any weight on the Day of Resurrection.' **(18:105)**

In the Name of Allah,
the Most Beneficent, the Most Merciful
SūRAT KĀF ḤĀYĀ 'AIN SĀD XIX
(195) CHAPTER. The Statement of Allah 

And warn them of the day of distress (regrets). (19:39)

254. Narrated Abū Sa‘īd Al-Khudri

Allāh's Apostle said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a callmaker will call, 'O the people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O the people of Hell!' They will stretch their necks and look carefully. The
caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O the people of Paradise! Eternity for you and no death. O the people of Hell! Eternity for you and no death.' Then the Prophet recited:

'And warn them of the Day of distress when the case has been decided! And (now) They are in a state of carelessness (i.e. the people of the world) and they do not believe.' (19:39)

(196) CHAPTER. The Statement of Allāh:

' (The angels say): We descend not, but by command of your Lord. To Him belongs what is before us and what is behind us and what is between.' (19:64)

255. Narrated Ibn 'Abbās: The Prophet said to Gabriel, "What prevents you from visiting us more often than you visit us now?" So there was revealed:

'And we (angels) descend not but by the command of your Lord. To Him belongs what is before us and what is behind us........' (19:64)
(197) CHAPTER. The Statement of Allah ﷺ:

Have you then seen him who disbelieved in Our Signs, yet says: I shall certainly be given wealth and children? (19:77)

256. Narrated Khabbab: I came to Al-Aṣī bin Wā'il As-Sahmī and demanded something which he owed me. He said, "I will not give you (your money) till you disbelieve in Muḥammad." I said, "No, I shall not disbelieve in Muḥammad till you die and then be resurrected." He said, "Will I die and then be resurrected?" I said, 'Yes'. He said "Then I will have wealth and children there, and I will pay you (there)." So this Verse was revealed:

‘Have you then seen him who disbelieved in Our Signs, yet says: I shall certainly be given wealth and children?’ (19:77)

(198) CHAPTER. ‘Has he penetrated to the unseen, or has he taken a covenant from (Allāh) the Beneficent? (19:78)

257. Narrated Khabbab: I was a
blacksmith in Mecca. Once I made a sword for Al-`Aṣi bin Wā'il As-Sahmi. When I went to demand its price, he said, "I will not give it to you till you disbelieve in Muḥammad." I said, "I shall not disbelieve in Muḥammad till Allāh makes you die and then bring you to life again." He said, "If Allāh should make me die and then resurrect me and I would have wealth and children." So Allāh revealed:—

'Have you then seen him who disbelieved in Our Signs, yet says: I shall certainly be given wealth and children? Has he penetrated to the unseen or has he taken a covenant from (Allāh) the Beneficent?'

(19:77-78)

(199) CHAPTER. 'Nay! We shall record what he says, and We shall add greatly to his punishment.' (19:79)

258. Narrated Masruq: Khabbāb said, "During the pre-Islamic period, I was a blacksmith and Al-`Aṣi bin Wā'il owed me a debt." So Khabbāb went to him to demand the debt. He said, "I will not give you (your due) till you disbelieve in Muḥammad." Khabbāb said, "By Allāh, I shall not disbelieve in Muḥammad till Allāh makes you die and then resurrects you." Al-`Aṣi said, "So leave me till I die and then be resurrected, for I will
be given wealth and children whereupon I will pay you your debt." So this Verse was revealed:

'Have you then seen him who disbelieved in Our Signs, yet says: I shall certainly be given wealth and children.'

(19: 77)

(200) CHAPTER. 'To Us shall return all that he talks of, and he shall appear before Us alone (without his wealth and children).'

(19: 80)

259. Narrated Khabbab: I was a blacksmith and Al-Asi Bin Wail owed me a debt, so I went to him to demand it. He said to me, "I will not pay you your debt till you disbelieve in Muhammed." I said, "I will not disbelieve in Muhammed till you die and then he resurrected." He said, "Will I be resurrected after my death? If so, I shall pay you (there) if I should find wealth and children." So there was revealed:

Have you seen him who disbelieved in Our Signs, yet says: I shall certainly be given wealth and children? Has he penetrated to the unseen or has he taken a covenant from (Allah) the Beneficent? Nay! We shall record what he says and We shall add greatly to his punishment. To Us shall return all that he talks of, and he shall appear before Us alone.'

(19: 77-80)
بسم الله الرحمن الرحيم

سورة طه

قال عكرمة: والضحاك بالنسطبة
أي طه: يار جهل وقال مجاهر: ألفت
صنع أزرى ظهرري فنيسحتكم
بهلككم المتلئين: بناءً.ok
بقول بديكم: يقول خذ المثل خذ
الأمثال. ثم انتواصفا يقال هل أثبت
الصنف اليوم. يسمع المصلوب الذي
الذي يفعل فيته فأروجس: أضمر
خو فأخذ هبة الوار من خفية لكسرة
الخام. في جذوع: أي على جذوع
المخل. خطبه: بالك. مساح
حضره مكروه مساحا. لتنسفته: لنذرته.
قعا: يتعلوه الماء. والصهصف
المستوى من الأرض. وقال: مجاهايد
أو زار: أنتقالا من زيتة القمر
الحقيق الذي استعاروا من آلل فيعون
ففقد فنها فالقيتها. ألفت: صنع فنصي
مُوسَاهم: يقومها أخطأ المرب. لا
يرجع إليهم قول لا: العيجل. همما
حس القدام. حشر نتى أعمى عن
حجيتي وقاد كنت بصيرًا في الدنيا.
قال ابن عباس: يبقيس: ضلوا الطريق
وكانوا شتئين فقال: إن لم أجد علتها
من بهدي الطريق آنكم بئار توقدن.
وقال ابن عبيدة: أظلمهم طريقًا
(201) **CHAPTER.** The Statement of Allah

'And I have chosen you for Myself.'

(20:41)

260. Narrated Abū Huraira : Allah's Apostle said, "Adam and Moses met, and Moses said to Adam, 'Are you the one who made people miserable and turned them out of Paradise?' Adam said to him, 'Are you the one whom Allah selected for His message and whom He selected for Himself and upon whom He revealed the Torah?' Moses said, 'Yes.' Adam said, 'Did you find that written in my fate before my creation?' Moses said, 'Yes.' So Adam overcame Moses with this argument."
(202) CHAPTER. ‘And indeed We inspired Moses: (Saying) “Travel by night with My slaves and strike a dry path for them in the sea without fear of being overtaken (by Pharaoh), and without fear (of the Sea). Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up; Pharaoh led his people astray and he did not guide them.’

(20:77-79)

261. Narrated Ibn `Abbas: When Allāh’s Apostle arrived at Medina, he found the Jews observing the fast on the day of ‘Ashura (10th of Muharram). The Prophet asked them (about it) and they replied, ‘This is the day when Moses became victorious over Pharaoh.’ The Prophet said (to the Muslims), ‘We are nearer to Moses than they, so fast on this day.’

(203) CHAPTER. The Statement of Allāh:—

’So let him not get you both out of the Garden, so that you come to toil.’

(20:117)
262. Narrated Abu Huraira (安宁) : The Prophet (安宁) said, "Moses argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable.' Adam replied, 'O Moses! You are the one whom Allāh selected for His message and for His direct talk; Yet you blame me for a thing which Allāh had ordained for me before He created me?' " Allāh's Apostle (安宁) further said, "So Adam overcame Moses by this argument."

In the Name of Allāh, the Most Beneficent, the Most Merciful
Sūrat-Al-Anbiya (安宁) XXI
(The Prophets)

263. Narrated ʿAbdullah (安宁) : The Sūras of Bani Israel, Al-Kahf, Mariyam, Tāha and Al-Anbiya (安宁) are from the very old Sūras which I learnt by heart, and they are my first property.
(204) **CHAPTER.** As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us.

(21 : 104)
264. Narrated Ibn 'Abbās : The Prophet  delivered a sermon and said, "You (people) will be gathered before Allāh (on the Day of Resurrection) bare-footed, naked and uncircumcised." (The Prophet  then recited):

As We began the first creation,
We shall repeat it. (It is) a promise (binding) upon Us, and We shall fulfil it truly,' and added, 'The first man who will be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave, Jesus, said, 'I was a witness over them while I dwelt among them...(to His Statement)...and You are the Witness to all things,' (5: 120) Then it will be said, '(O Muḥammad) These people never stopped to retreat backwards (apostate) since you left them.'

In the Name of Allāh, the Most Beneficent, the Most Merciful
SURAT-AL-ḤAJJ : XXII

بسم اللہ الرحمٰن الرحمٰم
سورة الحج

وَقَالَ ابْنُ عَبَّاسُ: الْمُخْطَبِينَ
المُطْعِمِينَ , وَقَالَ ابْنُ عَبَّاسُ قَالَ
CHAPTER: The Statement of Allah

And you shall see mankind as in a drunken state. (22:2)

265. Narrated Abu Sa'id Al-Khudri: The Prophet said, "On the Day of Resurrection Allah will say, 'O Adam!' Adam will reply, 'Labbaik.' The Prophet said, 'Order you to take from among your offspring a mission for the (Hell) Fire.' Adam will say, 'O Lord! Who are the mission for the (Hell) Fire?' Allah will say, 'Out of each thousand, take..."
out 999.' At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allāh.' (22 : 2) (When the Prophet mentioned this), the people were so distressed (and afraid) that their faces were changed (in colour) whereupon the Prophet said, "From Gog and Magog nine-hundred-ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of Paradise." On that, we said, "Allāhu-Akbar!" Then he said, "(I hope that you will be) one-third of the people of Paradise." We again said, "Allāhu-Akbar!" Then he said, "(I hope that you will be) one-half of the people of Paradise." So we said, Allāhu Akbar."

(206) CHAPTER. 'There are among men, some who worship Allāh as it were on the verge.' (22 : 11) (i.e. not deep in the religion).

266. Narrated Ibn ʿAbbās :
Regarding the Verse:—

‘There are some among men, who worship Allāh as it were on the verge.’ (22:11)

A man used to come to Medina as if his wife brought a son and his mares produced offspring. He would say, ‘This religion (Islam) is good,’ but if his wife did not give birth to a child and his mares produced no offspring, he would say, ‘This religion is bad.’

(207) CHAPTER. The Statement of Allāh:

‘These are two antagonists (groups) who dispute with each other their Lord.’ (22:19)

267. Narrated Qais bin Ubād : Abū Dharr used to take an oath confirming that the Verse,

‘These are two antagonists who dispute with each other about their Lord,’

was revealed in connection with Hamza and his two companions and Utbah and his two companions on the day when they came out of the battle of Badr. (1)

(1) Hamza and his companions were Muslims while the others were pagans.
In the Name of Allah, the Most Beneficent, the Most Merciful

In the Name of Allah, the Most Beneficent, the Most Merciful

No. Hadith is mentioned here. The meanings of some Qur'anic words and expressions are only given. (in Arabic Text)

This Verse, "These are two antagonists who dispute with each other about their Lord," was revealed in connection with those who came out for the Battle of Badr, i.e., Ali, Hamza, Ubadah, Shaiba bin Rabia, Uthub bin Rabia and Al-Walid bin Ubba.

240.

Narrated: Qais bin Udai. "All said, "I will be the first to kneel before the Beneficient on the Day of Resurrection because of the dispute." Qais said:"
SURAT AN-NUR (Light) XXIV.

In the Name of Allāh, the Most Beneficent, the Most Merciful

سورة النور

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

بِمِنْ خِيلاَتِهِ مِنْ بَيْنِ أَضْعَافِ السَّناَبِ

سَنَا بَرَقْتُهُ وَهُوَ الضِّيَاءُ. مَدَّ عِينِي

يُنْبَلُ لِلْمُسْتَبْخَدِى مَدَّ عِينٍ. أَشْتَنَا

وَشَتَّى وَشَتَّى وَشَتَّى وَحَدٍ. وَقَالَ

إِنَّ عَبْدَيْنِي سَوْرَةُ أَنْفُسُهُ لَنَا إِنَّ ذَٰلِكَ

وَقَالَ غَيْرِهِ: سَمَّى الْقُرْآنَ لَجَمَاعَةِ

الْسُّوْرِ وَسَمَّى السُّوْرَةُ لَنَا مَفْتَعَةً

مِنْ الأَخْرَى. فَلَمَّا فَرَنَّ بِمَصْرِبِهَا إِلَى

بِعْضِ سَمَيْتِي قُرْانًا. وَقَالَ سَمَتُ بِنِ

عِيْبَاضِ الشَّمَالِ: المَشْقَاَةُ: الكَلْوَةُ

بَلْسَانِ الحُبْسِسْتِ. وَقَوْلُهُ: تَعَالَ إِنْ عَلَيْنَا

جَمِعَةٌ وَقُرْانَهُ تَأْلِيفٌ بِعَضُبِهِ إِلَى بِعَضُبِ

فَإِذَا قُرِّنَا فَاتَبَعْ قُرْانَهُ - فَإِذَا قُرِّنَا

أَيُّهَا الْمُحْتَذِينَ، أَيْ مَا جَمِيعَ فِيهِ
As for those who accuse their wives and have no witnesses except themselves... (24:6)

Narrated Sahl bin Sa'd: "Uwainir came to Asim bin 'Adi, who was the chief of Bani 'Adi and said, 'What do you say about a man who has found another man with his wife? Should he kill him when you would kill him (i.e., the husband), or what should...
he do? Please ask Allah's Apostle about this matter on my behalf,' "Asim then went to the Prophet and said, "O Allah's Apostle! (And asked him that question) but Allah's Apostle disliked the question." When Uwaimir asked Asim (about the Prophet's answer) Asim replied that Allah's Apostle disliked such questions and considered it shameful. "Uwaimir then said, "By Allah, I will not give up asking unless I ask Allah's Apostle about it." Uwaimir came (to the Prophet) and said, "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Qisas) (1) or what should he do?" Allah's Apostle said, "Allah has revealed an order in the Qur'ān regarding your and your wife's affair." So Allah's Apostle ordered them to perform the measures of Mula'ana (2) according to what Allah had mentioned in His Book. So Uwaimir did Mula'ana with her and said, "O Allah's Apostle! If I kept her I would oppress her." So Uwaimir divorced her and so divorce became a tradition after them for those

(1) Qisās: See the glossary.
(2) See the word "Li'ān" in the glossary.
who happened to be involved in a case of Mulâ'ana. Allâh’s Apostle then said, “Look! If she (Uwaimir’s wife) delivers a black child with deep black large eyes, big hips and big legs, then I will be of the opinion that Uwaimir has spoken the truth; but if she delivers a red child looking like a Wahra(1) then we will consider that Uwaimir has told a lie against her.” Later on she delivered a child carrying the qualities which Allâh’s Apostle had mentioned as a proof for Uwaimir’s claim; therefore the child was ascribed to its mother henceforth.

(209) CHAPTER. And the fifth oath (should be) the invoking of the curse of Allâh on him if he is of those who tell a lie (against her).’ (24:7)

270. Narrated Sahl bin Sa’d: A man came to Allâh’s Apostle and said, “O Allâh’s Apostle! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e. the killer) (in Qisâs) or what should he do?” So Allâh revealed concerning their case what is mentioned of the order of Mulâ’ana. Allâh’s Apostle said to the man, “The matter...
between you and your wife has been decided." So they did Mulâ'ana in the presence of Allâh's Apostle \( \text{سُنَّةُ عَلِيِّ} \) and I was present there, and then the man divorced his wife. So it became a tradition to dissolve the marriage of those spouses who were involved in a case of Mulâ'ana. The woman was pregnant and the husband denied that he was the cause of her pregnancy, so the son was (later) ascribed to her. Then it became a tradition that such a son would be the heir of his mother, and she would inherit of him what Allâh prescribed for her.

(210) CHAPTER. 'But it shall avert the punishment from her (the wife)...

(24:8)

271. Narrated Ibn ʿAbbâs: Hilâl bin Umaiya accused his wife of committing illegal sexual intercourse with Sharîk bin Saḥmâ and filed the case before the Prophet \( \text{صَلَّى اللَّهُ عَلَیْهِ وَرَسُولُهُ} \). The Prophet \( \text{صَلَّی اللَّهُ عَلیهِ وَرَسُولُهُ} \) said (to Hilâl), "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilâl said, "O Allâh's Apostle! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet \( \text{صَلَّی اللَّهُ عَلیهِ وَرَسُولُهُ} \) kept on saying, "Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back." Hilâl then said, "By Him Who
sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment.’

Then Gabriel came down and revealed to him:

‘As for those who accuse their wives...’ (24:6-9)

The Prophet recited it till he reached: ‘...if (her accuser) is telling the truth.’ Then the Prophet left and sent for the woman, and Hilal went (and brought) her and then took the oaths (confirming the claim). The Prophet was saying, ‘Allah knows that one of you is a liar, so will any of you repent?’ Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, ‘It (the fifth oath) will definitely bring Allah’s curse on you (if you are guilty).’ So she hesitated and recoiled (from taking the oath) so much that we thought that she would withdraw her denial. But then she said, ‘I will not dishonour my family through the days,’ and carried on (the process of taking oaths). The Prophet then said, ‘Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik bin Sahmā’s child.’ Later she delivered a child of that description. So the Prophet said, ‘If the case was not settled by Allah’s Law, I would punish her severely.’
(211) CHAPTER. The Statement of Allāh ﷺ:

‘And the fifth (oath) should be that the wrath of Allāh be upon her if he (her husband) speaks the truth.’ (24: 9)

272. Narrated Ibn Umar :

A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allāh’s Apostle ﷺ. Allāh’s Apostle ﷺ ordered them both to do Ṣulṭān (1) as Allāh decreed and then gave his decision that the child would be for the mother, and a divorce decree was issued for the couple involved in a case of Ṣulṭān.

(212) CHAPTER. The Statement of Allāh ﷺ:

‘Verily! They who spread the slander are a gang among you.’ (24: 11)

273. Narrated Aīśa ﷺ:

And as for him among them who had the greater share...

was ‘Abdullāh bin Ubai bin Salīl.

(1) See the word ‘Ṣulṭān’ in the glossary.
274. Narrated 'Aishah Ʌ, the wife of the Prophet Ʌ: Whenever Allâh’s Apostle Ʌ intend to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out a Ghazwa, and the lot came upon me. So I proceeded with Allâh’s Apostle Ʌ after Allâh’s order of veiling (the women) had been revealed and thus I was carried (on to a camel) in my howdah and put down while in it also. We carried on our journey, and when Allâh’s Apostle Ʌ had finished his Ghazwa and returned and we approached Medina, Allâh’s Apostle Ʌ ordered us to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind. When I had answered the call of nature, I went towards my howdah, but behold! A necklace of mine made of Jaż Azfâr (a kind of black bead) was broken and I looked for it
and my search for it detained me. The group of people who used to carry me, came and carried my howdah on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the howdah while raising it up, and I was still a young lady. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept. Safwân bin Al-Mu‘attîl As-Sulâmi Adh-Dhâkânî was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: "Innâ Lillâh wa innâ ilaihi râjûn," (1) which he uttered on recognizing me. I covered my face with my garment, and by Allâh, he did not say to me a single word except, "Innâ Lillâh wa innâ ilaihi râjûn," till he

(1) That means: We are for Allâh and we will return to HIM.
made his she-camel kneel down whereupon he trod on its forelegs and I mounted it. Then Safwān set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday. Then whoever was meant for destruction, fell in destruction, and the leader of the Ifk (forged statement) was 'Abdullāh bin Ubai bin Salūl. After this we arrived at Medina and I became ill for one month while the people were spreading the forged statements of the people of the Ifk, and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allāh's Apostle the same kindness as I used to receive when I fell sick. Allāh's Apostle would now enter upon me, say a greeting and add, “How is that (lady)?” and then depart. That aroused my suspicion but I was not aware of the propogated evil till I recovered from my ailment. I went out with Um Mistāh to answer the call of nature towards Al-Manāṣī, the place where we used to relieve ourselves, and used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old Arabs (in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses. So I went out
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morning broke while I was still weeping, Allah's Apostle called 'Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration delayed, in order to consult them as to the idea of divorcing his wife. Usama bin Zaid told Allah's Apostle of what he knew about the innocence of his wife and of his affection he kept for her. He said, "O Allah's Apostle! She is your wife, and we do not know anything about her except good." But 'Ali bin Abi Talib said, "O Allah's Apostle! Allah does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth." 'Aisha added: So Allah's Apostle called for Barira and said, "O Barira! Did you ever see anything which might have aroused your suspicion? (as regards 'Aisha). Barira said, "By Allah! Who has sent you with the truth, I have never seen anything regarding 'Aisha which I would blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat." So Allah's Apostle got up before the people and asked for somebody who would take revenge on 'Abdullāh bin Ubai bin Salūl then. Allah's Apostle, while on the pulpit, said, "O Muslims! Who will help me against a man who has hurt me..."
by slandering my family? By Allāh, I know nothing except good about my family, and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me." Sa'd bin Mu'ādh Al-Ansārī got up and said, "O Allāh's Apostle! By Allāh, I will relieve you from him. If he be from the tribe of (Bani) Al-Aus, then I will chop his head off; and if he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sa'd bin Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sa'd (bin Mu'ādh), "By Allāh the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sa'd (bin Mu'ādh) got up and said to Sa'd bin Ubada, "You are a liar! By Allāh the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!" So the two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with each other while Allāh's Apostle was standing on the pulpit. Allāh's Apostle continued quietening them till they became silent whereupon he became silent too. On that day I kept on weeping so much that neither did my tears stop, nor could I sleep. In the morning my parents were with me, and I had
wept for two nights and a day without sleeping and with incessant tears till they thought that my liver would burst with weeping. While they were with me and I was weeping, an Anṣārī woman asked the permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allah’s Apostle came to us, greeted, and sat down. He had never sat with me since the day what was said, was said. He had stayed a month without receiving any Divine Inspiration concerning my case. Allah’s Apostle recited the Tashāh-hud (1) after he had sat down, and then said, “Thereafter, O‘Aisha! I have been informed such-and-such thing about you, and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask of Allah’s forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, Allah accepts his repentance.” When Allah’s Apostle had finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, “Reply to Allah’s Apostle on my behalf as to what he said.” He said, “By Allah, (1) I certify that none has the right to be worshipped but Allah, and that Muhammad is His Apostle.
I do not know what to say to Allāh's Apostle . Then I said to my mother, "Reply to Allāh's Apostle ( )." She said, "I do not know what to say to Allāh's Apostle ."

Still a young girl as I was and though I had little knowledge of Qur'ān, I said, "By Allāh, I know that you heard this story (of the Ifk) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent — and Allāh knows that I am innocent — you will not believe me; and if I confess something — and Allāh knows that I am innocent of it — you will believe me. By Allāh, I cannot find of you an example except that of Joseph's father: "So (for me) patience is most fitting against that which you assert and it is Allāh (Alone) whose help can be sought (12:18). Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allāh would reveal my innocence. But by Allāh, I never thought that Allāh would sent down about my affair, Divine Inspiration that would be recited (forever), as I considered myself too unworthy to be talked of by Allāh with something that was to be recited; but I hoped that Allāh's Apostle might have a vision in which Allāh would prove my innocence. By Allāh, Allāh's Apostle had not left his seat and nobody had left the house when the
Divine Inspiration came to Allah's Apostle ﷺ. So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down like pearls, though it was a (cold) winter day, and that was because of the heaviness of the statement which was revealed to him. When that state of Allah's Apostle ﷺ was over — and he was smiling when he was relieved — the first word he said was, "Aisha, Allah ﷺ has declared your innocence." My mother said to me, "Get up and go to him." I said, "By Allah, I will not go to him and I will not thank anybody but Allah ﷺ." So Allah ﷺ revealed:—

'They who spread the Slander are a gang among you. Think it not

(24:11-20)

When Allah revealed this to confirm my innocence, Abu Bakr As-Siddiq who used to provide for Mistah bin Uthatha because of the latter's kinship to him and his poverty, said, "By Allah, I will never provide for Mistah anything after what he has said about Aisha." So Allah ﷺ revealed:—

Let not those who are good and wealthy among you swear not to help their kinsmen, those in need, and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish
that Allah should forgive you? For Allah is Oft-forgiving, Most Merciful.' (24:22)

Abû Bakr said, "Yes, by Allah, I wish that Allah should forgive me." So he resumed giving Missâh the aid he used to give him before and said, "By Allah, I will never withhold it from him at all.'

Allah's Apostle also asked Zainab bint Jahsh about my case. He said, "O Zainab! What have you learnt and what have you seen?" She replied, "O Allah's Apostle! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about Aisha.)." Of all the wives of Allah's Apostle, it was Zainab who aspired to receive from him the same favour as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf, so she was destroyed as were those who invented and spread the slander.

(214) CHAPTER. The Statement of Allah (24:14)

'Had it not been for the grace of Allah and His mercy unto you in this world and the Hereafter, a great torment had touched you for that whereof you have spoken.'
275. Narrated Um Rumān, 'Aisha's mother: When 'Aisha was accused, she fell down unconscious.

(215) CHAPTER. The Statement of Allāh (ﷻ) :-

"When you welcomed it with your tongues, and uttered with your mouths that whereof you have no knowledge........' (24:15)

276. Narrated Ibn Abī Mulaika:
I heard 'Aisha reciting:—

'When you invented a lie (and carry it) on your tongues.'
(24:15) (1)

(216) CHAPTER. 'And why did you not, when you heard it, say: It is not right of us to speak of this?' (24:16)

277. Narrated Ibn Abū Mulaika:

(1) The difference in the translation of this Verse comes from the way one word is read, i.e. 'Talquanahu' (you received it) or, 'Taliqanaha' (you invented a lie). The popular recitation is 'Taliqanaha' while 'Aisha recited it: 'Taliqunaha.'
Ibn 'Abbas asked permission to visit 'Aisha before her death, and at that time she was in a state of agony. She then said, "I am afraid that he will praise me too much." And then it was said to her, "He is the cousin of Allah's Apostle and one of the prominent Muslims." Then she said, "Allow him to enter." (When he entered) he said, "How are you?" She replied, "I am alright if I fear (Allah)." Ibn 'Abbas said, "Allah willing, you are alright as you are the wife of Allah's Apostle and he did not marry any virgin except you and proof of your innocence was revealed from the Heaven." Later on Ibn Az-Zubair entered after him and 'Aisha said to him, "Ibn 'Abbas came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

278. Narrated Al-Qasim: Ibn 'Abbas asked Aisha's permission to enter. Al-Qasim then narrated the whole Hadith (as in 277) but did not mention: "Would that I had been forgotten and out of sight."

(217) CHAPTER. The Statement of Allah: 

"Allah admonishes you that you repeat not such (conduit) if you are believers." (24:17)
279. Narrated Masruq: 'Aisha said that Hassan bin Thabit came and asked permission to visit her. I said, "How do you permit such a person?" She said, "Hasn't he received a severe penalty?" (Sufyan, the sub-narrator said: She meant the loss of his sight.) Thereupon Hassan said the following poetic verse:

'A chaste pious woman who arouses no suspicion. She never talks about chaste heedless women behind their backs.' On that she said, "But you are not so."

(218) CHAPTER. The Statement of Allah

'And Allah makes the signs plain to you, And Allah is All-Knowing, All-Wise.' (24:18)

280. Narrated Masruq: Hassan came to Aisha and said the following poetic Verse: 'A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.' 'Aisha said, "But you are not," I said (to 'Aisha), "Why do you allow such a person to enter upon you after Allah has revealed:

'... and as for him among them who had the greater share there-in?"' (24:11)
She said, "What punishment is worse than blindness?" She added, "And he used to defend Allāh’s Apostle against the pagans (in his poetry)."
after glorifying and praising Allāh as He deserved, he said, "To proceed: O people! Give me your opinion regarding those people who made a forged story against my wife. By Allāh, I do not know anything bad about her. By Allāh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." Sa'd bin Mu'ādh got up and said, "O Allāh's Apostle! Allow me to chop their heads off!" Then a man from the Al-Khazraj (Sa'd bin Ubada) to whom the mother of (the poet) Ḥassān bin Thābit was a relative, got up and said (to Sa'd bin Mu'ādh), "You have told a lie! By Allāh, if those persons were from the Aus tribe, you would not like to chop their heads off." It was quite probable that some evil would take place between the Aus and the Khazraj in the mosque, and I was unaware of all that. In the evening of that day, I went out for some of my needs (i.e. to relieve myself), and Um Misṭah was accompanying me. On our return, Um Misṭah stumbled and said, "Let Misṭah be ruined!" I said to her, "O mother! Why do you abuse your son?" On that Um Misṭah became silent for a while, and stumbling again, she said, "Let Misṭah be ruined!" I said to her, "Whey do you abuse your son?" She stumbled for the third time
and said, "Let Mistah be ruined!" whereupon I rebuked her for that. She said, "By Allah, I do not abuse him except because of you." I asked her, "Concerning what of my affairs?" So she disclosed the whole story to me. I said, "Has this really happened?" She replied, "Yes, by Allah." I returned to my house, being so astonished (and distressed) that I did not know for what purpose I had gone out. Then I had fever and said to Allah's Apostle, "Send me to my father's house." So he sent a slave with me, and when I entered the house, I found Um Rumān (my mother) downstairs while (my father) Abū Bakr was reciting something upstairs. My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Take it easy, for there is never a charming lady loved by her husband who has other wives but that they feel jealous of her and speak badly of her." But she did not feel the news as I did. I asked (her), "Does my father know about it?" She said, "yes" I asked, "Does Allah's Apostle know about it too?" She said, "Yes, Allah's Apostle does too." So the tears filled my eyes and I wept. Abū Bakr who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her?" She said, "She has heard what has been..."
said about her (as regards the story of Al-Ifk).’” On that Abū Bakr wept and and said, “I beseech you by Allāh, O my daughter, to go back to your home.” I went back to my home and Allāh’s Apostle had come to my house and asked my maid-servant about me (my character). The maid-servant said, “By Allāh, I do not know of any defect in her character except that she sleeps and lets the sheep enter (her house) and eat her dough.” On that, some of the Prophet’s companions spoke harshly to to her and said, “Tell the truth to Allāh’s Apostle.” Finally they told her of the affair (of the slander). She said, “Subhān Allāh! By Allāh, I know nothing against her except what a goldsmith knows about a piece of pure gold.” Then this news reached the man who was accused, and he said, “Subhān Allāh! By Allāh, I have never uncovered the private parts of any woman.” Later that man was martyred in Allāh’s Cause. Next morning my parents came to pay me a visit and they stayed with me till Allāh’s Apostle came to me after he had offered the Asr prayer. He came to me while my parents were sitting around me on my right and my left. He praised and glorified Allāh and said, “Now then O’A’isha! If you have committed a bad deed or you have wronged (yourself), then repent to Allāh as Allāh accepts the repentance from his slaves.” An Al-Anṣārī woman
had come and was sitting near the gate. I said (to the Prophet ﷺ), "Isn't it improper that you speak in such a way in the presence of this lady?" Allah's Apostle ﷺ then gave a piece of advice and I turned to my father and requested him to answer him (on my behalf). My father said, "What should I say?" Then I turned to my mother and asked her to answer him. She said, "What should I say?" When my parents did not give a reply to the Prophet ﷺ I said, "I certify that none has the right to be worshipped except Allah, and that Muhammad ﷺ is His Apostle!" And after praising and glorifying Allah as He deserves, I said, "Now then, by Allah, if I were to tell you that I have not done (this evil action) and Allah ﷺ is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it; and if I were to tell you that I have done this sin and Allah knows that I have not done it, then you will say, 'She has confessed herself guilty.' By Allah, 'I do not see a suitable example for me and you but the example of (I tried to remember Jacob's name but couldn't) Joseph's father when he said; So (for me) "Patience is most fitting against that which you assert. It is Allah (alone) whose help can be sought." (12:18) At that
very hour the Divine Inspiration came
to Allah's Apostle and we remained silent. Then the inspiration was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O Aīṣḥā! Allah has revealed your innocence." At that time I was extremely angry. My parents said to me, "Get up and go to him." I said, "By Allah, I will not do it and will not thank him nor thank either of you, but I will thank Allah Who has revealed my innocence. You have heard this story but neither did you deny it nor change it (to defend me)." (Aīṣḥā used to say:) "But as regards Zainab bint Jahsh, (the Prophet's wife), Allah protected her because of her piety, so she did not say anything except good (about me), but her sister, Ḥamma, was ruined among those who were ruined. Those who used to speak evil about me were Mistaḥ, Ḥassān bin Thābit, and the hypocrite, 'Abdullāh bin Ubay who used to spread that news and tempt others to speak of it, and it was he and Ḥamma who had the greater share therein. Abū Bakr took an oath that he would never do any favour to Mistaḥ at all. Then Allah revealed the Divine Verse:

> 'Let not those among you who are good in religion and wealthy (i.e. Abū Bakr) swear not to give (any sort of help) to their kinsmen,
and those in need (i.e. Misṭah)
...... Do you not wish that Allāh should forgive you? And Allāh if Oft-Forgiving, Most Merciful.'

(24:22)

On that, Abū Bakr said, "Yes, by Allāh, O our Lord! We wish that You should forgive us." So Abū Bakr again started giving to Misṭah the expenditure which he used to give him before.

(220) CHAPTER. ‘They should cover (draw their veils over) their necks and not display their beauty.’ (23:31)

Narrated ʿAisha : May Allāh bestow His Mercy on the early emigrant women. When Allāh revealed:
‘They should draw their veils over their necks and bosoms,’ they tore their aprons and covered their faces with it.

‘They should draw their veils over their bosoms,’ was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces.’
SūRAT AL-FURQĀN XXV

In the Name of Allāh, the Most Beneficent, the Most Merciful

‘Those who will be gathered to Hell on their faces........' (25:34)
269

283. Narrated Anas bin Malik: A man said, "O Allah's Prophet! Will Allah gather the non-believers on their faces on the Day of Resurrection?" He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatada, a sub-narrator, said: Yes, By the Power of Our Lord!)

(222) CHAPTER. The Statement of Allah:

'Those who invoke not with Allah any other god, nor kill such life as Allah has forbidden...........

(25:68)

284. Narrated 'Abdullah: I, or somebody, asked Allah's Apostle, "Which is the biggest sin in the Sight of Allah?" He said, "That you set up a rival (in worship) to Allah though He Alone created you." I asked, "What is next?" He said, "Then, that you kill your son, being afraid that he may share your meals with you." I asked, "What is next?" He said, "That you commit illegal sexual intercourse with the wife of your neighbour."
Then the following Verse was revealed: to confirm the statement of Allāh's Apostle ﷺ:

'Those who invoke not with Allāh, any other god, nor kill life as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse.'

(25:68)

285. Narrated Al-Qāsim bin Abī Bazza that he asked Sa'id bin Jubair, "Is there any repentance for the one who has murdered a believer intentionally?" Then I recited to him:

'Nor kill such life as Allāh has forbidden except for a just cause.' Sa'id said, "I recited this very Verse before Ibn 'Abbās as you have recited it before me. Ibn 'Abbās said, 'This Verse was revealed in Mecca and it has been abrogated by a Verse in Sūrat-An-Nisā' which was later revealed in Medina.'" (1)

(1) In Sūrat-Al-Furqān Allāh gives the chance to one who has murdered a believer, to repent: 'Unless he repents, believes, and works righteous deeds, for Allāh will change the evil of such persons into good, and Allāh is Oft-Forgiving, Most Merciful,' (25:70) while in Sūrat-An-Nisā' Allāh says: 'If a man kills a believer intentionally, his recompense is Hell, to abide therein (forever); and the wrath and curse of Allāh are upon him, and a great torment is prepared for him.' (4:93) Ibn 'Abbās thinks that the latter Verse has abrogated the former. In Ḥadīth 287 he says that the former Verse was applicable only to the pagans before embracing Islam. The latter Verse is concerned with those who have embraced Islam. See Ḥadīth No. 287, 288, 289.
286. NarratedSa'id bin Jubair: The people of Kufa differed as regards the killing of a believer so I entered upon Ibn 'Abbas (and asked him) about that. Ibn 'Abbas said, "The Verse (in Sūrat-An-Nisā', 4:93) was the last thing revealed in this respect and nothing cancelled its validity."

287. NarratedSa'id bin Jubair: I asked Ibn 'Abbas about Allāh's saying:—

'... his reward is Hell Fire.'

(4:93)

He said, "No repentance is accepted from him (i.e. the murderer of a believer)." I asked him regarding the saying of Allāh:

'Those who invoke not with Allāh any other god.'

He said, "This Verse was revealed concerning the pagans of the pre-Islamic period." (1)

(223) CHAPTER. The Statement of Allāh:

'The torment will be doubled for him, on the Day of Resurrection

(1) See the previous footnote and Hadīth No. 288.
and he will dwell therein in dis-

prise.'

(25 : 93)

288. Narrated Sa'd bin Jubair:
Ibn Abza said to me, "Ask Ibn 'Abbās
regarding the Statement of Allāh ✈:

'And whoever murders a believer
intentionally, his recompense is

Hell.'

(4 : 69)

And also His Statement :

'... nor kill such life as Allāh has
bribidden, except for a just cause
...... except those who repent,
believer, and do good deeds.'

(25 : 68-70)

So I asked Ibn 'Abbās and he said, "When
this (25 : 68 - 69) was revealed, the
people of Mecca said, "We have invok-
ed other gods with Allāh, and we have
murdered such lives which Allāh has
made sacred, and we have committed
illegal sexual intercourse.'

So Allāh revealed :

'Except those who repent, believe,
and do good deeds.......... and
Allāh is Oft-Forgiving, Most Mer-
ciful.'

(25 : 70)

(224) CHAPTER. 'Except those who
repent, believe, and do good deeds. For
those Allāh will change the sins of such
persons into good, and Allāh is Oft-
Forgiving, Most Merciful.'

(25 : 70)
289. Narrated Sa`id bin Jubair:
Abdur-Rahmān bin Abza ordered me to ask Ibn `Abbas regarding the two Verses (the first of which was):

'And whosoever murders a believer intentionally.' (4:93)

So I asked him, and he said, 'Nothing has abrogated this Verse.' About (the other Verse):

'And those who invoke not with Allah any other god,' he said, 'It was revealed concerning the pagans.' (1)

—

(225) CHAPTER. 'So the torment will be constant on you (forever).'

(25:71)

290. Narrated `Abdullāh:
Five (great events) (2) have passed: the Smoke, the Moon, the Romans, the Mighty grasp and the constant Punishment which occurs in:

'So the torment will be yours for ever.'

(25:71)

(1) See Ḥadīth No. 288.
(2) The events referred to here are all mentioned in the Holy Qurʾān.
(a) The Smoke here means what the pagans of Mecca imagined to see in the sky because of their severe hunger when Allāh afflicted them with famine. See (44:10)
(b) The event of the splitting of the Moon which took place in the lifetime of the

(Continued)
The Poets (XXVI)

In the Name of Allah, the Most Beneficent, the Most Merciful

Prophet and was witnessed by the pagans, his companions and some believers. See (54:1): one of the Miracles of the Prophet.

(c) The Romans were defeated by the pagan Persia whereupon the pagan Quraish of Mecca rejoiced. See (30:1)

(d) The Mighty grasp is that which Allah sent upon the pagans of Quraish in the Badr Battle. See (94:16)

(e) The constant Punishment will definitely be inflicted upon those who rejected faith. 'Abdullāh regards this future inevitable event as definite as any past event, therefore he includes it in the four other events.

(f) Please see the Appendix for the Miracles of the Prophet.
(226) CHAPTER. 'And let me not be in disgrace on the Day when people will be resurrected.'

291. Narrated Abū Huraira : The Prophet said, "On the Day of Resurrection Abraham will see his father covered with Qatara and Ghabara (i.e. having a dark face)."

292. Narrated Abū Huraira : The Prophet said, "Abraham will meet his father (on the Day of Resurrection) and will say, 'O my Lord! You promised me that You would not let me in disgrace on the Day when people will be resurrected.' Allāh will say, 'I have forbidden Paradise to the non-believers.' "

(227) CHAPTER. 'And warn your
tribe of near-kinsmen, and lower your wing (be kind and humble) to the believers who followed you.'

(26 : 214-215)

293. Narrated Ibn 'Abbās : When the Verse:—
And warn your tribe of near-kinsmen,' was revealed, the Prophet ascended the Šaťa (mountain) and started calling, "O Bani Fihri! O Bani 'Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abū Lahab and other people from Quraish came, and the Prophet then said, "Suppose I told you that there is an enemy cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a warner to you in face of a terrific punishment." Abū Lahab said (to the Prophet ), "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed:—

'Perish the hands of Abū Lahab (one of the Prophet's uncle). And perish he! No profit to him from all his wealth and from all his children...........

(111 : 1-5)
294. Narrated Abū Huraira :—

Allāh's Apostle got up when the Verse:

'And warn your tribe of near-kinsmen,' was revealed and said, "O Quraysh people! (or he said a similar word) Buy your-selves! I cannot save you from Allāh (if you disobey Him). O Bani 'Abd Manáf! I cannot save you from Allāh (if you disobey Him). O 'Abbās! The son of 'Abdul Mu'talib! I cannot save you from Allāh (if you disobey Him). O Ṣafīya, (the aunt of Allāh's Apostle) I cannot save you from Allāh (if you disobey Him). O Fāṭima, the daughter of Muḥammad! Ask what you wish from my property, but I cannot save you from Allāh (if you disobey Him)."

SŪRAT AN-NAML
(The Ants) : XXVII
In the Name of Allāh, the Most Beneficent, the Most Merciful
(Quaranic vocabulary not translated.)
(See Arabic Test only)
Narrated Al-Musaiyab:

When Abu Talib was on his death bed, Allah's Apostle came to him and found...
with him, Abū Jahl and 'Abdullāh bin Abī Umaiya bin Al-Mughīra. Allāh’s Apostle Ḥusayn said, “O uncle! Say:

None has the right to be worshipped except Allāh, a sentence with which I will defend you before Allāh.” On that Abū Jahl and 'Abdullāh bin Abī Umaiya said to Abū Ṭalīb, “Will you now leave the religion of 'Abdul Muṭṭalib?” Allāh’s Apostle Ḥusayn kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abū Ṭalīb said as the last thing he said to them, “I am on the religion of 'Abdul Muṭṭalib,” and refused to say: None has the right to be worshipped except Allāh. On that Allāh’s Apostle Ḥusayn said, “By Allāh, I will keep on asking Allāh’s forgiveness for you unless I am forbidden (by Allāh) to do so.” So Allāh revealed:

'It is not fitting for the Prophet and those who believe that they should invoke (Allāh) for forgiveness for pagans.” (9:113)

And then Allāh revealed especially about Abū Ṭalīb:

‘Verily! You (O, Muḥammad) guide not whom you love, but Allāh guides whom He will.’

(28:56)
(229) CHAPTER. ‘Verily, He Who has given you the Qur'an will certainly bring you house again (to Mecca).’

(28: 85)

296. Narrated Ibn 'Abbas : ‘...will bring you house’ means to Mecca.
Sūrat Al-ʾAnkabūt
(The Spider) XXIX
No Hadīths are mentioned here.

In the Name of Allāh, the Most Beneficent, the Most Merciful

Sūrat Al-ʾAnkabūt

Sūrat Ar-Rum
(The Roman Empire) XXX

In the Name of Allāh, the Most Beneficent, the Most Merciful
297. Narrated Masrūq: While a man was delivering a speech in the tribe of Kinda, he said, “Smoke will prevail on the Day of Resurrection and will deprive the hypocrites their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof.” That news scared us, so I went to (Abdullāh) Ibn Mas'ūd while he was reclining (and told him the story) whereupon he became angry, sat up and said, “He who knows a thing can say, it, but if he does not know, he should say, ‘Allāh knows best,’ for it is an aspect of knowledge to say, ‘I do not know,’ if you do not know a certain thing. Allāh said to His Prophet ﷺ:

‘Say (O Muḥammad): No wage do I ask of you for this (Quṭbān), nor am I a person who takes upon himself jobs which he cannot do.

(38:86)

shows that the defeat of Byzantines has already passed.”

The Qurayš delayed in embracing Islam for a period, so the Prophet ﷺ invoked evil on them, saying, ‘O Allāh! Help me against them by sending seven years of (famine) like those of Joseph.’ So they were afflicted with such a severe year of famine that they were destroyed therein and ate dead animals and bones.
They started seeing something like smoke between the sky and the earth (because of severe hunger). Abu Sufyān then came (to the Prophet) and said, "O Muḥammad! You came to order to keep good relations with kith and kain, and your kinsmen have now perished, so please invoke Allāh (to relieve them)."

Then Ibn Mas'ūd recited:

'When sky will bring forth a kind of smoke plainly visible.......but truly you will revert to your ways.'

(44:10-15)

Ibn Mas'ūd added, "Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allāh (threatened them thus):

'One day We shall seize you with a mighty grosp.'

(44:16)

And that was the day of the Battle of Badr. Allāh's saying:

'And soon will come the inevitable (punishment),'

(25:77)

refers to the day of Badr. Allāh's Statement:

'Alif-Lam-Mim, the Romans have been defeated...and they, after their defeat, will be victorious.'

(30:1-3)

(230) CHAPTER. Allāh's Statement:

'Let, there be no change in the Religion of Allāh (i.e. to join
298. Narrated Abū Hurairā: Allah's Apostle said, "No child is born except on Al-Fitrā (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal; do you see any part of its body amputated?" Then he recited:

'The pure Islamic nature, (i.e. worship none but Allah) with which Allah........., has created mankind. Let There be no change in Allah's religion (i.e. to join none in Allah's worship). That is the straight religion.' (30:30)
Allāh, is a great wrong indeed.'
(31:13)

299. Narrated 'Abdullāh : When there was revealed:—
' It is those who believe and not confuse their beliefs with wrong,' it was very hard for the companions of Allāh's Apostle, so they said, 'Which of us has not confused his belief with wrong?' Allāh's Apostle said, 'The Verse does not mean this. Don't you hear Luqman's statement to his son: Verily! Joining others in worship, with Allāh is a great wrong indeed.
(31:13)

(232) CHAPTER. The Statement of Allāh:
' Verily, the knowledge of the Hour is with Allāh (alone.).'
(31:34)

300. Narrated Abū Huraira : One day while Allāh's Apostle was sitting with the people, a man came to him walking and said, 'O Allāh's Apostle!
What is Belief?" The Prophet ☉ said, "Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection." The man asked, "O Allah's Apostle! What is Islam?" The Prophet ☉ replied, "Islam is to worship Allah and not worship anything besides Him, to offer prayers (1) perfectly, to pay the (compulsory) charity i.e. Zakāt and to fast the month of Ramaḍān." The man again asked, "O Allah's Apostle! What is Ihsan (Benevolence)?" The Prophet ☉ said, "Ihsan is to worship Allah as if you see Him, and if you do not see Him, then (take it for granted that) Allah sees you." The man further asked, "O Allah's Apostle! When will the Hour be established?" The Prophet ☉ replied, "The one

(1) 'Iqāmat-as-Salat' i.e. The offering of prayers; is not understood by many of our Muslims. It means that (a) all the members of a family or group of a town or a village must offer the prayers; all the males in the mosque for all five congregational prayers and all females in their houses, both young and old from 7 years of age upwards (and no member of the family is to be excused) at the five fixed stated hours for the five compulsory prayers, and if any member intentionally did not offer the prayer, then even if the others prayed, they did not establish the prayer. Each chief (of the town, village, family, etc.) is responsible for it before Allah. (b) To offer the prayer in a way just as the Prophet ☉ offered it with all its rules and rites. Please see Hadith No. 785, 786, 788, in the 1st. Volume in order to know the Prophet's way of praying.
who is asked about it does not know more than the questioner does, but I will describe to you its portends: When the lady slave gives birth to her mistress, that will be of its portends; when the bare-footed naked people become the chiefs of the people, that will be of its portends. The Hour is one of five things which nobody knows except Allah. Verily, the knowledge of the Hour is with Allah (alone). He sends down the rain, and knows that which is in the wombs."

(31:34)

Then the man left. The Prophet said, "Call him back to me." They went to call him back but could not see him. The Prophet said, "That was Gabriel who came to teach the people their religion."

301. Narrated 'Abdullāh bin Umar: The Prophet said, "The keys of the Unseen are five." And then he recited:

'Verily, the knowledge of the Hour is with Allāh (alone).'

(31:34)
Sūrat-as-Sa'īda: XXXII
In the Name of Allāh, the Most Beneficent, the Most Merciful

(233) CHAPTER. The Statement of Allāh (ﷻ):

'No soul knows what is kept hidden (in reserve) for them of joy.'

(32:17)

302. Narrated Abū Huraira (ﷺ): Allāh's Apostle (ﷺ) said, 'Allāh said, 'I have prepared for my pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.' Abū Huraira added: If you wish you can read:

'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.'

(32:17)
The Prophet said, 'Allâh said, 'I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.'" Then he recited:

'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.' (32:17)
believer but I, of all the people, am the closest to him both in this world and in the Hereafter. Recite if you wish:

The Prophet is closer to the believers than their own selves;

so if a believer (dies) leaves some property then his relatives will inherit that property; but if he is in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for then I am his sponsor."

(235) CHAPTER. "Call them (by the names of) their fathers: That is more just in the Sight of Allah."  

(33:5)

305. Narrated 'Abdullah bin 'Umar: We used not to call Zaid bin Haritha, the freed slave of Allah's Apostle, except Zaid bin Muhammad till the Qur'anic Verse was revealed:—

'Call them (by the names of) their fathers. That is more just in the Sight of Allah.'  

(33:5)

(236) CHAPTER. ' (Among the believers are men) Who have been true to
their covenant with Allah. Of them, some have fulfilled their obligations (met their death) and some still wait, but they have never changed (their determination) in the least.'

(33:23)

306. Narrated Anas: We think that the Verse:—

'Among the believers are men who have been true to their covenant with Allah,' was revealed in favour of Anas bin An-Naḍīr.

307. Narrated Zaid bin Thābit: When we collected the fragmentary manuscripts of the Qurʾān into copies, I missed one of the Verses of Sūrat al-Ahzāb which I used to hear Allah's Apostle reading. Finally I did not find it with anybody except Khuzaima Al-Anṣārī whose witness was considered by Allah's Apostle equal to the witness of two men. (And that Verse was:)

'Among the believers are men who have been true to their covenant with Allah.'

(237) CHAPTER The Statement of Allah:—
O Prophet! (Muhammad ﷺ)

Say to your wives: If you desire the life of this world and its glitter, then come! I will give you the gifts of divorce and set you free in a handsome manner (divorce).

(33:28)

308. Narrated 'Aisha ﷺ, the wife of the Prophet ﷺ: Allah's Apostle ﷺ came to me when Allah ordered him to give option to his wives. So Allah's Apostle ﷺ started with me, saying, "I am going to mention to you something but you should not hasten (to give your reply) unless you consult your parents." He knew that my parents would not order me to leave him. Then he said, "Allah says:—

'O Prophet! Say to your wives

(33:28-29)'

On that I said to him, "Then why should I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter."

(238) CHAPTER. The Statement of Allah ﷺ:

'But if you desire Allah, His Apostle, and the Home of the
Hereafter, then verily, Allah has prepared for the good doers among you, a great reward.' (33:29)

(Regarding the Verse):

'And remember that which is recited in your homes of the verses of Allah and Wisdom,' (33:34)

Qatada said: That means the Qur'an and the Sunna (Prophet's tradition).

309. Narrated 'Aisja, the wife the Prophet ﷺ: When Allah's Apostle ﷺ was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet ﷺ knew that my parents would not order me to leave him. Then he said, "Allah ﷻ says:—

'O Prophet (Muhammad ﷺ)! Say to your wives: If it be that you desire the life of this world and its glitter a great reward.' " (33:28-29)

I said, "Then why should I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter." Then all the Prophet's wives did the same as I did.
(239) **CHAPTER. The Statement of Allah**

But you did hide in your mind that which Allah was about to make manifest. You did fear mankind, whereas Allah had a better right that you should fear him.

(33:37)

310. **Narrated Anas bin Malik**

The Verse:

But you did hide in your mind that which Allah was about to make manifest,

(33:37)

was revealed concerning Zainab bint Jahsh and Zaid bin Haritha.

(240) **CHAPTER. The Statement of Allah**

"You (O Muhammad) can postpone (the turn of) any of them (your wives) that you will, and there is no blame on you
311. Narrated 'Aisha رضي الله عنها: I used to look down upon those ladies who had given themselves to Allâh's Apostle ﷺ and I used to say, "Can a lady give herself (to a man)?" But when Allâh revealed:

"You (O Muhammad ﷺ) can postpone the turn of any (of them) you will, and you may receive any of them you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily),'

(33:51)

I said (to the Prophet ﷺ), "I feel that your Lord hastens in fulfilling your wishes and desires."

312. Narrated Mu'âdha: 'Aisha ﺑ. ﺮضي الله عنها said, "Allâh's Apostle ﷺ used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:

"You (O Muhammad ﷺ) can postpone the turn of any of them (your wives) that you will, and you may receive any (of them) that you will; and there is no blame on you if you invite one
whose turn you have set aside (temporarily).

I asked 'Aisha, “What did you use to say (in this case)?” She said, “I used to say to him, ‘If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person.”

(241) CHAPTER. The Statement of Allāh

‘Enter not the Prophet’s houses until leave is given to you for a meal... truly, such a thing is in Allāh’s Sight an enormity.’

(33:53-54)

313. Narrated `Umar : I said, “O Allāh’s Apostle! Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e. your wives) to observe veils.”
Then Allah revealed the Verses of Al-Hijab. (1)

314. Narrated Anas bin Malik : When Allah's Apostle married Zainab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet seemed to be ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others too, got up except three persons who kept on sitting. The Prophet came back in order to enter his house, but he found those people still sitting. (So he went away again). Then they left, whereupon I set out and went to the Prophet to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed:

'O you who believe! Do not enter the houses of the Prophet.

(33 : 53)

315. Narrated Anas bin Malik:
I of all the people know best this Verse

(1) i.e. The observing of veils (a complete body cover excluding the eyes) by the Muslim women. Please see chapter No. 220 and Hadith No. 282.
of Al-Hijab. When Allah's Apostle married Zainab bint Jahsh, she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So the Prophet went out and then returned several times while they were still sitting and talking. So Allah revealed the Verse:

'O you who believe! Enter not the Prophet's houses until leave is given to you for a meal, (and then) not (so early as) to wait for its preparation............. ask them from behind a screen.' (33:53)

So the screen was set up and the people went away.

316. Narrated Anas: A banquet of bread and meat was held on the occasion of the marriage of the Prophet to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); They would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allah's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house chatting. The Prophet left
and went towards the dwelling place of Aisha and said, “Peace and Allah’s Mercy be on you, O the people of the house!” She replied, “Peace and the Mercy of Allah be on you too. How did you find your wife? May Allah bless you.” Then he went to the dwelling places of all his other wives, and said to them the same as he said to Aisha, and they said to him the same as Aisha had said to him. Then the Prophet returned and found a group of three persons still in the house chatting. The Prophet was a very shy person, so he went out (for the second time) and went towards the dwelling place of Aisha. I do not remember whether I informed him that the people have gone away. So he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of Al-Hijab (1) was revealed.

317. Narrated Anas: When Allah’s Apostle married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a banquet). Then he went out to the dwelling places of the mothers of the believers (his wives), as he used to do in the morning of his marriage. He would greet them and invoke good on them, and they

(1) See the Foot-note of Hadith No. 313.
(too) would return his greeting and invoke good on him. When he returned to his house, he found two men talking to each other; and when he saw them, he went out of his house again. When those two men saw Allah's Apostle going out of his house, they quickly got up (and departed). I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him. Then the Verse of Al-Hijab was revealed.

318. Narrated 'Aisha: Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognise her. So 'Umar bin Al-Khattab saw her and said, "O Sauda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognised on going out. Sauda returned while Allah's Apostle was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Allah's Apostle!
I went out to answer the call of nature and `Umar said to me so-and-so.' Then Allah inspired him (the Prophet) and when the state of inspiration was over, and the bone was still in his hand as he had not put it down, he said (to Sauda), 'You (women) have been allowed to go out for your needs.'

(242) CHAPTER. The Statement of Allah 

'Whether you reveal anything, or conceal it, verily, Allah is Knower of all things. Verily Allah is Witness over all things.'

(33 : 54-55)

319. Narrated 'Aisha : Affah, the brother of Abi Al-Qu'ais, asked permission to visit me after the order of Al-Hijab was revealed. I said, 'I will not permit him unless I take the permission of the Prophet about him for it was not the brother of Abi Al-Qu'ais but the wife of Abi Al-Qu'ais that nursed me.' The Prophet entered upon me, and I said to him, 'O Allah's Apostle! Affah, the brother of Abi Al-Qu'ais asked the permission to visit me but I refused to permit him unless I took your permission.' The Prophet said, 'What stopped you from permitting him? He is your uncle.' I said,
“O Allah’s Apostle! The man was not the person who had nursed me, but the woman, the wife of Abī Al-Qu‘ais had nursed me.” He said, “Admit him, for he is your uncle. Tarībat Yaminuki (may your right hand be dusted)”

‘Urwa, the sub-narrator added: For that ‘Aīsha used to say, “Consider those things which are illegal because of blood relations as illegal because of the corresponding foster relations.”

(243) **CHAPTER.** The Statement of Allah

Allāh sends blessings on the Prophet and His angels ask Allāh to bless him..........( invoke for him.)

Abū ‘Alī Aliya said, “Allāh’s blessings ( n this Verse ) means His compliments to him before the Angels, and the blessings of Angels means their invocations,”

320. Narrated Ka‘b bin ‘Ujra: It was said, “O Allāh’s Apostle! We know how to greet you, but how to invoke Allāh for you?” The Prophet said, “Say: Allāhumma salli ‘alā Muḥammadin wa’alā Ali Muḥammaddin, Kama sallaita ‘alā āli Ebrāhīma, innaka
321. Narrated Abū Saʿīd Al-Khudri:

We said, "O Allah's Apostle! (We know) this greeting (to you) but how shall we invoke Allāh for you?" He said, "Say:

Allāhumma ṣallī 'alā Muḥammadin wa'abduka wa rasūluka kama ṣallītana 'alā ali Ebrāhīm wa bārik 'alā Muḥammadin wa'ala 'ali Muḥammadin kama bārakta 'ala 'ali Ebrāhīm." (2) Al-Laith said: 'Allā Muḥammadin wa'ala 'ali Muḥammadin kama bārakta 'ala 'ali Ebrāhīm.

322. Narrated Ibn Abī Ḥāzim and

(1) Oh Allāh! Send Your Šalāt on Muḥammād and his family as You sent Your Šalāt on Abraham's family. Oh Allāh! Send Your Blessings on Muḥammād and his family as you sent Your Blessings on Abraham's family. You are Praise-worthy, Most Gracious. See Hadīth No. 368, 369 in the 8th Volume for details.

(2) Send Your Šalāt upon Muḥammād, Your slave and Your Apostle, as You sent Your šalāt on Abraham's family, and send Your Blessings upon Muḥammād and his family as You sent Your Blessings upon Abraham.
Ad-Dārāwīdī: Yazīd said, "Kama ṣal-laita aī Ebrāhīma wa bārikʾalā Muḥammadī ha wa ʾāli Muḥammadī ha kama bāraktaʾalā Ebrāhīma wa ʾāli Ebrāhīm." (1)

(244) **CHAPTER.** 'Be you not like those who annoyed and insulted Moses.'

(33:69)

323. Narrated Abū Huraira: Allah's Apostle said, "Moses was a shy man, and that is what the Statement of Allah means:—

'O you who believe! Be you not like those who annoyed and insulted Moses, but Allah proved his innocence of that which they alleged and he was honourable in Allah's Sight.'

(33:69)

**SŪRAT SABA (The City of Saba) XXXIV**

*In the Name of Allāh, the Most Beneficent, the Most Merciful*

(1) The same invocation as in 320 and 321 with a little modification in form.
Note: "Ṣalāt" from Allāh means (here) His graces and honours, (upon Muḥammad .)
بنائتين. مُعاجزٍ: مُعاجزٍ، مُسايقٍ: 
سبع، رفَّاوَ. لا يُجَّزِّونَ: لا يُجَّزِّوْنَ.
يسيّفُونَا: يعْجِزْ وَنَا. فَوَّلهُ: يَمُعَجَّزُونَ.
بفائتين، وعِنْصُرٍ مُعاجزٍ، مَعَالِبٍ: 
يَرْبَدُ كُلٌّ واحِدٌ مَنْهَا أَنْ يُظْهَرَ 
عَجْرُ صَحِيحٍ. مَعْثَارٌ: عَشْرُ الآخِلِ.
الْقُطْرَ. بَعْضٌ وَبَعْضٌ وَاحِدٌ. وَقَالَ 
مُجَاهِدٌ: لا يَعْزِبَ لا يَغْيبَ. سَبْلٌ 
الْعَرْمِ: السِّدَّ مَاءَ أَحْسَرُ أَرْسَلَهُ اللهُ 
فِي 
الْمُدُنَّ قَهَّةٍ وَهَذَّهُ وَحَفْرُ الْوَادِ 
فَأَرْتَفَعَتْ عَنْهَا. لَمْ يَكُنْ أَمَامُ الْأَحْجَرُ 
مَاءُ الْغَيْسَانَةِ وَلَكِنْ كَانَ عَدَادًا أَرْسَلَهُ 
اللهُ عَلَيْهِمْ مِنْ حَيْثُ شَاءَ. وَقَالَ 
عُمَرُ بْنُ شَرْبَانِي: الْعَرْمُ: الْمُسْتِتْأَةٌ 
بَلْحَنُ أَهْلِ الْيَمِينِ. وَقَالَ عَلِيُّ: الْعَرْمُ: 
الْوَادِ. الْمِلْمِيَاتُ: الْمَرْكُوْرُ. وَقَالَ 
مُجَاهِدٌ: يَجَازَهُمْ بِعِقَابٍ. أُعِظْتُكُمْ 
بِكُلِّ هَذِهِ: بِطَاعَةِ اللهَ. مُشْتَقَّ وَأَرْجَدُ: 
وَأَحَدُ وَأَخِيَّنِ: الْمَرْدُ مِنْ 
الْأَخْرَاةِ إِلَى الدُّنِيَا. وَبِيِّنَ مَا يَعْشَى: 
مِنْ مَالَّ أَوْ وَلَدٍ أَوْ زَهْرَةٍ. بِإِسْبَاعُهُمْ: 
بِمَشْتَهِيْهِمْ. وَقَالَ عَبْسٌ: كَالْجَوَابِ: 
كَالْجَوَابِ مِنَ الْأَرْضِ. العَلَّمِ: 
الْأَرْكَ. وَالْإِنْسُ: الْطَّرْفُ فَاءٌ. الْعَرْمُ: 
الْشَّدِّيّ.
CHAPTER. 'Yet, when fear is banished from their hearts, they say: What is it that your Lord said? They say: The Truth, and He is the Most Great.' (34:23)

324. Narrated Abū Huraira : Allāh's Prophet said, "When Allāh decrees some order in the heaven, the Angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. When the state of fear disappears, they ask each other, "What has your Lord ordered? They say that He has said that which is true and just, and He is the Most High, the Most Great." (34:23) Then the stealthy listeners (devil) hear this order, and these stealthy listeners are like this, one over the other." (Suływän, a sub-narrator demonstrated that by holding his hand upright and separating the fingers.) A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that who is below him till the last of them will convey it to the wizard or foreteller. Sometimes a flame may strike the devil before he can convey it, and sometimes he may convey it before the flame strikes him whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e. magician) tell such-and-such a thing on such-and-such date?"
So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

(246) **CHAPTER.** 'He is only a warner to you in face of a severe torment.'

325. Narrated Ibn 'Abbās : One day the Prophet ascended Ṣafā mountain and said, "Oh Sabāhāh!" (1) All the Quraish gathered round him and said, "What is the matter?" He said, Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes." He said; "I am a warner to you in face of a terrible punishment." On that Abū Lahab said, "May you perish! Is it for this thing that you have gathered us?" So Allāh revealed:

'Perish the hands of Abū Lahab! .......' (111:1)

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**Sūrat-al-Malaika XXXV** (The Angels)

( also called Sūrat-Fatir ) The Originator of Creation.

In the Name of Allāh, the Most Beneficent, the Most Merciful

(1) An expression used for calling people to assemble because of an emergency.
SÚRAT YÁSÍN XXXVI

In the Name of Alláh, the Most Beneficent, the Most Merciful

(No Hadiths are mentioned here)
(See Arabic Text only)

(247) CHAPTER. Alláh's Statement: And the seen runs its course for a ...
fixed term decreed for it. That is the decree of the All-Mighty, the All-Knowing.’ (36:38)

326. Narrated Abū Dharr: Once I was with the Prophet  in the mosque at the time of sunset. The Prophet  said, “O Abū Dharr! Do you know where the sun sets?” I replied, “Allāh and His Apostle know best.” He said, “It goes and prostrates (1) underneath (Allāh’s) Throne; and that is Allāh’s Statement:

‘And the sun runs its course for a fixed term decreed for it. And that is the decree of All-Mighty, the All-Knowing.’

327. Narrated Abū Dharr: I asked the Prophet  about the Statement of Allāh:

‘And the sun runs its course for a term decreed for it.’

He said, “Its course is underneath (Allāh’s) Throne.” (Prostration of Sun trees, stars etc. mentioned in Qurān and

(1) According to the statement of religions scholars “prostration” here means “obedience” i.e. it obeys and our limited knowledge of geography and Islamic religion it is well known that the Sun is going round the Earth Continuously on its fixed course without stopping, as fixed by Allmighty (Allāh) its Creator and that is under His Throne, in the Verse. (36:40)
Hadith does not mean like our prostration but it means that these objects are obedient to their Creator (Allāh خالق) and they obey for what they have been created for.

Sūrat Al-Saffat XXXVII
(Those ranged in ranks)
In the Name of Allāh, the Most Beneficent, the Most Merciful

سورة الصفات

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ وَيَقُدُّونَ بَيْنَ الْسَّمَاكِ مِنْ مَسَّاكٍ بِعَيدِ مِنْ كُلِّ مَسَّاكٍ

وَيَقُدُّونَ مِنْ كُلِّ جَانِبٍ ذُوُّ حُورٍ

يُبِّرُونَ. وَآصِبُ دَائِمٌ لَّا بُزْنَ مُحَمَّدٌ

تَأْوِينَهُ عَنْ الْبَيْمِينِ يَغْنِي الْحَقَّ

الْكَفَارُ تَقُولُهُ للشَّيَاطِينِ غَوْنٌ وَجَعْ

بُطُنُ. يَبْرُونَ لَانَذَهْبُ عَمَّولُهُمْ

قَرِينَ. بُهْرُ عُونٍ كَهَّيْنِيَةٌ

الْهَرْوَةُ. يَقُدُّونَ النَّسَلَانُ فِي الْعَشَيٍّ

وَبَيْنَ الْجَنَّةِ نَصْبًا. قَالَ كَفَارُ قُرْشُ بَيْنَ الْكَلَّائِكَةِ بِنَابِيَ عِلِيمٍ

وَأَمْهَاتُهُمْ بِنَاتٍ

سَرَوُاتُ الجَهَنَّ. وَقَالَ اللَّهُ تَعَالَى وَلَتَقْدِيمَ

عَلِيمِ الْجَنَّةِ إِنَّهُمْ لَمُحَضَّرُونَ

سُتْحِضَرُ لِلنَّحْسِ. وَقَالَ ابْنُ عَبَّاسٍ:

لَتَحْنُنَّ الصَّافُونَ. المَلَائِكَةُ صِرَاطٌ

الجَهَنَّمَ. سَوَاءٌ الْجَهَنَّمَ وَوَسْطٌ

الجَهَنَّمَ. لَشَوْبَا بِفَخْلُطِ طَعَامِهِمْ

وُسَاطٌ بِالجَهَنَّمِ. مِتْحُورٌ مَّطْرُ وَدِّهَا.
(248) **CHAPTER.** The Statement of Allah

' Verily! Jonah was one of the Apostles.' (37:139)

328. Narrated 'Abdullāh: Allah's Apostle said, 'Nobody has the right to be better than (Jonah) bin Matta.'

329. Narrated Abū Hurairā: The Prophet said, 'He who says that I am better than Jonah bin Matta, tells a lie.'
330. Narrated Al-'Awwām: I asked Muhājid regarding the prostration in Sūrat Sād. He said, "Ibn 'Abbās was asked the same question and he said, 'Those were (the prophets) who received Allāh's Guidance:—

So follow their guidance.'"

Ibn 'Abbās used to perform a prostration (on reading this Sūra).

331. Narrated Al-'Awwām: I asked Mujāhid regarding the prostration in Sūrat Sād. He said, "I asked Ibn 'Abbās, 'What evidence makes you prostrate?' He said, 'Don't you recite:

And amongst his progeny, David and Solomon. Those are they whom Allāh guided. So follow their guidance.' (6:84:88)

So David was the one of those (prophets) whom Prophet (Muḥammad ﷺ) was ordered to follow. David prostrated, so Allāh's Apostle (Muḥammad ﷺ) performed this prostration too.'"
(249) CHAPTER. The Statement of Allah (ﷻ):

"(O my Lord! Forgive me and) grant me a kingdom such as shall not belong to any after me. Verily, You are the Granter of bounties (without measure)."

(38 : 35)

332. Narrated Abū Huraira (ﷺ): The Prophet (ﷺ) said, "Last night a demon from the Jinns came to me (or the Prophet (ﷺ) said, a similar sentence) to disturb my prayer, but Allah gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I
remembered the Statement of my brother Solomon:—

'(O my Lord! Forgive me and) grant me a kingdom such as shall not belong to any after me.'

The narrator added: Then he (the Prophet ﷺ) dismissed him, rejected.

(250) CHAPTER. The Statement of Allāh ﷺ:—

'Nor am I one of the pretenders (a person who takes upon himself jobs which he cannot do.).'

(38:86)

333. Narrated Masrūq: We came upon 'Abdullāh bin Mas'ūd and he said, 'O people! If somebody knows something, he can say it, but if he does not know it, he should say, 'Allāh knows better,' for it is a sign of having knowledge to say about something which one does not know, 'Allāh knows better.'

Allāh ﷺ said to His Prophet ﷺ: 'Say (O Muḥammad!) No wage do I ask of You for this (Qurān), nor am I one of the pretenders (a person who takes upon himself jobs which he cannot do.).'

(38:86)

Now I will tell you about Ad-Dukhān (the smoke). Allāh's Apostle ﷺ invited the Quraish to embrace Islam,
but they delayed their response. So he said, "O Allāh! Help me against them by sending on them seven years of famine similar to the seven years of famine of Joseph." So the famine year overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allāh said,

'Then watch you for the Day when the sky will bring forth a kind of smoke plainly visible, covering the people. This is painful torment.'

(44 : 10-11)

So they invoked Allāh, "Our Lord! Remove the punishment from us for we are believers." How can there be remembrance for them when an Apostle, explaining things clearly, has already come to them? Yet they turned away from him and said: 'One taught by others, a madman?'

'We shall indeed remove punishment for a while, but truly, they will revert (to disbelief).'

(44 : 12-15)

Will the punishment be removed on the Day of Resurrection?" Abdullāh added, "The punishment was removed from them for a while but they reverted to disbelief, so Allāh destroyed them on the Day of Badr. Allāh said:—

'The day we shall seize you with a mighty grasp. We will indeed (then) exact retribution.'

(44 : 16)
SURAT AZ-ZUMAR XXXIX
(The Crowds)
In the Name of Allāh, the Most Beneficent, the Most Merciful

251 (CHAPTER. The Statement of Allāh)
‘O My slaves who have transgressed against their souls! Despair not of the Mercy of Allāh.’ (39 : 53)

334. Narrated Ibn ʿAbbās (r): Some pagans who committed murders in great number and committed illegal
sexual intercourse excessively, came to Muhammad ﷺ and said, "O Muhammad! Whatever you say and invite people to, is good; but we wish that you could inform us that we can make an expiation for our (past) deeds."

So the Divine Verses came:

'Those who invoke not with Allāh any other god, nor kill such life as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse.' (25:68)

And there was also revealed:

'Say: O My slaves who have transgressed against their souls! Despair not of the Mercy of Allāh.' (39:53)

(255) CHAPTER. The Statement of Allāh ﷻ:

'No just estimate have they made of Allāh such as is due to Him.' (39:67)

335. Narrated ʿAbdullāh ًAb: A (Jewish) Rabbi came to Allāh's Apostle ﷺ and he said, "O Muhammad! We learn that Allāh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.'" Thereupon the Prophet ﷺ smiled so
that his pre-molar teeth became visible, and that was the confirmation of the
Rabbi. Then Allāh’s Apostle ﷺ recited:—

No just estimate have they made of Allāh such as is due to Him.

(39:67)

(253) CHAPTER. His Statement:—
"On the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand."

(39:67)

336. Narrated Abū Huraira ﷺ: I heard Allāh’s Apostle ﷺ saying, "Allāh will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say, ‘I am the King; where are the kings of the earth?’"

(254) CHAPTER. The Statement of Allāh ﷺ:—
"And the trumpet will be blown; and all that are in the heavens and on earth will swoon away except him whom Allāh wills......"
337. Narrated Abū Huraira : The Prophet said, "I will be the first to raise my head after the second blowing of the horn (trumpet) and will see Moses hanging on the Throne, and I will not know whether he had been in that state all the time or after the blowing of the horn (trumpet)."

338. Narrated Abū Huraira : The Prophet said, "Between the two blowings of the trumpet there will be forty." The people said, "O Abū Huraira! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply and added: Everything of the human body will decay except the coccy bone (of the tail) and from that bone Allāh will reconstruct the whole body.

SŪRAR-AL-MU’MIN
( The Believer )

In the Name of Allāh, the Most Beneficent, the Most Merciful
339. Narrated 'Urwa bin Az-Zubair:

I asked 'Abdullah bin Sa'ur bin Al-'As to inform me of the worst thing the pagans had done to Allah's Apostle. He said, "While Allah's Apostle was praying in the courtyard of the Ka'ba,"
Uqba bin Abi Mu**ait came and seized Allah's Apostle by the shoulder and twisted his garment round his neck and throttled him severely. Abu Bakr came and seized Uqba's shoulder and threw him away from Allah's Apostle and said, "Would you kill a man just because he says; 'My Lord is Allah,' and has brought you with clear Signs from your Lord?"

(40:28)
Allāh says:

"They can hide no facts from Allāh."

(4 : 42)

(Yet He reports what the pagans will say:

"(By Allāh) our Lord, we were not those who joined others in worship with Allāh."

(6 : 23)

According to this Verse, they will hide some facts. Allāh says:

"Are you more the difficult to create, or the heaven that He constructed? 

And after that He spread the earth."

(79 : 27)

In this Verse He mentions the creation of the heavens before the creation of the earth. Then He says: "Say (O Muhammad):

'Do you verily disbelieve Him Who created the earth in two days (period)

obedient.'

(41 : 9-11)

So He mentions in this Verse the creation of the earth before the sky. And He says:

'And Allāh is Oft-Forgiving, Most Merciful.'

(4 : 23)

'(Allāh) is All-Mighty. All-Wise,'

(4 : 56)

'Allāh is All-Hearer, All-See,'

(4 : 58)

This seems to be something that was and has passed.' Then Ibn 'Abbās answered, "There will be no relationship between them,' that is on the first blowing of the Trumpet. So the Trumpet will be blown whereupon all that are in the Heavens and on the earth will swoon, except those
whom Allah will exempt.' (39:68) Then there will be no relationship between them, and at that time one will not ask another.' Then, when the Trumpet is blown for the second time, they will turn to one another and question one another. As for His Statement: 'We never worshipped others besides Allah,' Allah will forgive the sins of those who were sincere in their worship, whereupon the pagans will say (to each other), 'Come, let's say we never worshipped others besides Allah.' But their mouths will be sealed and their hands will speak (the truth). At that time it will be evident that no speech can be concealed from Allah, and those who disbelieved (and disobeyed the Apostle) will wish (that they were level with the ground, and they can hide no facts from Allah). (4:42) Allah created the earth in two days and then created the heavens, then He turned towards the Heavens and gave it perfection in two (other) days. Then He spread the earth, and its spreading means the bringing of water and pasture out of it. He then created the mountains, the camels and the hill-10cks and whatever is inbetween them (the earth and the heaven) in two (other) days. That is the meaning of Allah's saying: 'He spread it,' and His Saying: 'And He created the earth in two days.' So the earth and whatever is on it, was created in four days; and the heavens
were created in two days. (Concerning His Saying:) 'And Allāh was Oft-Forgiving,' He named Himself like that (so the naming has passed) but the contents of His saying is still valid, for if Allāh ever wants to do something, He surely fulfils what He wants. So you should not see contradiction in the Qur'ān, for all of it is from Allāh.'

(256) CHAPTER. The Statement of Allāh (ﷻ) —

'And you did not hide yourself, lest your ears, and your eyes and your skins should testify against you.' (41:22)

340. Narrated Ibn Mas'ūd (regarding) the Verse: —

'And you did not hide yourself lest your ears, and your eyes and your skins should testify against you'...........

(41:22)

While two persons from Quraish and their brother-in-law from Thaqīf (or two
persons from Thaqif and their brother-in-law from Quraish) were in a house, they said to each other, "Do you think that Allah hears our talks?" Some said, "He hears a portion thereof." Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed:

'And you did not hide yourself lest your ears, and your eyes and your skins should testify against you........' (41:22)

(257) CHAPTER. The Statement of Allah (عَلَيْهِ السَّلام) :

'And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost.' (41:23)

341. Narrated 'Abdullah (عَلَىٰ هُمَّةٍ) :
There gathered near the House (i.e. the Ka'ba) two Quraish persons and a person from Thaqif (or two persons from Thaqif and one from Quraish), and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allah hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said,
"If He can hear when we talk in a loud tone, then He can also hear when we speak in a low tone." Then Allah, the Honourable, the Majestic revealed:—

'And you did not hide yourself lest your ears, and eyes and your skins should testify against you....'

(41 : 22-23)

(258) CHAPTER. The Statement of Allah:—

'Then if they have patience, yet the Fire will be a Home for them,'

.........’

(41 : 24)

342. Narrated 'Abdullah (bin Mas'ūd) : (As above, Hadith No. 341).

SūRAT-ASH-SHURA
SūRAT-HĀ MĪM‘AIN SĪN, QĀF XXXII

In the Name of Allah, the Most Beneficent, the Most Merciful
"Except to be kind to me for my Kinship with you." (42:23)

On that Ibn 'Abbas said: You have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet had relatives therein. The Prophet said, "(I do not want anything from you) except to be Kind to me for my Kinship with you."
Sūrat Ḥā Mīm XXXIII
Az-Zukhruf (Good Adornments)

In the Name of Allāh, the Most Beneficent, the Most Merciful

سورة حم– الزخرف

بسم الله الرحمن الرحيم

وَقَالَ مَجاهِدٌ: عَلَى أَمْثَالِ: عَلَى إِمَامٍ،

فِيْلَهُ بِأَبِي، تَفَرَّضَهُ; أَيْحَاسِيْنَ أَنَا,

لَا تَنْتَعِمْ سَرَّهُمْ وَنَجْوَاهُمْ، وَلَا تَنْتَعِمُّ

فِيْلَهُمْ. وَقَالَ ابْنُ عُيَابِسِ: وَلَا أَن

يُكَونَ النَّاسُ أَمْثَالُ، وَأَحْدَهُ، لَوْ أَن

جَعَلَ النَّاسَ كُلَّهُمْ كَفَّارًا لَجَعَلَتْ

لِسَبُوتَ الْكُفَّارِ سُقُفًا مِنْ فَضِلَةٍ

وَمَعَارِجَ مِنْ فَضِلَةٍ، وَهُوَ دُرِّ وَسَرُرٍ,

فَضَّةٍ. مَفْرَّرِينَ: مُطْبِقِينَ: أَسْفَنُوا;

أَسْعَطُوا. يَبْعَشُ: يَعْمَى. وَقَالَ مَجاهِدٌ

- اْفْتَضِرْ بُ عَشَكْمُ الذِّكْرَ - أَيَّ

تَبَكَّرُونَ بِالْقُرآنِ تَمَا لَا تَعَاقَبُونَ عَلَيْهِ

وَفَضَّتَ مِثْلُ الْأَوَلِينَ - مُسْتَعْلِمٌ، الْأَوَلِينَ

مَفْرَّرِينَ: يُعْتَنِي الإِبْلِ، وَالْحِبْلِ، وَالْبِيْلِ

وَالجُبْرِيَّ. يَشْتَأِثُ: فِي الحُلْيَةِ: الْجُوَارِ

جَعَلَنَّمُهُنَّ لِلرَّحْمَنِ، وَلِدَا، فَكِيْفَ

تَجَكَّمُونَ؟ لَوْ شَاءَ الرَّحْمَنُ مَا

عَبِّدَ نَاهِمُ: يَثْعَنُونَ. الْأَوَّلِنَ، يَبْقُوُ الْلَّهُ

تَعَالِيَ - مَا لَهُمْ بِذَلِكَ مِنْ عَلِيْمٍ إِلَّا أَوَّلَنَّ

إِنْهُمْ لَا يَعْلَمُونَ. فِي عَقِيْهِ: وَلَنَذهُ

مَفْرَّرِينَ: يُعْتَنِي مَعَا. سَلَطُوا: قُومُ

فَرَعُونَ سَلَطُوا لِسَكَّنُوا أَمْثَالُ، تَعْمَرَ صِلَ

اللَّهُ عَلَى وَيَدِهِم، وَمَثَلًا: عِبَارَةٌ. يُصَوَّرُونَ

يَصِبْحُونَ. سَبِيلُ مَوْنَ: مُجَمَّعُونَ، أَوْلَي

الْأَوَّلِينَ: أَوْلِ الْمُؤْمِنِينَ. وَقَالَ غَيْرُهُ:
CHAPTER. The Statement of Allāh

They will call, 'O Malik (Keeper of Hell)! Let your Lord make an end of us?' He will say, 'No, but you shall abide.' (4:77)

344. Narrated Ya'la: I heard the Prophet reciting when on the pulpit:

They will call, 'O Malik (Keeper of Hell)! Let your Lord make an end of us.' (43:77)
SūRA ḤĀ MĪM AL-DUＫHĀN  
(the smoke) XXXXIV

In the Name of Allah,  
the Most Beneficent, the Most Merciful
(261) CHAPTER. The Statement of Allah:

'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible.'

(44:10)

345. Narrated 'Abdullah:

Five things have passed, i.e. the smoke, the defeat of the Romans, the splitting of the moon, Al-Batsha the defeat of the infidels in the battle of Badr and Al-Lizām (the inevitable punishment in the Hereafter).'

(1)

(262) CHAPTER. 'Covering the people; this is a painful torment.'

(44:11)

346. Narrated 'Abdullah:

(i.e., the imagined smoke) was because, when the Quraish refused to obey the Prophet, he asked Allah to

(1) See Hadīth No. 290.
afflict them with years of famine similar
to those of (Prophet) Joseph,, and so they
were stricken with famine and fatigue, so
much so that they ate even bones. A man
would look towards the sky and imagine
seeing something like smoke between him
and the sky because of extreme fatigue.

So Allah revealed:

Then watch you for the Day when
the sky will bring forth a kind of
smoke plainly visible, covering the
people; this is a painfull of torment.’

(44:10-11)

Then someone (Abu Sufyan) came to
Allah’s Apostle and said, “O Allah’s
Apostle! Invoke Allah to send rain
for the tribes of Mu‘ādār for they are on
the verge of destruction.” On that the Prophet
said (astonishingly) “(Shall I invoke
Allah) for the tribes of Mu‘ādār? Verily, you
are a brave man!” But the Prophet prayed for rain and it rained for them.

Then the Verse was revealed:

But truly you will revert to your
ways.’

(44:15)

(When the famine was over and) they
restored prosperity and welfare, they reverted
to their ways (of heathenism) whereupon

Allah revealed:

‘On the Day when we shall seize you
with a Mighty Grasp. We will indeed
(then) exact retribution,

The narrator said, “That was the day of
the Battle of Badr.”
CHAPTER. The Statement of Allah ﷺ:

"(They will say) Our Lord! Remove the torment from us, really we are believers." (44:12)

347. Narrated 'Abdullah: It is a sign of having knowledge that, when you do not know something, you say: 'Allah knows better.' Allah said to his Prophet ﷺ:

'Say: No wage do I ask of you for this (Qur'an), nor am I a person who takes upon himself jobs which he cannot do.' (38:86)

When the Quraysh troubled and stood against the Prophet ﷺ, he said, "O Allah! Help me against them by afflicting them with seven years of famine like the seven years of Joseph." So they were stricken with a year of famine during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of hunger. Then they said:

Our Lord! Remove the torment from us, really we are believers. (44:12)
And then it was said to the Prophet (by Allah), "If we remove it from them, they will revert to their ways (of heathenism)." So the Prophet invoked his Lord, who removed the punishment from them, but later they reverted (to heathenism), whereupon Allah punished them on the Day of the Battle of Badr, and that is what Allah's Statement indicates:

Then watch for the day that the sky will bring forth a kind of smoke plainly visible... we will indeed (then) exact retribution."

(44:10)

(264) CHAPTER. How can there be for them an (effectual) Reminder, an Apostle, explainings things clearly, has already come to them?" (44:13)

348. Narrated Masruq: I came upon 'Abdullāh and he said, "When Allah's Apostle invited the Quraish (to Islam), they disbelieved him and stood against him. So he (the Prophet ) said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years of Joseph.' So they were stricken with a year of drought that destroyed everything, and they started eating dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue and hunger."
Abdullah then recited:

'Then watch you for the Day when the sky will bring forth a kind of smoke plainly visible, covering the people. This is a painful torment... (till he reached)...........

We shall indeed remove the punishment for a while, but truly you will revert to your ways (of heathenism).

Abdullah added: "Will the punishment be removed from them on the Day of Resurrection?" He added, "The severe grasp was on the Day of the Battle of Badr."

(265) CHAPTER. Then they turned away from him (Apostle Muhammad) and say: He (Muhammad) is taught (by a human being) he is a madman! (44:14)

349. Narrated Abdullah: Allah sent (the Prophet) Muhammad and said:

'Say, No wage do I ask of you for this (Qur’an) nor am I a person who takes upon himself jobs which he cannot do (bringing anything from myself).'

(38:68)

When Allah's Apostle saw Quraish standing against him, he said, "O Allah! Help me against them by afflicting them
with seven years of famine similar to the seven years (of famine) of Joseph. So they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), “And they ate hides and dead animals, and something like smoke was coming out of the earth.

So Abū Sufyān came to the Prophet and said, “O Muḥammad! Your people are on the verge of destruction! Please invoke Allāh to relieve them.”

So the Prophet invoked Allāh for them (and the famine disappeared). He said to them, “You will revert (to heathenism) after that.” ‘Abdullāh then recited:

Then watch you for the Day when the sky will bring forth a kind of smoke plainly visible but truly you will revert (to your ways).”

He added, “Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the Al-Lizām have all passed.” One of the sub-narrater said, “The splitting of the moon.” And another said, “The defeat of the Romans (has passed).”

(266) CHAPTER, “On the Day when We shall seize you with a Mighty Grasp...We shall indeed (then) exact retribution.” (44:16)

things have passed: Al-Lizām, the defeat of
the Romans, the mighty grasp, the
splitting of the moon, and the smoke.

Sūrat Ḥā Mīm Al-Jathiya: XLV

In the Name of Allah, the Most Beneficent, the Most Merciful

(267) ❀ CHAPTER. 'And nothing destroys us but Time. (45:24)

351. Narrated Abū Huraira : Allah's Apostle said, 'Allāh said,
'The son of Adam hurts me for he abuses Time though I am Time: in
My Hands are all things, and I cause the revolution of day and night.'”

Sūrat Al-Ahqāf (Winding sand-tract)

No: XLVI

In the Name of Allah, the Most Beneficent, the Most Merciful

سورة الأحقاف

بسم الله الرحمن الرحيم

وَكَبِيعَ عَنَّ الْأَعْمَشِ، عَنْ مُسْلِمٍ،
عَنْ مَسْرَوقَ، عَنْ عَبْدِ اللَّهِ قَالَ:
خَمْسُ قَدْ مَضَىَّ الْلَّيْلَةُ، الْرُّومُ،
والبَطْشَةُ، الْقَحْمُ، والدَّخَانُ.

سورة حمّ الجائزة

يَسْتَمِعُ اللَّهُ الرَّحْمَنُ الرَّحِيمُ
جَائِزةً مُّستَمِعَ فِي نَفْسِهِ عَلَى الْرُّكْبِ
وَقَالَ مُجَاهِدٌ: نَسْتَمِعْ، نَكُتِبْ
نَنَسْكُمْ، نَتْمَرِكْنَمُّ.

باب وما يُهْيَلُكَنا إلا الدَّهْرُ

الآية.

سورة اَلْيَتْمُّ

حَدِيثَ نَائِبُ اَلْحَمْسَدِ: حَدِيثَنَا
سَفْيَانُ حَدِيثَ اَلْزُّرِّ الْحَرِيرِيَّ، عَنْ سَعْيِد
ابن المُسْبِبِ، عَنْ أَيُّهُ مُسْرَقَةَ رَضِيَ اللهُ
عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى اللهُ
عَلَيْهِ وَسَلَّمَ: قَالَ اَلْلَّهُ عَزَّ وَجَلَّ: يَوْمَ يَدْخِلُ
ابنَ آدَمَ، يَسْبِبُ الْحَيَاةَ وَأَنَا الْدَّهْرُ
يُبْدِي الْأَمْرِ أَقْلَبُ الْلَّيْلَةِ وَالْيَوْمَ.

سورة الْكُلْسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(268) **CHAPTER.** 'But he who says to his parents: 'Fie on you both! Do you hold out the promise to me that I shall be raised up? that is nothing but the tales of the ancient.'

(46 : 17)

352. Narrated Yūsuf bih Māchak: Marwān had been appointed as the governor of Hijaz by Mu'āwiya. He delivered a sermon and mentioned Yazīd bin Mu'āwiya so that the people might take the oath of allegiance to him as the successor of his father (Mu'āwiya). Then 'Abdūr Raḥmān bin Abū Bakr told him something whereupon Marwān ordered that he be arrested. But 'Abdūr-Raḥmān entered 'Aisha's house and they could not arrest him.

وَقَالَ مُجاَبَهَةَ: تَقَبَّصُواُ: تَقَدُّمُواُ، وَقَالَ بِعَضُّهُمْ: أَنْثِرُواَ أَنْثِرُواَ وَأَثَرَةُ أَثَرَةً أَثِرَةً

بِقِيَّةٍ مِنْ عِلْمٍ وَقَالَ أَبُو عَبْدَالِلِهَمْ أَبُو عَبْدِ اللَّهِ: مَا كُتِبَ بَأْوَلِ الرُّسُلِ، وَقَالَ مِنْ الْالْبِيرِ: إِنَّمَا هِيَ الْعَهْدُ إِنْ صَحَّ مَا تَدَعُونَ لَا يَسْتَحْبِقُ أَنْ يُعْبَدَ، وَلَنِسْقَوْهُ أَرَابُشُ هَذِهِ الْالْبِيرِ أَنْ مَا تَدَعُونَ

٣٥٢ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلٍ حَدَّثَنَا أَبُو عُمَانَةٍ عَنِّي بِصَرٍّ عَنِّي بِوسْفَيْنَ مَاهِكَ قَالَ كَانَ مَرْوَانَ عَلَى الْحِيْجَازِ عَسَّاتَهُ مَعَاوِيَةَ فَخُطِبَ فَجَعَلَ بَدْلًا فَرَّ بَيْنَ مَعَاوِيَةَ لِيَكُنَّ بَيْعًا لَهُ بِعَلَدَ أَبِيهِ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنُ بْنُ أَبِي بَكْرٍ شَيْثَانًا، فَقَالَ حَذَّوَهُ فَدَخَلَ بِبَيْتٍ عَائِشَةَ فَقَالَ يُقَدِّرُ وَأَعْلَيْهِ، فَقَالَ مَرْوَانَ: إِنَّ هَذَا

باب - وَالَّذِى قَالَ لِوَلَدِ الْأَلْبِيرِ أَفَلَسْكُمْ أتَعْبِدُواُ أَنْ أَخَرجَ إِلَى قَوْلِهِ أَسَاطِيرِ الأُوْلَيْينَ -
Marwan said, “It is he (Abdul-Rahman) about whom Allah revealed this Verse:

‘And the one who says to his parents: ‘Fie on you! Do you hold out the promise to me......?’”

On that, Aisha said from behind a screen, “Allah did not reveal any revelation about this except what was connected with the declaration of my innocence (of the slander).”

(269) CHAPTER. The Statement of Allah:

‘Then when they saw it as a dense cloud coming towards their valleys

............. ‘ (46 : 24)

353. Narrated Aisha the wife of the Prophet : I never saw Allah’s Apostle laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, “O Allah’s Apostle! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face.” He said, “O Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily,
some people saw (the signs of punishment and said, 'This cloud will give us rain."

SūRAT MUḤAMMAD ( ﷺ ) LXVII

In the Name of Allāh, the Most Beneficent, the Most Merciful

(270) CHAPTER. 'And (you) sever your ties of kinship (47:22)

354. Narrated Abū Huraira ﷺ:

The Prophet ﷺ said, "Allāh created His creation, and when He had finished it, the womb (blood relation, kith and kin) got up and caught hold of Allāh whereupon Allāh said, 'What is the matter?' On that, it said, 'I seek refuge with you from those who break the ties of kith and kin.' On that Allāh said, 'Will you be satisfied

\[\text{Some people saw (the signs of punishment and said, 'This cloud will give us rain.'})\]
if I bestow My favours on him who keeps your ties, and withhold My favours from him who breaks your ties? On that it said, 'Yes, O my Lord!' Then Allāh said, 'That is for you.'" Abū Huraira added: If you wish, you can recite: "Would you then if you were given the authority, do mischief in the land and sever your ties of kinship. (47:22)

355. Narrated Abū Huraira: (As above, no. 354, but added) Then Allāh's Apostle said, "Recite if you wish: 'Would you then...'") (47:22)

356. Narrated Muḥāwiya bin Abī Al-Muzarrad: Allāh's Apostle said, "Recite if you wish: Would you then if you were given the authority..."

(47:22)

Sūrat Al-Fath (The Victory):

In the Name of Allāh, the Most Beneficent, the Most Merciful
(271) **CHAPTER** The Statement of Allah:

*Verily, We have given you (O, Muhammad) a manifest victory.*

(48:1)

357. Narrated Aslam: While Allah's Apostle was proceeding at night on one of his journeys and Umar bin Al-Khattāb was travelling beside him, Umar asked him about something but Allah's Apostle did not reply. He asked again, but he did not reply.
and then he asked (for the third time) but he did not reply. On that, ‘Umar bin Al-Khattāb said to himself, ‘Thakilat Um ‘Umar (May ‘Umar’s mother lose her son)! I asked Allāh’s Apostle three times but he did not reply.’ ‘Umar then said, ‘I made my camel run faster and went ahead of the people, and I was afraid that some Qur’ānic Verses might be revealed about me. But before getting involved in any other matter, I heard somebody calling me. I said to myself, ‘I fear that some Qur’ānic Verses have been revealed about me,’ and so I went to Allāh’s Apostle and greeted him.

He (Allāh’s Apostle) said, ‘Tonight a Sūra has been revealed to me, and it is dearer to me than that on which the sun rises (i.e., the world).’ Then he recited: ‘Verily, we have granted you a manifest victory.’”

358. Narrated Anas: ‘Verily, We have given you (O Muḥammad) a manifest victory,’ refers to Al-Hudaibiya (peace treaty).

359. Narrated ‘Abdullāh bin...
Mughaffal: On the Day of the Conquest of Mecca, the Prophet recited Sūrat Al-Fath in a vibrating and pleasant voice. (Muqāwiya, the sub-narrator said, "If I could imitate the recitation of the Prophet I would do so.")

(273) CHAPTER. The Statement of Allāh:

"That Allāh may forgive you your faults of the past and those to follow, and complete His favours on you and guide you on the straight way.' (48:2)

360. Narrated Al-Mughira: The Prophet kept on offering night prayers till his feet became swollen. Somebody said to him, "Allāh has forgiven you your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave (of Allāh then)??"

361. Narrated Aīsha: The Prophet used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O..."
Allāh’s Apostle! Why do you do it since Allāh has forgiven you your faults of the past and those to follow?"

He said, “Shouldn’t I love to be a thankfull slave (of Allāh)?” When he became old, he prayed while sitting; but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing.

(273) **CHAPTER.** Verily, “We have sent you as a witness, as a bringer of glad tidings, and as a warner.” (48:8)

362. Narrated ʿAbdullāh bin ʿAmr bin Al-ʿĀs: This Verse:

‘O Prophet! Verily We have sent you as a witness, as a bringer of glad tidings and as a warner,’

(48:8)

Which is in the Qurʾān, appears in the Torah thus:

‘O Prophet! Verily We have sent you as a witness, as a bringer of glad tidings and as a warner, and as a protector for the illiteracies (i.e., the Arabs.) You are my slave and My Apostle, and I have named you Al-Mutawakkil (one who depends upon Allāh). You are neither hard-hearted nor of fierce character, nor one who
shouts in the markets. You do not return evil for evil, but excuses and forgives. Allah will not take you unto Him till He guides through you a deviating nation on the right path by causing them to say: "None has the right to be worshipped but Allah." With such a statement He will open blind eyes, deaf ears and hardened hearts.

(274) CHAPTER. He it is Who sent down tranquility (calmness) into the hearts of believers." (48:4)

363. Narrated Al-Bara': While a man from the companions of the Prophet was reciting (Qur'an) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet. The Prophet said, "That was the tranquility (calmness) which descended because of the recitation of the Qur'an."

(275) CHAPTER. The Statement of Allah:—
'When they swore allegiance to you (O, Muhammad under the tree.)' (48:18)

364. Narrated Jābir: We were one thousand and four hundred on the Day of Al-Ḥudaibiya.

365. Narrated 'Uqba bin Ṣahbān: 'Abdullāh bin Mughaffal Al-Muzani who was one of those who witnessed (the event of) the tree, said, "The Prophet forbade the throwing of small stones (with two fingers)." 'Abdullāh bin Al-Mughaffal Al-Muzani also said, "The Prophet also forbade urinating at the place where one takes a bath."

366. Narrated Thābit bin Ad-Dāḥhāk who was one of the companions of the tree (those who swore fealty to the Prophet beneath the tree at Al-Ḥudaibiya):

367. Narrated Habīb bin Abī Thābit: I went to Abū Wā'il to ask him (about those who had rebelled against 'Alī). On that Abū Wā'il said, "We were at
Siffin (a city on the bank of the Euphrates, the place where the battle took place between 'Ali and Mu'awiya). A man said, 'Will you be on the side of those who are called to consult Allāh's Book (to settle the dispute)?' ‘Ali said, 'Yes (I agree that we should settle the matter in the light of the Qur'ān).'

Some people objected to ‘Ali's agreement and wanted to fight. On that Sahl bin Hunifa said, 'Blame yourselves! I remember how, on the day of Al-Hudaibiya (i.e., the peace treaty between the Prophet ﷺ and the Quraysh pagans), if we had been allowed to choose fighting, we would have fought (the pagans). At that time 'Umar came (to the Prophet ﷺ) and said, "Aren't we in the right and they (pagans) in the wrong? Won't our killed persons go to Paradise, and theirs in the Fire?"

The Prophet ﷺ replied, "Yes." ‘Umar further said, "Then why should we let our religion be degraded and return before Allāh has settled the matter between us?"

The Prophet ﷺ said, "O the son of Al-Khaṭṭāb! No doubt, I am Allāh's Apostle, and Allāh will never neglect me." So 'Umar left the place angrily and he was so impatient that he went to Abū Bakr and said, "O Abū Bakr! Aren't we in the right and they (pagans) in the wrong?" Abū Bakr said, "O the son of Al-Khaṭṭāb! He is
Allah's Apostle, and Allah will never neglect him.' Then Sūra Al-Fath (The Victory) was revealed.'"

SūrT Al-ḤUJURĀT (The Inner Apartment):
In the Name of Allah,
the Most Beneficent, the Most Merciful

(276) CHAPTER. 'Raise not your voices above the voice of the Prophet......................' (49:2)

368. Narrated Ibn Abī Mulaika:
The two righteous persons were about to be ruined. They were Abū Bakr and 'Umar who raised their voices in the presence of the Prophet when a mission from Banī Tamīm came to him.
One of the two recommended Al-Aqrā' bin Ḥabīs, the brother of Banī Mujaṣḥī (to be their governor) while the other recommended somebody else. (Nāfī, the
sub-narrater said, I do not rember his name.) Abū Bakr said to 'Umar, "You wanted nothing but to oppose me!" 'Umar said, "I did not intend to oppose you." Their voices grew loud in that argument, so Allah revealed:

'O you who believe! Raise not your voices above the voice of the Prophet.'

Ibn Az-Zubair said, "Since the revelation of this Verse, 'Umar used to speak in such a low tone that the Prophet had to ask him to repeat his statements." But Ibn Az-Zubair did not mention the same about his grandfather, Abū Bakr.

369. Narrated Anas bin Mālik:

The Prophet missed Thābit bin Qais for a period. (So he enquired about him.) A man said, "O Allah's Apostle! I will bring you his news." So he went to Thābit and found him sitting in his house and bowing his head. The man said to Thābit, "What is the matter with you?" Thābit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet and so all his good deeds had been annulled, and he considered himself as one of the people of the Fire. Then the man returned to the Prophet and told him that Thābit had said, so-and-so. (Musa (bin
Anas) said: The man returned to Thābit with great glad tidings.) The Prophet ﷺ said to the man, “Go back to him and say to him: ‘You are not from the people of the Hell-Fire, but from the people of Paradise.’”

(277) CHAPTER: Verily! Those who call you from behind the dwellings most of them have no sense’ (49: 4)

370. Narrated ʿAbdullāh bin Az-Zubair: A travelling group of Bani Tamim came to the Prophet ﷺ (and requested him to appoint a governor for them).
Abū Bakr said, “Appoint Al-Qāqā bin Māsad.” ʿUmar said, “Appoint Al-Aqraʿ bin Ḥābis.” On that Abū Bakr said (to ʿUmar), “You did not want but to oppose me!” ‘Umar replied, “I did not intend to oppose you!” So both of them argued till their voices grew loud. So the following Verse was revealed:
‘O you who believe! Be not forward.............’ (49: 1)
And if they had patience till you could come out to them, it would have been better for them. (49:5)
(279) CHAPTER. Allâh’s Statement:

"It (Hell) will say: ‘Are there any more (to come)?’" (50:30)

371. Narrated Anas: The Prophet said, "The people will be thrown into the (Hell) Fire and it will say: ‘Are there any more (to come)?’ (50:30) till Allâh puts His Foot over it and it will say, ‘Qaṭ! Qaṭ! (Enough! Enough!)’"

372. Narrated Abû Huraira (that the Prophet said): "It will be said to the fire, ‘Are you filled?’ It will say, ‘Are there any more (to come)?’ On that Allâh will put His Foot in it, and it will say ‘Qaṭ! Qaṭ! (Enough! Enough!).’"
373. Narrated Abū Huraira : The Prophet said, "Paradise and the Fire argued, and the Fire said, 'I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allāh said to Paradise, 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allāh said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my servants. And each one of you will have its fill.' As for the Fire, it will not be filled till Allāh puts His Foot over it wherupon it will say, 'Qat! Qat!' (1) at that time it will be filled, and its different parts will come closer to each other; and Allāh will not wrong any of His created beings. As regards Paradise, Allāh will creat new creatures to fill it with."

(289) CHAPTER. The Statement of Allāh :—

And eulogize the praises of your Lord before the rising of the sun and before (its) setting. (50:39)

(1) Enough, Enough.
374. Narrated Jarir bin 'Abdullāh:
We were in the company of the Prophet
on a fourteenth night (of the lunar
month), and he looked at the (full)
moon and said, "You will see your
Lord as you see this moon, and you
will have no trouble in looking at Him.
So, whoever can, should not miss the
offering of prayers before sunrise (Fajr
prayer) and before sunset (Asr prayer)."
Then the Prophet recited:
'And celebrate the praises of your
Lord before the rising of the sun
and before (its) setting.' (50:39)

375. Narrated Mujahid: Ibn cAbbās
said, "Allāh ordered His Prophet
to celebrate Allāh's praises after all
prayers." He refers to His Statement:
'After the prayers.' (50:40)

SūRAT ADH-DHĀRIYĀT No. L I
(The winds that scatter)

In the Name of Allāh,
the Most Beneficent, the Most Merciful
(No Hadīths were mentioned here)
سورة الطور

بسم الله الرحمن الرحيم

وَقَالَ فَتَأَدَّبُوا مُسْتَطِوِرْتُمُ مَكْتُوبٌ

SūRAT WAṬ-ṬŪR (The Mount)
No. LII

In the Name of Allah, the Most Beneficent, the Most Merciful
376. Narrated Um Salama: I complained to Allāh’s Apostle ἃ that I was sick, so he said, “Perform the Tawāf while riding behind the people (who are performing the Tawāf on foot).” So I performed the Tawāf while Allāh’s Apostle ἃ was offering the prayer by the side of the Kaʿba and was reciting:

‘By the Mount (Saini) and by a Decree Inscribed.’ (52)

377. Narrated Muṣʿim ἃ: I heard the Prophet ἃ reciting Sūrat At-Tūr in the Maghrib prayer, and when he reached the Verse:

‘Were they created by nothing, Or were they themselves the
creators,
Or did they create the Heavens and the Earth?
Nay, they have no firm belief nor do they own the treasuries of Your Lord, nor have they been given charge (there of)?

(52:35–37)

my heart was about to fly (when I realised this firm argument).

SūRAT WĀN–NAJM (The star) LIII
In the Name of Allāh, the Most Beneficent, the Most Merciful

سورۃ والنجم
بسم الله الرحمن الرحيم
378. Narrated Masrūq: I said to Aisha, "O Mother! Did the Prophet Muḥammad see his Lord?"

Aisha said, "What you have said makes my hair stand on end! Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muḥammad saw his Lord, is a liar." Then Aisha recited the Verse:

"No vision can grasp Him, but His grasp is over all vision. He is above all comprehension; yet is acquainted with all things." (6:103)

"It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil." (42:51)

Aisha further said, "And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar." She then recited:

"No soul can know what it will earn tomorrow." (31:34)

She added: "And whoever tells you that he concealed (some of Allah's orders), is a liar." Then she recited:

"O Apostle! Proclaim (the Message) which has been sent down to you from your Lord.........." (5:70)
360

“Aisha added, "But the Prophet saw Gabriel in his true form twice."

(281) CHAPTER. 'And was at a distance of but two bow-lengths or (even) nearer.'

(53:9)

379. Narrated 'Abdullāh regarding the Verses:

'And was at a distance of but two bow-lengths or (even) nearer;
So did (Allāh) convey the Inspiration to His slave (Gabriel) and then he Gabriel), conveyed (that to Muhammad ). (53:9-10):
Ibn Mas'ūd narrated to us that the Prophet had seen Gabriel with six hundred wings.

(281) CHAPTER. The Statement of Allāh :

'So did (Allāh) convey the Inspiration to His slave (Gabriel) then he (Gabriel) conveyed (that to Muhammad ).' (53:10)

380. Narrated Ash-Shaibānī: I asked Zīr about the Statement of Allāh :

'And was at a distance of but two bow-lengths or (even) nearer.
So did Allah convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed that to Muhammad (53:10)

He said, "'Abdullāh (bin Mas'ūd) informed us that Muḥammad had seen Gabriel with six hundred wings."

(283) **CHAPTER**. Truly he (Muḥammad) did see of the signs of his Lord; the Greatest!

(53:18)

381. Narrated ‘Abdullāh (regarding the revelation): Truly he (Muḥammad) did see of the signs of his Lord; the Greatest!'

(53:18)

The Prophet saw a green screen covering the horizon.

(284) **CHAPTER**. Have you seen the Lāt and the ‘Uzza?’ (I) (53:19)

382. Narrated Ibn ‘Abbs (regarding His Statement) about the Lāt and the ‘Uzza: Lat was orginally a man

(1) Lāt and ‘Uzza were two idols worshipped by the Arabs during the Pre-Islamic Ignorant Period.
who used to mix Sawiq (1) for the pilgrims.

383. Narrated Abū Huraira : Allah's Apostle said, "Whoever takes an oath in which he mentions Lāt and 'Uzzā (forgetfully), should say: None has the right to be worshipped but Allah, and whoever says to his companion, 'Come along,' let us gamble, 'must give alms (as an expiation)."

(284) CHAPTER. And another, the third (goddess) Manāt.” (53:20)

384. Narrated Urwa: I asked 'Aisha (regarding the Sa'ī between As-Safā and Al-Marwā). She said, "Out of reverence to the idol Manāt which was placed in Al-Mushallal, those who used to assume Iḥrām in its name, used not to perform Sa'ī between As-Safā and Al-Marwa, (2) so Allah revealed:

(1) See the glossary.
(2) Because there were two other idols between As-Safā and Al-Marwā which did not belong to them.
Verily! The Aṣ-Ṣafa and Al-Marwa (at Mecca) are among the symbols of Allāh.'

(2:158)

Thereupon, Allāh's Apostle and the Muslims used to perform Saʿī (between them)." Sufyān said: The (idol) Manāt was at Al-Mushallal in Qudaid. "Aīshā added, "The Verse was revealed in connection with the Anṣār. They and (the tribe of) Ghassān used to assume Ihram in the name of Manāt before they embraced Islam." Aīshā added, "There were men from the Anṣār who used to assume Ihram in the name of Manāt which was on idol between Mecca and Medina. They said, 'O Allāh's Apostle! We used not to perform the Tawāf (Saʿī) between Aṣ-Ṣafa and Al-Marwa out of reverence to Manāt.'"

(286) CHAPTER. So fall you down in prostration to Allāh and worship (Him alone.) (53:62)

385. Narrated Ibe Abbās: The Prophet performed a prostration when he finished reciting Sūrat-an-Najm, and all the Muslims and pagans and Jīnns and human beings prostrated along with him.
386. Narrated 'Abdullah : The first Sūra in which a prostration was mentioned, was Sūra An-Najm (The Star). Allāh's Apostle prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a hand of dust in his hand and prostrated on it. Later I saw that man killed as an infidel, and he was Umaiya bin Khalaf.

SŪRAT—UL—QAMAR LIV
The Sūra starting with,
THE HOUR DREW NIGHT.

In the Name of Allāh,
the Most Beneficent, the Most Merciful

سورة اقتربت الساعة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
قَالَ مُجَاهِدُ: مُسْتَمِرًا: ذَاہِبٌ
مَزْدَجِرٌ: مَنَافِه. وَأَزْدَجِرٌ: فَاسْتَطِيرٌ
جُنُونًا: دُهْرٌ: أَضْلاَعُ السَّفِينَةِ.
لَيَضَارَّ كَانَ كَفِيرٌ: بِيَوْلِكَ لَهُ جَرَاءٌ
مِنْ اللَّهِ مُحِضَّرِهِ: يُحَضِّرُونَ
المَاءِ. وَقَالَ ابن جُبَرِيرِ: مُهَطِّعِينَ
الْمَسْلَانِ. الخَايِبِ: السَّرَاعِ. وَقَالَ
غَيْرُهُ: فَتَطَأَّطِي: فَتَأطَأَتْهَا بِبَيْنَهَا
الْمُسْتَضْرِرِ: كَحْيَارُ مِنَ الشَّجَرِ مُخْتَرِقٌ
إِزْدَجِرٌ: اقْتَعِلَ مِنْ زَجْرَتِهِ كَفِيرٌ,
فَعَلَّناهُ وَبِضْهُ مَفْعَلَنا جَرَاءٌ لِمَا
صَنَعَ يَنْجُوحُ وَأَصْحَابِهِ. مُسْتَمِرُ. عِزَابٌ.
CHAPTER. 'And the moon is cleft asunder, but if they see a sign, they turn away.' (54:1-2)

387. Narrated Ibn Mas'ūd: During the lifetime of Allah's Apostle the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Apostle said, "Witness (this miracle") (1)

388. Narrated 'Abdullāh: The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet said, "Witness, witness (this miracle)."

389. Narrated Ibn 'Abbās: The moon was cleft asunder during the

(1) See the Appendix for the Miracle of the Prophet.
lifetime of the Prophet ﷺ.

390. Narrated Anas ﷺ: The people of Mecca asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

391. Narrated Anas: The moon was cleft asunder into two parts.

(288) Chapter: The Statement of Allah ﷻ:

It floats under Our Eyes (and care): A recompense to one who had been rejected. And indeed, We have left this as a sign; Then is there any that will receive admonition? (54:14-15)

Qatada said, "Allah preserved Noah's Ark till the early converts of this nation saw it."

392. Narrated 'Adullāh bin Mas'ūd:
The Prophet used to recite: ‘Fahal-min-Maddakir’ (then is there any that will receive admonition?)

(289) CHAPTER. The Statement of Allah:

‘And we have indeed made the Qur‘an easy to understand and remember; then is there any that will receive admonition?’ (54:17)

393. Narrated 'Abdulläh: The Prophet used to recite: ‘Is there any that remember?’ and (plucking out men) As if they were uprooted stems of palm trees, then how terrible was my punishment and My warnings! (54:20-21)

394. Narrated Abü Ishāq: A man asked Al-Aswad, ‘is It ‘Fahal-min-Muddakir’ or ‘Mudhdakir’?” Al-Aswad replied, ‘I have heard Abdullah bin Mas‘ud reciting it, ‘Fahal-min Muddakir’; I too, heard the Prophet reciting it ‘Fahal-min-Muddakir’ with ‘d’. 
368

(290) CHAPTER. 'And they became like the dry stubble used by one who pens cattle. And we have indeed made the Qur'ān easy to understand and remember; then is there any that will receive admonition.

(54:31-32)

395. Narrated 'Abdullāh : The Prophet recited:

'Fahal-min-Muddakir' 'And Verily an abiding torment seized them early in the morning. So, taste you My torment and My warnings'

(54:38-39)


'And verily, we have destroyed nations like you; then is there any that will receive admonition?

(54:51)

397. Narrated 'Abdullāh : I recited before the Prophet 'Fahal-min-Muddhakir'. The Prophet then said, "(It is) 'Fahal-min-Muddakir'."
(291) CHAPTER. The statement of Allah ﷺ:

'Allāh’s Apostle ﷺ, while in a tent on the day of the Battle of Badr, said, “O Allāh! I request you (to fulfil) Your promise and contract! O Allāh! If you wish that you will not be worshipped henceforth...” On that Abū Bakr held the Prophet ﷺ by the hand and said, “That is enough, O Allāh’s Apostle! You have appealed to your Lord too pressingly,” while the Prophet was putting on his armour. So Allāh’s Apostle ﷺ went out, reciting, Their multitude will be put to flight, and they will show their backs.’ (54:45)

(292) CHAPTER. The Statement of Allah ﷺ:

‘Nay the Hour is their appointed time (for their full recompense), and that Hour will be more grievous and most bitter.’ (54:46)

398. Narrated Ibn ʿAbbās ﷺ:

Allāh’s Apostle ﷺ, on the day of the Battle of Badr, said, “O Allāh! I request you (to fulfil) Your promise and contract! O Allāh! If you wish that you will not be worshipped henceforth...” On that Abū Bakr held the Prophet ﷺ by the hand and said, “That is enough, O Allāh’s Apostle! You have appealed to your Lord too pressingly,” while the Prophet was putting on his armour. So Allāh’s Apostle ﷺ went out, reciting, Their multitude will be put to flight, and they will show their backs.’ (54:45)

399. Narrated Yusuf bin Mahik:

‘Nay the Hour is their appointed time (for their full recompense), and that Hour will be more grievous and most bitter.’ (54:46)
I was in the house of 'Aisha, the mother of the Believers. She said, "This revelation:

'Nay, The Hour is their appointed time (for their full recompense); and that Hour will be more grievous and most bitter,' (54:45) was revealed to Muhammad at Mecca while I was a playful little girl."

400. Narrated Ibn 'Abbás: While in his tent on the day of the Battle of Badr, the Prophet said, "O Allāh! I request you (to fulfil) your promise and contract. O Allāh! If you wish (that the Believers be destroyed), You will never be worshipped henceforth." On that, Abū Bakr held the Prophet by the hand and said, "That is enough, O Allāh's Apostle! You have appealed to your Lord too pressingly!" The Prophet was wearing his armour and then went out reciting:

Their multitude will be put to flight and they will show their backs.

Nay, The Hour is their appointed time (for their full recompense), and that Hour will be more grievous and most bitter.' (54:45-46)
سورة الرحمن

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: يَحْسَانٌ: كَحْسِيْنِانِ

الرَّحِيمِ. وَقَالَ غَيْرُهُ: وَأَقِيمُوا الْوَزْرَانِ

يُرِيدُ لِسَانَ الْمُيَتِّينَ. وَالْعَصْفُ: بَيْلٌ

الْمَزْرَعُ: إِذَا قَطَعَ مَنْهَا شَيْ. فَخَالِٰلَ

يَتَكَّلَفْ فَذَٰلِكَ الْعَصْفُ. وَالْرَّحِينٌ

رَزْقُهُ. وَالْحَبِّ الَّذِي يُؤْكِلُ مِنْهُ

وَالْرَّحِينَانِ فِي كَلَامِ الْعُرْبَ وَالْرَّحِينَ

رَزْقُهُ. وَالْحَبِّ الَّذِي يُؤْكِلُ مِنْهُ

الْرَّزْقُ. وَقَالَ بَعْضُهُمْ: وَالْعَصْفُ

يُرِيدُ الْمَاكُولُ مِنْ النَّبِيبِ. وَالْرَّحِينَانِ

الْتَّضَقَّجُ الَّذِي لَمْ يُؤْكِلْهُ. وَقَالَ غَيْرُهُ

الْعَصْفُ وَرَقَّ الْمَحْنُوْنَة. وَقَالَ الْفَسَاحَاءُ

الْعَصْفُ: الْحَبِّ. وَقَالَ أَبُو مَالِكٍ

الْعَصْفُ: أُولِى الْمَالَ مَنْ بَيْنَتْ، تَحْيَيْهَا

النَّبِّيُّ صَلَّى اللهُ عَلَيْهِ وَرَحْمَتُهُ. وَقَالَ مُجَاهِدٌ: الْعَصْفُ

وَرَقَّ الْمَحْنُوْنَة، وَالْرَّحِينانِ. الْرَّزْقُ

وَالْمَلَكَ: الْلَّهُ الْأَصْفَرُ، الْخَضْرُ

الَّذِي بُعِلَّ بِالْيَلَاءَ إِذَا أُقِدَتْ. وَقَالَ

بَعْضُهُمْ عَنْ مُجَاهِدٍ: رَبُّ الْعَشَرَةَ

فِي الشَّمْسِ. لِلشَّتَاءِ مَشْرَقٌ وَمَشْرَقٌ

فِي الصُّبُرِ، وَرَبُّ الْمَغْرِبِينَ، مَغْرِبٌ بِهَا

فِي الشَّتَاءِ، وَالْمُصْفَفِ. لَا يَبْغَيْنَ

لَا يَخْتَلِطُانِ. المَنْتَشَثُ: مَارُّ فَقَلَعُهُ

بِمِنَ السَّمَٰئِ، فَمَا مَلَئَ فَقَلَعُهُ.


وَصَرَّ صَرْ صَصَرَ مِثْلَ كَبِكْبٍ، يَعْنَى كَبَكْبَتَهُ: فَأَكَهَّة. وَنَحَّلَ وَرُحَّلَ، قَالَ: بَعْضُهُمْ: لِيُسِرَّ الرُّمَانَ، وَالنَّخَالُ، بالفاكهة. وأُمَّا الْعَرْبُ، فَإِنَّهَا تَعْدُهَا فَاكِهَةٌ، كَفُوْهُ عَزَّ وَجَلَّ، حَافِظُوا عَلَى الصَّلَوَاتِ، وَالصَّلَوَاتِ الْوُسْطَى، فَأَمَّرَ هُمْ بِالْمُحَافَظَةِ عَلَى كُلِّ الصَّلَوَاتِ، "مَّمْ أَعِدَّ الْحَصْرَ"، تَشْدِيدُ أَلْهَا كَمَا أَعِيدُ الْبَخْلُ، والرُّمَانَ، وَمَثِيلُهَا، أَلْهُ، "نِسَ", أَنَّ اللَّهَ يَسَّجَدُ لَهُ, مِنْ, فِي الصَّمُوَاتِ, وَمِنْ, فِي الْأَرْضِ. "ثُمَّ قَالَ"، وَكَبِيرُ مِنِ النَّاسِ، وَكَبِيرُ جَهَّلَ عَلَى عَذَابِهِ، "وَقَدْ ذَكَّرَ هُمْ, فِي أَوْلِهِ"، فَمِنْ, فِي الصَّمُوَاتِ, وَمِنْ, فِي الْأَرْضِ، "وَقَالَ" غَيْرَهُ، "أَفْتَنُ: أَعْثِنَ أَعْثِنَ, وَجَنَّيْنَ, جَنَّيْنَ, دَانَ, مَا يَجَذَّبُنَّ قَرِيبٍ، وَقَالَ, الْحَسَنَ..."
401. Narrated Qais: Allah's Apostle said, "Two gardens the utensils and contents of which are of silver, and two other gardens, the contents of which are of silver, and two other gardens." (55:62)
chapter: The Statement of Allāh

Beautiful females restrained in the pavilions. (55:72)

402. Narrate Qais: Allāh's Apostle said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold) and nothing will prevent the people staying in the Eden Garden from seeing their Lord except the curtain of Majesty over His Face."

(294). Chapter: The Statement of Allāh

الجَوَّةٌ، عَنِّ أبِي بَسْطِرِنَانَرْحَبَتُ الْحَلَدْقَةِ عَلَى الْجَوَّةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ. وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَى الْحَلَدْقَةِ، وَالْجَوَّةِ عَلَي
Surah Waqi'a

(SURAT AL-WAQI'A No. LVI
(The Inevitable Event)

In the Name of Allāh, the Most Beneficent, the Most Merciful

بسم الله الرحمن الرحيم

و قال مٌجاهد رَجْنَةَ زَرْعُ لَتْبَنَت فَتُنت كَمَا بُنِو النورٍ

المنصود لَاشْكُكِ لِهِ مَنْضَود لَموُرٍ والعرَب المحجبات لِأَزْوَاجٍ أَجْهَنٍْ لَنْ: لاَمْحٌوم

دُخَان أسود يُصرَون يُدبٌبون

الهيمُ الإيبل الظماء لمغرمون

لَمْلُنَمْ مَدِينين محاسين رَوِح جَنْتَهُ وَرَحَاء وَرَبِحانة المرزق

وَتُضْيِنْكُم فِيما لاَ تَطْمُمُونَ أي في أي حُلَقٍ نمأه وقال غَيرُهُ تَفَسَّكُهم عَرْبًا بِما تُطقُّنَ واحدةها عَرْب وب مِثل صِبر وصبر يَسَعُونْ أهل مكة

المربيبة وأهل المدينة العصيدة

وأهل العراق الشكلة وقال في خايفته لَعْوَم إلى النِّير وَرَافعَة إلى الجَنَّة مواسِمة مَنْسوحة ومنه وضيِن

النافقة والكتوب لاَذَاذَان لَه ولا عَرْوِة

والابباري بِذَوَاتَ الآذان والعري)
The Prophet said, "In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without passing it; and
if you wish, you can recite:

'In shade long extended.'

SŪRAT AL-ḤADĪD (Iron) No. LVII

In the Name of Allāh,
the Most Beneficent, the Most Merciful
(No Hadīths were mentioned here)

SŪRAT AL—MUJĀDALA: No. L VIII

In the Name of Allāh,
the Most Beneficent, the Most Merciful
(No Hadīths were mentioned here)

SŪRAT AL—HASHR No. LIX
(The Gathering)

In the Name of Allāh,
the Most Beneficent, the Most Merciful

404.Narrated Saʿīd bin Jubair: I asked Ibn ʿAbbās about Sūrat Al-Tauba, and he said, "Sūrat Al-Tauba? It is
the betrayer (of all the evils of the infidels and the hypocrites). And it continued to be revealed (that the oft-repeated expression): ‘...........and of them ..........and of them,’ till they started thinking that none of them would be left unmentioned therein.’ I said, “What about Sūrat Al-Anfāl?” He replied, “Sūrat Al-Anfāl was revealed in connection with the Badr Battle.”’ I said, “(What about) Sūrat Al-Hašr?” He replied, “It was revealed in connection with Banī an-Naḍīr.” (1)


406 Narrated Ibn ʿUmar: ‘Allāh’s Apostle burnt and cut down the palm trees of Banī An-Naḍīr which

(1) Banī An-Naḍīr was a Jewish tribe in Medina.
were at Al-Buwair (a place near Medina).

There upon Allāh revealed:

'What you (O Muslims) cut down of the palm trees, or left them standing on their roots, it was by the leave of Allāh, so that He might cover with shame the rebellious.' (59:5)

(297) CHAPTER. The statement of Allāh:

'What Allāh has given as (Fay) booty to His Apostle... ' (59:7)

407. Narrated 'Umar: The properties of Bani An-Nadīr were among the booty that Allāh gave to His Apostle; such Booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allāh's Apostle only, and he used to provide thereof the early expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allāh's Cause.

(298) CHAPTER. 'And what the Apostle gives you take it.' (59:7)
408. Narrated 'Alqama: 'Abdullah (bin Mas'ūd) said, "Allāh curses those ladies who practice tattooing and those who get themselves tattooed, and those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allāh's creation." His saying reached a lady from Bani Asd called Um Ya'qūb who came (to 'Abdullah) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allāh's Apostle cursed and who are (cursed) in Allāh's Book!" Um Ya'qūb said, "I have read the whole Qur'ān, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ān), you have found it. Didn't you read:

'And what the Apostle gives you take that and what he forbids you, you must leave that.' (59:7)

She replied, "Yes, I did." He said, "Verily, Allāh's Apostle forbade such things." "She said, "But I see your wife doing these things?" He said, "Go and watch her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my
409. Narrated Abdullah (bin Mus'ud) : Allâh's Apostle has cursed the lady who uses false hair.

(1) i.e. I would divorce her.
411. Narrated Abu Huraira

A man came to Allah's Apostle and said, "O Allah's Apostle! I am suffering from fatigue and hunger." The Prophet sent (somebody) to his wives (to get something), but the messenger found nothing with them. The Allah's Apostle said (to his companions), "Isn't there anybody who can entertain this man tonight so that Allah may be merciful to him?" An Ansar man got up and said, "I (will entertain him), O Allah's Apostle!" So he went to his wife and said to her, "This is the guest of Allah's Apostle, so do not keep anything away from him." She said, "By Allah, I have nothing but the children's food." He said, "When the children ask for their dinner, put them to bed and put out the light; we shall not take our meals tonight," She did so. In the morning...
the Anṣāri man went to Allāh’s Apostle ﷺ who said, “Allāh ﷺ was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed).” Then Allāh ﷺ revealed:

‘But they give them preference over themselves even though they were in need of that.’ (59:9)

Sūrat-Al-Mumtaḥīna (The Women to be examined)
In the Name of Allāh, the Most Beneficent, the Most Merciful

(301) CHAPeTER. '{O you who believe!) Take not my enemies and your enemies as friends.' (60:1)

412. Narrated ʿAlī ﷺ: Allāh’s Apostle ﷺ sent me along with Az-Zubair and Al-Miqdād and said, ‘Proceed till you reach a place called Raudat-Khākh where there is a lady
travelling in a howda on a camel. She has a letter. Take the letter from her." So we set out, riding our galloping horses till we reached Raudat-Khâkh, and behold, we saw the lady and said (to her), "Take out the letter!" She said, "I have no letter with me." We said, "Either you take out the letter or we will strip you of your clothes." So she took the letter out of her hair braid. We brought the letter to the Prophet ﷺ, and behold, it was addressed by Ḥātib bin Abî Bâltâ'ā to some pagans at Mecca, informing them of some of the affairs of the Prophet ﷺ. The Prophet ﷺ said, "What is this, O Ḥātib?" Ḥātib replied, "Do not be hasty with me, O Allâh's Apostle! I am an Ansârî man and do not belong to them (Quraish infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Mecca. So, to compensate for not having blood relation with them, I intended to do them some favour so that they might protect my relatives (at Mecca), and I did not do this out of disbelief or an inclination to desert my religion."

The Prophet ﷺ then said (to his companions), "He (Ḥātib) has told you the truth." Umar said, "O Allâh's Apostle! Let me chop his head off?" The Apostle ﷺ said, "He is one of those who witnessed (fought in) the
Battle of Badr, and what do you know, perhaps Allâh looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I have forgiven you.'

(Amr, a sub-narrator, said: This Verse was revealed about him (Hâtîb):

'O you who believe! Take not My enemies and your enemies as friends or protectors.') (60:1)

413. Narrated 'Ali: Sufyân was asked whether (the Verse),

'Take not my enemies and your enemies......

was revealed in connection with Hâtîb. Sufyân replied, 'This occurs only in the narration of the people. I memorized the Hûdîth from Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself.'

(302) CHAPTER. The Statement of Allâh (exalt),

'When there come to you believing women as emigrants.' (60:12)

414. Narrated 'Urwa: 'Aîsha, the wife of the Prophet (s.a.w), said, "Allâh's Apostle (s.a.w) used to examine the believing women who migrated to
him in accordance with this Verse:—

'O Prophet! When believing women come to you to take the oath of fealty to you.............

Verily! Allah is Oft-Forgiving, Most Merciful.' (60:12)

"Aisjah said, "And if any of the believing women accepted the condition (assigned in the above-mentioned Verse), Allah's Apostle would say to her "I have taken your solemn pledge." He would only say that, for, by Allah, his hand never touched, any lady during that pledge of allegiance. He did not receive their pledge except by saying, "I have taken your solemn pledge on that."

(303) CHAPTER. 'O Prophet! When believing women come to you to take the oath of fealty.'

(60:12)

415. Narrated Um 'Atiya : We took the oath of allegiance to Allah's Apostle and he recited to us:—

'They will not associate in worship any other thing whatever, with
Allāh, and forbade us to bewail the dead. Thereupon a lady withdrew her hand (refrained from taking the oath of allegiance), and said, “But such-and-such lady lamented over one of my relatives, so I must do the same over the dead relatives of hers.” The Prophet did not object to that, so she went (there) and returned to the Prophet who received her fealty then.

416.Narrated Ibn‘Abbās regarding the saying of Allāh: ‘And they will not disobey you in any just matter.’ (60:12)

What was one of the conditions which Allāh imposed on (the believing) women (who came to take the oath of allegiance to the Prophet).

417. Narrated `Ubada bin As-Samit: While we were with the Prophet he said, “Will you give me the solemn pledge that you will not worship anything besides Allāh, will not commit adultery, and will not steal?” Then he recited the Verse concerning the women. (Sufyān, the sub-narrator, often said that the Prophet recited the Verse). Then the Prophet added, “Whoever among you fulfils his pledge, will receive his reward from Allāh, and whoever commits any
of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allah screens him, then it is up to Allah to punish or forgive them."

418. Narrated Ibn ‘Abbās :
I witnessed the ‘Id-al-Fitr prayer with Allah’s Apostle ﷺ, Abū Bakr , ‘Umar and ‘Uthmān; and all of them offered it before delivering the sermon and then delivered the sermon. Once the Prophet ﷺ, (after completing the prayer and the sermon) came down as if I am now looking at him waving at the men with his hand to sit down and walked through them till he, along with Bilāl, reached (the rows of) the women. Then he recited:
'O Prophet! When believing women come to you to take the oath of allegiance that they will not worship anything other than Allah, will not steal, will not commit illegal sexual intercourse, will not kill their children, and will not utter slander, intentionally forging falsehood (by making illegal children belonging to their husbands)

(60:12)

Having finished, he said, "Do you agree to that?" One lady, other than whom none replied the Prophet ﷺ said, "Yes, O Allah’s Apostle!" (The

أصاب منهما شياطا من ذلك فسترة الله
فشهر إلى الله إن شاء عبدة وإن شاء
غصدر له. تابعة عبد الرزاق، عن
معمر في الآية.

418. حدثنا محمد بن عبد الرحمن هارون بن مصرف، حدثنا
عبيد الله بن وهب قال: أخبرني ابن جرير أن الحسن بن مسلم أخبره
عن طاوس عن ابن عباس رضي الله
عنهما قال: شهدت الصلاة يوم الفطر
مع رسول الله صلى الله عليه وسلم وأبي
بكسر وعمر وعثمان، فكلاهم
بصليها قبل الخطبية ثم يخطب
بعد. فنزل النبي صلى الله عليه وسلم
فكان أنظر إليه حين يجلس الرجال
بيده، ثمأقبل بشقته حتى أتم النساء
مع يلال فقال: يا أباها النبي! إذا
جاءك المومنات بمائتة عنك عل أن لا
يشركون بالله شيئا ولا يشركون ولا
يستين ولا يقتحمان أولادهن ولا يأتيين
بهمنان بقرينة بين أيدين وارجلهن حتى فقره من الآية
كلها. ثم قال حسن بن فرغ أتت على
ذلك وقالت امرأة واحدة لم يجيها
غيرها: نعم يا رسول الله، لا يدري
sub-narrater, Al-Hasan did not know who the lady was.) Then the Prophet said to them, “Will you give alms?” Thereupon Bilāl spread out his garment and the women started throwing big rings and small rings into Bilāl’s garment.

419. Narrated Jabair bin Muṭim: I heard Allāh’s Apostle saying, “I have several names: I am Muḥammad and I am Aḥmad, and I am Al-Māḥi with whom Allāh obliterates Kufr (disbelief), and I am Al-Ḥāshir (gatherer) at whose feet (i.e. behind whom) the people will be gathered (on the Day of Resurrection), and I am Al-‘Aqib (i.e. who succeeds the other prophets in bringing about good).”
(304) CHAPTER. The Statement of Allâh : — "And he (Muhammad ) is the main teacher of (Muslims) who have not yet joined............" (62:3)

420. Narrated Abû Huraira :— While we were sitting with the Prophet , Sûrat Al-Jumu’a was revealed to him, and when the Verse, "And he (Muhammad ) is the main teacher............(62:3) was recited by the Prophet , I said, "Who are they, O Allâh’s Apostle?"

The Prophet did not reply till I repeated my question thrice. At that time, Salman Al-Fârisi was with us. So Allâh’s Apostle put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiyâ (pleiades, the highest star), even then some men or man from these people (i.e. Salman’s folk) would attain it."

421. Narrated Abû Huraira :— 421 — حَدَّثَنَا عَبْدُ الدُّعَاءِ الْعُتَرَيْرِ بِنُ بَلَالٍ حَدَّثَنَا سَلَامُ بْنُ بَلَالٍ أَنَّ نُوحَىٰ أَبَيْ أَبَيَّبٍ أَنَّمَا أَنَسَىَ الْقُرْآنَ إِلَىَّ رَسُولِ اللَّهِ ﷺ، يَقُولُنَّ "يَا أَيُّهَا النَّاسُ إِنَّمَا يَقُولُ "أَلِمُكُمُ الْقُرْآنَ إِلَىَّ رَسُولِ اللَّهِ ﷺ" فَكَانَ جَلُوسًا عَنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَذَلَكَ عَلَى سُورَةِ الْجُمُعَةِ وَأَخْرَى مِنْهُمْ لَمْ يَنالَ قَلْبًا يَقُولُ "أَلِمُكُمُ الْقُرْآنَ إِلَىَّ رَسُولِ اللَّهِ ﷺ" فَقَالَ: قُلُّوا مِنْ هَمِّ يَا رَسُولَ اللَّهِ ﷺ فَلَمْ يُرَجِّعِهِ "حَتَّى سَلَامُ سَلَامًا وَقِيَّمَ سَلَامُ النَّافِسِيِّ وَضَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلَامُ، ثُمَّ قَالَ: لَوْ كَانَ الإِيمَانُ عَنِيدُ الْقُرْآنِ لَتَنَالَ رِجَالُهُ أَوْ رَجُلٌ مِّنْ هَؤَلَاءِ.
The Prophet said, "Then some men from these people would attain it."

(305) CHAPTER. "But when they see some bargain or some amusement."

(62:11)

422. Narrated Jabir bin 'Abdullāh: A caravan of merchandise arrived at Medina on a Friday while we were with the Prophet. All the people left (the Prophet, and headed for the caravan) except twelve persons. Then Allah revealed:

"But when they see some bargain or some amusement, they disperse headlong to it." (62:11)

Sūrat al—Munāfiqīn (The Hypocrites) No. LXIII

In the Name of Allāh, the Most Beneficent, the Most Merciful
Allāh ﷺ:

‘When the hypocrites come to you, they say: We bear witness that you are the Apostle of Allāh.’

(63:1)

423. Narrated Zaid bin Arqam:

While I was taking part in Ghazwa, (i) I heard ‘Abdullāh bin Ubai (bin Al-Salūl) saying, “Don’t spend on those who are with Allāh’s Apostle ﷺ that they may disperse and go away from him. If we return (to Medina), surely, the more honourable will expel the meaner amongst them.” I reported that (saying) to my uncle or to ‘Umar who, in his turn, informed the Prophet ﷺ of it.

The Prophet ﷺ called me and I narrated to him the whole story. Then Allāh’s Apostle ﷺ sent for ‘Abdullāh bin Ubai and his companions, and they took an oath that they did not say that.

So Allāh’s Apostle ﷺ disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home and my uncle said to me, ‘You just wanted Allāh’s Apostle ﷺ to disbelieve your statement and hate you.” So Allāh ﷺ revealed (the

(1) See the glossary.
Sūra beginning with):

'When the hypocrites come to you.'

(63)

The Prophet  then sent for me and recited it and said, "O Zaid! Allāh confirmed your statement."

(307) CHAPTER. 'They have made their oaths a screen (for their hypocrisy).'

(63:1-2)

424.Narrated Zaid bin Arqam : I was with my uncle and I heard 'Abdullāh bin Ubai bin Salūl, saying, "Don't spend on those who are with Allāh's Apostle  that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honourable will expel the meaner." So I informed my uncle of that and then my uncle informed Allāh's Apostle  thereof. Allāh's Apostle  sent for 'Abdullāh bin Ubai and his companions. They swore that they did not say anything of that sort. Allāh's Apostle  deemed their statement true and rejected mine. Thereof I became as distressed as I have never been before, and stayed at home. Then Allāh  revealed (Sūrat Al-Munā fiqin):—

'When the hypocrites come to you
They are the ones who say:
Spend nothing on those who are with Allāh's Apostle..................(63:7)
Verily the more honourable will expel therefrom the meager.

(63:7:8)

Allāh's Apostle sent for me and recited that Sūra for me and said, “Allāh has confirmed your statement.”

(308) CHAPTER. The Statement of Allāh ٌ ﷺ :
'That is because they believed, then they disbelieved, therefore a seal was set on their hearts that they understand not.' (63:3)

425. Narrated Zaid bin Arqam ﷺ:
When 'Abdullāh bin Ubai said, "Do not spend on those who are with Allāh's Apostle," and also said, "If we return to Medina," I informed the Prophet ﷺ of his saying. The Ansār blamed me for that, and 'Abdullāh bin Ubai swore that he did not say. I returned to my house and slept. Allāh's Apostle ﷺ then called me and I went to him. He said, "Allāh has confirmed your statement." The Verse:—
'They are the one who say: Spend nothing...............................(63:7) was revealed.
395

(309) CHAPTER. 'When you look at them, their bodies please you, and when they speak, you listen to their words. They are as (worthless as hollow) blocks of wood propped up. They think that every cry is against them. They are the enemies. So beware of them. May Allah curse them! How are they deluded (away from the Truth) (63:4)

426. Narrated Zaid bin Arqam:
We went out with the Prophet on a journey and the people suffered from lack of provisions. So 'Abdullah bin Ubai said to his companions, "Don't spend on those who are with Allah's Apostle, that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honourable will expel therefrom the meaner. So I went to the Prophet and informed him of that. He sent for 'Abdullah bin Ubai and asked him, but 'Abdullah bin Ubai swore that he did not say so. The people said, "Zaid told a lie to Allah's Apostle." What they said distressed me very much.
Later Allāh revealed the confirmation of my statement in his saying:

‘(When the hypocrites come to you.)’

(63:1)

So the Prophet ﷺ called them that they might ask Allāh to forgive them, but they turned their heads aside. (Concerning Allāh’s saying: ‘Pieces of wood propped up,’ Zaid said: They were the most handsome men.)

(310) CHAPTER. The Statement of Allāh ﷻ:

‘And when it is said to them: “Come, Allāh’s Apostle will ask forgiveness (from Allāh) for you,” they turn aside their heads and you would see them turning away their faces in pride.’

(63:5)

427. Narrated Zaid bin Arqam:

While I was with my uncle, I heard ‘Abdullāh bin Ubai bin Salūl saying, ‘Do not spend on those who are with Allāh’s Apostle, that they may disperse and go away (from him). And if we return to Medina, surely, the more honourable will expel therefrom the meaner.’ I mentioned that to my uncle who, in turn, mentioned it to the Prophet ﷺ. The Prophet ﷺ called me and I told him about that. Then he sent for ‘Abdullāh bin Ubai and his companions. and they
swore that they did not say so. The Prophet disbelieved my statement and believed theirs. I was distressed as I have never been before, and I remained in my house. My uncle said to me, "You just wanted the Prophet to consider you a liar and hate you." Then Allāh revealed:—

'When the hypocrites come to you, they say: 'We bear witness that you are indeed the Apostle of Allāh.' (63:1)

So the Prophet sent for me and recited it and said, Allāh has confirmed your statement.'

(311) CHAPTER. The Statement of Allāh:

'It is equal to them whether you ask for their forgiveness or not.......

(63:1)

428. Narrated Jabir bin 'Abdullāh: We were in a Ghazwa (Sufyān once said, in an army) and a man from the emigrants kicked an Anṣārī man (on the buttocks with his foot). The Anṣārī man said, "O the Anṣār! (Help!)" and the emigrant said, "O the emigrants! (Help!)" Allāh's Apostle heard that and said, "What is this call for, which is characteristic of the period of ignorance?" They said, "O
Allah's Apostle! A man from the emigrants kicked one of the Ansar (on the buttocks with his foot)." Allah's Apostle said, "Leave it (that call) as it is a detestable thing." Abdullah bin Ubai heard that and said, 'Have they (the emigrants) done so? By Allah, if we return Medina, surely, the more honourable will expel therefrom the meaner.' When this statement reached the Prophet, Umar got up and said, "O Allah's Apostle! Let me chop off the head of this hypocrite (Abdullah bin Ubai)!" The Prophet said, "Leave him, lest the people say that Muhammad kills his companions." The Ansar were then more in number than the emigrants when the latter came to Medina, but latter on the emigrants increased.

(312) CHAPTER. Allah's Statement:-
'They are the ones who say: Spend nothing on those who are with Allah's Apostle, until they disperse (from him).'

(63:7)

429. Narrated Musa bin Uqba: 'Abdulläh bin Al-Fadl told me that Anas bin Malik said, "I was much grieved over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqam
heard of my intense grief (over the killed Anṣār), he wrote a letter to me saying that he heard Allāh’s Apostle saying, O Allāh! Forgive the Anṣār and the Anṣār children. The sub-narrator, Ibn Al-Fadl, is not sure whether the Prophet also said, And their grand-children.” Some of those who were present, asked Anas (about Zaid). He said, “He (Zaid) is the one about whom Allāh’s Apostle said, ‘He is the one whose sound hearing Allāh testified.’”

(313) CHAPTER. The Statement of Allāh —

‘They say: “If we return to Medina, surely the more honourable will expel therefrom the meaner.” (63:8)

430. Narrated Jabir bin ‘Abdullāh : We were in a Ghazwa (1) and a man from the emigrants kicked an Anṣārī (on the buttocks with his foot). The Anṣār man said, O the Anṣār! (Help!)” The emigrant said, “O the emigrants! (Help).” When Allāh’s Apostle heard that, he said, “What is that?” They said, “They say: ‘If we return to Medina, surely the more honourable will expel therefrom the meaner.”

(1) See the glossary.
"A man from the emigrants kicked a man from the Ansār (on the buttocks with his foot). On that the Ansār said, 'O the Ansār!' and the emigrant said, 'O the emigrants!'" The Prophet  said: "Leave it (that call) for it is a detestable thing." The number of Ansār was larger (than that of the emigrants) at the time when the Prophet  came to Medina, but later the number of emigrants increased. 'Abdullāh bin Ubai said, "Have they, (the emigrants) done so? By Allah, if we return to Medina, surely, the more honourable will expel therefrom the meaner." Umar bin Al-Khaṭṭāb said, "O Allah's Apostle! Let me chop off the head of this hypocrite!" The prophet  said, "Leave him, lest the people say Muhammad kills his companions."

SūRAT AT—TAZHĀBUN (Mutual Loss and Gain) No. LXIV

In the Name of Allāh, the Most Beneficent, the Most Merciful

No Hadīths were mentioned here)
431. Narrated Sālim that 'Abdullah bin 'Umar told him that he had divorced his wife while she was in her menses, so 'Umar informed Allāh's Apostle of that. Allāh's Apostle became very angry at that and said, "(Ibn 'Umar must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again, whereupon, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her, for that is the legally prescribed period for divorce as Allāh has ordered.)"
CHAPTER (314). (The Statement of Allah) :

"For those who are pregnant (whether they are divorced or their husbands are dead) their prescribed period is until they deliver their burdens, and whoever keeps his duty to Allah, He will make his path easy." (65:4)

432. Narrated Abū Salama: A man came to Ibn 'Abbās while Abū Hurairā was sitting with him and said, "Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband." Ibn 'Abbās said, "This indicates the end of one of the two prescribed periods." I said, "For those who are pregnant, their prescribed period is until they deliver their burdens." Abū Hurairā said, "I agree with my cousin (Abū Salama)." Then Ibn 'Abbās sent his slave, Kuraib to Um Salama to ask her (regarding this matter). She replied, "The husband of Subai 'ā al-Aslamiya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allāh's Apostle married her (to somebody). Abū
Surat at-Tahrîm (Holding something) to be forbidden No. LXVI

As-Sanâbîl was one of those who asked for her hand in marriage. (Some discussion about the above verse is not translated.)
Allāh ّلله’

‘O Prophet! Why do you ban that which Allāh has made lawful for you?’ (66:1)

433. Narrated Ibn ʿAbbās ـ: If someone says to his wife, “You are unlawful to me,” he must make an expiation (for his oath). (1) Ibn ʿAbbās added: There is for you in Allāh’s Apostle ☪, an excellent example to follow.

434. Narrated ʿAisha ـ: Allāh’s Apostle ☪ used to drink honey in the house of Zainab, the daughter of Jaḥsh, and would stay there with her. So Ḥafṣa and I agreed secretly that, if he come to either of us, she would say to him, “It seems you have eaten Maghāfr (a kind of bad-smelling resin), for I smell in you the smell of Maghāfr.” (We did so) and he replied, “No, but I was drinking honey in the house of Zainab, the daughter of Jaḥsh. and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it.”

(1) His saying will not mean a decision to divorce her.
(316) **CHAPTER.** Seeking to please your wives. ........

Allāh has already ordained for you (O men), the dissolution of your oaths.

(66:2)

435. Narrated Ibn ʿAbbās : For the whole year I had the desire to ask ʿUmar bin Al-Khaṭṭāb regarding the explanation of a Verse (in Sūrat Al-Ṭāhārīm), but I could not ask him because I respected him very much. When he went to perform the Hajj, I too went along with him. On our return, while we were still on the way home, ʿUmar went aside to answer the call of nature by the Arak trees. I waited till he finished and then I proceeded with him and asked him, “O the chief of the Believers! Who were the two wives of the Prophet who aided one another against him?” He said, “They were Ḥafṣa and ʿAisha.” Then I said to him, “By Allāh, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you.” ʿUmar said, “Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you.”
Then 'Umar added, "By Allâh, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allâh revealed regarding them what He revealed regarding them and assigned for them what He has 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 have you got 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 the son of Al-Khattâb! You don't want to be argued with whereas your daughter, Hafsa surely, argues with Allâh's Apostle so much that he remains angry for a full day!" 'Umar then reported; how he at once put on his outer garment and went to Hafsa and said to her, "O my daughter! Do you argue with Allâh's Apostle so that he remains angry the whole day?" Hafsa said, "By Allâh, we argue with him." 'Umar said, "Know that I warn you of Allâh's punishment and the anger of Allâh's Apostle, O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allâh's Apostle for her (i.e. 'Aisha)." 'Umar added, "Then I went out to Um Salama's house who was one of my relatives, and I talked to her. She said, O the son of
Al-Khaṭṭāb! It is rather astonishing that you interfere in everything; you even want to interfere between Allāh’s Apostle and his wives!” By Allāh, by her talk she influenced me so much that I lost some of my anger. I left her (and went home). At that time I had a friend from the Anṣār who used to bring news (from the Prophet ﷺ) 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 the kings of Ghossan tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day) my Anṣārī friend unexpectedly knocked at my door, and said, “Open! I said, ‘Has the king of Ghossan come?’ He said, ‘No, but something worse; Allāh’s Apostle ﷺ has isolated himself from his wives.’ I said, ‘Let the nose of ‘A’isha and Hafsa be stuck to dust (i.e. humiliated)!’ Then I put on my clothes and went to Allāh’s Apostle’s residence, and behold, he was staying in an upper room of his to which he ascended by a ladder, and a black slave of Allāh’s Apostle ﷺ was (sitting) on the first step. I said to him, ‘Say (to the Prophet ﷺ) ‘Umar bin Al-Khaṭṭāb is here.’ Then the Prophet ﷺ admitted me and narrated the story to Allāh’s Apostle ﷺ. When I reached the story of
Um Salama, Allah’s Apostle smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibres, and leaves of a saut tree were piled at his feet, and above his head hung a few waterskins. 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 the life (i.e. luxurious life) while you, Allah’s Apostle though you are (is living in destitute).’ The Prophet then replied, ‘Won’t you be satisfied that they enjoy this world and we the Hereafter?’

(313) CHAPTER. And (remember) ‘When the Prophet disclosed a matter in confidence to one of his wives…’

(66:3)

436. Narrated Ibn ‘Abbās : I intended to ask ‘Umar so I said, “Who were those two ladies who tried to back each other against the Prophet?” I hardly finished my speech when he said, They were ‘Aīsha and Hafṣa.”
(318) CHAPTER. "(It is better) if you two (wives the Prophet \( \text{ﷺ} \) namely 'Aisha Hafṣa) turn in repentance to Allāh, as your hearts indeed inclined (to oppose what the Prophet \( \text{ﷺ} \) likes) but if you help each other against him (the Prophet \( \text{ﷺ} \)) then, truly, Allāh is his Protector, and Gabriel and every righteous among the believers and furthermore, the Angels will help him up.'

(66:4)

437. Narrated Ibn 'Abbās \( \text{ﷺ} \): I intended to ask 'Umar about those two ladies who back each other against 'Allah's Apostle \( \text{ﷺ} \). For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Hajj. While we were in Zahrān, 'Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him. I found it a good opportunity to ask him, so I said, "O the chief of the Believers! Who were those two ladies who had backed each other (against the Prophet \( \text{ﷺ} \))?"

Before I could complete my question,
he replied, "They were 'Aisha and Hafsa."

(319) **CHAPTER.** "It may be, if he divorced you all, that Allâh will give him instead of you, wives better than you..." (66:5)

438. Narrated 'Umar : The wives of the Prophet , out of their jealousy, backed each other against the Prophet , so I said to them, "It may be, if he divorced you all, that Allâh will give him, instead of you better wives than you." So this Verse was revealed. (66:5)

**SûRAT AL—MULK (The Dominion)**

No. LXVII

In the Name of Allâh, the Most Beneficent, the Most Merciful (Blessed be He in Whose Hand is the dominions.)

(No Hadîths were mentioned here).
Sūrat Nūn (The Pen) No. LXVIII
In the Name of Allāh, the Most Beneficent, the Most Merciful

(320) CHAPTER. 'Cruel after all that, base-born (of illegitimate birth).

(68:13)

439. Narrated Ibn ʿAbbās : (regarding the Verse):

'Cruel after all that, base-born (of illegitimate birth).'

(68:13)
It was revealed in connection with a man from Quraish who had a notable sign (Zanamah) similar to the notable sign which usually hung on the neck of a sheep (to recognise it).''

440. Narrated Ḥāritha bin Wahbin Al-Khuzaʿī: I heard the Prophet ﷺ

لاَّ إِنَّ الْقُرْآنَ يَنْزِمُ لَلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ وَفِي مَعْلُومٍ مِّنْهُ مَا يُنْزِمُ لِلْمُجَاهِدِينَ وَالْمُجَاهِدَاتِ وَلِيُذَّكَّرَ بِهِ الْمُتَّقُونَ

سَمِعْتُ الْقُرْآنَ يَنْزِمُ لَلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ وَفِي مَعْلُومٍ مِّنْهُ مَا يُنْزِمُ لِلْمُجَاهِدِينَ وَالْمُجَاهِدَاتِ وَلِيُذَّكَّرَ بِهِ الْمُتَّقُونَ

الْقُرْآنَ يَنْزِمُ لَلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ وَفِي مَعْلُومٍ مِّنْهُ مَا يُنْزِمُ لِلْمُجَاهِدِينَ وَالْمُجَاهِدَاتِ وَلِيُذَّكَّرَ بِهِ الْمُتَّقُونَ

سَمِعْتُ الْقُرْآنَ يَنْزِمُ لَلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ وَفِي مَعْلُومٍ مِّنْهُ مَا يُنْزِمُ لِلْمُجَاهِدِينَ وَالْمُجَاهِدَاتِ وَلِيُذَّكَّرَ بِهِ الْمُتَّقُونَ

سَمِعْتُ الْقُرْآنَ يَنْزِمُ لَلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ وَفِي مَعْلُومٍ مِّنْهُ مَا يُنْزِمُ لِلْمُجَاهِدِينَ وَالْمُجَاهِدَاتِ وَلِيُذَّكَّرَ بِهِ الْمُتَّقُونَ

سَمِعْتُ الْقُرْآنَ يَنْزِمُ لَلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ وَفِي مَعْلُومٍ مِّنْهُ مَا يُنْزِمُ لِلْمُجَاهِدِينَ وَالْمُجَاهِدَاتِ وَلِيُذَّكَّرَ بِهِ الْمُتَّقُونَ
saying, “May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allāh when he takes an oath to do something. And may I inform you of the people of the Hell Fire? They are all those violent, arrogant and stubborn people.”

(321) CHAPTER. (Remember) ‘The Day when the severest Hour befalls.

(68:42)

441. Narrated Abū Saʿīd: I heard the Prophet saying, “Allāh will bring forth the severest Hour, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgement) but their backs will be as stiff as a single vertebra.”

SūRAT AL—HĀQQĀ (The Sure Reality) No. LXIX

In the Name of Allāh, the Most Beneficent, the Most Merciful

No Hadiths were mentioned here)
SURAT SA'ALA SÄ‘ILUN (A Question asked) No. LXX
In the Name of Allâh, the Most Beneficent, the Most Merciful
(No Hadîtes were mentioned here)

SURAT NOAH No. LXXI
In the Name of Allâh, the Most Beneficent, the Most Merciful

Sûra Sâ‘âl."  

Sûra Nouh.*
442. Narrated Ibn 'Abbās: All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwā' was the idol of (the tribe of) Murād and then by Bani Ḥuṭaif at Al-Jurf near Saba; Ya'ūq was the idol of Hamdān, and Nasr was the idol of Ḥimyrr, the branch of Dhi-al-Kalāf. The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died, Satan inspired their people to (prepare) and place idols at the places where they
used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping it.

Sūrat Qul—Uḥiyā Ilaiyā (or Sūrat—Al Jinn) No. LXXII

443. Narrated Ibn ‘Abbas: Allah’s Apostle went out along with a group of his companions towards ‘Ukāz Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down upon them, so the devils returned. Their fellow-devils said, “What is wrong with you?” They said, “Something has intervened between us and the news of the Heaven, and flames have been sent upon us.” Their fellow-devils said, “Nothing has intervened between you and the news of the Heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened.” And so they set out and travelled all over
the world, east and west, looking for that thing which intervened between them and the news of the Heaven. Those of the devils who had set out towards Tihama, went to Allah's Apostle \(\text{صلى الله عليه وسلم} \) at Nakhla (a place between Mecca and Ta\'if) while he was on his way to \(\text{Uk\'az Market.} \) (They met him) while he was offering the Fajr prayer with his companions. When they heard the Holy Qur\'an being recited (by Allah's Apostle \(\text{صلى الله عليه وسلم} \)), they listened to it and said (to each other), "This is the thing which has intervened between you and the news of the Heavens." Then they returned to their people and said, "O our people! We have really heard a wonderful recital (Qur\'an). It gives guidance to the right, and we have believed therein. We shall not join in worship, anybody with our Lord." (See 62:1-2)

Then Allah \(\text{صلى الله عليه وسلم} \) revealed to His Prophet \(\text{صلى الله عليه وسلم} \) (Sūrat al-Jinn):

'Say: It has been revealed to me that a company (3 to 9) of Jinns listened (to the Qur\'an).'

(72:1)

The statement of the Jinns was revealed to him.

SŪRAT AL—MUZZAMMIL (Folded in Garments): No. LXXIII
(No Hadīth were mentioned here)
444. Narrated Yahyā bin Abī Kathīr: I asked Abū Salama bin 'Abdur-Rahmān about the first Sūra revealed of the Qur'ān. He replied, "'O you, wrapped-up' (i.e. Al-Muddaththir)." I said, "They say it was, 'Read, in the Name of your Lord Who created,' (i.e. Sūrat Al-Ālāq [the Clot])." On that, Abū Salama said, "I asked Jabir bin 'Abdullāh about that, saying the same as you have said, whereupon he said, 'I will not tell you, except what Allāh's Apostle had told us. Allāh's Apostle said, 'I was in seclusion in the cave of
Hira, and after I completed the limited period of my seclusion, I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing. Then I looked up and saw something. So I went to Khadija (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me." Then,

'O you, (Muhammad ﷺ) wrapped-up! Arise and warn,' (Sūrat Al-Muddaththir) was revealed.'"

(74:1)

445. Narrated Jabir bin 'Abdullāh ﷺ: The Prophet ﷺ said, "I was in a seclusion in the cave of Hira." (similar to the narration related by 'Aūlī bin Al-Mubarak, 444 above).

446. Narrated Yahyā: I asked:...
Abū Salama, "Which Sūra of the Qur'ān was revealed first?" He replied, "'O you, wrapped-up' (Al-Muddaththir)." I said, "I have been informed that it was, 'Read, in the Name of your Lord who created........ (i.e. Sūrat Al-Ālaq)."" Abū Salama said, "'I asked Jabir, 'Which Sūra of the Qur'ān was revealed first?' He said, 'O you, wrapped-up.'" I said, "'I have been told that it was 'Read, in the Name of your Lord who created.' He said, 'I will not tell you but what Allah's Apostle said."

Allah's Apostle said, 'I was in seclusion in the cave of Hira, and when I completed the limited period of my seclusion, I came down till I reached the valley. I heard a voice calling me, so I looked in front of me, behind me, to me right, and to my left, and behold! I saw (an angel) sitting on a throne between the sky and the earth. So I went to Khadija and told her to wrap me up and pour cold water on me. Then,

'O you, wrapped-up! Arise and warn and your Lord magnify...........

(74:1-2-3)

(i.e. Sūrat Al-Muddaththir)

was revealed to me.'"
447. Narrated Jābir bin ʿAbdullāh: I heard the Prophet describing the period when the Divine Inspiration stopped. He said in his talk, ‘While I was talking, I heard voices from the sky. I looked up, and behold! I saw the same Angel who came to me in the cave of Ḥira‘, sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, ‘Fold me up in garments!’ They wrapped me up. Then Allāh revealed:

‘O you wrapped-up and desert the idols’ before the prayer became compulsory. ‘Rujz’ means idols.

448. Narrated Jābir bin ʿAbdullāh: It is said that ‘Rujz’ and ‘Rijs’ means punishment (i.e. the worshipping of idols that leads to punishment).
that he heard Allāh's Apostle describing the period of pause of the Divine Inspiration, and in his description he said, "While I was walking, I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same Angel who came to me in the Cave of Hīrā, sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, 'Wrap me in garments! Wrap me in garments!' They wrapped me, and then Allāh revealed:

'O you, (Muḥammad ) wrapped-up! Arise and warn......and desert the idols.'" (74:1-5)

Abū Salama said, "'Rujz' means idols.' After that, the Divine Inspiration started coming more frequently and regularly.

SūRAT AL—QIYĀMA (The Resurrection) : No. LXXV

In the Name of Allāh, the Most Beneficent, the Most Merciful

(326) CHAPTER. The Statement of Allāh :—

'Move not your tongue concerning (the Qur'ān) to make haste therewith.' (75:16)
449. Narrated Ibn `Abbas : The Prophet used to move his tongue when the Divine Inspiration was being revealed to him. (Sufyan, a sub-narrator, demonstrated how the Prophet used to move his lips) and added, "In order to memorize it." So Allah revealed:

'Move not your tongue concerning (the Qur'an) to make haste therewith.'

(75:16)

(327) CHAPTER. 'It is for us to collect it (in your mind) (O Muḥammad), and to give you the ability to recite it (by heart).'

(75:17)

450. Narrated Mūsā bin Abī `Aisha that he asked Sa`id bin Jubair regarding (the statement of Allāh), 'Move not your tongue concerning (the Qur'an) to make haste therewith.' He said, 'Ibn `Abbas said that the Prophet used to move his lips when the Divine Inspiration was being revealed to him. So the Prophet was ordered not to move his tongue, which he used to do, lest some words should escape his memory. 'It is for Us to collect it' means, We will collect it in your chest; and its recitation means, We will make you recite it. 'But when We recite it (i.e. when it is revealed to you), follow its recital; it is for Us to explain it
and make it clear,' (i.e. We will explain it through your tongue).

(328) **CHAPTER.** 'When We have revealed it (to you O Muḥammad through Gabriel) then follow you its recital.'  
(75:18)

And Ibn ʿAbbās said; 'We recite it' means 'We explain it'. 'Follow its recital' means, 'Act on its order.'

451. **Narrated Ibn ʿAbbās (as regards Allah's Statement,**

'Move not your tongue concerning (the Qurān) to make haste therewith.'  
(75:16)

When Gabriel revealed the Divine Inspiration to Allāh's Apostle ʿa , he (Allāh's Apostle ʿa ) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that revelation was taking place. So Allāh revealed in Sūrat Al-Qiyāma which begins:

'I swear by the Day of Resurrection............'  
(75)

the Verses:-

'Move not your tongue concerning (the Qurān) to make haste therewith. It is for Us to collect it (Qurān) in your mind, and give you the ability to recite it by heart.  
(75:16-17)

Ibn ʿAbbās added: 'It is for Us to
collect it (Qur'ān) in your mind, and give you the ability to recite it by heart means, 'When We reveal it, listen.' 'Then it is for Us to explain it,' means, 'It is for us to explain it through your tongue.' So whenever Gabriel came to Allāh's Apostle ﷺ, he would keep quite (and listen), and when the Angel left, the Prophet ﷺ would recite that revelation as Allāh promised him.

SŪRAT HAL—ATA—ALAL INSANI (i.e. SŪRAT AD—DAHR): No.LXXVI

In the Name of Allah, the Most Beneficent, the Most Merciful
(No Hadīths were mentioned here)
452. Narrated `Abdullah: We were with the Prophet when Surat Wal-Mursalat was revealed to him. While we were receiving it from his mouth, a snake suddenly came and...
we ran to kill it, but it outstripped us and entered its hole quickly. Allāh’s Apostle said, “It has escaped your evil, and you too, have escaped its evil.”

**453. Narrated ‘Abdullāh**

(Similarly—as no. 452 above.)

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**454. Narrated ‘Abdullāh**

While we were with Allāh’s Apostle in a cave, Sūrat wal-Mursalāt was revealed to him and we received it directly from his mouth as soon as he had received the revelation. Suddenly a snake came out and Allāh’s Apostle said, “Get at it and kill it!” We ran to kill it but it outstripped us.
Allah's Apostle said, "It has escaped your evil, as you too, have escapes its."

(329) **CHAPTER.** The Statement of Allah:

"Indeed, it throws about sparks (huge) as Forts."

(77:32)

455. Narrated Ibn 'Abbas (as regards the explanation of):

"Indeed, it throws about sparks (huge) as Forts."

We used to collect wood in the form of logs, three cubits long or shorter, for heating purposes in winter, and we used to call such wood, the Qasr.

(330) **CHAPTER.** The Statement of Allah:

"As if they were yellow camels"

(77:33)

Narrated Ibn 'Abbas (regarding the explanation of):

"It throws about sparks (huge) as Forts."

We used to collect logs of wood, three cubits long or longer, to store for heating purposes in winter, and we used to...
call it, the "Qasr." (i.e. the castle or Fort)

‘As if they were yellow camels. (77:33)

means the ropes of a ship which are made in bundles till it become as wide as men’s waists.

(331) CHAPTER. ‘That will be a Day when they shall not speak (during some part of it).’ (77:35)

456. Narrated ‘Abdullāh : While we were with the Prophet in a cave, Sūrat wal-Mursalāt was revealed to him and he recited it, and I heard it directly from his mouth as soon as he recited its revelation. Suddenly a snake sprang at us, and the Prophet said, “Kill it!” We ran to kill it but it escaped quickly. The Prophet said, “It has escaped your evil, and you too, escaped its evil.”

Sūrat ‘Amma Yatasa’alūn
(Sūrat An—Nabā)
(The Great News): No. LXXVIII

In the Name of Allāh, the Most Beneficent, the Most Merciful

لا يرَجُون حِسَابًا: لا يَخافُونَهُ. لا
(332) CHAPTER. 'The Day when the Trumpet will be blown, and you shall come forth in crowds (groups).'

(78:18)

457. Narrated Al-'Amash: Abū Hurairah said, 'Allah's Apostle said, 'Between the two sounds of the Trumpet, there will be forty.'

Somebody asked Abū Hurairah, 'Forty days?'

But he refused to reply.

Then he asked, 'Forty months?'

He refused to reply.

Then he asked, 'Forty years?'

Again, the refused to reply. Abū Hurairah added, 'Then (after this period) Allah will send water from the sky and then he dead bodies will grow like vegetation grows. Nothing of the human body do not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the
Day of Resurrection."

SūRAT WAN—NAZI‘ĀT (Those Who Tear Off): No. LXXIX
In the Name of Allāh, the Most Beneficent, the Most Merciful

458. Narrated Sahl bin Sa‘d: I saw Allāh’s Apostle pointing with his index and middle fingers, saying, “The time of my Advent and the Hour are like these two fingers.” The Great Catastrophy will overwhelm everything.
433

Sūrat 'Abasa (He Frowned): No. LXXX

In the Name of Allāh, the Most Beneficent, the Most Merciful

سورة عبس

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
- عَبْسٍ وَطَوْلِي - كَلْتَجَّ وَأَعْرَضَ
وَقَالَ غَيْرُهُ : مُطَهَّرَةً : لَا يَمْسَحْهَا إِلَّا
المَطِهَّرُ وَهُمْ المَلاَكَةَ. وَهَذَا
مِثْلُ قَوْلِهِ - فَالْعَدُودُ يُرِدْ أَمْرًا - جَعَلَ
المَلاَكَةَ وَالْقُوْفَيْنِ مُطَهَّرَةٍ : لَنَّ
الْقُوْفَيْنِ يَفْحِقُ عَلَيْهِا التَّطِيعَ فَجَعَلَ
التَّطِيعَ لِمَنْ حَمَلَهَا أَيْبًا. فَمَنْ: 
المَلاَكَةَ. وَأَحِدُّ هُمْ سَافِرُ. سَافَّرَ: 
أُصْلِحَتْ بَيْنَهُمْ. وَجَعَلَتْ المَلاَكَةَ
إِذْ أَنْزَلَتْ بِيْنِي اللَّهُ وَأَيْدَى بِنَيْهُ كَالْسَفِير
الذِّي يَصْلِحُ بَيْنَ الْقُوْمِ. وَقَالَ غَيْرُهُ:
تَصَدَّىٰ: نَغَاثَ عَنْهُ. وَقَالَ مُجَاهِدٌ
لَمْ يُقَضِّي لَابْقَاتِي: أَحَدُ مَا أَمْرَ بِهِ،
وَقَالَ ابنُ عُبَيْسٍ: ثُمَّ هُدْهَا: نَحْشَاهَا
شِدَّةً. مُسْتَفْرِقَةً: مُضْرِيْفَةً بَابُدِيَ سَفَرَةً
وَقَالَ ابنُ عُبَيْسٍ: كَتِبَتْ: أَسْفَارُ ۖ
كَتَبْهَا. تَلْهُي: تَشَاغَلُ. يُقَالُ وَأَحِدُ
الاَسْفَارَ سِفَرٌ.

459. Narrated 'Āisha : The Prophet said, "Such a person as recites the Qurʾān and masters it by heart, is with the noble righteous
scribes (in Heaven). And such a person as exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward.

**Sūrat Idha Sh—Shamsu Kuwira**

(The Folding up): No. LXXXI

**In the Name of Allāh,**

the Most Beneficent, the Most Merciful

(No Hadīths were mentioned in this Chapter.)
SURAT AL-INFITĀR
(The cleaving Asunder):

In the Name of Allah, the Most Beneficent, the Most Merciful
(No Hadiths were mentioned here)

SURAT AL-MUTAFFIFĪN
(Woe on those Dealing in Fraud):

In the Name of Allah, the Most Beneficent, the Most Merciful

(333) CHAPTER. The Statement of Allah

'A Day when (all) mankind will stand before the Lord of the Worlds.' (83:6)
460. Narrated 'Abdullah bin Umar: The Prophet said, "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears."

SūRAT AL-INSHIQAQ (The rendering asunder): No. LXXXIV

In the Name of Allah, the Most Beneficent, the Most Merciful

(334) CHAPTER. 'His account will be taken by an easy reckoning.' (84:8)

461. Narrated 'Aisha: I heard the Prophet saying..........

462. Narrated 'Aisha: I heard the Prophet saying........
463. Narrated 'Aisha : Allah's Apostle said, "(On the Day of Resurrection) anyone whose account will be taken will be ruined (i.e., go to Hell)." I said, 'O Allah's Apostle! May Allah make me be sacrificed for you!' Doesn't Allah say: 'Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.'" (84:7 and 8)

He replied, 'That is only the presentation of the accounts; but he whose record is questioned, will be ruined.'

(335) **CHAPTER.** The Statement of Allah :—

'You shall surely travel from stage to stage (in this life and in the Hereafter.)' (84:19)

464. Narrated Ibn 'Abbâs (as regards the Verse) :—

'You shall surely travel from stage to stage (in this life and in the Hereafter) (It means), from one state to another. That concerns your Prophet .'
SURAT AL-BURUJ (ZODIACAL SIGNS) No. LXXXV
In the Name of Allah, the Most Beneficent, the Most Merciful
(No. Ḥadīths were mentioned here)

SURAT AT-ṬARIQ (The Night Visitant) No. LXXXVI
In the Name of Allah, the Most Beneficent, the Most Merciful
(No. Ḥadīths were mentioned here)

SURAT AL-A'LĀ (THE MOST HIGH) No. LXXXVII
(GLORIFY THE NAME OF YOUR LORD, MOST HIGH.)
In the Name of Allah, the Most Beneficent, the Most Merciful

465. Narrated Al-Bara': The first of the companions of the Prophet who came to us (in Medina), were Muṣ'āib bin Umair and Ibn Um Maktūm,


سورة الطارق
هَوَى النَّجِمُ، وَما أتاكَ لِيَكُفُّهُ طَارِقً. النَّجِمُ الطَّاقِبُ: السَّمِيَّ. وَقَالَ مُجَاجِد: ذَاتِ الرَّجُلِ: سَيِّابُ يَرْجِعُ بالصَّدْعُ. وَذَاتِ الصَّدِّعِ: الأَرْضُ، تَنْصَدَعُ بِالنَّبَاتِ، وَقَالَ أبِن عَبْسٍ: لَفْوِ ُفَصِّلُ: لَحْقً. لَمَا عَلَّمَهَا حَافِظً، إِلَّا عَلَّمَهَا حَافِظً.

سورة سببح اسم ربك الاعلى
و قال مجاجد: قَدْرُ فَهْدَى: قَدْرٌ للإِنسان الشفاعة والسعادة، وَهَذِئِ الاتِّباع لِمَرَاحِبها.

and they started teaching us the Qur'an. Then came 'Ammār, Bilāl and Sa'd. Afterwards 'Umar bin Al-Khaṭṭāb came along with a batch of twenty (men); and after that the Prophet came. I never saw the people of Medina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allāh's Apostle who has come." He (the Prophet) did not come (to Medina) till I had learnt Sūrat Al-Ālā and also other similar Sūras.

SŪRAT GHASHIYA (The Overwhelming Event): No. LXXXVIII

In the Name of Allāh, the Most Beneficent, the Most Merciful (No. Hadīth were mentioned here)
SURAT AL-FAJR (The Break of Day)

No. LXXXIX

In the Name of Allah, the Most Beneficent, the Most Merciful

(No. Hadiths were mentioned here)
Sūrat al-Balad (The City)
No. XC
In the Name of Allāh, the Most Beneficent, the Most Merciful

(No. Hadiths were mentioned here)

466. Narrated 'Abdullāh bin Zam'a that he heard the Prophet ﷺ delivering a sermon, and he mentioned the she-camel and the one who hamstrung it.
Allāh’s Apostle recited:—

‘When, the most wicked man among them went forth (to kill the she-camel).’ (91:13)

Then he said, “A tough man whose equal was rare and who enjoyed the protection of his people, like Abī Zam'a, went forth (to kill it).” The Prophet then mentioned about the women (in his sermon), “It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening.” Then he advised them not to laugh when somebody breaks wind, and said, “Why should anybody laugh at what he himself does?”

SURAT: BY THE NIGHT AS IT CONCEALS .... No. XCII

In the Name of Allāh, the Most Beneficent, the Most Merciful

سورة والليل إذا يغشي

يسمى الله الرحمن الرحيم ووالد ابن عباس - وكتب بالحسناء - بالخلف. قال: صامد: ثار دُiday مات. وتنطى: نوح. وقناك معين بن

(336) CHAPTER. 'By the day as it appears in glory.’ (92:2)
467. Narrated 'Alqama: I went to Sha'm with a group of the companions of 'Abdullah (bin Mas'ud). Abū Ad-Dardā' heard of our arrival so he came to us and said, "Is there anybody among you who can recite (Qur'ān)?" We replied in the affirmative. Then he asked, "Who is the best reciter?" They pointed at me. Then he told me to recite, so I recited the Verse:

"By the night as it conceals;
By the day as it appears in glory;
By (Him Who created) male and the female." (92:1-3)

Abū Ad-Dardā' then said to me, "Did you hear it (like this) from the mouth of your friend ('Abdullah bin Mas'ud)?" I said, "Yes." He said, "I too, heard it (like this) from the mouth of the Prophet , but these people do not consider this recitation as the correct one."

(337) CHAPTER. 'By Him Who created male and female.' (92:3)

468. Narrated Ibrāhīm: The companions of 'Abdullāh (bin Mas'ud) came to Abī Dardā' (and before they arrived at his home), he looked for them and found them. Then he asked them, "Who among you can recite (Qur'ān) as 'Abdullāh recites it?" They replied, "All of us." He asked, "Who among you knows it
by heart?" They pointed at Alqama. Then he asked Alqama, "How did you hear 'Abdullāh bin Mas'ūd reciting Sūrat Al-Lail (The Night)?" Alqama recited:

'By the male and the female,' Abū Ad-Dardā said, 'I certify that I heard the Prophet reciting it likewise, but these people want me to recite it:

'And by Him Who created male and female,' but by Allāh, I will not follow them.'

(338) CHAPTER. The Statement of Allāh:

'As for he who gives (in charity) and keeps his duty to Allāh.'

(92:5)

469. Narrated ʿAlī: We were in the company of the Prophet in a funeral procession at Baqī Al-Gharqad. He said, "There is none of you but his place in Paradise or in the Hell Fire is assigned for him." They said, "O Allāh's Apostle! Shall we depend (on this fact and give up work)?" He said, "Carry on doing (good deeds), for everybody will find it easy to do (what will lead him to his destined place)."

Then he recited:

'As for him who gives (in charity) and keeps his duty to Allāh, and
believes in the Best reward from Allah. So, We will make smooth for him the path of ease. But he who is a greedy... for him, the path for evil.'  
(92:5-10)

(339) CHAPTER. The Statement of Allah :

'...and believes in the Best reward.'  
(92:6)

470. Narrated Abu 'Abd-Rahman: 'Ali said, "We were sitting with the Prophet," (He then mentioned the Hadith above (469).

(340) CHAPTER. 'We will make smooth for him, the path of ease.'  
(92:7)

471. Narrated Ali: While the Prophet was an a funeral procession, he took a small stick and started scraping the earth with it and said, "There is none among you but has his place written for him, either in the Hell Fire or in Paradise." They (the people)
said, "O Allāh’s Apostle! Shall we depend on this (and leave work)?" He replied, "Carry on doing (good deeds), for everybody will find easy such deeds as lead him to his destined place." Then the Prophet recited:

As for him who gives (in charity) and keeps his duty to Allāh, and believes in the Best Reward.

(92 : 5-10)

(341) 

CHAPTER. The Statement of Allāh :

'But he who is a greedy miser and thinks himself self-sufficient.'

(92 : 8)

472.Narrated 'Ali: We were in the company of the Prophet and he said, "There is none among you but his place is assigned for him, either in Paradise or in the Hell Fire." We said, "O Allāh’s Apostle! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy such deeds as will lead him to his destined place." Then the Prophet recited:

As for him who gives (in charity) and keeps his duty to Allāh, and believes in the Best reward, We will make smooth for him the path...
of ease... the path for evil.'

(92 : 5–10)

(342) CHAPTER. The Statement of Allāh (g): —
'And gives the lie to the Best.'
(92 : 9)

473. Narrated ‘Alī (r): While we were in a funeral procession in Baqi’ Al-Gharqad, Allāh’s Apostle (s) came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, ‘There is none among you, and no created soul but has place either in Paradise or in the Hell Fire assigned for him, and has his happy or miserable fate (in the Hereafter) determined for him.’ A man said, ‘O Allāh’s Apostle! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us are destined to be fortunate (in the Hereafter), will join the fortunate people, and whoever among us are destined to be miserable will do such deeds as are characteristic of the people who are destined to misery.’ The Prophet (s) said, ‘Those who are destined to be happy (in the Hereafter) will find it
easy and pleasant to do the deeds characteristic of those destined to happiness, while those who are to be among the miserable (in the Hereafter), will find it easy to do the deeds characteristic of those destined to misery." Then he recited:

'As for him who gives (in charity) and keeps his duty to Allāh and believes in the Best reward from Allāh, so We will make smooth for him the path of ease. But he who is greedy and miser and thinks himself self-sufficient and gives the lie to the Best reward, so We will make smooth for him the path for evil.'

(92:5-10)

(343) CHAPTER. 'We will make smooth for him the path for evil.' (92:10)

474. Narrated 'Ali: While the Prophet was in a funeral procession, he picked up something and started scraping the ground with it, and said, 'There is none among you but has his place assigned for him either in the Hell Fire or in Paradise.' They said, 'O Allāh's Apostle! Shall we not depend upon what has been written for us and give up deeds? He said, 'Carry on doing (good) deeds, for it is made easy for everybody to do such deeds as he has been created to do. So he who is
destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it easy to do the deeds characteristic of such people." Then he recited:

'As for him who gives (in charity) and fears (Allâh), and believes in the best......' (92: 5—10)

SûRAT WAD-DUHA (By the fore noon):

No: 93.

In the Name of Allâh, the Most Beneficent, the Most Merciful

(344) CHAPTER. The Statement of Allâh (93: 3)

475. Narrated Jundub bin Sufyân: Once Allâh’s Apostle became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abû Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!"
On that Allah revealed:

'By the forenoon and by the night when it is still, your Lord (O Muhammad) has neither forsaken you, nor hated you.'

(93:1-3)

(345) CHAPTER. The Statement of Allah 

'Your Lord (O Muhammad) has neither forsaken you, nor hated you,'

(93:1-3)

(The Arabic word that is translated as 'has forsaken you' can be read in two ways: with emphasis (i.e., Wadda'aka) or without emphasis (i.e., Wada'aka). The meaning of both is the same, i.e., (your Lord) has (not) forsaken you.) Ibn 'Abbās said: The Verse means, 'He has not forsaken you, nor does He hate you.'

476. Narrated Jundub Al-Bajali: A lady said, "O Allah's Apostle! I see that your friend has delayed (in conveying Qur'an) to you." So there was revealed:

'Your Lord (O Muhammad) has neither forsaken you, nor hated you.'

(93:1-3)
سورة ألم نشرح

بسم الله الرحمن الرحيم

وقال مُجاهد: وزَرَق في الجاحليَّة

أنغص أثقل مع العصر يسر،

قال ابن عبيشة: أي إن مع ذلك

العصر يسر أخر. كفَّل به

بر ينصون بنا إلا إحدى الحُسنِين.

ولكن يغلب عُصر يسرين. وقال

مُجاهد: فانصب في حاجتك إلى ربك

ويَدَّ كُرر عن ابن عبيس ألم نشرح

لك صدرتك: شرَّح الله صدركه

لا سلام.

سورة والتين

بسم الله الرحمن الرحيم

وقال مُجاهد: هُوَ التين والزَّينون

الذي يا أكل الناس، يا قال: فَما يسكذ بك،

فَما النَّسَب، يسكذ بك بَيْنَ الناس يَدَاين

بأعمالهم، كان قال: وَمَن يَقْدُرُ عَلِ

يَكُذب سبيك بالشَّواب والعقاب؟

477.Narrated Al-Barâ’ déco : While

the Prophet was on a journey, he

recited Sûrat At-Tîn was Zaitûni in one of

the first two Rak’at of the ‘Ishâ prayer.
CHAPTER:

478. Narrated Aisha , the wife of the Prophet : The commencement (of the Divine Inspiration) to Allah's Apostle was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira
where he used to worship Allāh continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadīja again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hīrā. An Angel came to him and asked him to read. Allāh’s Apostle replied, “I do not know how to read.” The Prophet added, “Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, ‘I do not know how to read.’ Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied, ‘I do not know how to read.’ Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, ‘Read, in the Name of your Lord Who creates. Creates man out of a clot of congealed blood. Read! And your Lord is the Most Generous. Who teaches by the pen, teaches man that which he knew not.’” (96:1-5)

Then Allāh’s Apostle returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadīja (his wife) and said, “Cover me!” They covered him, and when the state of fear was over, he said to Khadīja, “O
Khadija! What is wrong with me? I was afraid that something bad might happen to me." Then he told her the story. Khadija said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities." Khadija then took him to Waraqah bin Naufl, the son of Khadija's paternal uncle. Waraqah had been converted to Christianity in the Pre-Islamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqah), "O my cousin! Listen to what your nephew is going to say." Waraqah said, "O my nephew! What have you seen?" The Prophet then described whatever he had seen. Waraqah said, "This is the same Angel (Gabriel) who was sent to Moses. I wish I were young." He added some other statement. Allah's Apostle asked, "Will these people drive me out?" Waraqah said, "Yes, for nobody brought the like of what you have brought, but was treated with hostility. If I were to remain alive till your day (when you start preaching), then I would support you strongly." But a short while later Warqa died and the Divine Inspiration stopped for a
while so that Allah’s Apostle was very much grieved.

Narrated Jābir bin ‘Abdullāh: While Allah’s Apostle was talking about the period of pause in revelation, he said in his narration, “Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same Angel as had visited me in the cave of Hīrā. He was sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, Wrap me! Wrap we!” So they covered him and then Allah revealed:—

‘O you, wrapped up! Arise and warn and magnify your Lord, and keep pure your garments, and desert the idols.’ (74:1–5)

Abū Salama said, “(Rijz) are the idols which the people of the Pre-Islamic period used to worship.” After this the revelation started coming frequently and regularly.

(346) CHAPTER. The Statement of Allah:—

‘(He) creates man out of a (mere) clot of congealed blood.’ (96:2)

479. Narrated Aīsha: The commencement of the Divine Inspiration to Allah’s Apostle was in the form of
true dreams. The Angel came to him and said, "Read, in the Name of your Lord Who creates, creates man out of a (mere) clot of congealed blood. Read! And your Lord is Most Generous."

(347) CHAPTER. The Statement of Allah 

'Read! And your Lord is Most Generous.'  

(96:3)

480. Narrated Aisha : The commencement of (the Divine Inspirations to) Allah's Apostle was in the form of true dreams. The Angel came to him and said, "Read, in the Name of your Lord Who creates, creates man out of a (mere) clot of congealed blood. Read! And your Lord is Most Generous, Who teaches (His slaves) by the pen. 

(96:1-4)

(348) CHAPTER. 'Who teaches (His slaves) by the pen.'  

(96:4)

481. Narrated Aisha : The Prophet returned to Khadija and...
said, "Wrap me! Wrap me!" (Then the sub-narrator narrated the rest of the narration.)

(349) **CHAPTER. The Statement of Allah (٪ ٪) :-**

Let him beware if he does not cease. We will drag him by the forelock, a lying and sinful forelock!"  

(96 : 15-16)

482. Narrated Ibn 'Abbās (ﷺ) : Abū Jahl said, "If I see Muhammad praying at the Ka'ba, I will tread on his neck." When the Prophet (ﷺ) heard of that, he said, "If he does so, the Angels will snatch him away."

**Sūrat Al-Qādir (The Night of Decree ) No. XCVII**

"Verily, We have sent it (the Qur'ān) down in the Night of Decree."  

(97 : 1)
Sūrat Lam Yakun (i.e. Al-Baiyina) (The Clear Evidence)

No. XCVIII

In the Name of Allāh, the Most Beneficent, the Most Merciful

483. Narrated Anas bin Mālik : The Prophet ﷺ said to Ubai (bin Ka‘b), “Allāh has ordered me to recite to you:

‘Those who disbelieve among the people of Scripture and among the idolators are not going to stop (from their disbelief.’) (Sūra 98)

Ubai said, “Did Allāh mention me by name?” The Prophet ﷺ said, “Yes.” On that, Ubai wept.

484. Narrated Anas bin Mālik : The Prophet ﷺ said to Ubai, “Allāh has ordered me to recite Qur’ān to you.” Ubai asked, “Did Allāh
mention me by name to you?" The Prophet \( \mathcal{O} \) said, "Allah has mentioned your name to me." On that Ubai started weeping. (The sub-narrator) Qatada added: I have been informed that the Prophet \( \mathcal{O} \) recited:

"Those who disbelieve among the people of the Scripture,

to Ubai.

485. Narrated Anas bin Malik \( \mathcal{O} \): Allah's Prophet \( \mathcal{O} \) said to Ubai bin Ka'b, "Allah has ordered me to recite Qur'an to you." Ubai said, "Did Allah mention me by name to you?" The Prophet \( \mathcal{O} \) said, "Yes." Ubai said, "Have I been mentioned by the Lord of the Worlds?" The Prophet \( \mathcal{O} \) said, "Yes." Then Ubai burst into tears.

SŪRAT IDHA-ZULZILAT (The Convulsion) No. XCIX

In the Name of Allāh, the Most Beneficent, the Most Merciful

(350) CHAPTER. The Statement of Allāh \( \mathcal{O} \):

'So whoever does good equal to the weight of a smallest ant, shall
486. Narrated Abū Huraira : Allah's Apostle said, "Horses are kept for one of three purposes: A man may keep them (for Allah's Cause) to receive a reward in the Hereafter; another may keep them as a means of protection; and a third may keep them to be a burden for him. As for the man for whom the horse is a source of reward, he is the one who ties it for Allah's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks its water though its owner had no intention to water it from that river, even then he will have good deeds written for him. So that horse will be (a source of) reward for such a man.

If a man ties a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allah's right, i.e. pays its Zakāt and gives it to be used in Allah's Cause, then that horse will be a means of protection for him.

But if a man ties it out of arrogance and to show off and to excite others, then that horse will be a burden (of
sins) for him." Then Allâh's Apostle was asked regarding donkeys. He replied, "Nothing has been revealed to me except this comprehensive Verse which includes everything:

'So whoever does good equal to the weight of a smallest ant, shall see it; and whoever does evil equal to the weight of a smallest ant, shall see it.' (99:7-8)

(351) CHAPTER. 'And whoever does evil (even) equal to the weight of a smallest ant, shall see it.' (99:8)

487. Narrated Abû Huraira: The Prophet was asked about donkeys and he replied, "Nothing has been revealed to me regarding donkeys except this comprehensive Verse which includes everything:

'So whoever does good equal to the weight of a smallest ant shall see it; And whoever does evil equal to the weight of a smallest ant, shall see it.' (99:7-8)

SûRAT AL-Ádiyât
(Those who run):

(No Hadîths were mentioned here)
SURAT AL-QARI'A
(The Day of noise and clamour):
No: CI
(No Hadiths were mentioned here)

SURAT—ALHAKUM (AT-TAKATHUR):
No: CII

In the Name of Allah, the Most Beneficent, the Most Merciful
Ibn 'Abbas said, “At-Takathur (piling up) means having more money and children.”

SURAT AL-ASR
(The time the ages):
No: CIII

SURAT AL-HUMAZA
(The Scandal Monger):
No: CIV

In the Name of Allah, the Most Beneficent, the Most Merciful
Al-Huṭama is the name of the Fire, similar to Saquar and Laẓa.

Sūrat—Al—Fīl
(The Elephant)
No: CV
(No Hadiths were mentioned here)

Sūrat (Quraish)
(For the taming):
No: CVI
(No Hadiths were mentioned here)

Sūrat—Al—Māʻūn
(Neighbourly needs):
No: CVII
(No Hadiths were mentioned here)
Sūrat Al-Kauthar
(Abundance):
No: CVIII

488. Narrated Anas: When the Prophet was made to ascend to the Heavens, he said (after his return), “I came upon a river the banks of which were made of tents of hollow pearls. I asked Gabriel, 'What is this (river)?' He replied, 'This is the Kauthar.'

489. Narrated Abū Ubaida: I asked Aisha regarding the verse:—
‘Verily we have granted you the Kauthar.’ She replied, ‘The Kauthar is a river which has been given to your Prophet on the banks of which there are hollow pearls and its utensils are as numberless as the stars.’
490. Narrated Abū Bishr: Saʿīd bin Jubair said that Ibn 'Abbās said about Al-Kauthar, "That is the good which Allāh has bestowed upon His Apostle." I said to Saʿīd bin Jubair, "But the people claim that it is a river in Paradise." Saʿīd said, "The river in Paradise is part of the good which Allāh has bestowed on His Apostle."
O Muhammad against your enemies and the conquest of Mecca. (110:1)

491. Narrated 'Aisha : The Prophet did not offer any prayer after Sūrat 'When comes the Help of Allāh and the conquest,' had been revealed, but that he said therein, "Subhānka Rabbana wa bihamdika; Allāhumma ighfirli (I certify the Uniqueness of our Lord, and all the praises are for Him: O Allāh, forgive me!"")

492. Narrated 'Aisha : Allāh's Apostle used to say very often in bowing and prostration (during his prayers), "Subhānka Allāhumma Rabbana wa bihamdika; Allāhtumma ighfirli," according to the order of the Qur'ān.

(352) CHAPTER. The Statement of Allāh:

'And you see the people enter Allāh's religion (Islam) in crowds.'

(110:2)
493. Narrated Ibn 'Abbās: "Umar asked the people regarding Allāh's Statement:

When comes the Help of Allāh (to you O Muḥammad against your enemies the conquest of Mecca.) (110:3)

They replied, "It indicates the future conquest of towns and palaces (by Muslims)." "Umar said, "What do you say about it, O Ibn 'Abbās?" I replied, "(This Sūrat) indicates the termination of the life Muḥammad . Through it he was informed of the nearness of his death."

(353) CHAPTER. The Statement of Allāh (azwj):

So, celebrate the Praises of your Lord, And ask for His forgiveness. Verily! He is the One Who accepts the repentance.

494. Narrated Ibn 'Abbās: "Umar used to make me sit with the elderly men who had fought in the Battle of Badr. Some of them felt it (did not like that) and said to 'Umar "Why do you bring in this boy to sit with us while we have sons like him?"

'Umar replied, "Because of what you know of his position (i.e. his religious knowledge.)" One day 'Umar called me and made me sit in the gathering of those people; and I think that he called me..."
just to show them (my religious knowledge). 'Umar then asked them (in my presence), "What do you say about the interpretation of the Statement of Allāh ﷺ:

When comes Help of Allāh (to you O, Muḥammad ﷺ against your enemies) and the conquest (of Mecca). (110:1)

Some of them said, "We are ordered to praise Allāh and ask for His forgiveness when Allāh's Help and the conquest (of Mecca) comes to us." Some others kept quiet and did not say anything. On that, 'Umar asked me, "Do you say the same, O Ibn 'Abbas?" I replied, "No." He said, "What do you say then?" I replied, "That is the sign of the death of Allāh's Apostle ﷺ which Allāh informed him of. Allāh said:

'(O Muḥammad) When comes the Help of Allāh (to you against your enemies) and the conquest (of Mecca) (which is the sign of your death) — — 'You should celebrate the praises of your Lord and ask for His Forgiveness, and He is the One Who accepts the repentance."' (110)

On that, 'Umar said, "I do not know anything about it other that what you have said."
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SÜRAT: ‘PERISH THE HANDS OF ABU LAHAB’ No. CXI

In the Name of Allāh, the Most Beneficent, the Most Merciful

495. Narrated Ibn ʿAbbās : When the Verse —

‘And warn your kith and kin (near relatives) (i.e., the sincere ones among your people),’

was revealed, Allāh’s Apostle went out, and when he had ascended Aṣ-Ṣafā mountain, he shouted, “O Sabāḥāh! (1)” The people said, “Who is that?” Then they gathered around him, whereupon he said, “Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?” They said, “We have never heard you telling a lie.” Then he said, “I am a plain warner to you of a coming severe punishment.” Abū Lahab said, “May you perish! You gathered us only for this reason?” Then Abū Lahab went away. So the Sūrat:—

‘Perish the hands of Abū Lahab!’ was revealed.

(1) “O Sabāḥāh!” is an Arabic expression used when one appeals for help or draws the attention of others to some danger.
(354) CHAPTER. The Statement of Allah ﷺ:

'And perish he! His wealth and his children will not benefit him.

(111: 1-2)

496. Narrated Ibn `Abbas ﷺ:
The Prophet ﷺ went out towards Al-Bat-ha and ascended the mountain and shouted, "O Sabāhāh!" So the Quraish people gathered around him. He said, "Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied, "Yes." He said, "Then I am a plain warner to you of a coming severe punishment." Abū Lahab said, "Is it for this reason that you have gathered us? May you perish!" Then Allah ﷺ revealed:

'Perish the hands of Abū Lahab!'

(355) CHAPTER. The Statement of Allah ﷺ:

'He (Abū Lahab) will be burnt in a fire of blazing flame!'

(111: 3)

497. Narrated Ibn `Abbas ﷺ:

Abū Lahab said, "May you perish! Is it you who will perish?"
for this that you have gathered us?' So there was revealed:—

'Perish the hands of Abū Lahab!'

(356) CHAPTER. 'And his wife too, who carries the wood as fuel.' (111:4)

Mujāhid said, 'Carries the wood' means that she used to slander (the Prophet ﷺ):

"In her neck is a twisted rope of palm-leaf fibre (111:5) i. e. the chain which is in the Fire."

SURE: 'SAY: HE IS ALLĀH, THE ONE. No. CXII

In the Name of Allāh, the Most Beneficent, the Most Merciful

(It is said that 'Ahad' in Arabic in the Verse, cannot be pronounced as 'Aḥdun ', i. e. 'Waḥdun'.)

498. Narrated Abū Hurairā ﺧ: The Prophet ﷺ said, 'Allāh said:

'The son of Adam disbelieves Me, though he hasn't the right to do so. He abuses me though he hasn't the right to do so. As for his disbelieving me, it is his saying that I will not recreate him as I created
him for the first time. In fact, the first creation was not easier for Me than new creation. As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, Who does not beget, nor is begotten, and there is none like unto Me."

(357) CHAPTER. The Statement of Allah  
"Allah, the Self-Sufficient Master Whom all creatures need." (112:2)

499. Narrated Abū Huraira  
Allah's Apostle  said, 'Allah said:—
'The son of Adam disbelieves Me and he hasn't the right to do so; and he abuses me and he hasn't the right to do so. His disbelieving Me is his saying that I will not recreate him as I created him for the first time; and his abusing Me is his saying that Allah has begotten children, while I am the Self-Sufficient Master, Whom all creatures need, Who does not beget, nor is begotten, and there is none like unto Me."

(358) CHAPTER. 'He does not beget, nor is He begotten, and there is none like unto Me.'
like unto Him. ' (112:3–4)

Sūrat AL-FALAQ (The Dawn):
No: CXIII

In the Name of Allāh, the Most Beneficent, the Most Merciful

500. Narrated Zīr bin Hubaish: I asked Ubai bin Ka'b regarding the two Mu'ammadhāt (Sūrats of taking refuge with Allāh). He said, "I asked the Prophet about them. He said, 'These two Sūrats have been recited to me and I have recited them (and are present in the Qur'ān).' So, we say as Allāh's Apostle said (i.e., they are part of the Qur'ān)."

SŪRAT AN—NAS (Mankind):
No: CXIV

سورة قل اعوذ برب الناس
و قال ابن عباس: الوسواس إذا
وليد خشت الشيطان فإنذا ذكر الله
عبر و جعل ذهبح. وإذا لم يذكر الله
ثبت على قلب يه.
501. Narrated Zirr bin Hubaish: I asked Ubai bin Ka‘b, “O Abū Al-Mundhir! Your brother, Ibn Mas‘ūd said so-and-so (i.e., the two Mu‘awwidhāt do not belong to the Qur‘ān).” Ubai said, “I asked Allāh’s Apostle ﷺ about them, and he said, ‘They have been revealed to me, and I have recited them (as a part of the Qur‘ān).’” So Ubai added, “So we say as Allāh’s Apostle ﷺ has said.”
In the Name of Allah, the Most Beneficent, the Most Merciful

LXI THE BOOK OF THE VIRTUES OF THE QUR'AN:

(1) CHAPTER: How the Divine Inspirations used to be revealed and what was the first thing revealed (to the Apostle ).

502. Narrated 'Aisha and Ibn 'Abbâs : The Prophet remained in Mecca for ten years, during which the Qur'ân used to be revealed to him; and he stayed in Medina for ten years.

503. Narrated Abû 'Uthmân : I was informed that Gabriel came to the Prophet while Um Salama was with him. Gabriel started talking ( to the Prophet ). Then the Prophet asked Um Salama, "Who is this?" She replied,
"He is Dihya (al-Kalbi)." When Gabriel had left, Um Salama said, "By Allah, I did not take him for anybody other than him (i.e., Dihya) till I heard this sermon of the Prophet wherein he talked about Gabriel." The sub-narrator asked Abū `Uthmān: From whom have you heard that? Abū `Uthmān said: From Usāma bin Zaid.

504. Narrated Abū Huraira: The Prophet said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allāh has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."

505. Narrated Anas bin Mālik: Allāh said His Divine Inspiration to His Apostle continuously and abundantly during the period preceding his death till He took him unto Himself. That was the period of the greatest part of revelation, and Allāh's Apostle died after that.
506. Narrated Jundub: Once the Prophet fell ill and did not offer the night prayer (Tahajjud prayer) for a night or two. A woman (the wife of Abū Lahab) came to him and said, 'O Muḥammad! I do not see but that your Satan has left you.' Then Allāh revealed (Sūrat-Ad-Duḥā):

'By the forenoon, and by the night when it darkens (or is still); Your Lord has not forsaken you, nor hated you' (93)

507. Narrated Anas bin Mālik: The Caliph 'Uṯmān ordered Zaid bin Thābit, Saʿīd bin Al Ṭāṣ, ʿAbdullāh bin Az-Zubair and ʿAbdur-Raḥmān bin Al-Ḥārith bin Hishām to write the Qurʾān in the form of a book (Mushafs) and said to them, 'In case you disagree with Zaid bin Thābit (Al-Anṣārī) regarding any dialectic Arabic utterance of the Qurʾān, then write it in the dialect of Quraish, for the Qurʾān was revealed in this dialect.' They did.

508. Narrated Ṣafwān bin Yaʾlā bin
Umät: Ya'lā used to say. "I wish I could see Allah's Apostle at the time he is being inspired Divinely." When the Prophet was at Al-Jafrāna and was shaded by a garment hanging over him and some of his companions were with him, a man perfumed with scent came and said, "O Allah's Apostle! What is your opinion regarding a man who assumes Ihram and puts on a cloak after perfuming his body with scent?" The Prophet waited for a while, and then the Divine Inspiration descended upon him. "Umar pointed out to Ya'lā, telling him to come. Ya'lā came and pushed his head (underneath the screen which was covering the Prophet and behold! The Prophet's face was red and he kept on breathing heavily for a while and then he was relieved. Thereupon he said, "Where is the questioner who asked me about 'Umra a while ago?" The man was sought and then was brought before the Prophet who said (to him), "As regards the scent which you perfumed your body with, you must wash it off thrice; and as for your cloak, you must take it off; and then perform in your 'Umra all those things which you perform in Hajj."

(3) **CHAPTER.** The collection of the Qur'ān.
509. Narrated Zaid bin Thabit: Abū Bakr Aṣ-Ṣiddiq sent for me when the people of Yamāma had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found 'Umar bin Al-Khattāb sitting with him. Abū Bakr then said (to me), "'Umar has come to me and said, "Casualties were heavy among the Qurā' of the Qur'ān (i.e., those who knew the Qur'ān by heart) on the day of the Battle of Yamāma, and I am afraid that more heavy casualties may take place among the Qurā' on other battlefields, whereby a large part of the Qur'ān may be lost. Therefore I suggest you (Abū Bakr) order that the Qur'ān be collected." I said to 'Umar, "How can you do something which Allah's Apostle did not do?"

'Umar said, "By Allah, that is a good project." 'Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realise the good in the idea which 'Umar had realised." Then Abū Bakr said (to me), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for (the fragmentary scripts of) the Qur'ān and collect it (in one book)." By Allah! If they had ordered me to shift one of the mountains, it would not have been

(Transcribed and translated by the editor from the Arabic text.)
heavier for me than this ordering me to collect the Qur'an. Then I said to Abū Bakr, ‘How will you do something which Allāh’s Apostle did not do?’ Abū Bakr replied, ‘By Allāh, it is a good project.’ Abū Bakr kept on urging me to accept his idea until Allāh opened my chest for what He had opened the chests of Abū Bakr and ‘Umar. So I started looking for the Qur'an and collecting it from (what was written on) palm-leaf stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Sūrat At-Tauba (Repentance) with Abi Khuzaima Al-Ansārī, and I did not find it with anybody other than him. The Verse is:

‘Now has come unto you an Apostle (Muḥammad) amongst yourselves. It grieves him that you should receive any injury or difficulty . . . . . (till the end of Barā’a (At-Tauba)).’ (9: 128-129)

Then the complete copies of the Qur’an remained with Abū Bakr till he died, then with ‘Umar till the end of his life, and then with Ḥafṣa, the daughter of ‘Umar.

510. Narrated Anas bin Mālik: Hudhaifa bin Al-Yamān came to Uthmān at the time when the people of Sha’m and the people of Iraq were waging war to conquer Armenia and Adhar-
bījān. Hudayfa was afraid of their (the people of Shām and Iraq) differences in the recitation of the Qurʾān, so he said to ʿUthmān, “O the chief of the Believers! Save this nation before they differ about the Book (Qurʾān) as Jews and the Christians did before.” So ʿUthmān sent a message to Ḥafṣa saying, “Send us the manuscripts of the Qurʾān so that we may compile the Qurʾānic materials in perfect copies and return the manuscripts to you.” Ḥafṣa sent it to ʿUthmān. ʿUthmān then ordered Zaid bin Thābit, ʿAbdullāh bin Az-Zubair, Saʿīd bin Al-ʿĀṣ and ʿAbdūr-Rahmān bin Ḥarīth bin Hisham to rewrite the manuscripts in perfect copies. ʿUthmān said to the three Quraishi men, “In case you disagree with Zaid bin Thābit on any point in the Qurʾān, then write it in the dialect of Quraish as the Qurʾān was revealed in their tongue.” They did so, and when they had written many copies, ʿUthmān returned the original manuscripts to Ḥafṣa. ʿUthmān sent to every Muslim province one copy of what they had copied, and ordered that all the other Qurʾānic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Zaid bin Thābit added, “A Verse from Sūrat Ahzāb was missed by me when we copied the Qurʾān, and I used to hear Allāh’s Apostle reciting it. So we searched for it and found it with Khuzaʿaima bin Thābit Al-ʾAnsārī. (That Verse was):
Among the Believers are men who have been true in their covenant with Allah.’ (33:23)

511. Narrated Zaid bin Thabit: Abū Bakr sent for me and said, “You used to write the Divine Revelations for Allah’s Apostle. So you should search for (the Qur'an and collect it).” I started searching for the Qur'an till I found the last two Verses of Sūrat At-Tauba with Abī Khuza‘ma Al-Anṣārī and I could not find these Verses with anybody other than him. (They were):

‘Now has come unto you an Apostle (Muḥammad) from amongst yourselves. It grieves him that you should receive any injury or diffidently.

(9:128-129)

512. Narrated Al-Barā': There was revealed:

‘Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.’ (4:95)
The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the inkpot)." Then he said, "Write: 'Not equal are those Believers who sit......"", and at that time 'Amr bin Um Maktüm, the blind man, was sitting behind the Prophet. He said, "O Allah's Apostle! What is your order for me (as regards the above Verse) as a blind man?" So, instead of the above Verse, the following Verse was revealed:

'Not equal are those believers who sit (at home) by injury except those who are disabled and those who strive and fight in the cause of Allah.' (4:95)

(5) CHAPTER. The Qur'an was revealed to be recited in seven different ways. (1)

513. Narrated 'Abdullâh bin 'Abbâs: Allah's Apostle said, "Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite

(1) This does not mean that everything in it can be recited in seven different ways, but it means that some of its words can be read in seven different ways which is the maximum number of variation.
it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways."

514. Narrated 'Umar bin Al-Khattab: I heard Hishâm bin 也就 reciting سُورَة الْفِرْقَانَ during the lifetime of Allâh’s Apostle 使者 ﷺ and I listened to his recitation and noticed that he recited in several different ways which Allâh’s Apostle 使者 ﷺ had not taught me. I was about to jump over him during his prayer, but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you this سُورَة which I heard you reciting?" He replied, "Allâh’s Apostle 使者 ﷺ taught it to me." I said, "You have told a lie, for Allâh’s Apostle 使者 ﷺ has taught it to me in a different way from yours." So I dragged him to Allâh’s Apostle and said (to Allâh’s Apostle), "I heard this person reciting سُورَة Al-Furqân in a way which you haven’t taught me!" On that Allâh’s Apostle 使者 ﷺ said, "Release him, (O 'Umar)! Recite, O Hishâm!" Then he recited in the same way as I heard him reciting. Then Allâh’s Apostle 使者 ﷺ said, "It was revealed in this way," and added,
Recite, O `Umar!" I recited it as he had taught me. Allāh's Apostle then said, "It was revealed in this way. This Qur'ān has been revealed to be recited in seven different ways, so recite of it whichever is easier for you."

(6) **CHAPTER.** The compilation of the Qur'ān (i.e., the arrangement of its Sūras).

515. Narrated Yūsuf bin Mahk: While I was with `Aisha, the mother of the Believers, a person from Iraq came and asked, "What type of shroud is the best?" `Aisha said, "Woe to you! What does it matter?" He said, "O the mother of the Believers! Show me (the copy of) your Qur'ān." She said, "Why?" He said, "In order to compile and arrange the Qur'ān according to it, for people recite it with its Sūras not in proper order." `Aisha said, "What does it matter which part of it you read first?" (Be informed) that the first thing that was revealed thereof was a Sūra from Al-Mufassal, and in it was mentioned Paradise and the Fire. When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed...
was: 'Do not drink alcoholic drinks,' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse,' they would have said, 'We will never give up illegal sexual intercourse.' While I was a young girl of playing age, the following Verse was revealed in Mecca to Muḥammad ﷺ:

'Nay! The Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (54: 46)

Sūra Al-Baqara (The Cow) and Sūrat An-Nisā (The Women) were revealed while I was with him." Then "Aisha took out the copy of the Qurʾān for the man and dictated him the Verses of the Sūras (in their proper order).

516. Narrated ʿAbdullāh bin Masʿūd:
Sūrat Bani-Israil, Al-Kahf (The Cave), Maryam, Ṭāha, Al-Anbiya (The prophets) are amongst my first earnings and my old property, and (in fact) they are my old property.

517. Narrated Al-Barāʾ ﷺ: I learnt, 'Glorify the Name of your Lord the Most High' (Sūrat al-ʿālā) No 87,
before the Prophet came (to Medina).

518. Narrated Shaqiq; 'Abdullāh said, "I learnt An-Nazā'ir (1) which the Prophet used to recite in pairs in each Rak'ā. Then 'Abdullāh got up and 'Alqama accompanied him to his house, and when 'Alqama came out, we asked him (about those Sūras). He said, "They are twenty Sūras that start from the beginning of Al-Mufassal, according to the arrangement done by Ibn Mas'ūd, and end with the Sūras starting with Hā Mīm, e.g., Hā 'Mīm the Smoke,' and 'About what they question one another?'

(7) CHAPTER. Gabriel used to present (recite) the Qur'ān to the Prophet. Fāṭima said, "The Prophet told me secretly, 'Gabriel used to recite the Qur'ān to me and I to him once a year, but this year he recited the whole Qur'ān with me twice. I don't think but that my death is approaching.'"

(1) An-Nazā'ir is the Sūras that deal with the same topic or that are equal in length.
519. Narrated Ibn ‘Abbas: The Prophet was the most generous person, and he used to become more so (generous) particularly in the month of Ramadān because Gabriel used to meet him every night of the month of Ramadān till it elapsed. Allāh’s Apostle used to recite the Qur’ān for him. When Gabriel met him, he used to become more generous than the fast wind in doing good.

520. Narrated Abū Huraira: Gabriel used to repeat the recitation of the Qur’ān with the Prophet once a year, but he repeated it twice with him in the year he died. The Prophet used to stay in I’tikāf for ten days every year (in the month of Ramadān), but in the year of his death, he stayed in I’tikāf for twenty days.

(8) **CHAPTER.** (What is said regarding) the Qurra (the reciters of the Qur’ān by heart) from among the companions of the Prophet.

bin 'Amr mentioned 'Abdullah bin Mas'ud and said, "I shall ever love that man, for I heard the Prophet saying, 'Take (learn) the Qur'an from four: 'Abdullah bin Mas'ud, Sālim, Mu'adh and Ubai bin Ka'b.'"

522. Narrated Shaqiq bin Salama: Once 'Abdullah bin Mas'ud delivered a sermon before us and said, "By Allah, I learnt over seventy Suras direct from Allāh's Apostle. By Allāh, the companions of the Prophet came to know that I am one of those who know Allāh's Book best of all of them, yet I am not the best of them." Shaqiq added: I sat in his religious gathering and I did not hear anybody opposing him (in his speech).

523. Narrated Alqama: While we were in the city of Hims (in Syria), Ibn Mas'ud recited Surat Yusuf. A man said (to him), "It was not revealed in this way." Then Ibn Mas'ud said, "I recited it in this way before Allāh's Apostle and he confirmed my recitation by saying, 'Well done!'" Ibn Mas'ud detected the smell of wine from the man's mouth, so he said to him, " حدَّنا شعَبةُ، عنُّ عمرٍ وَعَنِّي إبْنٍ أَهْمَم، عنُ مُسْتَرْوَق، ذَكَرَ عَبْدُ اللَّهِ يَنُسِحُ وَعَبْدُ اللَّهِ بِنَ مُسْتَرْوَق، فَقَالَ: لا أَزْمَلَ، أَحَبَّتُهُ، سَمَعتُ النَّبِيِّ صلى الله عليه وسلم يَقُولُ: خَدِّوا القَرَأَةَ مِنْ أَرْبَعَةِ، مِنْ عَبْدِ اللَّهِ بِنَ مُسْتَرْوَقٍ، وَسَلَامُ، وَمَعَاذُ، وَأَيُّ بِنْ كَعْبٍ.

مَعَنِيُّ أُولَٰئِكَ أَلْكَ، مَعَنِيُّ أُولَٰئِكَ أَلْكَ، مَعَنِيُّ أُولَٰئِكَ أَلْكَ، مَعَنِيُّ أُولَٰئِكَ أَلْكَ، مَعَنِيُّ أُولَٰئِكَ أَلْكَ، مَعَنِيُّ أُولَٰئِكَ أَلْكَ.
"Aren't you ashamed of telling a lie about Allah's Book and drink alcohol as well?" Then he lashed him according to the law.

524. Narrated 'Abdullāh (bin Mas'ūd)

By Allāh other than Whom none has the right to be worshipped! There is no Sūra revealed in Allāh's Book but I know at what place it was revealed; and there is no Verse revealed in Allāh's Book but I know about whom it was revealed. And if I know that there is somebody who knows Allāh's Book better than I, and he is at a place that camels can reach, I would go to him.

525. Narrated Qatāda: I asked Anas bin Mālik, "Who collected the Qur'ān at the time of the Prophet?" He replied, "Four, all of whom were from the Ansār: Ubai bin Ka'b, Mu'ādh bin Jabal, Zaid bin Thābit and Abū Zaid."

526. Narrated Anas (bin Mālik)

When the Prophet died,
none had collected the Qur'an but four persons: Abū Ad-Dardā', Muṣādīh bin Jabal, Zaid bin Thābit and Abū Zaid. We were the inheritors (of Abū Zaid) as he had no offspring.

527. Narrated Ibn 'Abbās : Umar said, Ubai was the best of us in the recitation (of the Qur'an) yet we leave some of what he recites. Ubai says, "I have taken it from the month of Allāh's Apostle and will not leave for anything whatever." But Allāh said:

Whatever verse (Revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. (2:106)

(9) CHAPTER. The superiority of Fatiha-Al-Kitāb (The Opening Sūrat of the Book).

528. Narrated Abū Sa'id Al-Mu'alla: While I was praying, the Prophet called me but I did not respond to his call. Later I said, "O Allāh's Apostle! I was praying." He said, "Didn't Allāh say:

'O you who believe! Give your response to Allāh (by obeying
Him) and His Apostle when He calls you.' (8: 24)

He then said, 'Shall I not teach you the most superior Sūrat in the Qur'ān?'

He said, 'It is',

'Praise be to Allāh, the Lord of the worlds,\n
(i.e., Sūrat Fatiha) which consists of seven repeatedly recited Verses and the Magnificent Qur'ān which was given to me.'

529. Narrated Abū Saʿīd Al-Khudrī:

While we were on one of our journeys, we dismounted at a place where a slave girl came and said, 'The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him (by reciting something)?' Then one of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, 'Did you know how to treat with the recitation of something?' He said, 'No, but I treated him only with the recitation of the Mother of the Book (i.e., Al-Fatiha).’ We said, 'Do not say anything (about it) till we reach or
ask the Prophet . So when we reached Medina, we mentioned that to the Prophet (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet said, "How did he come to know that it (Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

(10) CHAPTER. The superiority of Sūrat Al-Baqara (The Cow). No. (2)

530. Narrated Abū Mas'ud: The Prophet said, "If somebody recites the last two Verses of Sūrat Al-Baqara at night, that will be sufficient for him."

Narrrated Abū Huraira: Allāh's Apostle ordered me to guard the Zakat revenue of Ramadān. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allāh's Apostle!"

Then Abū Huraira described the whole narration:) That person said (to me), "(Please don't take me to Allāh's Apostle and I will tell you a few words by which Allāh will benefit you.) When you go to your bed, recite Ayāt-al-Kursī, (2:255) for then there will be a guard from Allāh who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet
heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan."

(11) **CHAPTER.** The superiority of Sūrat Al-Kahf (The Cave). No. (18)

531. Narrated Al-Bara': A man was reciting Sūrat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet and told him of that experience. The Prophet said, "That was As-Sakīna (tranquility) which descended because of (the recitation of) the Qur'ān."

(12) **CHAPTER.** The superiority of Sūrat Al-Fath (The Victory). No. (48)

532. Narrated Aslam: Allāh's Apostle was travelling on one of his journeys,
and 'Umar bin Al-Khattāb was travelling along with him at night. 'Umar asked him about something, but Allāh's Apostle ﷺ did not answer him. He asked again, but he did not answer. He asked for the third time, but he did not answer. On that, 'Umar said to himself, "May your mother lose you! You have asked Allāh's Apostle three times, but he did not answer at all!" 'Umar said, "So I made my camel go fast till I was ahead of the people, and I was afraid that something might be revealed about me. After a little while I heard a callmaker calling me. I said, 'I was afraid that some Qur'ānic Verse might be revealed about me.' So I went to Allāh's Apostle ﷺ and greeted him. He said, "Tonight there has been revealed to me a Sūrat which is dearer to me than whatever the sun shines upon (i.e., the world)." Then he recited:

"Verily! We have given you (O Muḥammad ﷺ), manifest victory."

(Sūrat al-Fath).

No. (48:1)

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(13) **CHAPTER.** The superiority of:

'Say: He is Allāh, (the) One.'

(i.e., Sūrat al-Ikhlās). No. (112)

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533. Narrated Abū Sa'īd Al-Khudrī ﷺ: A man heard another man reciting:
Say He is Allāh, (the) One,

repeatedly. The next morning he came to Allāh's Apostle and informed him about it as if he thought that it was not enough to recite. On that Allāh's Apostle said, "By Him in Whose Hand my life is, this Sūrat is equal to one-third of the Qur'ān!"

Narrated Abū Saʿīd Al-Khudrī: My brother, Qatāda bin An-Naumān said, "A man performed the night prayer late at night in the lifetime of the Prophet and he read:

'Say: He is Allāh, (the) One,'

and read nothing besides that. The next morning a man went to the Prophet (and told him about that). (The Prophet replied the same as (in Hadith 533) above.)

534. Narrated Abū Saʿīd Al-Khudrī: The Prophet said to his companions, "Is it difficult for any of you to recite one third of the Qur'ān in one night?" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allāh's Apostle?" Allāh's Apostle replied,
"'Allah, (the) One, the Self-Sufficient Master Whom all creatures need,' (Surat Al-Ikhlas 112: 1—to the End) is equal to one third of the Qur'an."

(14) CHAPTER. The superiority of Al-Mu'awwidhat (Surat al-Falaq and Surat An-Nas). (113 and 114).

535. Narrated Aisha : Whenever Allah's Apostle became sick, he would recite Mu'awwidhat (Surat al-Falaq and Surat An-Nas) and then blow his breath over his body. When he became seriously ill I used to recite (these two Suras) and rub his hands over his body hoping for its blessings.

536. Narrated Aisha : Whenever the Prophet went to bed every night, he used to cup his hands together and blow over it after reciting Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times.
CHAPTER. The descent of tranquility and Angels at the time of the recitation of the Qur'an.

Narraed Usaid bin Ḥudair that while he was reciting Sūrat Al-Baqara (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahyā was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet ﷺ who said, "Recite, O Ibn Ḥudair! Recite, O Ibn Ḥudair!"

Ibn Ḥudair replied, "O Allāh's Apostle! My son, Yahyā was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at the
sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet ﷺ said, "Do you know what that was?" Ibn Ḥudair replied, "No." The Prophet ﷺ said, "Those were Angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared."

(16) CHAPTER. Whoever said that the Prophet ﷺ did not leave anything after his death, except what is between the two binders (of the Qur'ān).

537. Narrated 'Abdul'Aziz bin Rufai: Shaddād bin Ma'qil and I entered upon Ibn 'Abbās. Shaddād bin Ma'qil asked him, "Did the Prophet ﷺ leave anything (besides the Qur'ān)?" He replied, "He did not leave anything except what is between the two bindings (of the Qur'ān)." Then we visited Muhammad bin Al-Ḥanafiyya and asked him (the same question). He replied, "The Prophet ﷺ did not leave except what is between the two bindings (of the Qur'ān)."

(17) CHAPTER. The Superiority of
538. Narrated Abū Mūsa Al-ʻAsh'arī: The Prophet said, "The example of him who recites the Qur'an is like that of a citron which tastes good and smells good. And he who does not recite the Qur'an is like a date which is good in taste but has no smell. And the example of a dissolute person who recites the Qur'an is like the Raihāna (plant) which smells good but tastes bitter. And the example of a dissolute person who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell.

539. Narrated Ibn ʻUmar: The Prophet said, "Your life in comparison to the lifetime of the past nations is like the period between the time of Asr prayer and sunset. Your example and the example of the Jews and Christians is that of person who employed labourers and said to them, "Who will work for me till the middle of the day for one Qirāt (a special weight)?" The Jews did. He then said, "Who will work for
me from the middle of the day till the 'Asr prayer for one Qirāt each?' The Christians worked accordingly. Then you (Muslims) are working from the Asr prayer till the Maghrib prayer for two Qirāts each. They (the Jews and the Christians) said, 'We did more labour but took less wages.' He (Allāh) said, 'Have I wronged you in your rights?' They replied, 'No.' Then He said, 'This is My Blessing which I give to whom I wish.'"

(18) CHAPTeR. To recommend the Book of Allāh ﷺ.

540. Narrated Ṭalḥa: I asked 'Abdullāh bin Abī Aufa, "Did the Prophet ﷺ make a will (to appoint his successor or bequeath wealth)?" He replied, "No." I said, "How is it prescribed then for the people to make wills, and they are ordered to do so while the Prophet ﷺ did not make any will?" He said, "He made a will wherein he recommended Allāh's Book."

(19) CHAPTeR. Whoever does not recite the Qur'ān in a pleasant tone. And the Statement of Allāh ﷺ:—

'Is it not sufficient for them that We have sent down to you the
Book (the Qur'an) which is recited to them? (29:51)

541. Narrated Abū Huraira : Allah's Apostle said, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a pleasant tone." The companion of the sub-narrator (Abū Salama) said, "It means, reciting it aloud."

542. Narrated Abū Huraira : The Prophet said, "Allah does not listen to a prophet as He listens to a prophet who recites the Qur'an in a loud and pleasant tone." Sufyān said, "This saying means: a prophet who regards the Qur'an as something that makes him dispense with many worldly pleasures."

(20) CHAPTER. Wish to be the like of the one who recites the Qur'an.

543. Narrated 'Abdullāh bin 'Umar : Allah's Apostle said, "Not
to wish to be the like except of two men. A man whom Allāh has given the
knowledge of the Book and he recites it during the hours of the night, and a
man whom Allāh has given wealth, and he spends it in charity during the
night and the hours of the day."

544. Narrated Abū Huraira (R) Allah's Apostle (R) said, "Not to
wish to be the like of except two men: A man whom Allāh has taught
the Qur'ān and he recites it during the
hours of the night and during the hours of
the day, and his neighbour listens to him
and says, 'I wish I had been given what has
been given to so-and-so, so that I might
do what he does; and a man whom
Allāh has given wealth and he spends it on
what is just and right, whereupon an other
man may say, 'I wish I had been given
what so-and-so has been given, for then
I would do what he does.'"

(21) CHAPTER. "The best among
you (Muslims) are those who learn the
Qur'ān and teach it.

545. Narrated 'Uthmān (R): The
Prophet (R) said, "The best among you

بَابُ خَيْرِ ٌكُمْ مِنْ تَعْلُمُ الْقُرْآنِ وَعَلَمَهُ"
(Muslims) are those who learn the Qur'an and teach it."
apologised again. The Prophet then asked him, "What do you know by heart of the Qur'an?" He replied, "I know such-and-such portion of the Qur'an (by heart)." The Prophet said, "Then I marry her to you for that much of the Qur'an which you know by heart."

(22) CHAPTER. The recitation of the Qur'an by heart.

548.Narrated Sahl bin Sa'd: A lady came to Allah's Apostle and said, "O Allah's Apostle! I have come to you to offer myself to you." He raised his eyes and looked at her, and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his companions got up and said, "O Allah's Apostle! If you are not in need of this woman, then marry her to me." Allah's Apostle said, "Do you have anything to offer her?" He replied, "No, by Allah, O Allah's Apostle!" The Prophet said to him, "Go to your family and see if you can find something." The man went and returned, saying, "No, by Allah, O Allah's Apostle! I have not found anything." The Prophet said, "Try to find something, even if it is an iron ring." He went again and returned,
saying, "No, by Allah, O Allah's Apostle, not even an iron ring, but I have this waist sheet of mine." The man had no upper garment, so he intended to give her, half his waist sheet. So Allah's Apostle said, "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allah's Apostle saw him going away, so he ordered somebody to call him. When he came, the Prophet asked him, "How much of the Qur'an do you know?" He replied, "I know such Surat and such Surat and such Surat," and went on counting it. The Prophet asked him, "Can you recite it by heart?" He replied, "Yes." The Prophet said, "Go, I have married this lady to you for the amount of the Qur'an you know by heart."

(23) CHAPTER. The learning of the Qur'an by heart and the reciting of it repeatedly.

549. Narrated Ibn 'Umar: Allah's Apostle said, "The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them,
but if he releases them, they will run away."

550. Narrated 'Abdullah: The Prophet said, "It is a bad thing that some of you say, 'I have forgotten such-and-such Verse of the Qur'an,' for indeed, he has been caused (by Allah) to forget it. (1) So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camels do."

551. Narrated 'Abdullah: I heard the Prophet saying... (as above, no. 550).

552. Narrated Abū Mūsa: The Prophet said, "Keep on reciting the Qur'an, for, by Him in Whose Hand my life is, Qur'an runs away (is forgotten) faster..."

(1) Because of neglecting the Qur'an and not reciting it frequently.
than camels that are released from their tying ropes.

(24) CHAPTER. The recitation of the Qur'an on an animal.

553. Narrated 'Abdullāh bin Mughaf-fal: I saw Allāh’s Apostle reciting Sūrat-al-Fath on his she-camel on the day of the Conquest of Mecca.

(25) CHAPTER. Teaching the Qur'an to the children.

554. Narrated Sa'id bid Jubair: Those Sūras which you people call the Mufassal,(1) are the Muḥkam. (2) And Ibn 'Abbās said, "Allāh’s Apostle died when I was a boy of ten years, and I had learnt

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(1) The Muḥkam are those Sūras which contain no abrogated decrees or orders.
(2) The Mufassal are the Sūras which start with Sūrat-al-Hujurat to the end of the Qur'an.
the Muḥkam (of the Qur'an).

555. Narrated Saʿīd bin Jubair: Ibn ʿAbbās  said, "I have learnt all the Muḥkam Suras during the life-time of Allah's Apostle  ." I said to him, "What is meant by the Muḥkam?" He replied, "The Mufassal."

(26) CHAPTER. Forgetting the Qur'an. And can one say: 'I forgot such-and-such a Verse'? And the Statement of Allah  —

'We shall make you (O Muḥammad ) recite (the Qur'an) so that you shall not forget it except what Allah will.' (87: 6 & 7)

556. Narrated ʿAisha : The Prophet heard a man reciting the Qur'an in the mosque and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such a Sūrat."
557. Narrated Hisham: (The same Hadith, adding): which I missed (modifying the Verses).

558. Narrated 'Aisha: Allah's Apostle heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verse of such-and-such Suras, which I was caused to forget."

559. Narrated 'Abdullah: The Prophet said, "Why does anyone of the people say, 'I have forgotten such-and-such Verses (of the Qur'an)?' He, in fact, is caused (by Allah) to forget."

(27) CHAPTER. Whoever thinks that there is no harm in saying: "Surat-al-Baqara (The Cow) or Surat so-and-so."
560. Narrated Abū Mas'ūd Al-Anṣāri: The Prophet ﷺ said, "If one recites the last two Verses of Surat al-Baqara at night, it is sufficient for him (for that night)."

561. Narrated 'Umar bin Khattāb رضي الله عنه: I heard Hishām bin Ḥakim bin Hizām reciting Sūrat al-Furqān during the lifetime of Allāh's Apostle ﷺ, and I listened to his recitation and noticed that he recited it in several ways which Allāh's Apostle ﷺ had not taught me. So I was on the point of attacking him in the prayer, but I waited till he finished his prayer, and then I seized him by the collar and said, "Who taught you this Sūrat which I have heard you reciting?" He replied, "Allāh's Apostle ﷺ taught it to me." I said, "You are telling a lie; By Allāh! Allāh's Apostle ﷺ taught me (in a different way) this very Sūrat which I have heard you reciting." So I took him, leading him to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! I heard this person reciting Sūrat al-Furqān in a way that you did not teach me, and you taught me Sūrat al-Furqān." The Prophet ﷺ said, "O Hishām, recite!"
So he recited in the same way as I heard him recite it before. On that Allāh's Apostle said, "It was revealed to be recited in this way." Then Allāh's Apostle said, "Recite, O 'Umar!" So I recited it as he had taught me. Allāh's Apostle then said, "It was revealed to be recited in this way." Allāh's Apostle added, "The Qur'ān has been revealed to be recited in seven different ways, so recite of it that which is easier for you."

562. Narrated 'Āisha : The Prophet heard a reciter reciting the Qur'ān in the mosque at night. The Prophet said, "May Allāh bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, which I missed!"

(28) CHAPTER. The recitation of Qur'ān in 'Tartīl' (clearly and in a slow style). And the Statement of Allāh :—
And recite the Qur'an in slow style."  
(73:4)

And also His Statement:—
'And (it is) a Qur'an which We have divided (into parts from time to time) in order that you might recite it to mankind at intervals.'

(17:106)

And it is hated to recite Qur'an very quickly as one recites poetry.

563. Narrated Abū Wa'il: We went to 'Abdullāh in the morning and a man said, "Yesterday I recited all the Mufassil Surās." On that 'Abdullāh said, "That is very quick, and we have the (Prophet's) recitation, and I remember very well the recitation of those Suras which the Prophet used to recite, and they were eighteen Suras from the Mufassil, and two Suras starting with A. L. H. M."

564. Narrated Ibn 'Abbās regarding His (Allāh's) Statement:—
'Move not your tongue concerning (the Qur'an) to make haste therewith.'

(75:16)

And when Gabriel descended to Allāh's Apostle with the Divine Inspiration, Allāh's Apostle used to move his tongue and lips, and that used to be hard for him, and one could easily recognise that (he was being inspired

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Divinely. So Allāh revealed the Verse which occurs in the Surat starting with:

"I do swear by the Day of Resurrection." (75:1)
i. e. 'Move not your tongue concerning (the Qur'ān) to make haste there with. It is for Us to collect it (in your mind) (O Muhammad) and give you the ability to recite it by heart.' (75:16-17)

which means: It is for us to collect it (in your mind) and give you the ability to recite it by heart. And when We have recited it to you (O Muhammad) through Gabriel then follow you its recital. (75:18) means:

'When We reveal it (the Qur'ān) to you, Listen to it.'

for then:

'It is for Us to explain it and make it clear to you' (75:19)
i. e. It is up to Us to explain it through your tongue. So, when Gabriel came to him, Allāh's Apostle (ﷺ) would listen to him attentively, and as soon as Gabriel left, he would recite the Revelations, as Allāh had promised him.

(29) CHAPTER. Prolonging certain sounds while reciting the Qur'ān.

565. Narrated Qatāda: I asked Anas bin Mālik about the recitation of the Prophet (ﷺ). He said, "He used to prolong (certain sounds) very much."
566. Narrated Qatada: Anas was asked, "How was the recitation (of the Qur'an) of the Prophet "? He replied, "It was characterised by the prolongation of certain sounds." He then recited:

In the Name of Allāh, the Most Beneficent, the Most Merciful,
prolonging the pronunciation of 'In the Name of Allāh, 'the Most Beneficent,' and 'the Most Mer-ciful.'

(30) CHAPTER. At-Tarjīf (to recite Qur'ān in a sort of attractive vibrating tone.)

567. Narrated 'Abdullāh bin Mughaffal: I saw the Prophet Ṭabī' (Qur'ān) while he was riding on his she-camel or camel which was moving, carrying him. He was reciting Sūrat Fāṭh or part of Sūrat Fāṭh very softly and in an attractive vibrating tone.
(31) **CHAPTER.** To recite the Qur'an in a charming voice.

568. Narrated Abū Mūsa that the Prophet said to him: 'O Abū Mūsa! You have been given one of the musical wind-instruments of the family of David.' (1)

(32) **CHAPTER.** Whoever likes to hear the Qur'an form another person.

569. Narrated 'Abdullāh that the Prophet said to him, 'Recite the Qur'an to me.' 'Abdullāh said, 'Shall I recite (the Qur'an) to you while it has been revealed to you?' He said, 'I like to hear it from others.'

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(1) The musical instruments stands here for the nice voice.
570. Narrated 'Abdullāh bin Mas'ūd:
The Prophet  said to me, "Recite (the Qur'ān) to me." I said, "O Allāh's Apostle! Shall I recite (the Qur'ān) to you while it has been revealed to you?" He said, "Yes." So I recited Sūrat-An-Nisā' (The Women), but when I recited the Verse:

' How then when We bring from each nation a witness and We bring you (O Muḥammad ) as a witness against these people,'

(4:41)

He said, "Enough for the present." I looked at him and behold! His eyes were shedding tears.

571. Narrated Ṣufyān: Ibn Shubruma said, "I wanted to see how much of the Qur'ān can be enough (to recite in prayer) and I could not find a Surat containing less than three Verses, therefore I said (to

(33) CHAPTER. The saying of the listener (to the recitation of the Qur'ān) to the reciter, "Enough!"

(34) CHAPTER. What is the proper period for reciting the whole Qur'ān. And the Statement of Allāh ( ):

'So read as much of the Qur'ān as may be easy for you.' (73:20)
myself), "One ought not to recite less than three (Qur'anic) Verses (in prayer)."

Narrated Abu Mas'ûd: The Prophet said, "If somebody recites the last two Verses of Sûrat al-Baqara at night, it will be sufficient for him."
superior type of fasting, (that is, the fasting of the prophet David who used to fast every alternate day;) and finish the recitation of the whole Qur'ān in seven days." I wish I had accepted the permission of Allāh's Apostle as have become a weak old man. It is said that 'Abdullāh used to recite one-seventh of the Qur'ān during the day-time to some of his family members for he used to check his memorization of what he would recite at night during the daytime so that it would be easier for him to read at night. And whenever he wanted to gain some strength, he used to give up fasting for some days and count those days to fast for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet.

573. Narrated 'Abdullāh bin 'Amr:
The Prophet asked me, "How long does it take you to finish the recitation of the whole Qur'ān?"

574. Narrated 'Abdullāh bin 'Amr:
Allāh's Apostle said to me, "Recite the whole Qur'ān in one month's time." I said, "But I have power (to do more than that)." Allāh's Apostle said,
"Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this period."

(35) CHAPTER. To weep while reciting the Qur'an.

575. Narrated 'Abdullah (bin Mas'ūd):
Allāh's Apostle said (to me), "Recite the Qur'an to me." I said, "Shall I recite (it) to you while it has been revealed to you?" He said, "I like to hear it from another person." So I recited Sūrat An-Nisā' (The Women) till I reached the Verse:

''How then when We bring from each nation a witness, and We bring you (O Muḥammad ) as a witness against these people."

(4 : 41)
Then he said to me, "Stop!" Thereupon I saw his eyes shedding tears.
576. Narrated `Abdullah bin Mas`ūd: The Prophet said to me, “Recite Qur'ān to me.” I said to him, “Shall I recite (it) to you while it has been revealed to you?” He said, “I like to hear it from another person.”

(36) CHAPTER. The sin of the person who recites the Qur'ān to show off or to gain some worldly benefit or to feel proud.

577. Narrated `A`īs: I heard the Prophet saying, “In the last days (of this world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islām as an arrow goes out of its bow; their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection.”
578. Narrated Abū Sa`īd Al-Khudrī: I heard Allah's Apostle saying, "There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'ān which will not exceed their throats (they will not act on it) and they will go out of Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered arrow but see nothing, and look at the arrowfeathers but see nothing, and finally he suspects to find something in the lower part of the arrow."

579. Narrated Abū Mūsa: The Prophet said, "The example of a believer who recites the Qur'ān and acts on it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'ān but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'ān is like a Raihana (a good smelling plant) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'ān is like a colocynth which..."
tastes bitter and has a bad smell.

(37) CHAPTER. Recite (and study) the Qur'ān together as long as you agree about its interpretation.

580. Narrated 'Abdullāh: The Prophet said, "Recite (and study) the Qur'ān as long as you agree about its interpretation, but if you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)."

581. Narrated Jundub: The Prophet said, "Recite (and study) the Qur'ān as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)"
582.Narrated ‘Abdullāh that he heard a man reciting a Qur‘ānic Verse which he had heard the Prophet reciting in a different way. So he took that man to the Prophet (and told him the story). The Prophet said, “Both of you are reciting in a correct way, so carry on reciting.” The Prophet further added, “The nations which were before you were destroyed (by Allāh) because they differed.”