The Translation of the Meanings of
Sahîh Al-Bukhârî
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Volume 6
Translated by:
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السلام عليكم ورحمة الله وبركاته، أما بعد:
فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد حسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفاق عليه البخاري وتمسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عهدهما في الجامعة الإسلامية بالمدينة المنورة، فلهما من الفضل هذه الكتب بالدخول إلى المملكة وتداعوها لعده المحذور فيها والله ولي التوفيق.
وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز
الآمل في خيرك

الدكتور محمد تقي الدين الهلالی:
الدكتور محمد حسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين
بعليه كنا من ضمن العاملين بالجامعة. وأنهما قد قاما أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي ملته. كما أن
المذكورين يمتازان بحسن العقيدة السليمة من الشروائط، وبالصفات
الحميدة.

وبناء على الرغبة أعطى هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

______________________________
عمرو محمد فلاته
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Verse</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sūrat al-Fātiha</td>
<td>(1)</td>
<td>21</td>
</tr>
<tr>
<td>Sūrat al-Fātiha</td>
<td>(2)</td>
<td>21</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(1)</td>
<td>23</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(2)</td>
<td>24</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(3)</td>
<td>25</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(4)</td>
<td>26</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(5)</td>
<td>26</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(6)</td>
<td>26</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(7)</td>
<td>27</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(8)</td>
<td>28</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(9)</td>
<td>28</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(10)</td>
<td>29</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(11)</td>
<td>30</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(12)</td>
<td>31</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(13)</td>
<td>32</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(14)</td>
<td>33</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(15)</td>
<td>33</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(16)</td>
<td>34</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(17)</td>
<td>34</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(18)</td>
<td>35</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(19)</td>
<td>35</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(20)</td>
<td>35</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(21)</td>
<td>36</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(22)</td>
<td>37</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(23)</td>
<td>38</td>
</tr>
<tr>
<td>Sūrat al-Baqarah</td>
<td>(24)</td>
<td>39</td>
</tr>
</tbody>
</table>
(25) CHAPTER. "...And that you fast is better for you, if only you know." ........................................ 40
(26) CHAPTER. "So whoever of you sights the month, he must observe Saum..." ........................................ 42
(27) CHAPTER. "It is made lawful for you to have sexual relation with your wives on the night of As-Saum (the fasts)..." ........................................ 42
(28) CHAPTER. "...And eat and drink until the white thread of dawn appears to you distinct from the black thread..." ........................................ 43
(29) CHAPTER. "...It is not Al-Birr that you enter the houses from the back..." ........................................ 44
(30) CHAPTER. "And fight them until there is no more Fitnah and worship is for Allah (Alone)..." .... 44
(31) CHAPTER. "And spend in the Cause of Allah, and do not throw yourselves into destruction, and do good..." ........................................ 46
(32) CHAPTER. "And whosoever of you is ill or has an ailment in his scalp..." ........................................ 47
(33) CHAPTER. "...And whosoever performs the 'Umra in the months of Hajj before the Hajj..." ................ 47
(34) CHAPTER. "There is no sin on you if you seek the Bounty of your Lord..." ........................................ 48
(35) CHAPTER. "Then depart from the place whence all the people depart..." ........................................ 48
(36) CHAPTER. "...Our Lord! Give us in this world that which is good and in the Hereafter that which is good..." ........................................ 49
(37) CHAPTER. "...Yet he is the most quarrelsome of the opponents..." ........................................ 50
(38) CHAPTER. "Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?" ........................................ 50
(39) CHAPTER. "Your wives are a tilth for you; so go to your tilth when or how you will..." ........................................ 51
(40) CHAPTER. "And when you have divorced women... do not prevent them from marrying their (former) husbands..." ........................................ 52
(41) CHAPTER. "And those of you who die and leave wives behind them, they shall wait for four months and ten days..." ........................................ 53
(42) CHAPTER. "And when you 40 have divorced women... do not prevent them from marrying their (former) husbands..." ........................................ 54
(43) CHAPTER. "...And stand before Allah with obedience..." ........................................ 55
(44) CHAPTER. "If you fear, perform Salāt on foot or riding. And when you are in safety..." ................ 56
(45) CHAPTER. "And those of you who die and leave behind wives..." ........................................ 57
(46) CHAPTER. "And when Ibrāhīm said: My Lord! Show me how You give life to the dead..." ................ 58
(47) CHAPTER. "Would any of you wish to have a garden with date-palms and vines... that you may give thought..." ........................................ 58
(48) CHAPTER. "...They do not beg of people at all..." ........................................ 59
(49) CHAPTER. "...Whereas Allah has permitted trading and forbidden Ribā (usury)..." ................ 60
(50) CHAPTER. "Allah will destroy Ribā (usury)..." ........................................ 60
(51) CHAPTER. "...Then take a notice of war from Allah and His Messenger..." ........................................ 61
(52) CHAPTER. "And if the debtor is in a hard time then grant him time till it is easy for him to repay..." ........................................ 61
(53) CHAPTER. "And be afraid of the Day when you shall be brought back to Allah..." ........................................ 61
(54) CHAPTER. "And whether you disclose what is in your own selves or conceal it..." ........................................ 62
(55) CHAPTER. "The Messenger believes in what has been sent down to him from his Lord..." ........................................ 62
(3) **Sūrat Āl-‘Imrān** .................................. 63

(1) CHAPTER. “In it are Verses that are entirely clear.” ................. 64
(2) CHAPTER. “...And I seek refuge with You for her and her offspring from Shaitān, the outcast.” .................. 65
(3) CHAPTER. “Verily, those who purchase a small gain at the cost of Allah’s Covenant ... and they shall have a painful torment.” .......... 65
(4) CHAPTER. “Say: ‘O people of the Scripture Come to a word that is just between us and you’...” .......... 67
(5) CHAPTER. “By no means shall you attain Al-Bīrرش unless you spend of that which you love...” ............. 71
(6) CHAPTER. “Say: ‘Bring here the Taurāt and recite it, if you are truthful.’” .................. 72
(7) CHAPTER. “You are the best of peoples ever raised up for mankind...”.................. 73
(8) CHAPTER. “When two parties from among you were about to lose heart...” .......... 74
(9) CHAPTER. “Not for you is the decision...” .................. 74
(10) CHAPTER. “...And the Messenger was in your rear calling you back.” ............... 75
(11) CHAPTER. “...He sent down security for you...” .................. 76
(12) CHAPTER. “Those who answered Allah and the Messenger... there is a great reward.” .................. 76
(13) CHAPTER. “Those unto whom the people said, ‘Verily the people have gathered against you, therefore, fear them...’” .......... 76
(14) CHAPTER. “And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty...” .................. 77
(15) CHAPTER. “...And you shall certainly hear much that will grieve you from those who received the Scripture before you...” .................. 78
(16) CHAPTER “Think not that those who rejoice in what they have done (or brought about)....” ............. 80
(17) CHAPTER. “Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs...” .................. 81
(18) CHAPTER. “Those who remember Allah, standing, sitting, and lying down on their sides; and think deeply...” .................. 82
(19) CHAPTER. “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him...” .... 83
(20) CHAPTER. “Our Lord! Verily, we have heard the call of one...” .... 84

(4) **Sūrat An-Nisā** .................................. 85

(1) CHAPTER. “And if you fear that you shall not be able to deal justly with the orphan girls...” ............. 85
(2) CHAPTER. “...And when you release their property to them, take witness in their presence...” .......... 87
(3) CHAPTER. “And when the relatives and the orphans and the poor are present at the time of division...” .......... 87
(4) CHAPTER. “Allah commands you as regards your children’s (inheritance)...” .................. 87
(5) CHAPTER. “In that which your wives leave, your share is a half...” .......... 88
(6) CHAPTER. “...You are forbidden to inherit women against their will, and you should not treat them with harshness...” .......... 88
(7) CHAPTER. “And to everyone, We have appointed heirs of that left by parents and relatives...” .......... 89
(8) CHAPTER. “Surely! Allah wrongs not even of the weight of an atom...” .................. 90
(9) CHAPTER. “How then when We bring from each nation a witness and We bring you as a witness against these people...” .................. 92
(10) CHAPTER. "...And if you are ill, or on a journey, or one of you comes after answering the call of nature..." 92

(11) CHAPTER. "Obey Allāh and obey the Messenger and those of you who are in authority..." .......... 93

(12) CHAPTER. "But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them..." ........................................ 93

(13) CHAPTER. "...Then they will be in the company of those on whom Allāh has bestowed His Grace..."... 94

(14) CHAPTER. "And what is wrong with you that you fight not in the Cause of Allāh..." ............... 95

(15) CHAPTER. "Then what is the matter with you that you are divided into two parties about the hypocrites?..."............................... 95

CHAPTER. ........................................ 96

(16) CHAPTER. "And whoever kills a believer intentionally, his recompense is Hell...".................... 96

(17) CHAPTER. "And say not to anyone who greets you, ‘You are not a believer.’"............................ 97

(18) CHAPTER. "Not equal are those of the believers who sit (at home)..."................................. 97

(19) CHAPTER. "Verily! As for those whom the angels take while they are wronging themselves..."... 99

(20) CHAPTER: "Except the weak ones among men, women..."........... 100

(21) CHAPTER. "These are they whom Allāh is likely to forgive them...".................................. 100

(22) CHAPTER. "But there is no sin on you if you put away your arms because of the inconvenience of rain..."........................................ 101

(23) CHAPTER. "They ask your legal instruction concerning women, say: Allāh instructs you about them, and... orphan girls...". 101

(24) CHAPTER: "If a woman fears cruelty or desertion on her husband’s part...".......................... 102

(25) CHAPTER. "Verily, the hypocrites will be in the lowest depths of the Fire...".......................... 102

(26) CHAPTER. "Verily, We have sent revelation to you, ... as We sent revelation to Nūh and Yūnus, Hārūn... and Sulaimān..."................................. 103

(27) CHAPTER. "They ask you for a legal verdict. Say: ‘Allāh directs about Al-Kalāla...’" .................. 103

(5) SŪRAT AL-MĀ’IDAH.............. 104

(1) CHAPTER. "...when you assume Ḥārām for Ḥajj or Umrah"............ 104

(2) CHAPTER. "This day, I have perfected your religion for you..."... 105

(3) CHAPTER. "...And you find no water, then perform Tayammum with clean earth...".................. 105

(4) CHAPTER. "...So go you and your Lord and fight you two, we are sitting right here."...................... 107

(5) CHAPTER. "The recompense of those who wage war against Allāh and His Messenger, and do mischief in the land..." ............................... 108

(6) CHAPTER. "...And wounds, equal for equal..."...................................................... 109

(7) CHAPTER. "O Messenger! Proclaim which has been sent down to you from your Lord..."............. 110

(8) CHAPTER. "Allāh will not punish you for what is unintentional in your oaths...".............. 110

(9) CHAPTER. "O you who believe! Make not unlawful the Tayyibat which Allāh has made lawful to you..."............................. 111

(10) CHAPTER. "Intoxicants, gambling, Al-Ansāb and Al-Azīm are an abomination of Satan’s handiwork...".............................. 111

(11) CHAPTER. "Those who believe and do righteous good deeds, there is no sin on them for what they ate..."................................. 113

(12) CHAPTER. "...Ask not about things which, if made plain to you, may cause you trouble..."........ 114
(13) CHAPTER. ‘Allah has not instituted things like Bahirah or a Sa‘ibah, or a Waslah or a Hām…’ 115
(14) CHAPTER. “And I was a witness over them while I dwelt amongst them…” 116
(15) CHAPTER. “If You punish them, they are Your slaves.” 117

(6) Sūrat Al-An‘ām ……………… 118
(1) CHAPTER. “And With Him are the keys of the Ghāib, none knows them but He…” 119
(2) CHAPTER. “Say: He has power to send torment on you from above…” 120
(3) CHAPTER. “It is those who believe and confuse not their belief with Zu'um” 121
(4) CHAPTER. “...And Yūnus and Lūt, and each one of them We preferred above Al-ʿAlamīn” 121
(5) CHAPTER. “They are those whom Allah had guided. So, follow their guidance…” 122
(6) CHAPTER. “And unto those who are Jews, We forbade every (animal) with undivided hoof…” 122
(7) CHAPTER. “...Come not near Al-Fawā'ish, whether committed openly or secretly…” 123
(8) CHAPTER ……………… 123
(9) CHAPTER. “Say: ‘Bring forward your witnesses…” 124
(10) CHAPTER. “The day that some of the signs of your Lord do come, no good will it do to a person to believe…” 124

(7) Sūrat Al-ʿAraf ……………… 125
(1) CHAPTER. “Say: ‘(But) the things that my Lord has indeed forbidden are Al-Fawā’ish whether committed openly or secretly.’” … 127
(2) CHAPTER. “And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him…” … 127
(3) CHAPTER. “Say: ‘O mankind, Verily, I am sent to you all as the Messenger of Allah…” 129

(4) CHAPTER. “And say … Hittatun…” 130
(5) CHAPTER. “Show forgiveness, enjoin what is good, and turn away from the foolish.” 130

(8) Sūrat Al-Anfāl ……………… 132
(1) CHAPTER. “They ask you about Al-Anfāl. Say: ‘The spoils are for Allah and the Messenger…” 132
CHAPTER. “Verily! The worst of living creatures with Allah are the deaf and the dumb, those who understand not.” 133
(2) CHAPTER. “O you who believe! Answer Allah and Messenger when he calls you to that which will give you life…” 133
(3) CHAPTER. “And when they said, ‘O Allah! If this is indeed the truth from You, then rain down stones on us…” 134
(4) CHAPTER. “And Allah would not punish them while you are amongst them, nor will He punish them while they seek forgiveness.” 135
(5) CHAPTER. “And fight them until there is no more Fitnah and the religion will be all for Allah…” 135
(6) CHAPTER. “O Prophet! Urge the believers to fight…” 137
(7) CHAPTER. “Now that Allah has lightened your (task), for He knows that there is weakness in you…” 137

(9) Sūrat At-Taubah or Bara‘a . 138
(1) CHAPTER. “Freedom from obligations from Allah and His Messenger to those of the Mushrikiin with whom you made a treaty.” 139
(2) CHAPTER. “So travel freely for four months throughout the land, but know that you cannot escape…” 140
(3) CHAPTER. “And a declaration from Allah and His Messenger…” 141
(4) CHAPTER. “Except those of the Mushrikūn with whom you have a treaty...” .............................. 141

(5) CHAPTER. “Fight you the leaders of disbelief for surely their oaths are nothing to them...” ........... 142

(6) CHAPTER. “...And those who hoard up gold and silver and spend it not in the Way of Allāh— announce to them a painful torment.” ................................................. 142

(7) CHAPTER. “On the Day when that will be heated in the fire of Hell, and with it will be branded their foreheads...” .................................................. 143

(8) CHAPTER. “Verily, the number of months with Allāh is twelve months so was it ordained by Allāh on the Day whe...” 144

(9) CHAPTER. “...The second of two, when they were in the cave, and he said to his companion ‘Be not sad, surely Allāh is with us.’” ........... 144

(10) CHAPTER. “...And to attract the hearts of those who have been inclined; and to free the captives...” 147

(11) CHAPTER. “Those who defame such of the believers who give charity voluntarily...” .................. 148

(12) CHAPTER. “Whether you ask forgiveness for them or ask not forgiveness for them...” .................. 148

(13) CHAPTER. “And never pray for any of them who dies, nor stand at his grave.” .................................. 150

(14) CHAPTER. “They will swear by Allāh to you when you return to them, that you may turn away from them...” .................................................. 150

(15) CHAPTER. “They swear to you that you may be pleased with them...” ... 151

(16) CHAPTER. “And others who have acknowledged their sins...” ... 151

(17) CHAPTER. “Allāh has forgiven the Prophet, the Muhājirūn and the Ansār...” .......................... 153

(18) CHAPTER. And the three till for them the earth, vast as it is, was straitened...” .......................... 153

(19) CHAPTER. “O you who believe! Be afraid of Allāh, and be with those who are true.” .................. 155

(20) CHAPTER. “Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty...” .................. 156

(10) SŪRAT YŪNUS .......................... 158

(1) CHAPTER. ........................................... 158

(2) CHAPTER. “And We took the Children of Israēl across the sea, and Fir‘āun and his hosts followed them in oppression and enmity, till when the drowning overtook him...” .... 159

(11) SŪRĀH HŪD .......................... 159

(1) CHAPTER. “...Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal...” .................. 160

(2) CHAPTER. “...And His Throne was on the water...” ........................................... 161

(3) CHAPTER. “And to the Madyan people (We sent) their brother Shu‘aib...” .................. 162

(4) CHAPTER. “...The witnesses will say, ‘These are the ones who lied...’” .................. 163

(5) CHAPTER. “Such is the Seizure of your Lord when He seizes the towns while they are doing wrong...” ........... 164

(6) CHAPTER. “And perform ʿAṣ-Ṣalāt at the two ends of the day, and in some hours of the night...” ........... 165

(12) SŪRĀT YŪSUF .......................... 165

(1) CHAPTER. “…and perfect His Favour on you and on the offspring of Yaʿqūb...” .......................... 167
(2) CHAPTER. "Verily, in Yūsuf and his brethren, there were Ayāt for those who ask." ................................. 167

(3) CHAPTER. "He said, ‘Nay, but your own selves have made up a tale. So (for me), patience is most fitting..." ................................................................. 168

(4) CHAPTER. "And she, in whose house he was, sought to seduce him..." ......................................................... 169

(5) CHAPTER. "But when the messenger came to him..." ................................................................. 170

(6) CHAPTER. "...until, when the Messengers gave up hope..." ................................................................. 171

(13) SūRAT AR-RA’D ................................ 172

(1) CHAPTER. “Allāh knows what every female bears, and by how much the wombs fall short...” .......... 174

(14) SūRAT ISRĀHĪM ................................ 175

(1) CHAPTER. "... As a goodly tree, whose root is firmly fixed..." ................................................................. 175

(2) CHAPTER. "Allāh will keep firm those who believe with, the word that stands firm..." ................................................................. 176

(3) CHAPTER. "Have you not seen those who have changed the Blessings of Allāh into disbelief?..." ................................................................. 177

(15) SūRAT AL-HIJR ................................ 177

(1) CHAPTER. “Except him that gains hearing by stealing, he is pursued by a clear flaming fire.” .... 178

(2) CHAPTER. “And verily, the dwellers of Al-Hijr denied the Messengers.” ................................................................. 180

(3) CHAPTER. “And indeed, We have bestowed upon you seven Al-Mathānī and the Grand Qur’ān.” .... 180

(4) CHAPTER. "Who have made the Qur’ān into parts." ................................................................. 181

(5) CHAPTER. "And worship your Lord until there comes unto you the certainty." ................................................................. 182

(16) SūRAT AN-NAHİL ................................ 182

(1) CHAPTER. "...And of you there are some who are sent back to senility..." ................................................................. 183

(17) SūRAT AL-ISRĀ’ or BANĪ ISRĀ’EEL) .................................. 184

(1) CHAPTER. .................................................. 184

(2) CHAPTER. "And we decreed for the Children of Israel.” .................................................. 184

(3) CHAPTER. “Glorified is He, Who took His slave for a Journey by Night from Al-Masjid-al-Ḥarām to Al-Masjid-al-Aqsā...” .................................................. 185

(4) CHAPTER. “And indeed, We have honoured the Children of Adam...” .................................................. 186

CHAPTER. “And when We decide to destroy a town, We send a definite order to those among them who lead a life of luxury. Then they transgress therein...” .................................................. 187

(5) CHAPTER. “O offspring of those whom We carried with Nūh! Verily, he was a grateful slave.” .... 188

(6) CHAPTER. "...And to Dāwūd We gave the Zubīr." ................................................................. 191

(7) CHAPTER. “Say: ‘Call upon those besides Him whom you pretend (to be gods)...’” .................................................. 191

(8) CHAPTER. “Those whom they call upon desire means of access to their Lord...” .................................................. 192

(9) CHAPTER. “And We made not the vision which We showed you, but a trial for mankind...” .................................................. 192

(10) CHAPTER. “Verily, the recitation of the Qur’ān in the early dawn is ever witnessed.” .................................................. 193

(11) CHAPTER. “It may be that your Lord will raise you to Maqām Mahmūd.” .................................................. 193

(12) CHAPTER. “And say ‘Truth has come and Bāṭil has vanished...’” .................................................. 194

(13) CHAPTER. “And they ask you concerning the Rūḥ...” .................................................. 195

(14) CHAPTER. “...And offer your Șalāt neither aloud nor in a low voice...” .................................................. 195
(1) CHAPTER. “And indeed We revealed to Mūsā: ‘Travel by night with ‘Ibādī and strike a dry path for them in the sea, fearing neither to be overtaken...’” .......................... 216

(2) CHAPTER. “...So let him not get you both out of Paradise, so that you be distressed.” .......................... 217

(21) Sūrat al-Anbiyā’ .......................... 218

(1) CHAPTER. “As We began the first creation, We shall repeat it...” 219

(22) Sūrat al-Hājī .......................... 220

(1) CHAPTER. “...And you shall see mankind as in a drunken state...” .......................... 220

(2) CHAPTER. “And among mankind is he who worships Allāh as it were, upon the very edge...” .......................... 222

(3) CHAPTER. “These two opponents dispute with each other about their Lord...” .......................... 222

(23) Sūrat al-Mu‘minūn ... .......................... 223

(24) Sūrat An-Nūr ... .......................... 224

(1) CHAPTER. “And for those who accuse their wives, but have no witnesses except themselves...” .......................... 225

(2) CHAPTER. “And the fifth (testimony should be) the invoking of the Curse of Allāh on him...” .......................... 226

(3) CHAPTER. “But it shall avert the punishment from her...” .......................... 227

(4) CHAPTER. “And the fifth (testimony) should be that the Wrath of Allāh be upon her...” .......................... 228

(5) CHAPTER. “Verily! Those who brought forth the slander are a group among you...” .......................... 229

(6) CHAPTER. “Why then did not the believers, men and women, when you heard it, think good of their own people and say: ‘This is an obvious lie...’” .......................... 229

(7) CHAPTER. “Had it not been for the Grace of Allāh and His Mercy unto you...” .......................... 237
CONTENTS OF VOLUME SIX

(8) CHAPTER. “When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge...” 238

(9) CHAPTER. “And warns you not to repeat the like of it, forever.” 239

(10) CHAPTER. “And Allâh makes the Ayât plain to you. And Allâh is All-Knowing, All-Wise.” 239

(11) CHAPTER. “Verily, those who like that illegal sexual intercourse should be propagated about those who believe...” 240

(12) CHAPTER. “... and to draw their veils all over their Juyubihinna...” 245

(25) Sûrat Al-Furqân 246

(1) CHAPTER. “Those who will be gathered to Hell on their faces...” 246

(2) CHAPTER. “And those who invoke not any other ilâh along with Allâh, nor kill such person...” 247

(3) CHAPTER. “The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.” 249

(4) CHAPTER. “Except those who repent and believe and do righteous deeds, for those, Allâh will change their sins into good deeds...” 249

(5) CHAPTER. “... So the torment will be yours for ever” 250

(26) Sûrat Ash-Shu’arâ’ 251

(1) CHAPTER. “And disgrace me not on the day when (all the creatures) will be resurrected.” 251

(2) CHAPTER. “And warn your tribe of near kindred. And be kind and humble to the believers who follow you...” 252

(27) Sûrat An-Naml 254

(28) Sûrat Al-Qâsâs 254

(1) CHAPTER. “Verily! You guide not whom you like, but Allâh guides whom He wills...” 254

(2)CHAPTER. “Verily, He Who has given you the Qur’ân...” 256

(29) Sûrat Al-Ankâbût 257

(30) Sûrat Al-Rûm 257

(31) Sûrat Luqmân 260

(32) Sûrat As-Sajda 262

(33) Sûrat Al-Ahzâb 263

(34) Sûrat Al-A’îdah 265

(35) Sûrat Al-Qur’ân 268
CONTENTS OF VOLUME SIX

(8) CHAPTER. "...O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal..." 269
(9) CHAPTER. "Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything..." 273
(10) CHAPTER. "Allah sends His Șalât on the Prophet and also His angels..." 274
(11) CHAPTER. "Be you not like those who annoyed Mûsá." 275

(34) Sûrat Săbá’ .......................... 276

(1) CHAPTER. "...So much so that when fear is banished from their hearts, they say..." 277
(2) CHAPTER. "...He is only a warner to you in face of a severe torment..." 278

(35) Sûrat Fâtîr or Al-Malâ’îka ................ 279

(36) Sûrat Yá-Sîn ................................ 279
(1) CHAPTER. "And the sun runs on its fixed course for a term..." 280

(37) Sûrat Aș-Şâffât ................................ 281
(1) CHAPTER. "And, verily, Yûnûs was one of the Messengers." 282

(38) Sûrat Sâd ................................... 282
(1) CHAPTER. "He said: “My Lord! Forgive me. And bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.”... 283
(2) CHAPTER. "...Nor am I one of the Mutakallifûn." 284

(39) Sûrat Aẓ-Zûmar ................................ 286
(1) CHAPTER. Say: "O ’ibâdî who have transgressed against themselves! Despair not of the Mercy of Allah..." 286
(2) CHAPTER. "They made not a just estimate of Allah such as is due to Him..." 287

(3) CHAPTER. "...And 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..." 288
(4) CHAPTER. "And the Trumpet will be blown, and all who are in the heavens and all who are on earth will swoon away, except him whom Allah wills..." 288

(40) Sûrat Ghâfir or Al-Mû’min ................ 289

(41) Sûrat Hâ Mîm As Sa’dâh or Fûsîlât ................ 291
(1) CHAPTER. "And you have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you..." 293
(2) CHAPTER. "And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become of those utterly lost!" 294
CHAPTER. "Then if they bear patiently, then the Fire is the home for them..." 295

(42) Sûrat Aṣh-Ashûrâ ................................ 295
(1) CHAPTER. "...Except to be kind to me for my kinship with you..." 296

(43) Sûrat (Hâ Mîm) Aẓ-Zûkhrûf ..................... 296
(1) CHAPTER. "And they will cry: ‘O Mâlik! Let your Lord make an end of us’ He will say, ‘Verily, you shall abide forever.’... 283
(2) CHAPTER. "Shall we then take away the Reminder from you, because you are a people Musriﬁn.” 298

(44) Sûrat (Hâ Mîm) Aẓ-Dukhân ....................... 299
(1) CHAPTER. "Then wait you for the Day when the sky will bring forth a visible smoke." 299
(2) CHAPTER. “Covering the people, this is a painful torment.” 300
(3) CHAPTER. Our Lord! Remove the torment from us, really we shall become believers!” 301
(4) CHAPTER. “How can there be for them an admonition, when a Messenger explaining things clearly, has already come to them?” 302
(5) CHAPTER. “Then they had turned away from him and said: (He is) taught, a madman!” 302
(6) CHAPTER. “On the Day when We shall seize you with the greatest seizure. Verily, We will exact retribution.” 303

(45) SURAT (HĀ MĪM) AL-JĀTHIYAH 304

(46) SURAT AL-AHQĀF 304
(1) CHAPTER. “But he who says to his parents: ‘Fie upon you both! Do you hold out the promise to me that I shall be raised up...” 305
(2) CHAPTER. “Then, when they saw it as a dense cloud coming towards their valleys...” 305

(47) SURAT MUHAMMAD or AL-QITĀL 306
(1) CHAPTER. “...And sever your ties of kinship.” 307

(48) SURAT AL-FATH 308
(1) CHAPTER. “Verily, We have given you a manifest victory.” 308
(2) CHAPTER. “That Allāh may forgive you your sins of the past and the future and complete His Favour on you and guide you on the Straight Path.” 310
(3) CHAPTER. “Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.” 310
(4) CHAPTER. “He it is Who sent down As-Sākīnah into the hearts of the believers...” 311
(5) CHAPTER. “...When they gave their Bai’a to you under the tree...” 312

(49) SURAT AL-ḤIJURĀT 313
(1) CHAPTER. “O you who believe! Raise not your voices above the voice of the Prophet while you are in his presence...” 314
(2) CHAPTER. “Verily! Those who call you from behind the dwellings, most of them have no sense.” 315
(3) CHAPTER. “And if they had patience till you could come out to them, it would have been better for them...” 316

(50) SURAT QĀF 316
(1) CHAPTER. “...It will say: ‘Are there any more?’...” 317
(2) CHAPTER. “...And glorify the praises of your Lord, before the rising of the sun and before setting.” 318

(51) SURAT ADH-DHARIYĀT 319

(52) SURAT AT-TūR 320
(1) CHAPTER. 321

(53) SURAT AN-NAJM 322
(1) CHAPTER. 322
(2) CHAPTER. “And was at a distance of two bows' length or nearer.” 323
(3) CHAPTER. “So (Allāh) revealed to His slave whatever He revealed.” 323
(4) CHAPTER. “Indeed he did see of the Greatest Signs of his Lord.” 324
(5) CHAPTER. “Have you then considered Al-Lāt and Al-'Uzza?...” 324
(6) CHAPTER. “And Manāt the other third.” 325
(7) CHAPTER. “So, fall you down in prostration to Allāh, and worship Him.” 326

(54) SURAT AL-QAMAR 327
(1) CHAPTER. “...And the moon has been cleft asunder. And if they see a sign, they turn away...” 327
(2) CHAPTER. “Floating under Our Eyes, a reward for him who had been rejected!” 328
CHAPTER. “And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember?” .......................... 329

(6) CHAPTER. “...And give them preference over themselves...” .............. 342

(60) SÜRAT AL-MUMTAHANAH ... 343

(1) CHAPTER. “Take not My enemies and your enemies as friends...” ................................. 343

(2) CHAPTER. “...When believing women come to you as emigrants...” 345

(3) CHAPTER. “O Prophet! When believing women come to you to give you the Bai‘a...” .......................... 346

(61) SÜRAT AŞ-ŞAFF ........................................ 348

(1) CHAPTER. “...after me, whose name shall be Ahmad.” .............................. 348

(62) SÜRAT AL-JUMU‘AH ................................. 349

(1) CHAPTER. “And others among them who have not yet joined them...” ................................. 349

(2) CHAPTER. “And when they see some merchandise or some amusement...” .......................... 350

(63) SÜRAT AL-MUNĀFIQĪN ... 350

(1) CHAPTER. “When the hypocrites come to you they say: ‘We bear witness that you are indeed the Messenger of Allāh...’” .......................... 350

(2) CHAPTER. “They have made their oaths a screen...” ................................. 351

(3) CHAPTER. “That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” .......................... 353

CHAPTER. “And when you look at them, their bodies please you, and when they speak, you listen to their words...” ................................. 353

(4) CHAPTER. “And when it is said to them: ‘Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you,’...” .......................... 354

(5) CHAPTER. “It is equal to them whether you ask for their forgiveness...” .......................... 355
(6) CHAPTER. “They are the ones who say: ‘Spend not on those who are with Allāh’s Messenger, until they desert him...’” .......................... 356

(7) CHAPTER. “They say: ‘If we return to Al-Madīna, indeed the more honourable will expel therefrom the meaner...’” .......................... 357

(64) Sūrat at-Taghābun ...... 358

(65) Sūrat at-Talāq ............ 358

(66) Sūrat at-Tahrīm .......... 360

(67) Sūrat al-Mulk .............. 366

(68) Sūrat Nūn wal-Qalam .... 366

(69) Sūrat al-Hāqqah .......... 368

(70) Sūrat al-Ma‘ārij or Sa‘alā Sā‘ilun .................................. 368

(71) Sūrat Nūh ................ 369

(1) CHAPTER. “Nor shall you leave Wadd nor Suwā’ nor Yaghūth nor Ya‘ūq nor Nasr...” .......................... 369

(72) Sūrat al-Jinn or Qul-Uhiyā Ilaiya .. 370

(1) CHAPTER. ..................... 370

(73) Sūrat al-Muzzammil ...... 371

(74) Sūrat al-Muddaththir .. 372

(1) CHAPTER. ..................... 372

(2) CHAPTER. “Arise and warn.” 373

(3) CHAPTER. “And magnify your Lord (Allāh)!...” .......................... 373

(4) CHAPTER. “And purify your garments!” .......................... 374

(5) CHAPTER. “And keep away from Ar-Ruţţız” .......................... 375

(75) Sūrat al-Qiyāmah .......... 376

(1) CHAPTER. “Move not your tongue concerning to make haste therewith.” .......................... 376

(2) CHAPTER. “And when We have recited it to you, then follow its recital.” .......................... 376

(3) CHAPTER. “And when the Shin shall be laid bare...” .......................... 377

(76) Sūrat Insān or Ad-Da‘hr .. 378

(77) Sūrat al-Mursalāt ......... 379

(1) CHAPTER. ..................... 379

(2) CHAPTER. “Verily! It throws sparks as Al-Qasr...” .......................... 380

(3) CHAPTER. “As if they were yellow camels or bundles of ropes.” 380

(4) CHAPTER. “That will be a Day when they shall not speak.” .......................... 381

(78) Sūrat ‘Amma Yatasā‘alūn or An-Nabā’ .......................... 382

(1) CHAPTER. “The Day when the
Trumpet will be blown, and you shall come forth in crowds." .................................. 382
(79) **Sūrat Wa-n-Nāzī'āt** .......... 383
(1) CHAPTER. .......................... 383
(80) **Sūrat 'Abasa** .............. 384
(81) **Sūrat At-Takwīr** ........... 385
(82) **Sūrat Al-Infīṭār** ........... 385
(83) **Sūrat Al-Muṭaffifīn** ........ 386
CHAPTER. "The Day when mankind will stand before the Lord of the 'Ālāmīn." ........... 386
(84) **Sūrat Al-Insīqāq** ........ 387
(1) CHAPTER. "He surely will receive an easy reckoning." .................. 387
(2) CHAPTER. "You shall certainly travel from stage to stage" .......... 388
(85) **Sūrat Al-Burūj** ........... 388
(86) **Sūrat At-Tāriq** ........... 388
(87) **Sūrat Al-'Ālā** ............ 389
(88) **Sūrat Al-Ghāshiyah** ....... 390
(89) **Sūrat Al-Fajr** ........... 390
(90) **Sūrat Al-Balad** ........ 391
(91) **Sūrat Ash-Shams** ....... 392
(92) **Sūrat Al-Lail** ............ 393
(1) CHAPTER. "By the day as it appears in brightness." .................. 393
(2) CHAPTER. "By Him Who created male and female." ..................... 394
(3) CHAPTER. "As for him who gives and keeps his duty to Allāh and fears Him." .......... 394
CHAPTER. "... and believes in Al-Ḥusna." .............................. 395
(4) CHAPTER. "We will make smooth for him the path of ease." .... 395
(5) CHAPTER. "But he who is greedy miser and thinks himself self-sufficient." .................................. 396
(6) CHAPTER. "And belies Al-Ḥusna...." .................................. 396
(7) CHAPTER. "We will make smooth for him the path for evil." ........ 397
(93) **Sūrat Al-Duḥā** ............ 398
(1) CHAPTER. "Your Lord has neither forsaken you nor hates you." .......... 398
(2) CHAPTER. "Your Lord has neither forsaken you nor hates you." .......... 398
(94) **Sūrat Ash-Shahād** ...... 399
(95) **Sūrat At-Tīn** ............ 399
(1) CHAPTER. .......................... 400
(96) **Sūrat Al-'Alaq** ............ 400
(1) CHAPTER. .......................... 401
(2) CHAPTER. "He has created man from a clot." .......................... 403
(3) CHAPTER. "Read! And your Lord is the Most Generous." ............... 404
CHAPTER. "Who has taught by the pen." .................................. 404
(4) CHAPTER. "Nay! If he ceases not, We will catch him by the forelock, a lying sinful forelock!" .... 404
(97) **Sūrat Al-Qadr** ............ 405
(98) **Sūrat Lam Yakun or Al-Baiyinah** ............... 405
(1) CHAPTER. .......................... 405
(2) CHAPTER. .......................... 406
(3) CHAPTER. .......................... 406
(99) **Sūrat Az-Zalzalah** ...... 407
(1) CHAPTER. "So whosoever does good equal to the weight of an atom, shall see it." .......... 407
(2) CHAPTER. "And whosoever does evil equal to the weight of an atom, shall see it." .......... 408
(100) **Sūrat Al-'Adiyāt** ...... 408
(101) **Sūrat Al-Qārī'ah** ...... 409
CONTENTS OF VOLUME SIX

(102) SŪRAT AT-TAKĀTHUR .... 409
(103) SŪRAT AL-‘AṢR ........ 409
(104) SŪRAT AL-HUMAZAH .... 410
(105) SŪRAT AL-FĪL ........ 410
(106) SŪRAT QURAISH ....... 410
(107) SŪRAT AL-MĀ‘ŪN ..... 411
(108) SŪRAT AL-KAUTHAR .... 411
(1) CHAPTER .................. 411
(109) SŪRAT AL-KĀFIRŪN ..... 412
(1) CHAPTER ................. 413
(2) CHAPTER .................. 413
(110) SŪRAT AN-NAṢR ........ 413
(1) CHAPTER .................. 413
(2) CHAPTER .................. 413
(3) CHAPTER. "And you see that
the people enter Allah's religion in
crowds." .......................... 414
(4) CHAPTER. "So, glorify the
praises of your Lord, and ask His
forgiveness..." ........................ 414
(111) SŪRAT TABBAT YADĀ ABI
LAHAB or AL-MASAD ....... 415
(1) CHAPTER .................. 415
(2) CHAPTER. "... and perish he!
His wealth and his children will not
benefit him!" ........................ 416
(3) CHAPTER. "He will be burnt in
a Fire of blazing flames!" ........... 417
(4) CHAPTER. "And his wife too,
who carries wood." ................. 417
(112) SŪRAT QUL HUWALLĀHU
AHAD or AL-IKHLĀS ....... 417
(1) CHAPTER .................. 418
(2) CHAPTER. "Allāh-uṣ-Ṣamad ." 418
CHAPTER. "He begets not, nor was
He begotten, and there is none co-
equal or comparable unto Him." ... 419
(113) SŪRAT AL-FALĀQ ........ 419
(114) SŪRAT AN-NĀS .......... 419

66 – THE BOOK OF THE VIRTUES OF THE QUR’ĀN .... 421

(1) CHAPTER. How the Divine
Revelation used to be revealed
and what was the first thing
revealed..................................... 421
(2) CHAPTER. The Qur'ān was
revealed in the language of "Quraish
and the Arabs............................. 422
(3) CHAPTER. The collection of
the Qur'ān................................... 424
(4) CHAPTER. The scribe of the
Prophet .................. 426
(5) CHAPTER. The Qur'ān was
revealed to be recited in seven
different ways............................. 427
(6) CHAPTER. The compilation of
the Qur'ān................................. 429
(7) CHAPTER. Jibril used to present
the Qur'ān to the Prophet ........... 431
(8) CHAPTER. The Qurā‘ from
among the Companions of the
Prophet ..................................... 431
(9) CHAPTER. The superiority of
Fātiḥa-til-Kiṭāb. ......................... 434
(10) CHAPTER. The superiority of
Sūrat Al-Baqarah [No.2] .......... 435
(11) CHAPTER. The superiority of
Sūrat Al-Kahf [No.18] ............... 436
(12) CHAPTER. The superiority of
Sūrat Al-Fath [No.48] ............... 437
(13) CHAPTER. The superiority of
Qul-Huwa Allāhu Ahad (Sūrat Al-
Ikhlās) [No.112] ..................... 437
(14) CHAPTER. The superiority of
Al-Mu‘āwīdhāt (Sūrat Al-Falaq and
Sūrat An-Nās) [No.113 & 114] .... 439
(15) CHAPTER. The descent of As-
Sakīnah and angels at the time of
the recitation of the Qur’ān ......... 440
(16) CHAPTER. Whoever said that
the Prophet did not leave
anything after his death ............ 441
(17) CHAPTER. The superiority of
the Qur’ān above other kinds of
speech................................. 441
(18) CHAPTER. To recommend
the Book of Allāh ... 442
(19) CHAPTER. Whoever does not recite the Qur'ān in a pleasant tone. 443

(20) CHAPTER. Wish to be the like of the one who recites the Qur'ān. 443

(21) CHAPTER. The best among you are those who learn the Qur'ān and teach it. 444

(22) CHAPTER. The recitation of the Qur'ān by heart. 445

(23) CHAPTER. The learning of the Qur'ān by heart and the reciting of it repeatedly. 446

(24) CHAPTER. The recitation of the Qur'ān on an animal. 447

(25) CHAPTER. Teaching the Qur'ān to the children. 448

(26) CHAPTER. Forgetting the Qur'ān. And can one say: "I forgot such and such a Verse?" 448

(27) CHAPTER. Whoever thinks that there is no harm in saying: Sūrat Al-Baqarah or Sūrat so-and-so. 449

(28) CHAPTER. The recitation of Qur'ān in Tartil. 451

(29) CHAPTER. Prolonging certain sounds while reciting the Qur'ān. 453

(30) CHAPTER. At-Tarji'. 453

(31) CHAPTER. To recite the Qur'ān in a charming voice. 453

(32) CHAPTER. Whoever likes to hear the Qur'ān from another person. 454

(33) CHAPTER. The saying of the listener to the reciter: "Enough!" 454

(34) CHAPTER. What is the proper period for reciting the whole Qur'ān. 455

(35) CHAPTER. To weep while reciting the Qur'ān. 457

(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 etc. 458

(37) CHAPTER. Recite the Qur'ān together as long as you agree about its interpretation. 459
The words 'Ar-Rahmân', 'Ar-Râhîm' (i.e., the Most Gracious, the Most Merciful) are two words derived from 'Ar-Rahîm' (i.e., the mercy). And the words 'Ar-Râhîm' and 'Ar-Râhîm' have one meaning as the words 'Al-Âlîm' and 'Al-'Âlîm' have one and the same meaning (i.e., the Cognizant One).

(1) SURÂT AL-FÂTÎHA
(The Opening)

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

It is also called Umm-ul-Kitâb (i.e., the Mother of the Book), because it is the first Sûrah that has been written in the copies of the Qur'ân, and it is also the first Sûrah to be recited in Salât (prayer).

4474. Narrated Abû Sa'id bin Al-Mu'alla: While I was offering Salât (prayer) in the mosque, Allâh's Messenger called me but I did not respond to him. Later I said, "O Allâh's Messenger! I was offering Salât (prayer)." He said, "Didn't Allâh say: 'Answer Allâh (by obeying Him) and (His) Messenger when he calls you.'" (V. 8:24) He then said to me, "I will teach..."
you a Sūrah which is the greatest Sūrah 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 Sūrah which is the greatest Sūrah in the Qur’ān’?” He said, “Al-hamdu-lillāhī Rabbil ‘alāmin [all the praises and thanks be to Allāh, the Lord of Mankind, Jinns and all that exists] (Sūrat-al-Fatiha) which is As-Saba’ Al-Mathānī (i.e., the seven repeatedly recited Verses) and the Grand Qur’ān which has been given to me.”

(2) CHAPTER. “...Not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).” (V.1:7)

4475. Narrated Abī Hurairah: Allah’s Messenger said, “When the ‘Imām says: ‘Ghair-il-Maghdubi ‘ala/him wa/‘ad-dalltn’ [i.e., not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)] (V.1:7), then you must say, ‘Āmin’, for if one’s utterance of Āmin coincides with that of the angels, then his past sins will be forgiven.”

(1) (H. 4474) Lord: The actual word used in the Qur’ān and in Sahih Al-Bukhāri is Rabb. There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. Rabb is also one of the Names of Allāh. We have used the word “Lord” as the nearest to Rabb. All occurrences of “Lord” in the interpretation of the meanings of the Noble Qur’ān and in Sahih Al-Bukhāri actually mean Rabb and should be understood as such.
(1) CHAPTER. The Statement of Allah

"And He taught Adam all the names (of everything) ..." (V.2:31)

4476. 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 Nûh (Noah), for he was the first Messenger Allah sent to the inhabitants of the earth.' They will go to him and Nûh will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to Khalîl Al-Rahmân' [i.e., Ibrâhim (Abraham)].' They will go to him and he will say, 'I am not fit for this undertaking. Go to Mûsâ (Moses), the slave to whom Allah spoke (directly) and gave him the Taurat (Torah).'</p> 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 ‘Isā (Jesus), Allāh’s slave, His Messenger and Allāh’s Word and a Spirit coming from Him’. (1) ‘Isā 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 will see my Lord, I will fall down in prostration and He will let me remain in that state as long as He will wish and then I will be addressed: ‘(Muḥammad!) 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 will 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 admit 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 ‘Abdullah said: “But those whom the Qur’ān has imprisoned in Hell,” refers to the Statement of Allāh: “To abide therein!” (V.16:29)

(2) CHAPTER.

Mujāhid said, “ ‘With their Shayātīn (devils, polytheists, hypocrites).’ (V.2:14)

(1) (H. 4476) This may be misunderstood as the Spirit of Allāh, whereas in fact it means ‘Isā (Jesus) which is a soul created by Allāh. It was His Word: ‘Be,’ and he was created like the creation of Adam. See the word ‘Rūḥ-ullāh’ in the glossary for further details.
means their companions from the hypocrites
and Al-Mushrikūn. *(1)*

(Qur’ānic vocabulary not translated).

(3) CHAPTER. The Statement of Allah *(2)*

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

4477. Narrated ‘Abdullāh &n Consent: I asked the Prophet ﷺ, “What is the greatest sin in consideration with Allāh?” He said, “That you set up a rival unto Allāh 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

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*(1) (Ch. 2) Al-Mushrikūn: the polytheist, idolaters, pagans and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.*
should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.”

(4) CHAPTER. “And We shaded with clouds and sent down on you Al-Manna and the quail, ... (up to) wronged themselves.” (V.2:57)

Mujahid said, “Al-Manna is a kind of sweet gum, and As-Salwâ, a kind of bird (i.e., quail).”

4478. Narrated Sa’id bin Zaid: Allah’s Messenger said, “The Kam’a (truffle—i.e., a kind of edible fungus) is like Al-Manna (as it is obtained without any effort) and its water is a (medicinal) cure for eye trouble.”

(5) CHAPTER. “And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish...” (V.2:58)

4479. Narrated Abu Hurairah: The Prophet said, “It was said to the Children of Israel, ‘Enter the gate (of the town), in prostration (or bowing with humility) and say: Hittatun (i.e., forgive us).’ But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered) and said, ‘A grain in a Sha’ra (a spike or a hair) instead of Hittatun’(1).”

(1) (H. 4479) They said so just to ridicule Allah’s Order as they were disobedient to Him.
(6) CHAPTER. “Whoever is an enemy to Jibril (Gabriel)…” (V.2:97)

‘Ikrima said, “Each of the words: Jabra and Mika and Saraf means ‘slave’; and (the word) ‘Il means Allah.” (1)

4480. Narrated Anas: ‘Abdullãh bin Salâm heard the news of the arrival of Allah’s Messenger (at Al-Madina) 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 — What is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby resemble its father or mother?” The Prophet said, “Just now Jibril (Gabriel) has informed me about that.” ‘Abdullãh said, “Jibril?” The Prophet said, “Yes.” ‘Abdullãh said, “He, among the angels is the enemy of the Jews.” On that the Prophet recited this Holy Verse:

...Whoever is an enemy to Jibril (let him die in his fury), for indeed he has brought it (this Qur’an) down to your heart...” (V.2:97) Then he added, “As for the first portent 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 caudate (i.e., extra lobe) of the fish liver. And if a man’s discharge preceded that of the women, then the child resembles the father, and if the woman’s discharge preceded that of the man, then the child resembles the mother.” On hearing that,

=So, Allah punished them severely by sending on them punishment in the form of an epidemic of plague (disease). See also Vol 4, Hadith No. 3403.

(1) (Ch. 6) Thus Jibril (Gabriel), Mikä’el (Michael) and ‘Isrãfil (Sarafil) each means Allah’s slave.
'Abdullâh said, "I testify that La ilâha illâllah (none has the right to be worshipped but Allâh) and that you are the Messenger of Allâh, O Allâh's Messenger; 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 ﷺ) and he asked them, "What is 'Abdullâh's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet ﷺ said, "What would you say if 'Abdullâh bin Salâm embraced Islam?" They replied, "May Allâh protect him from this!" Then 'Abdullâh came out and said, "I testify that La ilâha illâllah (none has the right to be worshipped but Allâh) and that Muhammad is the Messenger of Allâh." The Jews then said, "Abdullâh is the worst of us, and the son of the worst of us," and disparaged him. On that 'Abdullâh said, "O Allah's Messenger! This is what I was afraid of!"

(7) CHAPTER. His Statement: "Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it..." (V.2:106)

4481. Narrated Ibn 'Abbas: 'Umar رضي الله عنه said, "Our best Qur'an reciter is Ubayy and our best judge is 'Ali; and in spite of this, we leave some of the statements of Ubayy because Ubayy says, 'I do not leave anything that I have heard from Allah's Messenger ﷺ,' while Allah تعالى said: 'Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it...'" (V.2:106)

(8) CHAPTER. "And they (pagans, Jews and Christians) say: 'Allâh has begotten a son
(children or offspring).’ Glory is to Him…” (V.2:116)

4482. Narrated Ibn ‘Abbās: The Prophet ﷺ said, ‘Allah said, ‘The son of Adam tells a lie against Me, though he has no right to do so; and he abuses Me, though he has no right to do so. As for his telling a lie against 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 a son (children or offspring etc.). No! Glorified be Me! I am far from taking a wife or a son (or offspring).’"

4483. Narrated Anas: ‘Umar said, “I agreed with Allah in three things,” or said, “My Lord agreed with me (accepted my invocation) in three things. I said, ‘O Allah’s Messenger! Would that you took the Maqām (place) of Ibrahim (Abraham) as a place of prayer (for some of your prayers, e.g. two Rak‘at after the Tawāf of Ka‘bah)...” (V.2:125)
came to one of his wives, she said to me, ‘O ‘Umar! Does Allâh’s Messenger ﷺ haven’t what he could advise his wives with, that you try to advise them?’ Thereupon Allâh revealed: ‘It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, – Muslims (who submit to Allâh)…’” (V.66:5)

(10) CHAPTER. “And (remember) when Ibrâhim (Abraham) and (his son) Isma’il (Ishmael) were raising the foundations of the House (Ka’bah at Makkah) (saying): ‘Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower’.” (V.2:127)

4484. Narrated ‘Âishah, the wife of the Prophet ﷺ: Allâh’s Messenger ﷺ said, “Don’t you see that when your people built the Ka’bah, they did not build it on all Ibrâhim’s (Abraham’s) foundations (i.e., the original foundations laid by Ibrâhim)?” I said, “0 Allah’s Messenger! Why don’t you rebuild it on Ibrâhim’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 subnarrator, ‘Abdullâh bin ‘Umar said, “‘Âishah had surely heard Allah’s Messenger ﷺ saying that, for I do not think that Allah’s Messenger ﷺ left touching the two corners of the Ka’bah facing Al-Hijr except because
the Ka'bah was not built on all Abraham's foundations.)

(11) CHAPTER. “Say (O Muslims), We believe in Allāh and that which has been sent down to us…” (V.2:136)

4485. Narrated Abū Hurairah: The people of the Scripture (Jews) used to recite the Taurāt (Torah) in Ibrānī (Hebrew) and they used to explain it in Arabic to the Muslims. On that Allāh’s Messenger ﷺ said, “Do not believe the people of the Scripture or disbelieve them, but say: ‘We believe in Allāh and that which has been sent down to us…’” (V.2:136)

(12) CHAPTER. The Statement of Allāh ﷺ: “The fools (pagans, hypocrites and Jews) among the people will say, ‘What has turned them (Muslims) from their Qiblāh [Salāt (prayer) direction (towards Jerusalem)]...’” (V.2:142)

4486. Narrated Al-Bara’: The Prophet ﷺ offered Salāt (prayer) facing Bait-ul-Maqdis (i.e., Jerusalem) for sixteen or seventeen months but he wished that his Qiblāh would be the Ka'bah (at Makkah). [So Allāh revealed (V.2:144)]. And he offered 'Asr prayer (in his mosque facing Ka'bah at Makkah) and some people offered Salāt (prayer) with him. A man from among
those who had offered Salāt (prayer) with him, went out and passed by some people offering Salāt (prayer) in another mosque, and they were in the state of bowing. He said, “I (swearing by Allāh) testify that I have offered Salāt (prayer) with the Prophet facing Makkah.” Hearing that, they turned their faces towards the direction of Ka‘bah while they were still bowing. Some men had died before the Qiblah was changed towards the Ka‘bah. They had been killed and we did not know what to say about them (i.e., whether their Salāt (prayer) towards Jerusalem were accepted or not). So Allāh revealed:

“... And Allāh would never make your faith (prayers) to be lost (i.e., your prayer offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.” (V.2:143)

(13) CHAPTER. The Statement of Allāh

“Thus We have made of you [true Muslims—real believers of Islāmic Monotheism, true followers of Prophet Muḥammad and his Sunna (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad) will be a witness over you...” (V.2:143)

4487.Narrated Abū Sa‘īd Al-Khudrī: Allāh’s Messenger said, “Nūḥ (Noah) will be called on the Day of Resurrection and he will say, ‘Labbaik and Sa’daik (I respond to Your Call and I am obedient to You Orders), O my Lord!’ Allāh will say, ‘Did you convey Our Message (of Islāmic Monotheism)?’ Nūḥ will say, ‘Yes.’ His nation will then be asked, ‘Did he convey Our Message of Islāmic Monotheism to you?’ They will say, ‘No warner came to us.’ Then Allāh will say (to Nūḥ), ‘Who will bear
witness in your favour?’ He will say, ‘Muḥammad (ﷺ) and his followers.’ So they (i.e., Muslims) will testify that he conveyed the Message. And the Messenger (Muḥammad ﷺ) will be a witness over you, and that is what is meant by the Statement of Allāh ﷻ: ‘Thus We have made of you [true Muslims—real believers of Islamic Monotheism, true followers of Prophet Muḥammad ﷺ and his Sunna (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad ﷺ) will be a witness over you...’” (V.2:143)

(14) CHAPTER. The Statement of Allāh ﷻ: “...And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ)...” (V.2:143)

4488.Narrated Ibn ‘Umar Li: While some people were offering prayer in the Qubā’ mosque, someone came and said, “Allāh has revealed to the Prophet ﷺ Qur’anic instructions that you should face the Ka’bah [while offering Saḥīḥ (prayer), so you, too, should face it.” Those people then turned towards the Ka’bah (in their prayer).

(15) CHAPTER. The Statement of Allāh ﷻ: “Verily! We have seen the turning of your (Muḥammad’s ﷺ) face towards the heaven...” (V.2:144)

4489. Narrated Anas Zi: None remains of those who offered Saḥīḥ (prayer) facing both Qiblah (that is, Jerusalem and
Makkah) except myself.

(16) CHAPTER. The Statement of Allah (Nurullah) says: “And even if you were to bring to the people of the Scripture (Jews and Christians), all the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) they would not follow your Qiblah (prayer direction)...” (V.2:145)

4490. Narrated Ibn ‘Umar: While some people were offering morning prayer at Quba’, a man came to them and said, “Some Qur’ānic verses have been revealed to Allah’s Messenger tonight and he has been ordered to face the Ka’bah at Makkah [in Ṣalāt (prayer)], so you, too, should turn your faces towards it.” At that moment their faces were towards Sham (i.e., Jerusalem), so they turned towards the Ka’bah (at Makkah).

(17) CHAPTER. “Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad or the Ka’bah at Makkah) as they recognise their sons...” (V.2:146).

4491. Narrated Ibn ‘Umar: While some people were offering morning prayer at Quba’ (mosque), someone came to them and said, “Tonight some Qur’ānic Verses have been revealed to the Prophet, and he has been ordered to face the Ka’bah (at Makkah) [during Ṣalāt (prayers)], so you, too, should turn your faces towards it.” At that time their faces were towards Sham (Jerusalem), so they turned towards the Ka’bah (at Makkah).
(18) CHAPTER. "For every nation there is a direction to which they face (in their prayers)"

4492. Narrated Al-Bara': We offered Salāt (prayer) along with the Prophet facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months. Then Allāh ordered him to turn his face towards the Qiblah (at Makkah).

(19) CHAPTER. "And from wheresoever you start forth (for prayers) turn your face in the direction of Al-Masjid-al-Ḥarām (at Makkah)"

4493. Narrated Ibn 'Umar: While some people were at Qubā' (offering) morning prayer, a man came to them and said, "Last night Qur'ānic Verses have been revealed whereby the Prophet has been ordered to face the Ka'bah (at Makkah), so you, too, should face it." So they, keeping their postures, turned towards the Ka'bah. Formerly the people were facing Sham (Jerusalem).

(20) CHAPTER. "And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Ḥarām (at Makkah), and wheresoever you are, turn your face towards it [when you pray]"

4494. Narrated Ibn 'Umar: While some people were offering the
morning prayer at Qubā’ someone came to them and said, “Some Qur’ānic Verses have been revealed to Allah’s Messenger  tonight, and he has been ordered to face the Ka’bah (at Makkah) so you, too, should turn your faces towards it.” Their faces were then towards Sham (Jerusalem), so they turned towards the Qiblah (i.e., Ka’bah at Makkah).

(21) CHAPTER. The Statement of Allah 

Verily! Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allah…” (V.2:158)

4495. Narrated ‘Urwa: I said to ‘Āishah, the wife of the Prophet , and I was at that time a young boy, “How do you interpret the Statement of Allah  

‘Verily, Aṣ-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allah. So, it is not a sin on him who performs Hajj or Umra (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawāf) between them. (Aṣ-Ṣafa and Al-Marwa).’ In my opinion it is not sinful for one not to ambulate (Tawāf) between them.” ‘Āishah said, “Your interpretation is wrong, for as you say, the Verse should have been: ‘So it is not a sin on him who performs the Hajj or ‘Umra to the House, not to perform the going (Tawāf) between them.’ This Verse was revealed in connection with the Ansār who (during the pre-Islāmic period) used to visit Manāt (i.e., an idol)
after assuming their *Ihram*, and it was situated near Qudaid (i.e., a place near Makkah), and they used to regard it sinful to ambulate between As-Safã and Al-Marwa\(^1\), after embracing Islam. When Islam came (i.e., after they embraced Islam), they asked Allah’s Messenger about it, whereupon Allah revealed:—

‘Verily! As-Safã and Al-Marwa (two mountains in Makkah) are of the Symbols of Allah. So, it is not a sin on him who performs *Hajj* or *‘Umra* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawaf*) between them (As-Safã and Al-Marwa)...’” (V.2:158)

\(^1\)Because at As-Šafã and Al-Marwa, there were placed two idols belonging to other nations.

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\(4496\). Narrated ‘Asim bin Sulaimãn: I asked Anas bin Malik about As-Šafã and Al-Marwa. Anas replied, “We used to consider (going around) them a custom of the Pre-Islamic Period of Ignorance, so when Islam came, we gave up going around them. Then Allah revealed: ‘Verily, As-Safã and Al-Marwa (two mountains at Makkah) are of the Symbols of Allah. So, it is not a sin on him who perform *Hajj* or *‘Umra* (pilgrimage) of the House (the Ka'bah at Makkah)...’” (V.2:158)

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(22) CHAPTER. The Statement of Allah

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah...”

\(4497\). Narrated ‘Abdullãh bin ‘U’édan: The
Prophet ḥ said, one statement and I said another. The Prophet ḥ said “Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire).” And I said, “Whoever dies without invoking anything as a rival to Allāh, will enter Paradise.”

(23) CHAPTER. “O you who believe! Al-Qiṣāṣ (the Law of Equality in punishment) is prescribed for you…” (V.2:178)

4498. Narrated Ibn ‘Abbas: “Al-Qiṣāṣ (the Law of Equality in punishment) was prescribed for the children of Isrā’īl, but the Diya (i.e., blood-money) was not ordained for them. So Allāh said to this nation (i.e., Muslims):

‘O you who believe! Al-Qiṣāṣ (the Law of 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 killer is forgiven by the brother (or the relatives) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So, after this whoever transgresses the limits (i.e., kills the killer after taking the blood-money) he shall have a painful torment.” (V.2:178)

4499. Narrated Anas: The Prophet ḥ said, “The prescribed Law of Allāh is the equality in punishment (i.e., Al-
4500. Narrated Anas that his aunt, Ar-Rubai', broke an incisor tooth 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 Messenger and refused everything except Al-Qisas (i.e., equality in punishment). So Allah’s Messenger passed the judgement of Al-Qisas. Anas bin An-Nadr said, “O Allah’s Messenger! Will the incisor tooth of Ar-Rubai' be broken? No, by Him Who sent you with the Truth, her incisor tooth will not be broken.” Allah’s Messenger said, “O Anas! The prescribed Law of Allah is equality in punishment (i.e., Al-Qisas).” Thereupon those people became satisfied and forgave her. Allah’s Messenger 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! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you that you may become Al-Muttaqūn.” (V.2:183).

4501. Narrated Ibn 'Umar: Fasting was observed on the day of 'Ashūra' (i.e., 10th of Muharram) by the people of the Pre-Islamic Period of Ignorance. But when (the order of observing compulsory fasting in) the month of Ramadān was revealed, the Prophet said, “It is up to one to observe

(1) (Ch. 24) Muttaqūn means pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).
fast on it (i.e., the day of ‘Ashūra’) or not.”

4502. Narrated ‘Aishah: The people used to fast on the day of ‘Ashūra’ before the fasting in Ramadān was prescribed, but when (the order of observing compulsory fasting in) Ramadān was revealed, it was up to one to fast on it (i.e., ‘Ashūra’) or not.

4503. Narrated ‘Abdullāh that Al-Ash’ath entered upon him while he was eating. Al-Ash’ath said, “Today is ‘Ashūra.’” 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, observing fasting (on ‘Ashura’) was given up, so come and eat.”

4504. Narrated ‘Aishah: During the Pre-Islāmic Period of Ignorance, the Quraish used to observe fasting on the day of ‘Ashūra’, and the Prophet ﷺ himself used to observe fast on it too. But when he came to Al-Madīna, he observed fasting on that day and ordered the Muslims to observe fasting on it. When (the order of observing compulsory fasting in) Ramadān was revealed, fasting in Ramadān became an obligation, and fasting on ‘Ashūra’ was given up, and whoever wished to fast (on it) did so, and whoever did not wish to observe fast on it, did not fast.

(25) CHAPTER. The Statement of Allāh تَعَالَیٰ: “[Observing Saum (fasts)] for a fixed
number of days but if any of you is ill, or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty (e.g., an old man, etc.) they have (a choice, either to fast or) to feed a Miskin (poor person) (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 only you know.” (V.2:184)

[Note: The provision of this Verse has been abrogated by the next Verse (V.2:185) with few exceptions (i.e., very old person, pregnancy, etc.). ‘Atâ’ said, “One may stop fasting if one is suffering from any kind of disease, as Allâh says concerning nursing or pregnant women.” Al-Hasan and İbrahim 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 observe fast (he can feed a poor person daily). When Anas bin Mâlik 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.”

4505. Narrated ‘Atâ’ that he heard Ibn ‘Abbâs saying: “And for those who can fast with difficulty (e.g., an old man, etc.) they have (a choice either to fast, or) to feed a Miskin (poor person) (for every day).” (V.2:184) Ibn ‘Abbâs said, “This Verse is not abrogated, but it is meant for old men and old women who do not have strength to fast, so they should feed one poor person for each day of fasting (instead of fasting).”
(26) CHAPTER. “So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Saum (fast) that month…” (V.2:185)

4506. Narrated Nāfi‘: Ibn ‘Umar recited, “They have (a choice, either to fast or) to feed a Miskīn (poor person) for every day…” and added, “This Verse is abrogated.” (See H. 4505 and its Chap. 25)

4507. Narrated Salama: When the Divine Revelation: “For those who can fast, with difficulty (e.g., an old man etc.) they have (a choice either to fast, or) to feed a poor for every day…” (V.2:184) 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. (See H. 4505 and its Chap. 25)

(27) CHAPTER. “It is made lawful for you to have sexual relation with your wives on the night of As-Saum (the fasts) … (till) … and seek that which Allāh has ordained for you (offspring)…” (V.2:187)

4508. Narrated Al-Barā‘: When the order of compulsory fasting of Ramaḍān was revealed, the people did not have sexual relations with their wives for the whole month of Ramaḍān, but some men cheated themselves (by violating that restriction). So
Alläh revealed: “...Alläh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you…” (V.2:187)

(28) CHAPTER. “...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of the night)…” (V.2:187)

4509. Narrated ʿAdi bin ʿAbd al-Hātim: ‘Adi 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 Messenger! I put (a white thread and a black thread) underneath my pillow.” The Prophet ﷺ said, “Then your pillow is too wide if the white thread (light of dawn) and the black thread (darkness of the night) are underneath your pillow!”(1)

4510. Narrated ʿAdi bin ʿAbd al-Hātim: I said, “O Allah’s Messenger! What is the meaning of the ‘white thread distinct from the black thread?’ Are these two threads?” He said, “You have too wide back of your neck (i.e., are not intelligent) if you watch the two threads.” He then added, “No, it is

(1) (H. 4509) The man thought that actual white and black threads were meant; he did not realize that it was the whiteness of the dawn and the darkness of the night.
the darkness of the night and the whiteness of the day.”

4511. 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 observe \textit{Saum} (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 that it meant the night and the day.

(29) CHAPTER. “...It is not \textit{Al-Birr} (piety, righteousness) that you enter the houses from the back, but \textit{Al-Birr} (is the quality of the one) who fears Allah.” (V.2:189)

4512. Narrated Al-Barã’ i In the Pre-Islamic Period of Ignorance, when the people assumed \textit{Ihram}, they would enter their houses from the back. So Allah revealed:
“...And it is not \textit{Al-Birr} (piety, righteousness) that you enter houses from the back, but \textit{Al-Birr} (is quality of the one) who fears Allah. So enter houses through their proper doors...” (V.2:189)

(30) CHAPTER. Allah’s Statement:
“And fight them until there is no more \textit{Fitnah} (disbelief and worshipping of others along
with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against Az-Zālimūn (the polytheists and wrong-doers).” (V.2:193)

4513. Narrated Nāfi’ : During the Fitnah (trial and 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، so what forbids you from coming out?” He said, “What forbids me is that Allāh has prohibited the shedding of my brother’s blood.” They both said, “Didn’t Allāh say, ‘And fight them until there is no more Fitnah?’” He said, “We fought until there was no more Fitnah and the worship became for Allāh (Alone), while you want to fight until there is Fitnah, and until the worship becomes for other than Allāh.”

4514. Narrated Nāfi’ (through another group of subnarrators) : 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 Allāh’s Cause, though you know how much Allāh recommends it?” Ibn ‘Umar replied, “O son of my brother! Islam is founded on five principles (and they are): (1) To believe in Allāh and His Messenger، (2) To offer the five compulsory Salāt (prayers), (3) To observe fasts in the month of Ramaḍān, (4) To pay the Zakāt, (5) to perform the Hajj [pilgrimage to the House (of Allāh)].” The man said, “O Abū ‘Abdur-Rahmān! Won’t you listen to what Allāh has mentioned in His Book: ‘And if two parties (or groups) among
the believers fall to fighting, then make peace between them both, but if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allāh.’ (V.49:9) ‘And fight them till there is no more Fitnah,’ ’Umar said, ‘We did it during the lifetime of Allāh’s Messeing with Islam 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 more Fitnah (trial, affliction or oppression).

4515. The man said, “What is your opinion about ’Uthmān and ‘Alī?” ’Umar said, “As for ’Uthmān, it seems that Allāh has forgiven him, but you people dislike that he should be forgiven. And as for ‘Alī, he is the cousin of Allāh’s Messenger and his son-in-law.” Then he pointed with his hand and said, “That is his house which you see.”(1)

(31) CHAPTER. Allāh’s Statement: “And spend in the Cause of Allāh (i.e., Jihād of all kinds), and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves Al-Muḥsinūn (the good-doers).” (V.2:195)

4516. Narrated Abū Wā’il: Hudhaifa said, “The Verse:
‘And spend in the Cause of Allāh (i.e., Jihād of all kinds) and do not throw yourselves into destruction...’ (V.2:195) was revealed concerning spending in

(1) (H. 4515) i.e., among the houses of the Prophet.
4517. Narrated 'Abdu'llah bin Ma' quil: I sat with Ka'b bin 'Ujra in this mosque, i.e., Kufa mosque, and asked him about the meaning of: "...Pay a Fidya (ransom) of either observing Saum (fast) (three days) or giving Sadaqa (charity — feeding six poor persons) or offering sacrifice (one sheep)..." (V.2:196)

He said, "I was taken to the Prophet ﷺ while lice were falling on my face. The Prophet ﷺ 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 observe fast for three days, or feed six poor persons by giving half a $ã' of food for each and shave your head.' So, the above Verse was revealed especially for me and generally for all of you."
4519. Narrated Ibn ‘Abbās : 'Ukāţ, Majanna and Dhīl-Majāţ were markets during the Pre-Islamic Period of Ignorance. 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 sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)...” (V.2:198)

4520. Narrated ‘Āishah : The Quraish people and those who embraced their religion, used to stay at Muzdalifa and used to call themselves Al-Hums, while the rest of the Arabs used to stay at ‘Arafāt. When Islam came, Allah ordered His Prophet to go to ‘Arafāt 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...” (V.2:199)
4521. Narrated Ibn ‘Abbas: A man 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 ‘Arafat, he should take a Hady (animal for sacrifice), either a camel, a cow or a sheep, whatever he can afford; but if he cannot afford it, he should observe 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 (i.e., 9th of Dhul-Hijja), then it is no sin on him (to observe fast on it). Then he should proceed to ‘Arafat and stay there from the time of the ‘Asr prayer till darkness falls (sunset). Then they (the pilgrims) should proceed from ‘Arafat, and when they have departed from it, they reach Jam’ (i.e., Al-Muzdalifa) where they ask Allah to help them to be righteous and dutiful to Him, and there they remember Allah much and say Takbir [i.e., Allâhu Akbar (Allah is the Most Great)] and Tahâlî (i.e., Lâ ilâha illallah (none has the right to be worshipped but Allah)) repeatedly before dawn breaks. Then, after offering the morning (Fajr) prayer you should depart and proceed on (to Mina) for the people used to depart (from there at that time), and Allâh ℒ™.vertical_whitespace="true";vertical_align="top">علللا said:

“Then depart from the place whence all the people depart. And ask Allâh for His forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.” (V.2:199) Then you should go on doing so till you throw pebbles at the Jamrat (Al-‘Aqaba).

(36) CHAPTER. “And of them there are some who say: ‘Our Lord! Give us in this world that which is good and in the Hereafter that which is good...’” (V.2:201)

4522. Narrated Anas: The Prophet ﷺ used to say, “O Allâh! 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.” (V.2:201)

(37) CHAPTER. “...Yet he is the most quarrelsome of the opponents.” (V.2:204)

4523. Narrated 'Aishah: The Prophet ﷺ said, “The most hated man (person) to Allah is the one who is the most quarrelsome of the opponents.”

(38) CHAPTER. “Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?” (V.2:214)

4524. Narrated Ibn Abū Mulaika: Ibn 'Abbās رضي الله عنهما recited: “(They were reprimed) until, when the Messengers gave up hope and thought that they were denied (by their people).” (12:110) reading ‘Kudhibu’ without doubling the sound ‘dh’, and that was what he understood of the Verse. Then he went on reciting: “... even the Messenger and those who believed along with him said, ‘When (will come) the Help of Allah?’ Yes! Certainly, the Help of Allah is near.” (V.2:214)
Then I met ‘Urwa bin Az-Zubair and I mentioned that to him.

4525. He said: Āishah said, “Allāh forbid! By Allāh, Allāh never promised His Messenger anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Messengers till they were afraid that their followers would accuse them of telling lies. So I used to recite:

‘And thought that they were denied (by their people)...’ (V.12:110) reading ‘Kudh-dhiba’ with double ‘dh.’

(39) CHAPTER. “Your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will...” (V.2:223)

4526. Narrated Nāfi’: Whenever Ibn ‘Umar ūẓrī rāḥīmahullāh, recited the Qur’ān, he would not speak to anyone till he had finished his recitation. Once I held the Qur’ān and he recited Sūrat Al-Baqarah 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.”

4527. Ibn ‘Umar then resumed his recitation. Nāfi’ added regarding the Verse:

“...So go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will...”

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

4528. 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 for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will...” (V.2:223)

(40) CHAPTER. “And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands...” (V.2:232)

4529. Narrated Al-Hasan: The sister of Ma'quil bin Yasār was divorced by her husband who left her till she had fulfilled her term of ‘Idda (i.e., the period which should elapse before she can remarry) and then he wanted to remarry her but Ma'quil refused, so this Verse was revealed, “Do not prevent them from marrying their (former) husbands...” (V.2:232)

(1) (H. 4527) Al-Bukhārī left a blank space here because he was not sure of what Ibn 'Umar had said.
(41) CHAPTER. “And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days. Then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e., they can marry). And Allâh is Well-Acquainted with what you do.” (V.2:234)

4530.Narrated Ibn Az-Zubair: I said to ‘Uthmân bin ‘Affân (while he was collecting the Qur’an) regarding the Verse:

“And those of you who die and leave behind wives …” (V.2:240) — “This Verse was abrogated by another Verse. So why should you write it? (Or leave it in the Qur’an)?” ‘Uthmân said, “0 son of my brother! I will not shift anything of it from its place.”

4531. Narrated Mujâhid (regarding the Verse):

“And those of you who die and leave wives behind them…” (V.2:234)

The widow, according to this Verse, was to spend this period of waiting with her husband’s family, so Allâh revealed:

“And those of you who die and leave behind wives (i.e., widows) should bequeath for their wives a year’s maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do with themselves, provided it is honourable (e.g. lawful marriage)…” (V.2:240)

So Allâh 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 Allâh says:

"...Without turning them out, but if they (wives) leave, there is no sin on you..."

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

'Athâ' said: Ibn 'Abbâs said, "This Verse, i.e., the Statement of Allâh تعالى:

'...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." 'Athâ' said, "If she wished, she could complete her 'Iddâ by staying in her dead husband's residence according to the will or leave it according to Allâh's Statement:

'...There is no sin on you for that which they do with themselves..."' 'Athâ' 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 'Iddâ wherever she likes. And it was no longer necessary to provide her with a residence. Ibn 'Abbâs said, "This Verse abrogated her (i.e., widow's) dwelling in her dead husband's house and she could complete the 'Iddâ (i.e., four months and ten days) wherever she liked, as Allâh's Statement says:

'...Without turning them out..."

4532. Narrated Muḥammad bin Sirîn: I sat in a gathering in which the chiefs of the Ansâr were present, and 'Abdur-Rahmân bin Abl Lalîl was amongst them. I mentioned the narration of 'Abdullâh bin 'Utba regarding the question of Subâ'a bint Al-Hârîth. 'Abdur-Rahmân said, "But 'Abdullâh'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-Kûfa," I raised my voice. Then I went out and met Mâlîk bin..."
65 – THE BOOK OF COMMENTARY

‘Āmir or Mālik bin ‘Aūf, and said, “What was the verdict of Ibn Mas‘ūd about the pregnant widow whose husband had died?” He replied, “Ibn Mas‘ūd said, ‘Why do you impose on her the hard order and don’t let her make use of the leave? The shorter Sūrah of women (i.e. Sūrat At-Talāq) was revealed after the longer Sūrah (i.e., Sūrat Al-Baqarah).’” (i.e., her ‘Idda is up till she delivers.)

(42) CHAPTER. “Guard strictly the (five obligatory) Aṣ-Ṣalawāt (the prayers), especially the middle Salāt (i.e., the best prayer — ‘Aṣr)...” (V.2:238)

4533. Narrated ‘Ali: On the day of Al-Khandaq (the battle of the Trench). The Prophet ﷺ said, “They (i.e., Mushrikūn) prevented us from offering the middle Salāt (the best — ‘Aṣr prayer) till the sun had set. May Allāh fill their graves, their houses (or their bellies) with fire.”
(43) CHAPTER. “...And stand before Allāh with obedience [and do not speak to others during the Šalāt (prayers)].”(1) (V.2:238)

4534. Narrated Zaid bin Arqam: We used to speak while in Šalāt (prayer). One of us used to speak to his brother (while in Šalāt) about his need, till the Verse was revealed:

“Guard strictly the (five obligatory) Aṣ-Šalawāt (the prayers), especially the middle Šalāt (i.e., the best – ‘Aṣr). And stand before Allāh with obedience [and not speak to others during the Šalāt (prayers)].” (V.2:238)

Then we were ordered not to speak in the Šalāt.

(44) CHAPTER. Allāh’s Statement: “If you fear (an enemy), perform Šalāt (prayer) on foot or riding. And when you are in safety...” (V.2:239)

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(1) (Ch. 42) See Iqamat-as-Šalāt in the glossary.
4535. Narrated Nāfi‘: Whenever ‘Abdullah bin ‘Umar was asked about Salāt-al-Khauf (i.e., Fear Prayer) he said, “The Imām comes forward with a group of people and leads them in a one Rak’a Salāt (prayer) while another group from them who has not offered Salāt (prayer) yet, stay between the offering Salāt (prayer) group and the enemy. When those who are with the Imām have finished their one-Rak’a, they retreat and take the positions of those who have not offered Salāt (prayer) but they will not finish their Salāt (prayer) with Taslim. Those who have not offered Salāt, (prayer) come forward to offer a Rak’a with the Imām (while the first group covers them from the enemy). Then the Imām, having offered two Rak’a, finishes his Salāt (prayer). Then each member of the two groups offer the second Rak’a alone after the Imām has finished his Salāt (prayer). Thus each one of the two groups will have offered two Rak’a. But if the fear is too great, they can offer Salāt (prayer) standing on their feet or riding on their mounts, facing the Qiblah or not.”

Nāfi‘ added: I do not think that ‘Abdullah bin ‘Umar narrated this except from Allah’s Messenger ﷺ.

[See Vol. 5, Hadīth No.4129 and 4131 for details about Salāt-al-Khauf]
4536. Narrated Ibn Az-Zubair: I said to 'Uthmân, “This Verse which is in Sûrat Al-Baqarah:

“And those of you who die and leave behind wives... (up to)... without turning them out...” has been abrogated by another Verse. Why then do you write it (in the Qur'an)?” ‘Uthmân said, “Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e., the Qur'an) from its original position.”

(46) CHAPTER. “And (remember) when Ibrãhim (Abraham) said: My Lord! Show me how You give life to the dead...” (V.2:260)

4537. Narrated Abû Hurairah: Allah’s Messenger said, “We have more right to be in doubt than Ibrãhim (Abraham) when he said, ‘My Lord! Show me how You give life to the dead.’ He (Allâh) said, ‘Do you not believe?’ He (Ibrãhim) said, ‘Yes (I believe), but to be stronger in Faith.’” (V.2:260)

(47) CHAPTER. Allâh’s Statement: “Would any of you wish to have a garden with date-palms and vines ... (till) ... that you may give thought.” (V.2:266)
4538. Narrated 'Ubaid bin 'Umair: Once 'Umar (bin Al-Khattab) said to the Companions of the Prophet, “What do you think about this Verse:

‘Would any of you wish to have a garden?’”

They replied, “Allah knows better.” ‘Umar became angry and said, “Either say that you know or say that you do not know!”

On that Ibn 'Abbas said, “O chief of the believers! I have something in my mind to say about it.” ‘Umar said, “O son of my brother! Say, and do not underestimate yourself.” Ibn ‘Abbās said, “In this Verse there has been put forward an example for deeds.” ‘Umar said, “What kind of deeds? Ibn ‘Abbās said, “For deeds.” ‘Umar said, “This is an example for a rich man who does good deeds out of obedience to Allah and then Allah sends him Satan whereupon he commits sins till all his good deeds are lost.”

(48) CHAPTER. “...They do not beg of people at all...” (V.2:273)

4539. Narrated Abū Hurairah: The Prophet ﷺ said, “The poor person is not the one for whom a date-fruit or two, or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his
poverty at all. Recite if you wish, (Allāh’s Statement):

‘...They do not beg of people at all...’”

(V. 2:273)

(49) CHAPTER. “...Whereas Allāh has permitted trading and forbidden Ribā (usury).” (V.2:275)

4540. Narrated ‘Aishah: When the Verses of Sūrat Al-Baṣara regarding Ribā (usury), were revealed, Allāh’s Messenger recited them before the people and then he prohibited the trade of alcoholic liquors.

(50) CHAPTER. “Allāh will destory Ribā (usury).” (V.2:276)

4541. Narrated ‘Aishah: When the last Verses of Sūrat Al-Baṣara were revealed, Allāh’s Messenger went out and recited them in the mosque and prohibited the trade of alcoholic liquors.

(1) (Ch. 49) Ribā: See the glossary.
(51) CHAPTER. “...Then take a notice of war from Allâh and His Messenger...”

4542. Narrated 'Aishah: When the last Verses of Sûrat Al-Baqarah were revealed, the Prophet ﷺ read them in the mosque and prohibited the trade of alcoholic liquors.

(52) CHAPTER. “And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay...”

4543. Narrated 'Aishah: When the last Verses of Sûrat Al-Baqarah were revealed, Allâh's Messenger ﷺ stood up and recited them before us and then prohibited the trade of alcoholic liquors.

(53) CHAPTER. “And be afraid of the Day when you shall be brought back to Allâh...”

4544. Narrated Ibn 'Abbâs: The last Verse (in the Qur'ân) revealed to the Prophet ﷺ was the Verse dealing with Rîbâ (usury).
(54) CHAPTER. “And whether you disclose what is in your own selves or conceal it…”
(V.2:284)
4545. Narrated Ibn ‘Umar: This Verse:
“And whether you disclose what is in your own selves or conceal it...” (V.2:284) was abrogated.

(55) CHAPTER. “The Messenger (Muḥammad ﷺ) believes in what has been sent down to him from his Lord…”
(V.2:285)
4546. Narrated Marwān Al-Asghar: A man from the Companions of Allāh’s Messenger ﷺ, who I think was Ibn ‘Umar said, “The Verse:
‘And whether you disclose what is in your own selves or conceal it....’ was abrogated by the Verse following it.”
In the Name of Allāh, the Most Gracious, the Most Merciful.

(Explanation of some Arabic words not translated)
(1) CHAPTER. "In it are Verses that are entirely clear." (3:7)

4547. Narrated 'Aishah ﷺ: Allah’s Messenger ﷺ recited the Verse:

“It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur’an). In it are Verses that are entirely clear, they are the foundation of the Book [and those are the Verses of Al-Ahkām (commandments), Al-Farā’id (obligatory duties) and Al-Hudūd (laws for the punishment of thieves, adulterers etc.)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials) and seeking for its hidden meanings; but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: ‘We believe in it; the whole of it (clear and unclear Verses) are from our Lord.’ And none receive admonition except men of understanding.” (V.3:7)

Then Allah’s Messenger 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.”

(2) CHAPTER. “...And I seek refuge with You (Allah) for her and her offspring from Shaitân (Satan), the outcast.” (V.3 :36)

4548. Narrated Sa'id bin Al-Musaiyab: Abū Hurairah said, “The Prophet said, ‘No child is born but that, Shaitân (Satan) touches it when it is born, whereupon it starts crying loudly because of being touched by Shaitân, except Mary and her son.’” Abū Hurairah then said, “Recite, if you wish:

‘...And I seek refuge with You (Allah) for her and her offspring from Shaitân, the outcast.’” (V.3:36)

(3) CHAPTER. “Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise) ... (till) ... and they shall have a painful torment.” (V.3 :77)

4549, 4550. Narrated Abū Wâ'il: ‘Abdullâh bin Mas'ûd said, “Allah’s Messenger said, ‘Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allâh, Who will be angry with him.’ So Allâh revealed in confirmation of this statement:

‘Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter...’” (V.3:77)
The narrator added: Then Al-Ash’ath bin Qais came and said, “What is Abu ‘Abdur-Rahman narrating to you?” We replied, “Such and such.” 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 taught 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 Allah’s Messenger.’ 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 Allah Who will be angry with him.’”

4551. Narrated ‘Abdulláh bin Abú Aufa: A man displayed some merchandise in the market and in order to cheat a man from the Muslims, took an oath that he had been offered a certain price for it, while in fact he had not. So, then was revealed:

“Verily, those who purchase a small gain at the cost of Allah’s Covenant…” (V.3:77)

4552. Narrated Ibn Abú 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 ‘Abbas. Ibn ‘Abbás said, ‘Allah’s Messenger 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 Allah and recite before her:

'Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths...' (V.3:77)

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

(4) CHAPTER. “Say (O Muhammad), ‘O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allah...’” (V.3:64)

4553. Narrated Ibn 'Abbās: Abū Sufyān narrated to me personally, saying, “I set out during the truce that had been concluded between me and Allah's Messenger. While I was in Sham, a letter sent by the Prophet was brought to Heraclius. Dhiyā al-Kalbī had brought and given it to the governor of Baṣrah, and the latter forwarded it to Heraclius. Heraclius said, ‘Is there anyone from the people 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 closely related to the man who claims to be a Prophet?’ I replied, ‘I am the nearest relative to him.’ So 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., Abū Sufyān’s companions) that I am going to ask him (i.e., Abū Sufyān) regarding that man who claims...”
to be a Prophet. So, if he tell me a lie, they should contradict him (instantly)’. By Allâh! 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 belongs to 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 follow 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., Islâm) after embracing it, being displeased with it?’ I said, ‘No.’ He said, ‘Have you ever had a war with him?’ I replied, ‘Yes.’ He said, ‘What was the outcome of the battles?’ 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.’’ Abû Sufyân added, ‘By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, ‘Did anybody else (amongst you) ever claimed the same (i.e., Islâm) before him?’ I said, ‘No.’ Then Heraclius told his translator to tell me (i.e., Abû Sufyân), ‘I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers 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 ancestors been a king, I would have said that he (i.e., Muhammad ﷺ) was seeking to rule the kingdom of his ancestors. 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 Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took, for granted that a man who did not tell a lie about others, could never tell a lie about Allâh. Then I asked you whether any of his followers had renounced his religion (i.e., Islâm) after embracing it, being displeased with it, and you denied that. And such is Faith, when its delight enters the hearts and mixes with them completely. 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 in all respects. 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 Messengers; they are put to trials and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. Indeed, Messengers 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.’’ Abû Safiyan said, ‘‘Heraclius then asked me, ‘What does he
order you to do?’ I said, ‘He orders us (to offer) *Salāt* (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 ﷺ) 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 if 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 Allâh's Messenger ﷺ and read it wherein was written:

In the Name of Allâh, the Most Gracious, the Most Merciful. (This letter is) from Muḥammad ﷺ the Messenger of Allâh, to Heraclius, the ruler of Byzantine. Peace be upon him, who follows the Right Path. Then after, I invite you to Islâm, and if you embrace Islâm you will be safe (will be saved from Allâh’s punishment); embrace Islâm, and Allâh will double your reward, but if you reject this invitation of Islâm, you will be committing a sin (by misleading your) *Arḍiyân* (peasants). And (I recite to you Allâh’s Statement):

‘O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh… (till) … bear witness that we are Muslims.’ (V.3:64) When Heraclius finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out.” Abû Sufyân added, “While coming out, I said to my companions, ‘The matter of Ibn Abû Kâbsha(1) (i.e., Muḥammad ﷺ) has become so prominent that even the king of

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(1) (H. 4553) Abû Kâbsha was not the father of the Prophet ﷺ but it was a mockery done by Abû Sufyân out of hostility against the Prophet ﷺ.
Banu Al-Asfar is afraid of him.' So I continued to believe that Allah's Messenger would be victorious, till Allah made me embrace Islam.' Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and got them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (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."

[See Vol. 1, Hadith No. 7.]

(5) CHAPTER. "By no means shall you attain Al-Bîr (piety, righteousness; it means here Allah's Reward, i.e., Paradise) unless you spend (in Allah's Cause) of that which you love..." (V.3:92)

4554.Narrated Anas bin Malk: Out of all the Ansar, living in Al-Madina, Abû Talha had the largest number of (date-palm trees) gardens, and the most beloved of his property to him was Bairuha' garden which was facing the mosque (of the Prophet ). Allah's Messenger used to enter it and drink of its good water. When the Verse:

"By no means shall you attain Al-Bîr (piety, righteousness); it means here Allah's Reward i.e., Paradise), unless you spend (in Allah's Cause) of that which you love..." (V.3:92) Abû Talha got up and said, "O Allah's Messenger, Allah says :-
‘By no means shall you attain *Al-Birr* unless you spend (in Allah’s Cause) of that which you love...’ (V.3:92) and the most beloved of my property to me is the Bairuḥā’ garden, so I give it as a charitable gift in Allah’s Cause and hope to receive its reward from Allah. O Allah’s Messenger! Dispose it of (i.e., utilize it) in the way Allah orders you (to dispose it of).” Allah Messenger said, “Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think it would be proper if you distribute that (garden) amongst your relatives.” Then Abū Talha distributed that garden amongst his relatives and his cousins. Narrated Yahyā bin Yahyā: I learnt from Mālik, “... a fruitful property.” (See H. 1461)

4555. Narrated Anas: Abū Ṭalḥa distributed the garden between Hassān and Ubayy, but he did not give me anything thereof, although I was a nearer relative to him.

(6) CHAPTER. “Say (O Muḥammad): Bring here the Taurāt (Torah) and recite it, if you are truthful.” (V.3:93)

4556. Narrated ‘Abdullāh bin ‘Umar: The Jews brought to the Prophet a man and a woman from among them who
65 - THE BOOK OF COMMENTARY

had committed illegal sexual intercourse. The Prophet ﷺ said to them, “How do you usually punish the one amongst you who has committed illegal sexual intercourse?” They replied, “We blacken 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 Taurat (Torah)?” They replied, “We do not find anything in it.” ‘Abdullāh bin Salām (after hearing this conversation) said to them, “You have told a lie! Bring here the Taurat and recite it if you are truthful.” (So the Jews brought the Taurat). 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. ‘Abdullāh bin Salām 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 ﷺ ordered that both the adulterer and the adulteress be stoned to death, and they were stoned to death near the place where biers used to be placed near the mosque. I saw her companion (i.e., the adulterer) falling over her so as to protect her from the stones.

(7) CHAPTER. “You (true believers in Islamic Monotheism, and real followers of Prophet Muḥammad ﷺ and his Sunna) are the best of peoples ever raised up for mankind...” (V.3:110)
mankind...” means, the best for the people, as you bring them with chains on their necks till they embrace Islam (thereby save them from the eternal punishment in Hell-fire and make them enter Paradise in the Hereafter).

(See H. 3010)

(8) CHAPTER. “When two parties from among you were about to lose heart…”

(V.3:122)

4558. Narrated Jābir bin ‘Abdullāh: The Verse:

“When two parties from among you were about to lose heart, but Allāh was their Wali (Supporter and Protector)…” (V.3:122) was revealed concerning us, and we were the two parties, i.e., Banū Ḥāritha 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 Wali (Supporter and Protector).’

(9) CHAPTER. “Not for you (O Muḥammad ﷺ but for Allāh) is the decision…”

(V.3:128)

4559. Narrated Sālim’s father that he heard Allāh’s Messenger ﷺ on raising his head from the bowing in the last Rak’a in the Fajr prayer, saying, “O Allāh, curse such and such person and such and such person, and such and such person,” after saying, “Allāh heard those who sent praises to Him, O our Lord! All the praises are for You.” So Allāh revealed: “Not for you (O Muḥammad ﷺ) (but for Allāh) is the decision... (till) ... Verily, they are Zalimūn (polytheists, disobedients, and wrong-doers.).”

(V.3:128)
4560. Narrated Abū Hurairah: Whenever Allāh’s Messenger 
intended to invoke evil upon somebody, or invoke good upon somebody, he used to invoke (Allāh) after bowing [in the Salāt (prayer)]. Sometimes after saying, “Allāh heard those who sent praises to Him, O our Lord! All the praises are for You,” he would say, “O Allāh! Save Al-Walīd bin Al-Walīd and Salama bin Hishām, and ‘Ayyāsh bin Abū Rabī’a. O Allāh! Inflict Your severe torture on Muḍar (tribe) and strike them with (famine) years like the years of Yūsuf [Joseph] (on the soil).” The Prophet ﷺ used to say in a loud voice, and he also used to say in some of his Fajr (prayers), “O Allāh! Curse so-and-so and so-and-so.” naming some of the Arab tribes till Allāh revealed:- 

“Not for you (O Muḥammad ﷺ but for Allāh) is the decision…” (V.3:128)

4561. Narrated Al-Barā’ bin ‘Āzīb: The Prophet ﷺ appointed ‘Abdullāh bin Jubair as the commander of the infantry
(or the cavalry archers) during the battle of Uḥud. They returned defeated, and that is what is meant by:

“And the Messenger (Muḥammad ﷺ) was in your rear calling you back.” None remained with the Prophet ﷺ then, but twelve men.

(11) CHAPTER. Allah’s Statement: “...He sent down security for you. Slumber...” (V.3:154)

4562. Narrated Ābu Tālba: Slumber overtook us during the battle of Uḥud 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.

(12) CHAPTER. The Statement of Allah ﷻ

“Those who answered (the Call of) Allah and the Messenger (Muḥammad ﷺ) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.” (V.3:172)

(13) CHAPTER. His Statement:

“Those (i.e., believers) unto whom the people (hypocrites) said, ‘Verily the people (Mushrikūn) have gathered against you (a great army), therefore, fear them...’” (V.3:173)

4563. Narrated Ibn ʿAbbās ﷺ: “Allāh ( Alone) is Sufficient for us and He is...
the Best Disposer of affairs,” was said by Ibrahim (Abraham) when he was thrown into the fire; and it was said by Muhammad when they (i.e., hypocrites) said, “Verily, the people (Mushrikûn) have gathered against you (a great army) therefore, fear them.” But it only increased their faith and they said: “Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).’ (V.3:173)

4564. Narrated Ibn ‘Abbas:
The last statement of Ibrâhîm (Abraham) when he was thrown into the fire was:

“Allâh (Alone) is Sufficient for me and He is the Best Disposer of (my) affairs.”

14) CHAPTER. “And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty …” (V.3:180)

4565. Narrated Abû Hurairah:

Allâh’s Messenger said, “Anyone whom Allâh has given wealth but he does not pay its Zakât, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, ‘I am your wealth; I am your treasure.’” Then the Prophet recited this (following) Divine Verse: “And let not those who covetously withhold of that which Allâh has bestowed on them of His...

(1) (H. 4565) Fath Al-Bârî. [See also Sahîh Al-Bukhârî Vol. 2, Hadîth No. 1403.]
Bounty …” till the end of the Verse. (V.3:180). (See H. 1403)

(15) CHAPTER. “…And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah…” (V.3:186)

4566. Narrated Usâma bin Zaid ﴾: Allâh’s Messenger ﴿ rode a donkey, equipped with Qatifa Fadakiya (a thick cloth-covering made in Fadak) and I was riding behind him. He was going to pay a visit to Sa’d bin ‘Ubâda in Banû Al-Hârith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet ﴿ passed by a gathering in which ‘Abdullâh bin Ubayy bin Sa’llû was present, and that was before ‘Abdullâh bin Ubayy embraced Islâm. Behold, in that gathering there were mix-up people of different religions: there were Muslims, Mushrikûn, idol-worshippers, and Jews, and in that gathering ‘Abdullâh bin Rawâbû also present. When a cloud of dust raised by the donkey reached that gathering, ‘Abdullâh bin Ubayy covered his nose with his garment and then said, “Do not cover us with dust.” Then Allâh’s Messenger ﴿ greeted them and stopped and dismounted and invited them to Allâh (i.e., to embrace Islâm) and recited to them the Noble Qur’an. On that, ‘Abdullâh bin Ubayy bin Sa’llû 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 mount (or residence) and if somebody comes to you, relate (your tales) to him.” On that ‘Abdullâh bin Rawâhû said, “Yes, O Allâh’s Messenger! Bring it (i.e., what you
want to say) to us in our gatherings, for we love that.” So, the Muslims, Al-Mushrikin and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sa’d bin ‘Ubâda. The Prophet said to Sa’d, “Did you not hear what ‘Abû Ḥubâb said?” He meant ‘Abdullah bin Ubayy. “He said so-and-so.” On that Sa’d bin ‘Ubâda said, “O Allâh’s Messenger! Excuse and forgive him, for by Him Who revealed the Book to you, Allâh brought the Truth which was sent to you at the time when the people of this town (i.e., Al-Madîna) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allâh opposed that (decision) through the Truth which Allâh gave to you, he (i.e., ‘Abdullâh bin Ubayy) was grieved with jealousy, and that caused him to do what you have seen.” So, Allâh’s Messenger excused him, for the Prophet and his Companions used to forgive Al-Mushrikin and the people of Scripture as Allâh had ordered them, and they used to put up with their mischief with patience. Allâh Nââîl said:

“...And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh...” (V.3:186) And Allâh also said:

“Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves...” (V.2:109)

So, the Prophet used to stick to the principle of forgiveness for them as long as Allâh ordered him to do so till Allâh
65 - THE BOOK OF COMMENTARY

permitted fighting them. So, when Allâh’s Messenger ﷺ fought the battle of Badr, and Allâh killed the nobles of Quraish infidels through him, Ibn Ubayy bin Salûl and Al-Mushrikûn and idolaters who were with him, said: “This matter (i.e., Islâm) has appeared (i.e., became victorious).” So they gave the Ba‘ta (pledge) (for embracing Islâm) to Allâh’s Messenger ﷺ and became Muslims.

(16) CHAPTER “Think not that those who rejoice in what they have done (or brought about)...” (V.3:188)

4567. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : During the lifetime of Allâh’s Messenger ﷺ, 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 Allâh’s Messenger ﷺ. When Allâh’s Messenger ﷺ 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 (or brought about) and love to be praised for what they have not done…” (V.3:188)

4568. Narrated ‘Alqama bin Waqqâs: Marwân said to his gatekeeper, “Go to Ibn ‘Abbâs, O Rafi’, and say, ‘If everybody who rejoices in what he has done (or brought about) and likes to be praised for what he has
not done, will be punished, then all of us will be punished.’” Ibn ‘Abbas said, “What connection have you with this case?" 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 showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed.

Then Ibn ‘Abbas recited:

“(And remember) when Allah took a Covenant from those who were given the Scripture ... (till) ... those who rejoice in what they have done (or brought about) and love to be praised for what they have not done.” (V.3:187,188)

Narrated Humaid bin `Abdur-Rahman bin `Auf that Marwân had told him (the above narration).

(17) CHAPTER. Allah’s Statement:

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (V.3:190)

According to the knowledge of understanding the meaning of the Qur’an and Hadith, we must consider the general meaning of the Verse and not only the cause for which the Verse was revealed.
stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ). Allah’s Messenger ﷺ 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 in the alternation of night and day, there are indeed signs for men of understanding.” (V.3:190) Then he stood up, performed ablution, brushed his teeth with a Siwâk, and then offered eleven Rak’a prayer. Then Bilāl pronounced the Adhān (i.e., call for the Fajr prayer). The Prophet ﷺ then offered two Rak’a (Sunna) Salât (prayer) and went out (to the mosque) and offered the (compulsory congregational) Fajr prayer.

[(18) CHAPTER. “Those who remember Allah (always and in prayers), standing, sitting, and lying down on their sides; and think deeply about the creation of the heavens and the earth…” (V.3:191)]

4570. Narrated Ibn ‘Abbās ﷺ:

(One night) I stayed overnight in the house of my aunt Maimūna (the wife of the Prophet ﷺ), and said to myself, “I will watch the Salât (prayer) of Allah’s Messenger ﷺ.” My aunt placed a cushion for Allah’s Messenger ﷺ and he slept on it in its lengthwise direction and (woke up) rubbing the traces of sleep off his face, and then he recited the last ten Verses of Sûrat 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 Salât (prayer). I got up and did the same as he had done, and stood beside him (by his left side). He put his hand on my head and held me by the ear and twisted it (pulled me, and made me stand by
(19) CHAPTER. “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him and never will the Zalimûn (polyheists and wrong-doers) find any helpers.” (V.3:192)

4571. Narrated ‘Abdullâh bin ‘Abbâs: that once he stayed overnight (in the house) of his aunt Maimûna, the wife of the Prophet. He added: I lay on the cushion transversally in its breadthwise direction and Allâh’s Messenger lay along with his wife in its lengthwise direction. Allâh’s Messenger slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands; and then he recited the last ten Verses of Sûrat Al-Imrân, got up and went to a hanging water-skin. He then performed the ablution from it, and it was a perfect ablution, and then stood up to offer the Salât (prayer). I, too, did the same as he had done, and then went to stand beside him (on his left side).” Allâh’s Messenger put his right hand on my head and held and twisted my right ear, (pulled me, and made me to stand by his right side).” He then offered two Rak’a, then two Rak’a, then two Rak’a, then two Rak’a, then two Rak’a, then two Rak’a, and finally one Rak’a of Witr. Then he lay...
down again till the *Mu'adhthin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two *Rak'a Șalât* (prayer), and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

**(20) CHAPTER.** “Our Lord! Verily, we have heard the call of one (i.e., Muhammad ﷺ) calling to Faith…” (V.3:193)

4572. Narrated Ibn 'Abbās ﷺ that once he stayed overnight in the house of his aunt Maimūna, the wife of the Prophet ﷺ. He added: I lay on the cushion transversally in its breadthwise direction while Allah's Messenger ﷺ lay along with his wife in its lengthwise direction. Allah’s Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of *Sūrat Al- ʿImran*. Then he got up and went to a hanging water-skin, performed ablution from it — and performed it perfectly. Then he stood up to perform the Șalât (prayer). I also did the same as he had done; and then went to stand beside him (on his left side). Allah’s Messenger ﷺ put his right hand on my head and held and twisted my right ear (pulled me and made me to stand by his right side). He then offered two *Rak'a*, then two *Rak'a*, then two *Rak'a*, then two *Rak'a*, and finally, one *Rak'a* of *Witr*. Then he lay down again till the *Mu'adhthin* (i.e., the call-maker) came to him, whereupon he got up and offered a light two *Rak'a Șalât* (prayer),
and went out (to the mosque) and offered the (compulsory congregational) morning prayer.

(4) Sūrat An-Nisā (The Women)

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

(1) CHAPTER. “And if you fear that you shall not be able to deal justly with the orphan girls…” (V.4:3)

4573. Narrated 'Ā'ishah: There was an orphan (girl) under the care of a man. He married her and she owned a date-palm (garden). He married her just because of that (garden) and not because he loved her. So the Divine Verse came regarding his case:

“And if you fear that you shall not be able to deal justly with the orphan girls…” (V.4:3)

[The subnarrator added: I think he (i.e., another subnarrator) said, “That orphan girl was his partner in that date-palm (garden) and in his property.”]
4574.Narrated ‘Urwa bin Az-Zubair that he asked ‘Aishah رضي الله عنها regarding the Statement of Allah تعالى:

“And if you fear that you shall not be able to deal justly with the orphan girls…”
(V.4:3)

She said, “O 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 (bridal-money), 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.” ‘Aishah added, “The people asked Allah’s Messenger’s, instructions after the revelation of this Divine Verse; whereupon Allah revealed: ‘They ask your legal instruction concerning women’.”
(V.4:127)

‘Aishah further said, “And the Statement of Allah تعالى:

‘...And yet whom you desire to marry...’
(V.4:127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty.” ‘Aishah 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.”
(2) CHAPTER. "...But if he (the guardian) is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allah is All-Sufficient in taking account." (V.4:6)

4575.Narrated ‘Āishah regarding the Statement of Allah:
"...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 take from the property of the orphan what is just and reasonable, according to his work and the time he spends on managing it.

(3) CHAPTER. "And when the relatives and the orphans and the poor are present at the time of division..." (V.4:8)

4576. Narrated ‘Ikrima: Ibn ‘Abbas said (regarding the Verse) "And when the relatives and the orphans and the poor are present at the time of division...": "This Verse and its order is valid and not abrogated."

(4) CHAPTER. "Allah commands you as regards your children’s (inheritance)..." (V.4:11)

4577. Narrated Jābir: 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 Messenger! What do you order me to do as regards my wealth?” So there was revealed:

“Allah commands you as regards your children’s (inheritance)…” (V.4:11)

(5) CHAPTER. Allah’s Statement “In that which your wives leave, your share is a half…” (V.4:12)

4578. Narrated Ibn ‘Abbãs: (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 which He liked to cancel and 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) for each one, and for the wife one-eighth(1) or one-fourth(2), and for the husband one half(1), or one-fourth(1).

(6) CHAPTER. “...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 (bridal-money given by the husband to his wife at the time of marriage) you have given them…” (V.4:19)

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(1) (H. 4578) If the deceased had a child.
(2) (H. 4578) If the deceased had no child.
4579. 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 (bridal-money given by the husband to his wife at the time of marriage) you have given them..."
(V.4:19)

(Before this revelation) if a man died, 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 her than her own relatives. So the above Verse was revealed in this connection.

(7) CHAPTER. "And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those, also, with whom you have made a pledge (brotherhood), give them their due portion [by Wasiya (wills)]. Truly, Allâh is Ever a Witness over all things.” (V.4:33)

Ma’mar said, “Mawâlî means the heirs. And also those with whom you have made a pledge (brotherhood) is the ally. A paternal uncle’s son is called Mawlâ, so also a manumitter of a slave, a freed slave, a king, or a religious master.”

4580. Narrated Ibn ‘Abbas regarding the Verse: "To everyone, We have appointed heirs...” (V.4:33) 'Mawâlî' means heirs.

And regarding: “...To those also with
whom you have made a pledge (brotherhood)...” (he said): When the emigrants came to Al-Madina, an emigrant used to be the heir of an Anṣārī with the exclusion of the latter’s relatives, and that was because of the bond of brotherhood which the Prophet ﷺ had established between them (i.e., the emigrants and the Anṣār). So, when the Verse: ‘To everyone, We have appointed heirs’ was revealed, (the inheritance through bond of brotherhood) was cancelled. Ibn ‘Abbas then said:

“To those also with whom you have made a pledge (brotherhood)...” 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 (Wasiya).

(8) CHAPTER. “Surely! Allāh wrongs not even of the weight of an atom (or a small ant)...” (V.4:40)

4581.Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: During the lifetime of the Prophet ﷺ, some people said, “O Allāh’s Messenger! Shall we see our Lord on the Day of Resurrection?” The Prophet ﷺ 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 full moon night when it is bright and there is no cloud in the sky?” They replied, “No.” The Prophet ﷺ said, “(Similarly) you will have no difficulty in seeing Allāh ﷺ 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 Allāh, like idols
and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allâh, both those who were righteous pious ones, and the mischievous evil ones and some of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allâh.' It will be said to them, 'You are liars, for Allâh 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, 'What did you use to worship?' They will reply, 'We used to worship 'Îsâ (Jesus), the son of Allâh.' It will be said to them, 'You are liars, for Allâh 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 Allâh (Alone, the real Lord of 'Alâmîn (mankind, jinn and all that exists)), whether they were righteous pious ones or mischievous evil ones. Then (Allâh) the Lord of 'Alâmîn, 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 has followed what it 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.' Allâh will say, 'I
am your Lord.' They will say twice or thrice, ‘We do not worship anything besides Allâh.’"

[See also Vol. 9, Ḥadîth No.7439]

(9) CHAPTER. "How (will it be) then when We bring from each nation a witness and We bring you (O Muḥammad ﷺ) as a witness against these people?" (V.4:41)

4582. Narrated ‘Abdullah (bin Mas‘ūd ﷺ, Allâh’s Messenger ﷺ said to me, "Recite (of the Qur’an) for me.") I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur’an) from others." So I recited Sūrat An-Nisā’ till I reached:

"How (will it be) then, when We bring from each nation a witness, and We bring you (O Muḥammad ﷺ) as a witness against these people?" (V.4:41) Then he said, "Stop!" And behold, his eyes were overflowing with tears.

(10) CHAPTER. "...And if you are ill, or on a journey, or one of you comes after answering the call of nature..." (V.4:43)

The word ‘Sa‘īdan’ means the surface of the earth. And Jabir said, “The Tawâghît (i.e., false deities) whom the people used to go for judgement in their disputes (were numerous). One in Juhaina, one in Aslam,
and one in every (other) tribe. Those were sooth-sayers whom Shaitân (Satan) used to inspire.”

‘Umar said, “‘Al-Jibt’ means magic, and ‘Taghût’ means Shaitân.”

‘Ikrima said, “‘Al-Jibt’ in the Ethiopian language means Shaitân, and ‘Taghût’ means a foreteller.”

4583. Narrated ‘Aishah: The necklace of Asmã’ was lost; so, the Prophet sent some men to look for it. The time for As-Salât (the prayer) became due and they had not performed ablution and could not find water, so they offered As-Salât without ablution. Then Allah revealed (the Verse of Tayammum).

(11) CHAPTER. “Obey Allâh and obey the Messenger (Muḥammad) and those of you (Muslims) who are in authority…” (V.4:59)

4584. Narrated Ibn ‘Abbas: The Verse:

“…Obey Allâh and obey the Messenger (Muḥammad) and those of you (Muslims) who are in authority…” (V.4:59) was revealed in connection with ‘Abdullah bin Hudâfa bin Qais bin ‘Adi when the Prophet appointed him as the commander of a Sariya (army unit).

(12) CHAPTER. “But no, by your Lord, they can have no Faith, until they make you
4585. Narrated ‘Urwa: Az-Zubair quarrelled with a man from the Ansâr concerning of a natural mountainous stream at Al-Harra. The Prophet said, “O Zubair! Irrigate (your land) and then let the water flow to your neighbour.” The Ansâr said, “O Allâh’s Messenger! (Is this 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 Ansâr provoked his anger. The Prophet 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:

‘But no, by your Lord, they can have no Faith, until they make you (Muhammad) judge in all disputes between them...’” (V.4:65)

4586. Narrated ‘Aishah: I heard Allâh’s Messenger saying, “No Prophet gets sick but he is given the choice to select either this world or the Hereafter.” ‘Aishah added, “During his fatal illness, his voice became very husky and I heard him saying, ‘In the company of those on whom Allâh has bestowed His Grace, of the
Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them), the martyrs and the righteous.’ (V.4:69) And from this I came to know that he has been given the option.”

(14) CHAPTER. Allah’s Statement “And what is wrong with you that you fight not in the Cause of Allah… (till) … whose people are oppressors…” (V.4:75)

4587. Narrated Ibn ‘Abbãs: My mother and I were among the weak and oppressed (Muslims at Makkah).

4588. Narrated Ibn Abi Mulaika: Ibn ‘Abbãs recited:
“Except the weak ones among men, women and children…” (V.4:98) and said, “My mother and I were among those whom Allah had excused.”

(15) CHAPTER. “Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned…” (V.4:88)
4589. Narrated Zaid bin Thabit: regarding the Verse – “Then what is the matter with you that you are divided into two parties about the hypocrites?” (V.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 (killing) and the other was not in favour of it. So, there was revealed: ‘Then what is the matter with you that you are divided into two parties about the hypocrites?’ (V.4:88)

Then the Prophet said, “It (i.e., Al-Madina) is Tayyibah (good), it expels impurities as the fire expels the impurities of silver.”

CHAPTER.

“When there comes to them some matter touching (public) safety or fear, they make it known…” (V.4:83)

(16) CHAPTER. “And whoever kills a believer intentionally, his recompense is Hell…” (V.4:93)

4590. Narrated Sa’id bin Jubair: The people of Kufa disagreed (disputed) about the above Verse. So, I went to Ibn ‘Abbâs and asked him about it. He said, “This Verse: ‘And whosoever kills a believer intentionally, his recompense is Hell…”
(V.4:93) was revealed last of all (concerning premeditated murder) and nothing abrogated it."

(17) CHAPTER. "And say not to anyone who greets you (by embracing Islam), 'You are not a believer...'" (V.4:94)

4591. Narrated Ibn 'Abbas regarding the Verse:

"And say not to anyone who greets you (by embracing Islam), 'You are not a believer...'" (V.4:94):

There was a man amidst his sheep. The Muslims pursued him, and he greeted them by saying: "As-Salāmu 'Alaikum (peace be upon you)."

But they killed him and took over his sheep. Thereupon Allāh revealed in that concern, the above Verse up to:

"... seeking the perishable goods of this worldly life..." (V.4:94) i.e., those sheep.

(18) CHAPTER. "Not equal are those of the believers who sit (at home)...") (V.4:95)

4592. Narrated Zaid bin Thābit that the Prophet dictated to him:

"Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh..." (V.4:95).

Zaid added: Ibn Umm Maktūm came while the Prophet was dictating to me and said, "O Allāh's Messenger! By Allāh, if I had the power to fight (in Allāh's Cause), I would," and he was a blind man. So, Allāh revealed to His Messenger 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 ﷺ was over and Allâh revealed:

“...Except those who are disabled (by injury or are blind or lame)...” (V.4:95)

4593. Narrated Al-Barâ‘ibn ‘Abbâs: When the Verse :-

“Not equal are those of the believers who sit (at home)…” (4:95) was revealed, Allâh’s Messenger ﷺ called for Zaid who wrote it. In the meantime Ibn Umm Maktûm came and complained of his blindness, so Allâh revealed: “...Except those who are disabled (by injury or are blind or lame)…” (V.4:95)

4594. Narrated Al-Barâ‘ibn ‘Abbâs: When the Verse:

“Not equal are those of the believers who sit (at home)…” (V.4:95) was revealed, the Prophet ﷺ said, “Call so-and-so.” That person came to him with an inkpot and a wooden board or a shoulder scapula bone. The Prophet ﷺ said (to him), “Write: ‘Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allâh...’” Ibn Umm Maktûm who was sitting behind the Prophet ﷺ then said, “0 Allâh’s Messenger! I am a blind man.” So, there was revealed in the place of that Verse, the Verse:
“Not equal are those of the believers who sit (at home), except those who are disabled (by injury, or are blind or lame) and those who strive hard and fight in the Cause of Allâh…” (V.4:95)

4595. Narrated Ibn ‘Abbâs: Not equal are those believers who sit (at home) and did not join the battle of Badr and those who joined the battle of Badr.

(19) CHAPTER. “Verily! As for those whom the angels take (in death) while they are wrongdoing themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): In what (condition) were you?…” (V.4:97)

4596. Narrated Mûhammad bin ‘Abdur-Râhîm Abûl-Aswad: The people of Al-Madîna were forced to prepare an army (to fight against the people of Sham during the caliphate of ‘Abdullâh bin Az-Zubair at Makkah), and I was enlisted in it. Then I met ‘Ikrima, the freed slave of Ibn ‘Abbâs, and informed him (about it), and he forbade me strongly to do so (i.e., to enlist in that army), and then said, “Ibn ‘Abbâs informed me that some Muslim people were with Al-Mushrikûn, increasing the number of Al-Mushrikûn against Allâh’s Messenger. An arrow used to be shot which would hit one of them (the Muslims in the company of Al-
Mushrikūn) and kill him, or he would be struck and killed (with a sword).” Then Allāh revealed: “Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say to them: ‘In what (condition) were you? They reply: ‘We were weak and oppressed on earth’. They (angels) say: ‘Was not the earth of Allāh spacious enough for you to emigrate therein?’ Such men will find their abode in Hell — what an evil destination!” (V.4:97)

(20) CHAPTER: “Except the weak ones among men, women…” (V.4:98)

4597. Narrated Ibn ‘Abbās: “Except the weak ones…” (V.4:98) and added, “My mother was one of those whom Allāh excused.”

(21) CHAPTER. “These are they whom Allāh is likely to forgive them…” (V.4:99)

4598. Narrated Abū Hurairah: While the Prophet was offering the ‘Ishā’ prayer, he said, “Allāh heard those who sent praises to Him,” and then said before falling in prostration, “O Allāh, save ‘Ayyāsh bin Rabī‘a. O Allāh, save Salama bin Hīshām. O Allāh, save Al-Walīd bin Al-Walīd. O Allāh, save the weak ones among the believers. O Allāh, let Your punishment be severe on the tribe of Muḍār. O Allāh, inflict upon them years (of drought and famine) like the years of (Prophet) Yūsuf (Joseph).”
(22) CHAPTER. “But there is no sin on you if you put away your arms because of the inconvenience of rain…” (V.4:102)

4599.Narrated Ibn ‘Abbās regarding the Verse:
“Because of the inconvenience of rain, or because you are ill…” (V.4:102)

(23) CHAPTER. Allāh’s Statement: “They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited unto you in the Book concerning orphan girls…” (V.4:127)

4600. Narrated ‘Āishah regarding the Verse—
“They ask your legal instruction concerning the women, say: Allāh instructs you about them … (till) … and yet whom you desire to marry…” (V.4:127):

(This Verse 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 (garden), 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.
(24) CHAPTER: “If a woman fears cruelty or desertion on her husband’s part…” (V.4:128)

4601. Narrated ‘Aishah regarding the Verse —
“If a woman fears cruelty or desertion on her husband’s part…” (V.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, this Verse was revealed in this connection.

(25) CHAPTER. “Verily, the hypocrites will be in the lowest depths (grade) of the Fire…” (V.4:145)

4602. Narrated Al-Aswad: While we were sitting in a circle in ‘Abdullah’s gathering, Hudhaifa came and stopped before us, and greeted us and then said, “People better than you became hypocrites.” Al-Aswad said, “Glory be to Allah! Allah says: ‘Verily! The hypocrites will be in the lowest depths (grade) of the Fire…’” (V.4:145)

On that ‘Abdullah smiled and Hudhaifa sat somewhere in the mosque. ‘Abdullah then got up and his companions (sitting around him) dispersed. Hudhaifa then
threw a pebble at me (to attract my attention). I went to him and he said, “I was surprised at ‘Abdullãh’s smile though he understood what I said. Verily, people better than you became hypocrites and then repented and Allâh forgave them.”

(26) CHAPTER. Allâh’s Statement: “Verily, We have sent revelation to you, (O Muḥammad) … (till) … as We sent revelation to Nûh (Noah) and Yûnus (Jonah), Hârûn (Aaron) and Sulaimân (Solomon)…” (V.4:163)

4603. Narrated ‘Abdullãh: The Prophet ﷺ said, “None has the right to say that I am better than Yûnus (Jonah) bin Matta.”

4604. Narrated Abû Hurairah: The Prophet ﷺ said, “Whoever says that I am better than Yûnus (Jonah) bin Matta, is a liar.”

(27) CHAPTER. “They ask you for a legal verdict. Say: ‘Allâh directs (thus) about Al-Kalâla (those who leave neither descendants nor 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…” (V.4:176)
Al-Kalāla is the one who has neither a father (ancestors) nor any son (descendants) to be his heir.

4605. Narrated Al-Barāʾ: The last Sūrah that was revealed was Barāʿ, (No.9) and the last Verse that was revealed was, “They ask you for a legal verdict. Say: ‘Allāh directs (thus) about Al-Kalāla (those who leave neither descendants nor ancestors as heirs)…”’ (V.4:176)

(5) SŪRAT AL-MĀʿIDAH
(The Table spread with Food)

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

(1) CHAPTER. “[Game (also) being unlawful] when you assume Ḥabrām for Ḥajj or Umra (pilgrimage)”… (V.5:1)

“So, because of their breach of their covenant…”… (V.5:13)

Sufyān said: There is no Verse harder on me in the entire Qurʾān than this Verse: “(Say: O Muhammad) O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injeel (Gospel), and what has been sent down to you from your Lord (the Qurʾān)...’’” (V.5:68)
(2) CHAPTER. Allāh’s Statement: “This day, I have perfected your religion for you…” (V.5:3)

4606. Narrated Ṭāriq bin Shihāb: The Jews said to ‘Umar, “You (i.e., Muslims) recite a Verse (V.5:3), and had it been revealed to us, we would have taken the day of its revelation as a Day of Festival (celebration).” ‘Umar said, “I know very well when and where it was revealed, and where Allāh’s Messenger ﷺ was when it was revealed. (It was revealed on) the day of ‘Arafāt (Hajj Day), and by Allāh, I was at ‘Arafāt.” Sufyān, a subnarrator said: I am in doubt whether the Verse:

“This day I have perfected your religion for you…” was revealed on a Friday or not.

(3) CHAPTER. Allāh’s Statement: “…And you find no water, then perform Tayammum with clean earth…” (V.5:6)

4607. Narrated ‘Āishah ﷺ, the wife of the Prophet ﷺ: We set out with Allāh’s Messenger ﷺ on one of his journeys,
and when we were at Baidâ’ or at Dhâ’t-al-Jaîsh, a necklace of mine was broken (and lost). Allâh’s Messenger ﷺ stayed there to search 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 Abû Bakr Aṣ-Ṣiddîq and said, “Don’t you see what ‘Âishá has done? She has made Allâh’s Messenger ﷺ and the people stay where there is no water and they have no water with them.” Abû Bakr came while Allâh’s Messenger ﷺ was sleeping with his head on my thigh. He said (to me), “You have detained Allâh’s Messenger ﷺ and the people where there is no water, and they have no water with them.” So he admonished me and said what Allâh wished him to say, and he hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allâh’s Messenger ﷺ on my thigh. Allâh’s Messenger ﷺ got up when dawn broke and there was no water. So Allâh revealed the Verse of Tayammum. Usaid bin șHudâir said, “It is not the first blessing of yours, O the family of Abû Bakr.” Then the camel on which I was riding got up from its place, and the necklace was found beneath it.

4608. Narrated ‘Âishah رضي الله عنها: A necklace of mine was lost at Al-Baida’ while we were on our way to Al-Madîna. The Prophet ﷺ 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 detained the people because of a necklace.” I kept as motionless as a dead person because of the position of Allah’s Messenger (on my lap) although Abū Bakr had hurt me (with the slap). Then the Prophet woke up and it was the 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 As-Salāt (the prayer)…” (V.5:6)

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

(4) CHAPTER. The Statement of Allāh (SWT):

“...So go you and your Lord and fight you two, we are sitting right here.” (V.5:24)

4609. Narrated ‘Abdullāh (bin Mas‘ūd): On the day (of the battle) of Badr, Al-Miqdād said, “O Allāh’s Messenger! We do not say to you as the Children of ʻIsrā‘il said to Mūsā (Moses): ‘Go you and your Lord and fight you two; we are sitting right here...’ (V.5:24) but (we say), ‘Proceed, and we are with you.’ That seemed to delight Allāh’s Messenger (SWT) greatly.”
(5) CHAPTER. “The recompense of those who wage war against Allâh and His Messenger, and do mischief in the land is only that they shall be killed or crucified or their hands and feet be cut off from opposite sides…” (V.5:33)

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

4610. Narrated Abû Qilâba that he was sitting behind ‘Umar bin ‘Abdul ‘Azîz and the people repeatedly mentioned (about Al-Qasâma) and they said (various things), and said that the caliphs had permitted it. ‘Umar bin ‘Abdul’Azîz turned towards Abû Qilâba who was behind him and said, “What do you say, 0 ‘Abdullah bin Zaid?” or said, “What do you say, 0 Abû Qilâba?” Abû Qilâba said, “I do not know that killing a person is lawful in Islam except in three cases: A married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allâh and His Messenger.” ‘Anbasa said, “Anas narrated to us such and such.” Abû Qilâba said, “Anas narrated to me in this respect, 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.’ (1) They took them and set out and drank of their urine and milk, (1) (H. 4610) As a medicine for their disease.
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 Allâh and His Messenger and frightened Allâh’s Messenger? ‘Anbasa said, “Glory be to Allâh!” Abû Qilâba said, “Do you suspect me?” ‘Anbasa said, “No, Anas narrated that (Hadîth) to us.” Then ‘Anbasa added, “O the people of such and such (country), you will remain in good state as long as Allâh keeps this (man) and the like of this (man) amongst you.”

(6) CHAPTER. Allâh’s Statement:
“...And wounds, equal for equal (Al-Qisâs)
i.e., the law of equality in punishment)…”
(V.5:45)

4611. Narrated Anas (bin Mâlik) Ar-Rubal’ (the paternal aunt of Anas bin Mâlik) broke the incisor tooth of a young Ansâri girl. Her family demanded Al-Qisas and they came to the Prophet who passed the judgement of Al-Qisas. Anas bin An-Naqr (the paternal uncle of Anas bin Mâlik) said, “O Allâh’s Messenger! By Allâh, her tooth will not be broken.” The Prophet said, “O Anas! (The law prescribed in) Allâh’s Book is Al-Qisâs”. So, (later on) the people (i.e., the relatives of the girl) gave up their claim and accepted blood-money. On that Allâh’s Messenger said, “Some of Allâh’s worshippers are such that if they take an oath, Allâh will fulfil it for them.”
(7) CHAPTER. "O Messenger (Muḥammad ﷺ)!
Proclaim (the Message) which has been
sent down to you from your Lord…"  
(V.5:67)

4612. Narrated ‘Āishah: Whoever tells that Muḥammad ﷺ concealed part of what was revealed to him, is a liar, for Allāh says:

"O Messenger (Muḥammad ﷺ)!
Proclaim (the Message) which has been sent down to you from your Lord…"  
(V.5:67)

(8) CHAPTER. Allāh’s Statement: “Allāh will not punish you for what is unintentional in your oaths…”  
(V.5:89)

4613. Narrated ‘Āishah: This Verse:

“Allāh will not punish you for what is unintentional in your oaths…”  
(V.5:89) was revealed about a man’s statement (during his talk), “No, by Allāh,” and “Yes, by Allāh.”

4614. Narrated ‘Āishah 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 (and do the legal expiation for my oath)."
(9) CHAPTER. The Statement of Allāh:

"O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you..."

(10) CHAPTER. Allāh’s Statement:

"Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansāb(2) and Al-Azlām (arrows for seeking luck or a decision) are an abomination of Satan’s handiwork..."

(1) (H. 4615) Temporary marriage (Mut’a) was allowed in the early days of Islam, but later, at the time of the battle of Khaibar, it was prohibited.

(2) (Chap. 10) An-Nusub (pl. Ansāb) were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc. during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.
4616. Narrated Ibn ‘Umar: (The Verse of) prohibiting alcoholic drinks was revealed when there were in Al-Madina five kinds of (alcoholic) drinks, none of which was produced from grapes.(1)

4617. Narrated Anas bin Mâlik: We had no alcoholic drinks except that which was produced from dates and which you call Al-Fadîkh. While I was standing offering drinks to Abû Ṭalâha 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.

4618. Narrated Jâbir: Some people drank alcoholic beverages in the morning (of the day) of the battle of Uḥud and on the same day they were killed as martyrs, and that was before these hard

(1) (H. 4616) Those drinks were produced from honey, dates, wheat, barley and corn.
drinks (wine, etc.) were prohibited.

4619. Narrated Ibn ‘Umar: I heard ‘Umar while he was on the pulpit of the Prophet, saying, “Now then, O people! The revelation about the prohibition of alcoholic drinks has been revealed; and alcoholic drinks are extracted from five things: grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind.”

(11) CHAPTER. “Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)…” (V.5:93)

4620. Narrated Anas: The alcoholic drink which was spilled was Al-Fadikh. I used to offer alcoholic drinks to the people at the residence of Abū Talha. Then the order of prohibition of alcoholic drinks was revealed, and the Prophet ordered somebody to announce that. Abū Talha 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.” Abū Talha said to me, “Go and spill it (i.e., the wine).” Then it (alcoholic drinks) was seen flowing through the streets of Al-Madina. At that time, the wine was Al-Fadikh. Some people said, “Few persons (Muslims) were killed (during the battle of Uhud) while wine was in their
stomachs.” So Allah revealed:

"Those who believe and do righteous good deeds there is no sin on them for what they ate (in the past)…” (V.5:93)

(12) CHAPTER. Allah’s Statement: “…Ask not about things which, if made plain to you, may cause you trouble…” (V.5:101)

4621. Narrated Anas: The Prophet delivered a Khutba (religious talk) 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 asked, “Who is my father?” The Prophet said, “So-and-so.” So, this Verse was revealed:

“…(O you who believe!) Ask not about things which, if made plain to you, may cause you trouble…” (V.5:101)

4622. Narrated Ibn ‘Abbâs: Some people were asking Allah’s Messenger questions mockingly. A man would say, “Who is my father?” Another man whose she-camel had been lost would say, “Where is my she-camel?” So, Allah revealed this Verse in this connection:

“O you who believe! Ask not about things which, if made plain to you, may cause you trouble…” (V.5:101), and he recited the whole Verse.
4623. Narrated Sa‘id bin Al-Musaiyab: ‘Bahira’ was a she-camel whose milk used to be spared for the idols and nobody was allowed to milk it; ‘Sā‘iba’ was a she-camel which they (i.e., infidels) let loose for free pasture for their false gods (i.e., idols etc.) and nothing was allowed to be carried on it. Abū Hurairah said: Allāh’s Messenger ﷺ said, “I saw ‘Amr bin ‘Āmir Al-Khuzā’i in a dream) dragging his intestines in the Fire, and he was the person who established the tradition of setting freed animals (for the sake of their false deities)”’. ‘Wasila’ was a she-camel set free for idols because it has given birth to a she-camel at its first delivery, and then again gave birth to a she-camel as its second delivery. People (in the Pre-Islamic Period of Ignorance) used to let that she-camel loose for their idols if it gave birth to two she-camels successively without giving birth to a male camel in between. ‘Hām’ was a stallion-camel freed from work for their

(1) (Ch. 13) See the meanings of these terms in the following Hadith (No. 4623).
idols, after it has finished a 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 ‘Al-Ḥāmi.’ Abū Hurairah said, “I heard the Prophet saying so.”

4624. Narrated ‘Āishah: Allāh’s Messenger said, “I saw 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 loose (for the idols) — she-camels — As-Sawā’ib (plural of As-Sā’iba).”

(14) CHAPTER. “And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them, and You are a Witness to all things.” (V.5:117)

4625. Narrated Ibn ‘Abbas: Allāh’s Messenger delivered a Khutba (religious talk) and said, “O people! You will be gathered before Allāh bare-footed, naked and not circumcised.” Then (quoting Qur’ān) he said:
“...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it” (V.21:104)

The Prophet then said, “The first of the human beings to be dressed on the Day of Resurrection, will be Ibrāhīm (Abraham). Verily! 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!’ A reply will come, ‘You do not know what they did after you.’ Then I will say as the pious slave [the Prophet ‘Īsā (Jesus)] said:

‘...And I was a witness over them while I dwelt amongst them; but when You took me up, You were the Watcher over them.’ (V.5:117)

‘Then it will be said, ‘These people continued as apostates since you left them.’” (15) CHAPTER. Allah’s Statement:
“If You punish them, they are Your slaves.” (V.5:118)

(4626) Narrated Ibn ‘Abbās: The Prophet 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 slave ‘Īsā (Jesus) said:

‘And I was witness over them while I dwelt amongst them ... (till) ... the All-Mighty, the All-Wise.’” (V.5:117,118)
In the Name of Allah, the Most Gracious, the Most Merciful.

(Explanation of some Qur'anic words not translated).
(1) CHAPTER. "And With Him are the keys of the Ghaib(1), (all that is hidden), none knows them but He..." (V.6:59)

4627. Narrated ‘Abdullãh Allah’s Messenger ﷺ said, “The keys of Al-Ghaib (the Unseen) are five: Verily, Allãh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allãh is All-Knower, All-Aware (of things).” (V.31:34)

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(1) (Ch. 1) Al-Ghaib: (literally means a thing not seen). This word includes vast meanings: Belief in Allãh, angels, Holy Books, Allãh’s Messengers, Day of Resurrection and Al-Qadar (Divine Preordainments), it also includes what Allãh and His Messenger ﷺ informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.
CHAPTER. “Say: He has power to send torment on you from above…” (V.6:65)

4628. Narrated Jābir: "When this Verse was revealed: “Say: He has power to send torment on you from above…” (V.6:65), Allāh’s Messenger said, “O Allāh! I seek refuge with Your Face (from this punishment).” And when the Verse: “...Or (send torment) from under your feet...”, (was revealed), Allāh’s Messenger 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, and make you to taste the violence of one another…” (V.6:65), Allāh’s Messenger said, “This is lighter (or, this is easier).”

(1) (H. 4628) All what has been revealed in Allāh’s Book (the Qur’ān) as regards the [Sifāt] Qualities of Allāh—the Most High—like His Face, Eyes, Hands, Shins (Legs), His Coming, His Istawa (rising over) His Throne and others; His Qualities, or all that Allāh’s Messenger qualified Him in the true authentic Prophet’s Ahadith (narrations) as regards His Qualities like [Nazul] His Descent or His Laughing and others etc. The religious scholars of the Qur’ān and the Sunna believe in these Qualities of Allāh and they confirm that these are really His Qualities, without [Ta’wil] interpreting their meanings into different things etc. or [Tashbīh] giving resemblance or similarity to any of the creatures or [Ta’līl] i.e., completely ignoring them i.e., there is no Face, or Eyes or Hands, or Shins etc. for Allāh. These Qualities befit or suit only for Allāh Alone, and He does not resemble to any of (His) creatures. As Allāh’s Statements (in the Qur’ān): (1) “There is nothing like unto Him, and He is the All-Hearer, the All-Seer (V.42:11). (2) “There is none comparable unto Him” (V.112:4).
(3) CHAPTER. “It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with 
Zulm (wrong i.e., by worshipping others besides Allah)…” (V.6:82)

4629. Narrated ‘Abdullãh رضي الله عنّه: When:
“...And confuse not their belief with 
Zulm (wrong)…” (V.6:82) was revealed, the Prophet’s Companions said, “Which of us has not done Zulm (wrong)?” Then there was revealed:
“...Verily! Joining others in worship with 
Allah is a great Zulm (wrong) indeed.” (V.31:13)

(4) CHAPTER. The Statement of Allah:
“...And Yünus (Jonah) and Lüt (Lot), and 
each one of them We preferred above Al-
‘Ālamîn (mankind and jinn) (of their times)” (V.6:86)

4630. Narrated Ibn ‘Abbãs رضي الله عنهما: The Prophet ﷺ said, “Nobody has the right to say that I am better than Yûnus (Jonah) bin Matta”.

4631. Narrated Abû Hurairah رضي الله عنه: The Prophet ﷺ said, “Nobody has the right to say that I am better than Yûnus (Jonah) bin Matta.”
(5) CHAPTER. The Statement of Allah:

“They are those whom Allah had guided. So, follow their guidance…” (V.6:90)


“We bestowed… (up to) So, follow their guidance…” (V.6:84,90)

Then he said, “He [Dawud (David)] is one of them (i.e., those Prophets).” Mujahid narrated: I asked Ibn ‘Abbás (regarding the above Verse). He said, “Your Prophet (Muḥammad ﷺ) was one of those who were ordered to follow them”.

[For details see Fath Al-Bārī]

(6) CHAPTER. Allah’s Statement:

“And unto those who are Jews, We forbade every (animal) with undivided hoof…” (V.6:146)

Ibn ‘Abbás said: “Every (animal) with undivided hoof,” means the camel and the ostrich.

4633. Narrated Jābīr bin ‘Abdullāh رضي الله عنهم: The Prophet ﷺ said, “May Allah curse the Jews! When Allah forbade them to eat

(1) (H. 4632) “And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.” (38:24)
the fat of animals, they melted it and sold it, and utilized its price!"

(7) CHAPTER. The Statement of Allah:
"...Come not near to Al-Fawāsh (shameful sins, illegal sexual intercourse), whether committed openly or secretly..." (V.6:151)

4634. Narrated Abū Wā'īl: ‘Abdullāh (bin Mas'ūd) said, (The Prophet said,) “None has more sense of Ghairah(1) than Allāh, therefore, He has prohibited shameful sins (illegal sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this reason He praises Himself.” I asked Abū Wā'īl, “Did you hear it from ‘Abdullāh?” He said, “Yes.” I said, “Did ‘Abdullāh ascribe it to Allāh’s Messenger ﷺ?” He said, “Yes.”

(8) CHAPTER.

(1) (H. 4634) Ghaira: See the glossary.
(9) CHAPTER. The Statement of Allāh:
“Say: ‘Bring forward your witnesses...’” (V.6:150)

The word Halumma in the dialect of the people of Hijāz (in Saudi Arabia) is used for single, two, and more than two persons.

(10) CHAPTER. “The day that some of the signs of your Lord do come, no good will it do to a person to believe...” (V.6:158)

4635. Narrated Abū Hurairah Ρ砻یِیَ اللہ عَلَیهِ صَلْطَّ: Allāh’s Messenger ﷺ 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 person to believe then, if he believed not before.” (V.6:158)

4636. Narrated Abū Hurairah Ρ砻یِیَ اللہ عَلَیهِ صَلْطَّ: Allāh’s Messenger ﷺ 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 then. And that is (the time) when no good will it do to a person to believe then.” Then he recited the whole Verse. (V.6:158)

(7) SÚRAT AL-Á’RÁF
(The Wall with Elevations)

In the Name of Allah, the Most Gracious, the Most Merciful.

لَعَلَّهُمَا فَيَتَبَكَّرَا وَيَتَبَكَّرُوا بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ، وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّасُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ بِهِ وَيَتَبَكَّرُ النَّاسُ B

بَسْمَ الله الرَّحْمَنِ الرَّحِيم

فَامَ غَيْبُ مَالَ أَنْجَعَ أَنتَ نَجَعُ. أَقْبَلَتُمْ فَأَجْعَلُوْنَ مَاهَا فَأَجْعَلُوْنَ مَاهَا فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ فَأَجْجَعَ أَنتَ F

(1) (H. 4636) "Do they then wait for anything other than that the angels should come to them or that your Lord (Allah) should come, or that some of the Signs of your Lord should come (i.e., Partents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say 'Wait you! We (too) are waiting.'" (V.6:158)
(1) CHAPTER. The Statement of Allāh عز و جل:

"Say (O Muḥammad ﷺ): (But) the things that my Lord has indeed forbidden are Al-Fawāḥish (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly.'" (V.7:33)

4637. Narrated ‘Abdullāh (bin Mas‘ūd) رضي الله عنه: Allāh’s Messenger ﷺ said, “None has more sense of Ghaira¹ than Allāh, and for this He has forbidden Al-Fawāḥish (great evil sins, every kind of unlawful sexual intercourse) whether committed openly or secretly. And none loves to be praised more than Allāh does, and for this He praises Himself.”

(2) CHAPTER. "And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him, he said,
‘O my Lord! Show me (Yourself) that I may look upon You.’” (V.7:143)

4638. Narrated Abü Sa’īd Al-Khudri: A man from the Jews, having been slapped on his face, came to the Prophetﷺ and said, “O Muḥammad! A man from your Companions from the Ānṣār has slapped me on my face!” The Prophetﷺ said, “Call him.” When they called him, the Prophetﷺ said, “Why did you slap him?” He said, “O Allah’s Messenger! While I was passing by the Jews, I heard him saying, ‘By Him Who selected Mūsā (Moses) above the human beings.’ I said, ‘Even above Muḥammad (ﷺ)?’ I became furious and slapped him on the face.” The Prophetﷺ 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 Mūsā (Moses) holding one of the pillars 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, (during his worldly life) was sufficient for him.”

Al-Manna (a kind of sweet gum) and As-Salwa (i.e., quail, a kind of bird)…” (7:160)

4639. Narrated Sa’īd bin Zaid: The Prophetﷺ said, “Al-Kam‘a (truffle — i.e. a kind of edible fungus) is like the Manna (sweet resin or gum) (as it grows naturally without human care) and its water is a (medicinal) cure for the eye diseases.” (See H. 4478)
4640. Narrated Abū Ad-Dardā': There was a dispute between Abū Bakr and 'Umar, and Abū Bakr made 'Umar angry. So 'Umar left angrily. Abū Bakr followed him, requesting him to excuse him, but 'Umar refused to do so and closed his door in Abū Bakr's face. So, Abū Bakr went to Allah's Messenger while we were with him. Allah's Messenger said, "This friend of yours must have quarrelled (with somebody)". In the meantime 'Umar 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. Allah's Messenger became angry and Abū Bakr started saying, "O Allah's Messenger! By Allah, I was more at fault (than 'Umar)." Allah's Messenger 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 Messenger of Allah,' you said, 'You tell a lie.' While Abū Bakr said, 'You have spoken the truth.'"
(4) CHAPTER. Allâh's Saying:

“And say ... Ḥittatun ...” [i.e., (O Allâh) forgive our sins] (V.7:161)

4641. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “It was said to the Children of Isrâ‘il, ‘Enter the gate prostrate (bowing with humility) and say Ḥivatun (O Allâh) forgive our sins. (V.7:161) We shall forgive you, your wrongdoings’. But they changed (Allâh’s Order) and entered, dragging themselves on their buttocks and said, ‘Habbatun (a grain) in a Sha‘ra (a spike or a hair).’” (See H. 4479)

(5) CHAPTER. “Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don’t punish them).” (V.7:199)

4642. Narrated Ibn ‘Abbâs: ‘Uyaina bin Hîṣn bin Hudhaifa came and stayed with his nephew Al-Ḥurr 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 son of my brother! You have an approach to this chief, so get me the permission to see him”. Al-Ḥurr said, “I will get the permission for you to see him.” So Al-Ḥurr asked the permission for ‘Uyaina and ‘Umar admitted him. When ‘Uyaina entered upon him, he said, “Beware! O the son of Al-Khattāb! 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-Ḥurr said, “O chief of the believers! Allah said to His Prophet ﷺ:

‘Show forgiveness, enjoin what is good, and turn away from the foolish.’ (V.7:199) and this (i.e., ‘Uyaina) is one of the foolish.” By Allah, ‘Umar did not overlook that Verse when Al-Ḥurr recited it before him; he observed (the orders of Allah’s Book strictly).

4643. Narrated ‘Abdullāh bin Az-Zubair: (The Verse): “Show forgiveness; enjoin what is good...” was revealed by Allah except in connection with the character of the people.

4644. ‘Abdullāh bin Az-Zubair said: Allah ordered His Prophet ﷺ to forgive the people their misbehaviour (towards him).
In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allāh: "They ask you (O Muḥammad عليه الصلاة والسلام) about Al-Anfal (the spoils of war). Say: 'The spoils are for Allāh and the Messenger عليه الصلاة والسلام. So fear Allāh and adjust all matters of difference among you'..." (V.8:1)

Ibn ‘Abbās said: Al-Anfal means war booty.

4645. Narrated Sa‘īd bin Jubair: I asked Ibn ‘Abbās regarding Sūrat Al-Anfal. He said, "It was revealed in connection with the battle of Badr."
CHAPTER. “Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, those who understand not (i.e., the disbelievers).” (V.8:22)

4646. Narrated Ibn ‘Abbâs regarding the Verse:

“Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, those who understand not.” (V.8:22)

(The people referred to here) were some persons from the tribe of Banî ‘Abd Ad-Dâr.

(2) CHAPTER. “O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he calls you to that which will give you life, and know that Allâh comes in between a man and his heart (i.e., He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered.” (V.8:24)

4647. Narrated Abû Sa‘îd bin Al-Mu‘alla:

While I was offering Salât (prayer), Allâh’s Messenger passed by and called me, but I did not go to him till I had finished the Salât (prayer). Then I went to him, and he said, “What prevented you from coming to me? Didn’t Allâh say:

‘O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he calls you?’ ”

He then said, “I will teach you the greatest Sûrah in the Qur’ân before I leave (the
mosque"). When Allah’s Messenger got ready to leave (the mosque), I reminded him. He said, “It is:
Al-hamdu lillahi Rabbi! ‘alamin

(3) CHAPTER. The Statement of Allah

“And (remember) when they said, ‘O Allah! If this (the Qur’an) is indeed the truth (revealed) from You, then rain down stones on us…”” (V.8:32)

Ibn ‘Uyaina said, Allah did not use the word ‘Ma far’ in the Qur’an 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 sends down the Ghaith (rain) after they have despaired (given up all hope)” (V.42:28)

4648.Narrated Anas bin Malik:
Abu Jahl said, “O Allah! If this (the Qur’an) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment.” So Allah revealed:

“And Allah would not punish them while you (Muhammad are amongst them, nor will He punish them while they seek (Allah’s) forgiveness. And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Harâm (at Makkah)…”” (V.8:33,34)
4649. Narrated Anas bin Mālik  
Abū Jahl said, “O Allāh! If this (the Qurʾān) is indeed the truth (revealed) from You, then rain down stones on us from the sky, or bring on us a painful torment.” So Allāh revealed:  
“And Allāh would not punish them while you (Muḥammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh’s) forgiveness. And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Harām (at Makkah)…” (V.8:33,34)

4650. Narrated Ibn ʿUmar  
that a man came to him (while two groups of Muslims were fighting) and said, “O Abū ʿAbdūr-Rahmān! Don’t you hear what Allāh has mentioned in His Book:
‘And if two parties (or groups) among the believers fall to fighting...’ (V.49:9)

So what prevents you from fighting as Allah has mentioned in His Book?’ Ibn ‘Umar said, “O 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 Allah says: ‘And whoever kills a believer intentionally...’ ” (V.4:93)

Then that man said, “Allah says:

‘And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping other besides Allah) and the religion (worship) will be all for Allah (Alone)...’” (V.8:39)

Ibn ‘Umar said, “We did this during the lifetime of Allah’s Messenger when the number of Muslims was small, and a man was put to trial because of his religion; Al-Mushrikün (pagans etc.) 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 ‘Uthmãn?” Ibn ‘Umar said, “What is my opinion regarding ‘Ali and ‘Uthmãn? As for ‘Uthmãn, Allah forgave him and you disliked to forgive him, and ‘Ali is the cousin and son-in-law of Allah’s Messenger.” Then he pointed out with his hand and said, “And that is his daughter’s (house) which you can see.”

4651. 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 Al-Fitnah)?” Ibn ‘Umar said (to him), “And do you understand what Al-Fitnah is? Muhammad used to fight
against Al-Mushrikun [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ), and his fighting with them was (against) Fitnah (and his fighting was) not like your fighting which is carried on for the sake of ruling.”

(6) CHAPTER. “O Prophet (Muḥammad ﷺ)! Urge the believers to fight…” (V.8:65)

4652. Narrated Ibn ‘Abbas: When the Verse:
“...If there are twenty steadfast persons amongst you, they will overcome two hundreds…” (V.8:65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyân (the subnarrator) once said, “Twenty (Muslims) should not flee before two hundred (non-Muslims).” Then there was revealed:

“Now Allâh has lightened your (task)…” (V.8:66). So it became obligatory that one hundred (Muslims) should not flee before two hundred (non-Muslims). Once Sufyân added, “The Verse:

‘...Urge the believers to the fight. If there are twenty steadfast persons amongst you (Muslims)’...’ was revealed. Sufyân said, “Ibn Shubruma said, ‘I see that this order is applicable to the obligation of enjoining Al-Ma'rîf (Islamic Monotheism and all that Islâm ordains) and forbidding Al-Munkar (disbelief, polytheism and all that Islâm forbids).’”

(7) CHAPTER. “Now that Allâh has lightened your (task), for He knows that there is weakness in you…” (V.8:66)

4653. Narrated Ibn ‘Abbas: When the Verse:

“If there are twenty steadfast persons...” (V.8:66) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyân (the subnarrator) once said, “Twenty (Muslims) should not flee before two hundred (non-Muslims).” Then there was revealed:

“Now Allâh has lightened your (task)…” (V.8:66). So it became obligatory that one hundred (Muslims) should not flee before two hundred (non-Muslims). Once Sufyân added, “The Verse:

‘...Urge the believers to the fight. If there are twenty steadfast persons amongst you (Muslims)’...’ was revealed. Sufyân said, “Ibn Shubruma said, ‘I see that this order is applicable to the obligation of enjoining Al-Ma'rîf (Islamic Monotheism and all that Islâm ordains) and forbidding Al-Munkar (disbelief, polytheism and all that Islâm forbids).’”
amongst you (Muslims), they shall 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:

“No Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred (non-Muslims)” (V.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.

(9) SURAT AT-TAUBA or BARÂ’A
(The Repentance)
CHAPTER 65: THE BOOK OF COMMENTARY

Allah’s Statement:

"Freedom from (all) obligations (is declared) from Allah and His Messenger (ﷺ) to those of the Mushrikiūn [polytheists, pagans, idolaters, disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ)] with whom you made a treaty." (V.9:1)
4654. Narrated Al-Bar‘â: The last Verse that was revealed was:

“They ask you for a legal verdict. Say: ‘Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs)...’” (V.4:176)

And the last Sûrah which was revealed was Barâ’a (No. 9).

4655. Narrated ‘Humâyid bin ‘Abdur-‘Rahmân: ‘‘Abû Hurairah said, “During that Hajj (in which Abû Bakr was the chief of the pilgrims), Abû Bakr sent me along with announcers on the day of Nâhir (10th of Dhul-Hijja) in Mina to announce:

“No Mushriq [polytheist, pagan, idolater, and disbeliever in the Oneness of Allâh and in His Messenger Muhammâd (ﷺ)] shall perform Hajj after this year, and none shall perform the Tawaf around the Ka’bah in a naked state.” Ê’umâyid bin ‘Abdur-‘Rahmân added: Then Allâh’s Messenger sent ‘Alî bin Abî ‘Talîb after Abû Bakr and ordered him to recite aloud in public Sûrat Barâ’a. Abû Hurairah added, “So ‘Alî, along with us, recited Barâ’a (loudly) before the people at Mina on the day of Nâhir and announced:

“No Mushriq shall perform Hajj after this year, and none shall perform the Tawaf around the Ka’bah in a naked state.”
(3) CHAPTER. Allāh’s Statement: “And a declaration from Allāh and His Messenger... (up to) ... Mushrikūn.” (V.9:3)

4656.Narrated Ḥumaid bin ‘Abdur-Raḥmān: Abū Hurairah 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 Ṣaḥr to announce at Mina: “No Mushrik [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (S)] shall perform Ḥajj after this year, and none shall perform the Ṭawāf around the Ka’bah in a naked state.”

(4) CHAPTER. “Except those of the Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and with whom you (Muslims) have a treaty...” (V.9:4)

4657. Narrated Ḥumaid bin ‘Abdur-Raḥmān: Abū Hurairah said that Abū Bakr sent him during the Ḥajj, in which Abū Bakr was made the chief of the pilgrims by Allāh’s Messenger before (the year of) Ḥajjat-al-Wadā’, in a group (of announcers) to announce before the people: “No Mushrik [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His
Messenger Muḥammad (ﷺ) shall perform the Hajj after this year, and none shall perform the Tawaf around the Ka'bah in a naked state.” Ḥumaid used to say: The day of Nahr is the day of Al-Hajj Al-Akbar, because of the narration of Abū Hurairah.

(5) CHAPTER. The Statement of Allāh تعالى: “Fight you the leaders of disbelief (chiefs of Quraish — Mushrikin of Makkah) for surely their oaths are nothing to them…” (V.9:12)

4658. Narrated Zaid bin Wahb: We were with Hudhaifa and he said, “None remains of the people described by this Verse (V.9:12) except three, and of the hypocrites except four.” A bedouin said, “You, the Companions of Muḥammad ﷺ tell us (things) that we do not know. What about those who break open our houses and steal our precious things.” He (Hudhaifa) replied, “Those are Al-Fussāq (rebellious wrong-doers — not disbelievers or hypocrites). Really, none remains of them (hypocrite) but four, one of whom is a very old man who, if he drinks water, does not feel its coldness.”(1)

(6) CHAPTER. The Statement of Allāh تعالى: “...And those who hoard up gold and silver (Al-Kanz—the money, the Zakāt of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment.” (V.9:34)

4659. Narrated Abū Hurairah: رضي الله عنه: “None remains of the people described by this Verse (V.9:34) except four. One of his days is the day of Al-Haff Al-Akbar, which is the day of Nahr.” (V.9:12)
Allāh’s Messenger ﷺ said, “The Kanz (money, gold, silver etc., the Zakāt of which has not been paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection.” (See H. 1403)

4660.Narrated Zaid bin Wahb: I passed by (i.e., visited) Abū Dhar at Ar-Rabadha and said to him, “What has brought you to this land?” He said, “We were at Sham and I recited the Verse: ‘They who hoard up gold and silver (Al-Kanz—the money, the Zakāt of which has not been paid) and spend it not in the Way of Allāh—announce to them a painful torment.’ (V.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 (Muslim) and for them.’”

(7) CHAPTER. The Statement of Allāh ﷺ:

“On the Day when that (Al-Kanz—money gold and silver, etc., the Zakāt of which has not been paid) will be heated in the fire of Hell, and with it will be branded their foreheads…” (V.9:35)

4661. Narrated Khālid bin Aslam: We went out with ‘Abdullāh bin ‘Umar and he said, “This (Verse) was revealed before the prescription of Zakāt, and when Zakāt was prescribed, Allāh made it a means of purifying one’s wealth.”
(8) CHAPTER. The Statement of Allah: "Verily, the number of months with Allah is twelve months (in a year) so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are sacred, (i.e., the 1st, the 7th, the 11th, and the 12th months of the Islamic calendar). That is the right religion; so wrong not yourself therein..." (V.9:36)

4662. Narrated Abu Bakr: The Prophet said, "Time has come back to its original state which it had when Allah 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-Muhaarram, and the fourth (Rajab Mudar) which stands between Jumada (Ath-Thani) and Sha'bân."

(9) CHAPTER. The Statement of Allah: "...The second of two, when they (Muhammad and Abu Bakr) were in the cave, and he said to his companion (Abu Bakr) ‘Be not sad (or afraid), surely Allah is with us.’" (V.9:40)

4663. Narrated Abu Bakr: I was in the company of the Prophet in the cave, and on seeing the traces of Al-Mushrikûn, I said, “O Allah’s Messenger! If one of them (Mushrikûn) should lift up his foot, he will see us.” He said, “What do you think of two, the third of whom is Allah (as their Protector and Helper)"
4664. Narrated Ibn Abi Mulaika: When there happened the disagreement between Ibn Az-Zubair and Ibn 'Abbãs, I said (to the latter), “[Why don't you give the Bai'a (pledge) to him as] his father is Az-Zubair, and his mother is Asmã', and his aunt is 'Aishah, and his maternal grandfather is Abû Bakr, and his grandmother is Safiyya?”

4665. Narrated Ibn Abi Mulaika: There was a disagreement between them (i.e., Ibn 'Abbãs and Ibn Az-Zubair) so I went to Ibn 'Abbãs in the morning and said (to him), “Do you want to fight against Ibn Zubair and thus make lawful what Allah has made unlawful (i.e., fighting in Makkah)?” Ibn 'Abbãs said, “Allah forbid! Allah ordained that Ibn Az-Zubair and Bani Umaiyya would permit (fighting in Makkah), but by Allah, I will never regard it as permissible.” Ibn 'Abbãs added, “The people asked me to give the Bai'a (pledge) to Ibn Az-Zubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet, his (maternal) grandfather Abû Bakr was (the Prophet's) companion in the cave, his mother Asmã' was 'Dhatun-Nitaq', his aunt 'Aishah was the Mother of the believers, his paternal aunt Khadija was the wife of the Prophet, and the paternal aunt of the Prophet was his grandmother. He himself is pious and chaste in Islãm, well-versed in...
the knowledge of the Qur’an. By Allah! (Really, I left my relatives, Bani Umaiyya 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.”

4666. Narrated Ibn Abt Mulaika: We entered upon Ibn ‘Abbás 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 Abū 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 Abū Bakr and the son of Khadija’s brother, and the son of ‘Aishah’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 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.”
(10) CHAPTER. The Statement of Allâh


And (for) to attract the hearts of those who have been inclined (towards Islâm); and to free the captives..." (V.9:60)

Mujâhid said, "To attract their hearts by giving them gifts."

4667. Narrated Abû Sa‘îd: Something was sent to the Prophet ﷺ and he distributed it amongst four (men) and said, "I want to attract their hearts, (to Islâm thereby)." A man said (to the Prophet ﷺ), "You have not done justice." Thereupon the Prophet ﷺ said, "There will emerge from the offspring of this (man) some people who will renounce the religion."

(11) CHAPTER. The Statement of Allâh


Those who defame such of the believers who give charity (in Allâh’s Cause) voluntarily..." (V.9:79)

4668. Narrated Abû Mus‘ûd: When we were ordered to give in Šadaqa (charity), we used to start to work as porters (to earn something we could give in charity). Abû ‘Aquil came with one-half of a Šâ’ (special measure for food grains) and another person brought more than he did. So, the hypocrites said, "Allâh is not in need of the Šadaqa of this (i.e., ‘Aquil); and this other person did not give Šadaqa but for showing off." Then Allâh revealed:

"Those who defame such of the believers who give charity (in Allâh’s Cause) voluntarily and those who could not find to give charity (in Allâh’s cause) except what is
available to them…” (V.9:79)

4669. Narrated Shaqiq: Abū Mas'ūd Al-Anṣārī said, “Allah’s Messenger used to order us to give in Sadaqa (charity). So one of us would exert himself to earn one Mudd (special measure of wheat or dates, etc.) to give in charity; while today one of us may have one hundred thousand.” Shaqiq said: As if Abū Mas'ūd referred to himself.

(12) CHAPTER. The Statement of Allāh ﷺ: “Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them…” (V.9:80)

4670. Narrated Ibn ‘Umar: When ‘Abdullāh bin Ubayy died, his son ‘Abdullāh bin ‘Abdullāh came to Allah’s Messenger ﷺ 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 ﷺ to offer the funeral prayer for him (his father). Allah’s Messenger ﷺ got up to offer the funeral prayer for him, but ‘Umar got up too and got hold of the garment of Allah’s Messenger ﷺ and said, “O Allah’s Messenger! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?” Allah’s Messenger ﷺ said, “But Allāh has given me the choice by saying: ‘Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness —’ (V.9:80) so I will ask

وَلَيْسَ كَمَا يَكُونُ إِلَّا مَعْتَضِلاً ﷺ

[Revealed: 1415]
more than seventy times.” ‘Umar said, “But he (‘Abdullah bin ‘Ubayy) is a hypocrite!” However, Allah’s Messenger ﷺ did offer the funeral prayer for him whereupon Allah revealed:

“And never (O Muhammad ﷺ) pray (funeral prayer) for anyone of them (hypocrites) who dies, nor stand at his grave…” (V.9:84)

4671. Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنه: When ‘Abdullah bin Ubayy bin Salūl died, Allah’s Messenger ﷺ was called in order to offer the funeral prayer for him. When Allah’s Messenger got up (to offer the prayer), I got hold of him and said, “O Allah’s Messenger! Do you offer the prayer for Ibn Ubayy although he said so-and-so on such-and-such a day?” I went on mentioning his sayings. Allah’s Messenger 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 Messenger ﷺ offered the funeral prayer for him and then left, but he did not stay long before the two Verses of Sūrat Barā‘a were revealed:

“And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies… (up to) … while they were Fāsiqūn.” (V.9:84)

Later I was astonished at my daring to speak like that to Allah’s Messenger ﷺ; and Allah and His Messenger ﷺ know better.
(13) CHAPTER. The Statement of Allāh: (14)

And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.” (V.9:84)

4672. Narrated Ibn ‘Umar: When ‘Abdullāh bin Ubayy died, his son ‘Abdullāh bin ‘Abdullāh came to Allāh’s Messenger ﷺ 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-Khaṭṭāb took hold of his (the Prophet’s) 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 ﷺ said, “Allāh has given me the choice (or Allāh has informed me) saying:

‘Whether you (O Muḥammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them…”’ (V.9:80)

Then he added, “I will (appeal to Allāh for his sake) more than seventy times.” So Allāh’s Messenger ﷺ offered the funeral prayer for him and we, too, offered the prayer along with him. Then Allāh revealed:

“And never (O Muḥammad ﷺ) pray funeral prayer for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were Fāsiqūn [rebellious, disobedient to Allāh and His Messenger ﷺ].” (V.9:84)
"They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them..." (V.9:95)

4673.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 Allāh, no blessing has Allāh bestowed upon me, besides my guidance to Islām, better than that of helping me speak the truth to Allāh’s Messenger ﷺ, otherwise I would have told the Prophet ﷺ a lie and would have been ruined like those who had told a lie when the Divine Revelation was revealed:

‘They will swear by Allāh to you (Muslims) when you return to them... (up to)... Al-Fāsiqūn (rebellious, disobedient to Allāh).’" (V.9:95,96)

(15) CHAPTER. The Statement of Allāh ﷺ

Narrated ‘Abdullāh bin Jundab: Allāh’s Messenger ﷺ 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, (by) half of their bodies, look like the most handsome human beings you have ever seen, and (by) the other half, 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, ‘This is the Garden of ‘Adn (Paradise) and that is your dwelling place.’ Then they added, ‘As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil; but Allâh forgave them.’”

(16) CHAPTER. The Statement of Allâh

“It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allâh’s forgiveness for the Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (ﷺ)]…” (V.9:113)

4675. Narrated Al-Mûsaiyab: When Abû Talib’s death approached, the Prophet (ﷺ) went to him while Abû Jahl and ‘Abdullâh bin Abi Umaiyya were present with him. The Prophet (ﷺ) said, “O uncle, say: ‘La ilaha illallah’ (none has the right to be worshipped but Allâh) so that I may argue for your case with it before Allâh.” On that, Abû Jahl and ‘Abdullâh bin Abi Umaiyya said, “O Abû Talib! Do you want to renounce ‘Abdul-Muttalib’s religion?” Then the Prophet (ﷺ) said, “I will keep on asking (Allâh for) forgiveness for you unless I am forbidden to do so.” Then there was revealed:

“It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allâh’s forgiveness for Al-Mushrikûn [polytheists,
pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire...” (V.9:113)

4676.Narrated ‘Abdullah bin Ka‘b: I heard Ka‘b bin Malik talking about the Verse:

“And (He did forgive also) the three who did not (join the Tabûk expedition)…” (V.9:118) saying in the last portion of his talk, “(I said), ‘As a part (sign) of my repentance, I would like to give up all my property in the Cause of Allah and His Messenger.’ The Prophet ﷺ said to me, ‘Keep some of your wealth as it is good for you.’”

4677. Narrated ‘Abdullah bin Ka‘b: I heard Ka‘b bin Malik, who was one of the three who were forgiven, saying that he had never remained behind Allah’s Messenger ﷺ in any Ghazwa which he had fought except two Ghazawât. Ghazwa Al-‘Usra (Tabûk) and

(17) CHAPTER. The Statement of Allah ﷺ:

“Allah has forgiven the Prophet (ﷺ), the Muhãjirûn and the Ansa‘r…” (V.9:117)

(18) CHAPTER. And (He did forgive also) the three [who did not join the Tabûk expedition] till for them the earth, vast as it is, was straitened…” (V.9:118)
Ghazwa Badr. He added, “I decided to tell the truth to Allah’s Messenger 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‘a Salât (prayer). The Prophet forbade others to speak to me or to my 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 Allah’s Messenger 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 Allah revealed His forgiveness for us to the Prophet in the last third of the night while Allah’s Messenger was with Umm Salama. Umm Salama sympathized with me and helped me in my disaster. Allah’s Messenger said, ‘O Umm 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 Allah’s forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His forgiveness for us, we were the three whose case had been deferred, while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet lies and remained behind (the battle of Tabûk) and had given false excuses, they were described with the worse description one may be described with. Allah said:
‘They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ): Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds…’” (V.9:94)

(19) CHAPTER. “O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).” (V.9:119)

4678. Narrated ‘Abdullãh bin Ka’b: I heard Ka’b bin Mâlik talking about the story of the battle of Tabûk when he remained behind, “By Allâh, I do not know anyone whom Allâh has helped for telling the truth more than me. Since I mentioned that truth to Allâh’s Messenger ﷺ till today, I have never intended to tell a lie. And Allâh has revealed to His Messenger:

‘Verily! Allâh has forgiven the Prophet, the Muhajirûn … (up to) … and be with those who are true (in words and deeds).’” (V.9:117-119)

[See Vol. 5, Hadith No.4418]
(20) CHAPTER. The Statement of Allâh’s Messenger, (PBUH):

"Verily, there has come unto you a Messenger (MuhammAD ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty..." (V.9:128)

4679. Narrated Zaid bin Thâbit Al-Anãri who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamâma [where a great number of Qurra‘ (those who know the Qur’ân by heart) were killed]. ‘Umar was present with Abu Bakr who said, ‘Umar has come to me and said, ‘The people have suffered heavy casualties on the day of (the battle of) Yamâma, and I am afraid that there will be more casualties among the Qurra‘ at other battlefields, whereby a large part of the Qur’ân may be lost, unless you collect it. And I am of the opinion that you should collect the Qur’ân.’’ Abu Bakr added, ‘I said to ‘Umar, ‘How can I do something which Allah’s Messenger ﷺ 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 Allâh opened my bosom for it and I had the same opinion as ‘Umar.’’ (Zaid bin Thâbit added: ‘Umar was sitting with him (Abu Bakr) and was quiet. Abu 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 Revelation for Allah’s Messenger ﷺ. Therefore, look for the Qur’ân and collect it (in one manuscript).’’ By Allâh, if he (Abu 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’ân. 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 Allāh opened my bosom for that which He had opened the bosoms of Abū Bakr and ‘Umar. So, I started to search for the Qurʾānic material and to collect it from parchments, scapula, leafstalks of date-palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of Sūrat At-Tauba which I had not found with anybody else, (and they were):

“Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is anxious over you (to be rightly guided…)” (V.9:128)

The manuscript on which the Qurʾān 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 Ḥafṣa, ‘Umar’s daughter.
(10) SURAT YÜNUS
(The Prophet Yūnus)

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

(1) CHAPTER.
(Explanation of some Quranic words not translated).

بسم الله الرحمن الرحيم

(10) سورة يونس

بسم الله الرحمن الرحيم

(1) باب: 

CHAPTER. “And We took the Children of Isrā‘îl across the sea, and Fir‘aun (Pharaoh) and his hosts followed them in oppression and enmity, till when the drowning overtook him, he said, ‘I believe that Lā ilāha illā (Huwa) (none has the right to be worshipped but) He (Allāh), in Whom the Children of Isrā‘îl believe, and I am one of the Muslims (those who submit to Allāh’s Will).’” (V.10:90)

4680. Narrated Ibn ‘Abbas: When the Prophet ﷺ arrived at Al-Madīnah, the Jews were observing the Ṣa‘um (fast) on ‘Aṣhūra’ (10th of Muharram) and they said, “This is the day when Mūsā (Moses) became victorious over Fir‘aun (Pharoah).” On that, the Prophet ﷺ said to his Companions, “You (Muslims) have more right to celebrate Mūsā’s victory than they have, so observe the Ṣa‘um on this day.”

(11) SŪRAH HŪD
(The Prophet Hūd)

In the Name of Allāh, the Most Gracious, the Most Merciful.
65— THE BOOK OF COMMENTARY

(1) CHAPTER. “No doubt! They did 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. Verily, He is the All-Knower of the (innermost secrets) of the breasts.” (V.11:5)

4681. Narrated Muhammad bin ‘Abbād bin Ja’far that he heard Ibn ‘Abbās reciting: “No doubt! They did fold up their breasts…” (V.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 a open space, lest
they be exposed to the sky; so the above revelation was sent down regarding them.

4682. Narrated Muḥammad bin `Abbād bin Jaʿfar: Ibn `Abbas recited:

“No doubt! They did fold up their breasts…”

I said, “O Abul `Abbas! What is meant by, ‘They did fold up their breasts?’” He said, “A man used to feel shy on having sexual relation with his wife, or on answering the call of nature (in an open space), so this Verse was revealed:

‘No doubt! They did fold up their breasts.’”

4683. Narrated ‘Amr: Ibn `Abbas recited:

“No doubt! They did fold up their breasts in order to hide from Him. Surely, even when they cover themselves with their garments…” (V.11:5)

(2) CHAPTER. The Statement of Allāh:

“...And His Throne was on the water…” (V.11:7)

4684. Narrated Abū Hurairah: Allāh’s Messenger ☪ 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 heaven and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water; and in His Hand there is the Balance (of justice) whereby He raises and lowers (people).”

(3) CHAPTER. “And to the Madyan (Midian) people (We sent) their brother Shu‘aib.” (11:84)
(4) CHAPTER. The Statement of Allāh

‘...The witnesses will say, ‘These are the ones who lied...’’ (V.11:18)

4685. Narrated Ṣafwān bin Muḥriz:
While Ibn ‘Umar was performing the Ṭawāf (around the Ka’bah), a man came up to him and said, “O Abū ‘Abdur-Rahmān!” or said, “O Ibn ‘Umar! Did you hear anything from the Prophet ﷺ about An-Najwa?”(1) Ibn ‘Umar said, “I heard the Prophet ﷺ 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,

(1) (H. 4685) See the glossary.
'Yes, I know (I did commit those sins).’ Then Allah will say, ‘I did screen your sins in the world and I forgive them for you today.’ Then the record of his good deeds will be folded up.\(^{(1)}\) As for the others or the disbelievers, it (their evil acts) will be announced publicly before the witnesses: ‘...These are ones who lied against their Lord...’” (V.11:18) (See H. 2441)

\(^{(1)}\) CHAPTER. The Statement of Allah

(5) "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful and severe.” (V.11:102)

4686.Narrated Abū Mūsā Ṭabā‘ī: Allah’s Messenger ﷺ said, “Allah gives respite to a Zālim (polytheist, wrong-doer, oppressor, etc.) but when He Seizes (catches) him, He never releases him.” Then he recited:

"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong: Verily, His Seizure is painful, and severe.” (V.11:102)

(1) (H. 4685) See Vol. 3, Hadith No.2441. (Then the Book of his good deeds will be given to him).
(6) CHAPTER. The Statement of Allah: 

"And perform As-Salāt (Iqāmat-as-Salāt) at the two ends of the day, and in some hours of the night; [i.e., five compulsory Salāt (prayers)]. Verily, the good deeds remove the evil deeds (small sins)." (V.11:114)

4687. Narrated Ibn Mas'ūd: A man kissed a woman and then came to Allah's Messenger and told him of that, so this Divine Revelation was revealed to the Prophet:

"And perform As-Salāt (Iqāmat-as-Salāt), at the two ends of the day, and in some hours of the night; [i.e., the five compulsory Salāt (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder (an advice) for the mindful (those who accept advice)...." (V.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."

(12) SŪRAT YŪSUF (JOSEPH) (The Prophet Yūsuf)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) (Ch. 6) See Iqāmat-as-Salāt in the glossary.
عن مجاهم: مثلاً: كل شيء قطع بالسَّكين. وقال قتادة: "اللَّهُ عَلَيْهِ".
عامل بما علم. وقال سعيد بن جُبير: "صُعَاع". مَكْوَك الفارسي الذي يلتقى طرفاً، كانت تَزْرُب به الآعاجم. وقال ابن عباس: "ْفَتَنْدِهَر". وقال غيره: "ْعَيْبَيْهِ الْجَيْهِ".
ومن ذلك قيل لها: مثلاً وابن الملك فإن كان فيها أُترج فإنّه بعد الملك.
"ْشَفَعُهَا". يقال: "بلغ إلى شغفها، وهو غلاف قلبيها، وأما شغفها: فمن المشعوف. "ْعَثِّبَ إِلَيْهِ". أُميِّل
إليهُ حيآة. "ْأَضْحَكَ أَطْلَحُهُ" ما لا تأويل له. والصَّمَّم: مِلْء اليد من حبشي وَمَا أَشْبَهَهُ وَمِنْهُ "ْوَقَدَ يُبِينَلا"
(1) CHAPTER. The Statement of Allāh ﷻ:

"...and perfect His Favour on you and on the offspring of Ya'qūb (Jacob)…” (V.12:6)

Narrated ‘Abdullah bin ’Umar : The Prophet ﷺ said, “The honourable, the son of the honourable, the son of the honourable, i.e., Yūsuf (Joseph), the son of Yaqūb (Jacob), the son of Ishāq (Isaac), the son of Ibrāhīm (Abraham).”

(2) CHAPTER. The Statement of Allāh ﷻ:

"Verily, in Yūsuf (Joseph) and his brethren, there were Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.” (V.12:7)
4689. Narrated Abu Hurairah: Allah's Messenger was asked, "Who are the most honourable of the people?" The Prophet said, "The most honourable of them with Allah are those who keep their duty to Allah and fear Him." They said, "We do not ask you about that." He said, "Then the most honourable of the people is Yūsuf (Joseph), Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil [i.e., Ibrāhīm (Abraham)]." They said, "We do not ask you about that." The Prophet said, "Do you ask about metals (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 religious knowledge." (See H. 3358)

4690. Narrated Az-Zuhri: 'Urwa bin Az-Zubair, Sa'īd bin Al-Mūsaiyab, 'Alqama bin Waqqas and 'Ubaidullāh bin 'Abdullāh related the narration of 'Aishah, the wife of the Prophet, when the slanderers had said about her what they had said and Allah later declared her innocence. Each of them related a part of the narration (wherein) the Prophet said (to 'Aishah), "If you are innocent, then Allah will declare your innocence; but if you have committed a sin, then ask for Allah's forgiveness and repent to

(3) CHAPTER. The Statement of Allah

"He said, 'Nay, but your ownselves have made up a tale. So (for me), patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.'" (V.12:18)

4690. Narrated Az-Zuhri: 'Urwa bin Az-Zubair, Sa'īd bin Al-Mūsaiyab, 'Alqama bin Waqqas and 'Ubaidullāh bin 'Abdullāh related the narration of 'Aishah, the wife of the Prophet, when the slanderers had said about her what they had said and Allah later declared her innocence. Each of them related a part of the narration (wherein) the Prophet said (to 'Aishah), "If you are innocent, then Allah will declare your innocence; but if you have committed a sin, then ask for Allah's forgiveness and repent to

(1) (H. 4689) Khalil: See the glossary.
Him.” ‘Aishah said, “By Allah, I find no example for my case except that of Yusuf’s (Joseph’s) father (when he said), ‘So (for me) patience is most fitting. And it is Allâh (Alone) whose help can be sought against that (lie) which you describe.’” Then Allâh revealed the ten Verses: “Verily! those who brought forth the slander are a group among you…” (V.24:11)

4691. Narrated Umm Rûmân who was ‘Aishah’s mother: While I was with ‘Aishah, ‘Aishah 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 ‘Aishah sat up and said, “My example and your example is similar to that of Yaqûb (Jacob) and his sons:

“...Nay, but you own selves have made up a tale. So (for me), patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe.”’” (V.12:18)

(4) CHAPTER. The Statement of Allâh ﷻ: “And she, in whose house he was, sought to seduce him (to do an evil act). She closed the doors and said, ‘Come on, O you.’ He said: ‘I seek refuge in Allâh (or Allâh forbid)’…” (V.12:23)
4692. Narrated Abū Wā'il: ‘Abdullāh bin Mas‘ūd recited “Haïta laka (Come on, O you),” and added, “We recite it as we were taught it.”

4693. Narrated ‘Abdullāh (bin Mas‘ūd) 

When the Prophet realized that the Quraish had delayed in embracing Islām, he said, “O Allāh! Protect me against their evil by afflicting them with seven (years of drought, famine) like the seven years of (Prophet) Yusuf (Joseph).” So they were struck with a year of drought (famine) that destroyed everything till they even ate bones, and a man would look towards the sky and see something like smoke between him and it. Allāh said:

“Then wait you for the Day when the sky will bring forth a visible smoke.” (V.44:10)

And Allāh further said:

“Verily! We shall remove the torment for a while. Verily! You will revert (to disbelief).” (V.44:15)

Will Allāh relieve them from torture on the Day of Resurrection? (The punishment of) the smoke had passed and Al-Bats/ia (the destruction of Al-Mushrikūn in the battle of Badr) had also passed. (See H. 1007)

(5) CHAPTER. The Statement of Allāh

“But when the messenger came to him, [Yūsuf (Joseph)] said, ‘Return to your lord...
4694. Narrated Abü Hurairah: Allah’s Messenger said, “May Allah bestow His Mercy on (Prophet) Lût (Lot), certainly he used to lean on powerful support; and if I were to remain in prison for the period Yūsuf (Joseph) had remained and then the offer of freedom came to me, I would surely have accepted it, and we shall have more right (to be in doubt) than Ibrāhim (Abraham): When Allah said to him, ‘Do you not believe?’ Ibrāhim said, ‘Yes, (I believe) but to be stronger in Faith.’” (V.2:260) (See H. 3377)

(6) CHAPTER. “(They were reprieved) until, when the Messengers gave up hope...” (V.12:110)

4695. Narrated ‘Urwa bin A7-Zubair that when he asked ‘Aishah about the Statement of Allah:

“(They were reprieved) until when the Messengers gave up hope...” (V.12:110) she told him (its meaning), ‘Urwa added, “I said, ‘Did they (Messengers) suspect that they were betrayed (by Allah) or that they were treated as liars by (their people)?’’ ‘Aishah 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, they were sure...
4696. Narrated ‘Urwa: I told her (‘Aishah) (regarding the above narration) that they (Messengers) were betrayed (by Allâh). She said: “Allâh forbid” or said something similar. (See H. 3389)

(13) SûRAT AR-RA’D
(The Thunder)

In the Name of Allâh, the Most Gracious, the Most Merciful.
يمكن أيدي الله خلقاً» (يونس: 102).
«مبروراً»: يقدر. يقال: «مقررة»:
لاله שהقيق الأولي بينها الأخرى. ومنه قيل: العقبت، أي:
عقبت في آخره. «للجلال»: العقول.
«كتب الله إلى الله» لقبض على
الماء. «رائيا»: من ربا يارتفاع: أور
معزز بذً بثثه، المذاع: ما تمعطت
به. «جهلة»: يقال: أحباط
القدر: إذا غلت فعلاها الزيد، ثم
تمكن شبه الزيد بل مفعمة كذلك:
يميز الحق من الباطل. «المكاب»: 
الثيراش. «وينزورون»: يذفعون.
ذرائه على: دفعه. «جدم عليكم»:
أي يقولون: سلام عليكم، والمتناب
إليه: تلبي. «ألفتم يأتيون»: ألمم
يبين: «ارية»: داهم. «تأثث»:
أطلت، من القليل والمبالغة ومنه
ملبى، ويدعو للمواساة الطويل من
الأرض: مليء. «أشن»: أشد من
الضعف. «مقررة»: معزز. وقال
مجد: «شجرون»: نبئها عذب
وحضيرها السباح: «صون».
البخلان أو أكثر في أصل واحد.
«وثير» صونوا: وخذها. «يئاو
وئدوا»: كصلحته بييت آدم وحبيبه
CHAPTER. The Statement of Allah:

"Allah knows what every female bears, and by how much the wombs fall short (of their time or number)…" (V.13:8)

4697. Narrated Ibn 'Umar: Allah’s Messenger said, "The keys of Al-Ghaib (Unseen) are five which none knows but Allah: None knows what will happen tomorrow but Allah; none knows what is in the wombs (a male child or a female) 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.”

[See the Qur'an, V.31:34.]

(1) Al-Ghaib: (literally means a thing not seen). This word includes vast meanings: Belief in Allâh, angels, Holy Books, Allâh’s Messengers, Day of Resurrection and Al-Qadar (Divine Preordainments), it also includes what Allâh and His Messenger informed about the knowledge of the matters of the past, present and future things. e.g., news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.
(1) CHAPTER. The Statement of Allah 

"... As a goodly tree, whose root is firmly fixed..." (V.14:24)

4698. Narrated Ibn ‘Umar: While we were with Allah’s Messenger، 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 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 a thing, I disliked to speak. So, when they did not say anything, Allah’s Messenger said, “It is the date-palm tree.” When we got up (from that place), I said to 'Umar, “O my father! By Allâh, it came to my mind that it must be the date-palm tree.” 'Umar said, “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.”

(2) CHAPTER. “Allâh will keep firm those who believe with, the word that stands firm...” (V.14:27)

4699. Narrated Al-Barâ’ bin ‘Azib: Allah’s Messenger said, “When a Muslim is questioned in his grave, he will testify that Lâ ilâha illâ Allâh (none has the right to be worshipped but Allâh) and that Muhammad is Allâh’s Messenger, and that is what is meant by Allâh’s Statement:

‘Allâh will keep firm those who believe, with the word that stands firm in this world [i.e. they will keep on worshipping Allâh

(1) (H. 4698) 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.
(Alone) and none else] and in the Hereafter."[1]" (V.14:27)
[See Vol. 2, Hadith No.1369]

(3) CHAPTER. "Have you not seen those who have changed the Blessings of Allāh into disbelief?..." (V.14:28)

4700. Narrated `Āṭā': When Ibn `Abbās heard (the Verse):

"Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islām)?" (V.14:28) he said, "Those were the disbelievers (pagans etc.) of Makkah."

(15) SŪRAT AL-ḤIJR
(The Rocky Tract)

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

(1) (H. 4699) i.e., immediately after their death (in their graves), when the angels (Munkar and Nakīr) will ask them three questions: As to (1) Who is your Lord?; (2) What is your religion?; and (3) What do you say about this man (Prophet Muḥammad ﷺ who was sent to you? The believers will give the correct answers, i.e., (1) My Lord is Allāh; (2) My religion is Islām; and (3) This man Muḥammad ﷺ is Allāh's Messenger, and he came to us with clear signs and we believed in him, - while the wrong-doers who believed not in Muḥammad ﷺ, the Message of Allāh, will not be able to answer these questions] (See H. 1338).
(1) CHAPTER. The Statement of Allah

"Except him (devil) that gains hearing by
stealing, he is pursued by a clear flaming
fire." (V.15:18)

4701. Narrated Abü Hurairah: The Prophet 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
subnarrators said, "The sound reaches
them."). So much so that when fear is
banished from their (angels') hearts, they
(angels) say, 'What is it that your Lord has
said?' They say, 'The truth. And He is the
Most High, the Most Great.' (V.34:23)

Then he who gains a hearing by stealing
(i.e., the devil) 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
The Book of Commentary

65

hand and placed them one over the other horizontally.) A clear flaming fire 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 Sufyān said, “Till the news reaches the earth.”) Then the news is inspired to a sorcerer (or a foreteller) 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 is true because of the true news heard from heaven.’"

Narrated ʿAbū Hurairah: (The same Hadīth above, starting: ‘When Allāh has ordained some affair...’) In this narration the word ‘foreteller’ is added to the word ‘wizard.’ (See H. 4800)
(2) CHAPTER. The Statement of Allāh: “And verily, the dwellers of Al-Hijr (Rocky Tract, i.e., Thamūd people) denied the Messengers.” (V.15:80)

4702.Narrated ‘Abdullāh bin ‘Umar: (While we were going for the battle of Tabūk and when we reached the places of the Dwellers of Al-Hijr,) Allāh’s Messenger said to his Companions who were at Al-Hijr, or said about the Dwellers of Al-Hijr (to us), “Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with.”

[See Vol. 5, Hadith No.4420]

(3) CHAPTER. The Statement of Allāh: “And indeed, We have bestowed upon you seven Al-Mathāni (i.e., seven repeatedly recited Verses i.e., Sūrat Al-Fātiha) and the Grand Qur’ān.” (V.15:87)

4703.Narrated Abū Sa‘īd Al-Mu‘allā: While I was offering Salāt (prayer), the Prophet passed by and called me, but I did not go to him till I had finished my Salāt (prayer). When I went to him, he said, “What prevented you from coming?” I said, “I was offering Salāt (prayer).” He said, “Didn’t Allāh say:

‘O you who believe! Answer Allāh (by obeying Him) and (His) Messenger.’” (V.8:24)

He then said, “May I teach you the greatest Sūrah in the Qur’ān before I go out of the mosque?”. When the Prophet
intended to go out (of the mosque), I reminded him and he said, “That is: ‘Alhamdu lillahi Rabbil ‘alamin [All the praises and thanks be to Allâh, the Lord of the ‘alamin (mankind, jinn, and all that exists)] which is the seven repeatedly recited Verses (Al-Mathâni, Sûrat Al-Fatiha) and the Grand Qur’ân which has been given to me.’”

(See H. 4474)

4704.Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “The Umm-ul-Qur’ân (i.e., the Mother of the Qur’ân) is the seven repeatedly recited Verses (Al-Mathâni; Sûrat Al-Fatiha) and the Grand Qur’ân.”

(4) CHAPTER. The Statement of Allâh’s Messenger ﷺ:

“Who have made the Qur’ân into parts (i.e., believed in one part and disbelieved in the other).” (V.15:91)

4705. Narrated Ibn ‘Abbas: Those who have made the Qur’ân into parts are the people of the Scripture, who divided it into portions and believed in one part of it and disbelieved the other.

4706. Narrated Ibn ‘Abbas concerning:

“As We have sent down on the dividers (Quraish pagans or Jews and Christians).” (V. 15:90)
They believed in one part of it and disbelieved in the other, (and they) are the Jews and the Christians.

(5) CHAPTER. The Statement of Allâh

"And worship your Lord until there comes unto you the certainty (i.e., death)."

(V.15:99)

Sâlim said: “The certainty”, means “the death.”

(16) SÛRAT AN-NAHÛL
(The Bees)

In the Name of Allâh, the Most Gracious, the Most Merciful.
1 CHAPTER. The Statement of Allah Jt...

...And of you there are some who are sent back to senility... (V.16:70)

4707. Narrated Anas bin Malik: Allah’s Messenger used to invoke Allah saying), “O Allah! I seek refuge with You from miserliness, from laziness; from old senile age, from the punishment in the grave; from the Fitnah (trial and affliction) of Ad-Dajjāl; and from the Fitnah (trial and affliction) of life and death.”
(17) Sūrat Al-Isrā’
(The Journey by Night)
(Also called Sūrat Banī Isrā’îl)

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

(1) CHAPTER.

4708. Narrated Ibn Mas‘ūd: Sūrat Banī Isrā’îl and Al-Kahf and Maryam (Mary) are among my first old property.

(2) CHAPTER. “And we decreed for the Children of Israel.” (17:4)
"Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him], Who took His slave (Muḥammad ﷺ) for a Journey by Night from Al-Masjid-al-
4709.Narrated Abū Hurairah: Allah's Messenger was presented with two cups, one containing wine and the other containing milk on the night of his Journey by Night at Jerusalem. He looked at both and took the milk. Jibrīl (Gabriel) said, “Thanks to Allah Who guided you to the Fītrah (i.e., Islām); if you had taken the wine, your followers would have gone astray.”

4710. Narrated Jābir bin ‘Abdullāh: The Prophet said, “When the people of Qurān disbelieved me [concerning my [Al-Isrā' (Journey by Night)], I stood up in Al-Hijr (the unroofed portion of the Ka'bah) and Allah displayed Bait-ul-Maqdis in front of me, and I started describing it to them (Qurānish) while looking at it.”

(4) CHAPTER. The Statement of Allāh: “And indeed, We have honoured the Children of Adam…” (V.17:70)
CHAPTER. “And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then they transgress therein…” (V.17:16)

4711. Narrated ‘Abdullāh: During the Pre-Islamic Period of Ignorance if any tribe became great in number, we used to say, “Amira the children of so-and-so.” (1)

(1) (H. 4711) In narration No.4711 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, =
Narrated Al-Humaidi: Sufyân narrated to us something and used the word ‘Amara’.

(5) CHAPTER. “O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave.” (V.17:3)

4712. Narrated Abū Hurairah: Some (cooked) meat was brought to Allâh’s Messenger 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? Allâh will gather all the human beings of early generations as well as late generations 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 for them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. 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 Ādām.’ So, they will go to Ādām and say to him, ‘You are the father of mankind; Allâh created you with His Own Hand, and breathed into you the soul which He created for you; and ordered the angels to prostrate before you; and they did, 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?’ Ādām will say, ‘Today my Lord has become 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! Go to someone else; go to Nūḥ (Noah).’ So they will go to Nūḥ and say (to him), ‘O Nūḥ! You are the first (of Allāh’s Messengers) to the people of the earth, and Allāh 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 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 Ibrāhīm (Abraham).’ They will then go to Ibrāhīm (Abraham) and say, ‘O Ibrāhīm (Abraham)! You are Allāh’s Messenger and His Khalīl(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 angry as He has never become before, nor will ever become thereafter. I had told three lies. [Abū Haiyyān (the subnarrator) mentioned them in the Hadith] Myself! Myself! Myself! Go to someone else; go to Mūsā (Moses).’ The people will then go to Mūsā (Moses) and say, ‘O Mūsā (Moses)! You are Allāh’s Messenger and Allāh gave you superiority above the others with His Message and with His direct Talk to you; (please) intercede for us with your Lord. Don’t you see in what state we are?’ Mūsā (Moses) will say, ‘My Lord has today become 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

(1) (H. 4712) Khalīl: See the glossary.
someone else; go to ‘Īsā (Jesus).’ So they will go to ‘Īsā (Jesus) and say, ‘O ‘Īsā (Jesus)!
You are Allah’s Messenger and His Word (“Be”—and he was) which He sent to
Maryam (Mary), and a Ruhūl (soul) created by Him(1) and you 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? ‘Īsā (Jesus) will say, ‘My Lord has today become angry as He has never
become before, nor will ever become thereafter.’ ‘Īsā (Jesus) will not mention
any sin, but will say, ‘Myself! Myself! Myself! Go to someone else; go to
Muḥammad ﷺ.’ So, they will come to me and say, ‘O Muḥammad! You are Allāh’s
Messenger and the last of the Prophets, and Allāh forgave your all the past, present and
future sins. (Please) intercede for us with your Lord. Don’t you see in what state we
are?’” The Prophet ﷺ added, “Then I will go beneath Allāh’s Throne and fall in
prostration before my Lord. And then Allāh 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 Muḥammad! 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 Muḥammad! 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 peoples.’” 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 Makkah and and Himyar, or between
Makkah and Baṣra (in Sham).”

(1) (H. 4712) Ṣahih: See the glossary.
65—THE BOOK OF COMMENTARY

(6) CHAPTER. The Statement of Allah:

"...And to Dāwūd (David) We gave the Zabūr (Psalms)." (V.17:55)

4713. Narrated Abū Hurairah

The Prophet ﷺ said, "The recitation [of Zabūr (Psalms)] was made light and easy for Dāwūd (David) that he used to have his riding animal be saddled while he would finish the recitation before the servant had saddled it."

(7) CHAPTER. “Say (O Muḥammad ﷺ): ‘Call upon those besides Him whom you pretend (to be gods)…’” (V.17:56)

4714. Narrated ‘Abdullāh regarding the explanation of the Verse — “...means of access to their Lord (Allāh)…” (V.17:57):

Some persons from mankind used to worship some persons from jinn, then those jinn who were worshipped became Muslims (embraced Islām), but those human beings stuck to their (old) religion.

[Page 191]
Al-A’mash added:
“Say (O Muḥammad ﷺ): ‘Call upon those besides Him — whom you pretend (to be gods).’” (V.17:56)

(8) CHAPTER. The Statement of Allah it:
“Those whom they call upon [like ‘Īsā (Jesus) the son of Maryam (Mary), ‘Uzair (Ezra) angels, etc.] desire (for themselves) means of access to their Lord (Allah)…” (V.17:57)

4715.Narrated ‘Abdullãh i regarding the Verse — “Those whom they call upon [like ‘Īsā (Jesus) the son of Maryam (Mary), ‘Uzair (Ezra), angels, etc.] desire (for themselves) means of access, to their Lord…” (V.17:57):

(It was revealed regarding) some jinn who used to be worshipped (by human beings). They (jinn) later embraced Islãm (while those people kept on worshipping them).

(9) CHAPTER. “And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of Al-Isra’), but a trial for mankind…” (V.17:60)

4716. Narrated Ibn ‘Abbās regarding — “And We made not the vision which We showed you (O Muḥammad as an actual eye-witness and not as a dream on the night of Al-Isra’) but a trial for mankind…” (V.17:60):

It was an actual eye-witness, and not as a dream at the night of Al-Isra’, which was shown to Allãh’s Messenger ﷺ during the night he was taken on a journey. And the cursed tree is the tree of Az-Zaqqûm (a bitter pungent tree which grows at the bottom of Hell).
(10) CHAPTER. The Statement of Allāh

“Verily, the recitation of the Qur'ān in the early dawn (i.e. the morning — Fajr prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).” (V.17:78)

Mūjahīd said: (The Qur'ān at dawn) means the Fajr (morning compulsory congregational) Salāt (prayer).

4717. Narrated Ibn Al-Mūsaiyab: Abū Hurairah Ṭābi‘i said, “The Prophet ﷺ said, ‘A Salāt (prayer) performed in congregation is twenty-five times more superior in reward to a Salāt performed by a single person. The angels of the night and the angels of the day are assembled at the time of the morning Salāt (prayer).’” Abū Hurairah added, “If you wish, you can recite:

‘Verily, the recitation of the Qur'ān in the early dawn (i.e. the morning — Fajr prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).’” (V.17:78)

(11) CHAPTER. The Statement of Allāh

“It may be that your Lord will raise you to Maqām Maḥmūd (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection).” (V.17:79)

4718. Narrated Ibn ‘Umar: On the Day of Resurrection the people will fall on their knees; and every nation will follow its Prophet and they will say, “O so-and-so! Intercede (for us with Allāh),” till (the right of) intercession will be given to the Prophet (Muhammad ﷺ) and that will be the day when Allāh will raise him to Al-Maqām Al-Maḥmūd (a station of praise and glory,
4719. Narrated Jabir bin ‘Abdullãh رضي الله عنهما: Allah’s Messenger ﷺ said, “Whoever, after listening to the Adhãn [call for Salãt (prayer)] says, ‘O Allah, the Lord of this complete call and of this Salãt, which is going to be established! Give Muhammad Al-Wasila and Al-Fadila(1), and raise him to Maqãm Mahmãd (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection) which You have promised him,’ will be granted my intercession for him on the Day of Resurrection.”

(1) CHAPTER. “And say ‘Truth (i.e., Islamic Monotheism or this Qurãn or Jihad against polytheists) has come and Bãtil (falsehood i.e., Satan or polytheism, etc.) has vanished…”” (V.17:81)

4720. Narrated 'Abdullãh bin Mas‘ûd رضى الله عنه: Allah’s Messenger ﷺ entered Makkah (in the year of the Conquest) and there were three hundred and sixty idols around the Ka‘bah. He then started hitting them with a stick in his hand and he was saying:

“Truth (i.e., Islamic Monotheism or this Qurãn or Jihad against polytheists) has come and Bãtil (falsehood i.e., Satan or polytheism etc.) vanished. Surely Bãtil is  

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(1) (H. 4719) Al-Wasila is the highest position in Paradise which is granted to the Prophet particularly; Al-Fadila is the extra degree of honour which is bestowed on him above all creation.
ever bound to vanish.” (V.17:81)

"Al-Haqq" (the truth i.e. the Qur'an and Allâh's Revelation) has come, and Al-Bâtîl [falsehood—Iblîs (Satan)] can neither create anything nor resurrect (anything).” (V.34:49)

(13) CHAPTER. “And they ask you (O Muhammâd ﷺ) concerning the Rûh (the Spirit)...” (V.17:85)

4721. Narrated ‘Abdullah ibn ‘Abbâs: While I was in the company of the Prophet ﷺ 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 ﷺ) about the Rûh (Spirit).” Some of them said, “What urges you to ask him about it?” Others said, “(Don’t ask him) lest he should give you a reply which you dislike.” But they said, “Ask him.” So, they asked him about the Rûh (Spirit). The Prophet ﷺ kept quiet and did not give them any answer. I knew that he was being inspired Divinely so I stayed at my place. When the Divine Revelation had been revealed, the Prophet ﷺ said:

“And they ask you (O Muhammâd ﷺ) concerning the Rûh (the Spirit). Say: The Rûh is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.’ ” (V.17:85)

[See Hadîth No. 125 and 7297]

(14) CHAPTER. “...And offer your Salât (prayer) neither aloud nor in a low voice...” (V.17:110)

4722. Narrated Ibn ‘Abbâs: (regarding) — “And offer your Salât (prayer) neither aloud, nor in a low voice...” (V.17:110):

This Verse was revealed while Allâh’s Messenger ﷺ was hiding himself in Makkah.
When he offered Salāt (prayer) with his Companions, he used to raise his voice with the recitation of the Qur’ān, and if Al-Mushrīkūn (pagans etc.) happened to hear him, they would abuse the Qur’ān, the One who revealed it and the one who brought it. Therefore Allāh said to His Prophet ﷺ: 

“...And offer your Salāt (prayer) neither aloud...” i.e., your recitation of the Qur’ān lest Al-Mushrīkūn (pagans etc.) should hear you, and abuse the Qur’ān, “...nor in a low voice...” so that your Companions could not hear you, “...but follow a way between.” (V. 17:110)

4723. Narrated ‘Aisah: The above Verse was revealed in connection with the invocations.

(18) Sūrat Kāhf
(The Cave)

In the Name of Allāh, the Most Gracious, the Most Merciful.
“But man is ever more quarrelsome than anything.” (V.18:54)

4724. Narrated ‘Ali that one night Allah’s Messenger came to him and Fāṭima, and said, “Don’t you (both) offer the (Tahajjud) prayer?” ‘Ali said, “When Allāh wishes us to get up, we get up.” The Prophet blamed himself for awakening them and then recited:

“(1) CHAPTER.

(See Vol. 2, Hadith No.1127)
(2) CHAPTER. The Statement of Allāh ﷺ:

"And (remember) when Mūsā (Moses) said to his boy-servant: 'I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling.' " (V.18:60)

4725. Narrated Sa‘īd bin Jubair: I said to Ibn ‘Abbas, "Nauf Al-Bikālî claims that Mūsā (Moses), the companion of Al-Khīdhr was not the Mūsā of the Children of Isrā‘el." Ibn ‘Abbas said, "The enemy of Allāh (Nauf) told a lie." Narrated Ubayy bin Ka‘b that he heard Allāh’s Messenger ﷺ saying, "Mūsā (Moses) got up to deliver a speech before the Children of Isrā‘el and he was asked, ‘Who is the most learned person among the people?’ Mūsā (Moses) replied, ‘I (am the most learned).’ Allāh admonished him for he did not ascribe knowledge to Allāh Alone. So Allāh revealed to him:
'At the junction of the two seas there is a slave of Ours who is more learned than you.'

Mūsa (Moses) asked, 'O my Lord, how can I meet him?' Allāh said, 'Take a fish and put it in a basket and then proceed (set out, and where you will lose the fish, you will find him).' So Mūsa (Moses) (took a fish and put it in a basket and) set out along with his boy-servant Yūsha' bin Nūn, 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. (V.18:61) Allāh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsa (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, Mūsa (Moses) asked his boy-servant 'Bring us our early meal; truly, we have suffered much fatigue, in this, our journey.' (V.18:62)

Mūsa (Moses) did not get tired till he had passed the place which Allāh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish, and for Mūsa (Moses) and his boy-servant there was astonishment. Mūsa (Moses) said, 'That is what we have been seeking.' So, they went back retracing their footsteps. (V.16:64) They both returned, tracing their footsteps till they reached the rock. Behold! There they found a man covered with a garment. Mūsa (Moses) greeted him. Al-Khīdhr said astonishingly, 'Is there such a greeting in...
your land?' Müsa (Moses) said, 'I am Müsa.' He said, 'Are you the Müsa (Moses) of the Children of Israël?' Müsa (Moses) said, 'Yes,' and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught.'

Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Müsa (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.' Müsa (Moses) said, 'If Allah wills, you will find me patient, and I will not disobey you in aught.' (V.18:69)

Al-Khidr said to him, 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70) After that both of them proceeded along the seacoast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Müsa (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Müsa (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing Imr (a Munkar — evil, bad, dreadful thing).'

(V.18:71)

Al-Khidr said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:72) Müsa (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).'

(V.18:73)

Allah's Messenger ﷺ said, "The first excuse given by Müsa (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak
65 - THE BOOK OF COMMENTARY

once in the sea. Al-Khidr said to Mūsa (Moses), ‘My Knowledge and your knowledge, compared to Allah’s Knowledge is like what this sparrow has taken out of the sea.’ Then they both got out of the ship, and while they were walking on the sea-shore, Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Mūsa (Moses) said, ‘Have you killed an innocent person who had killed none! Verily, you have committed a Nukr (a great Munkar—prohibited, evil dreadful thing).’ (V.18:74) He said, ‘Did I not tell you that you would not be able to have patience with me?’ (V.18:75) (The subnarrator said, ‘The second blame was stronger than the first one). Mūsa (Moses) said, ‘If I ask you about anything after this, keep me not in your company, you have received an excuse from me.’ (V.18:76)

Then they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77)

(Al-Khidr) set it up straight with his own hands. Mūsa (Moses) said, ‘We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.’ (Al-Khidr) said, ‘This is the parting between me and you... (up to) ... that is the interpretation of (those things) over which you were unable to hold patience.’” (V.18:78-82)

Allāh’s Messenger ﷺ said, “We wished Mūsa (Moses) had more patience so that Allāh might have described to us more about their story.”
(3) CHAPTER. The Statement of Allah: "But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel."

(V.18:61)

4726. Narrated Ibn Juraij: Ya'la bin Muslim and 'Amr bin Dinâr and some others narrated the narration of Sa'id bin Jubair.

Narrated Sa'id: While we were at the house of Ibn 'Abbas, Ibn 'Abbãs said, “Ask me (any question).” I said, ‘O Abû 'Abbãs! 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-Khidr’s companion) is not Mûsa (Moses) of Bani Isræl.” As for 'Amr, he said to me, ‘Ibn 'Abbãs said, (Nauf) the enemy of Allah told a lie.’' But Ya'la said to me: Ibn 'Abbãs said: Ubayîn bin Ka'b said: Allah’s Messenger said, “Once, (Mûsa) (Moses) preached the people till their eyes shed tears and their hearts became tender, whereupon he finished his Khu!ba (religious talk). Then a man came to Mûsa (Moses) and asked, ‘O Allah’s Messenger! Is there anyone on the earth who is more learned than you?’ Mûsa (Moses) replied, ‘No.’ So, Allah admonished him, for he did not ascribe all knowledge to Allah. It was said (on behalf of Allah), ‘Yes, (there is a slave of Ours who knows more than you).’ Mûsa (Moses) said, ‘O my Lord! Where is he?’ Allah said, ‘At the junction of the two seas.’ Mûsa (Moses) said, ‘O my Lord! Tell me of a sign whereby I will recognize the place.’” ‘Amr said to me: Allah said, “That place will be where the fish will leave you.” Ya'la said to me, “Allah said (to Mûsa) (Moses), ‘Take a dead fish (and your goal will be) the place where it will become alive.’” So Mûsa (Moses) took a fish
and put it in a basket and said to his boy-servant “I don’t want to trouble you, except that you should inform me as soon as this fish leaves you.” He said (to Mūsā) (Moses), “You have not demanded too much.” And that is as mentioned by Allāh:

“And (remember) when Mūsā (Moses) said to his boy-servant ..” (V.18:60) Yūsha’ bin Nūn. (Sa‘īd did not state that). The Prophet said, “While the boy-servant was in the shade of the rock at a wet place, the fish slipped out (alive) while Mūsā (Moses) was sleeping. His boy-servant said (to himself), ‘I will not wake him,’ but when he woke up, he forgot to tell him. The fish slipped out and entered the sea. Allāh 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.” Mūsā (Moses) said, “We have suffered much fatigue on this, our journey.” (This was not narrated by Sa‘īd). Then they returned back and found Al-Khīḍr. ‘Uthmān bin Abī Sulaimān said to me, (they found him) on a green carpet in the middle of the sea. Al-Khīḍr was covered with his garment with one end under his feet and the other end under his head. When Mūsā (Moses) greeted, he uncovered his face and said astonishingly, ‘Is there such a greeting in my land? Who are you?’ Mūsā (Moses) said, ‘I am Mūsā (Moses).’ Al-Khīḍr said, ‘Are you the Mūsā (Moses) of Bānī Isrā‘ēl?’ Mūsā (Moses) said, ‘Yes.’ Al-Khīḍr said, ‘What do you want?’ Mūsā (Moses) said, ‘I came to you so that you may teach me something of that knowledge which you have been taught.’ Al-Khīḍr said, ‘Is it not sufficient for you that the Taurāt (Torah) is in your hands and the Divine Revelation comes to you, O Mūsā
65 - THE BOOK OF COMMENTARY

(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-Khîdîr 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 ship, they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khîdîr and said, 'The pious slave of Allah.' (We said to Sa‘îd: ‘Was that Khîdîr?’ He said, ‘Yes.’) The shipmen said, ‘We will not get him on board with fare.’ Al-Khîdîr scuttled the ship and then plugged the hole with a piece of wood. Mûsâ (Moses) said, 'Have you scuttled it in order to drown its people? Verily, you have committed a thing Munkar - evil, bad, dreadful thing.' (V.18:71) (Mujâhid said, ‘Mûsâ (Moses) said so protestingly.’) Al-Khîdîr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72) The first inquiry of Mûsâ (Moses) was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Mûsâ (Moses) said, 'Call me not to account for what I forgot, and be not hard upon me for my affair (with you).’ (V.18:73) (Then) they found a boy and Al-Khîdîr killed him. Ya‘lî said: Sa‘îd said, ‘They found boys playing and Al-Khîdîr got hold of a handsome infidel boy, laid him down and then slew him with a knife. Mûsâ (Moses) said, 'Have you killed an innocent person who had killed none?' (18:74). Then they proceeded and found a wall which was on the point of falling down, and Al-Khîdîr set it up straight. Ya‘lî moved his hand thus and said, ‘Al-Khîdîr raised his hand and the wall became straight. Ya‘lî
said: ‘I think Sa‘îd said, ‘Al-Khîdhr touched the wall with his hand and it became straight!’ Müsa (Moses) said to Al-Khîdhr, ‘If you had wished, you could have taken wages for it.’ Sa‘îd said, ‘Wages that we might have eaten.’ And there was a king behind them.’ (V.18:79) And there was in front (ahead) of them. Ibn ‘Abbâs recited: “As there was a king in front (ahead) of them...”

It is said on the authority of somebody other than Sa‘îd that the king was Hudad bin Budad. They say that the boy was called Haisûr. “…As there was a king in front (ahead) of them who seized every ship by force.” (V.18:79) So, I wished that if that ship passed by him, he would leave it because of its defect, and when they have 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 a disbeliever and we (Khidr) feared lest he would oppress them by rebellion and disbelief.’ (V.18:80) (i.e., that their love for him would urge them to follow him in his religion). ‘So we (Khidr) desired that their Lord (Allâh) should change him for them for one better in righteousness and near to mercy.’ (V.18:81). This was in reply to Müsa’s (Moses) saying: Have you killed an innocent person?” (V.18:74) ‘Near to mercy’ means they will be more merciful to him than they were to the former whom Khîdhr had killed. Someone other than Sa‘îd said that they were compensated with a girl. Dâwûd bin Abî ‘Âsîm said on the authority of more than one that this next child was a girl.

(4) A. CHAPTER. The Statement of Allâh (تعالى): “So, when they had passed further on (beyond that fixed place), Müsa (Moses)
said to his boy-servant, ‘Bring us our morning meal; truly, we have suffered much fatigue in this, our journey... (up to) ... retracing their footsteps!’ (V.18:62,63)

(4) B. CHAPTER. The Statement of Allah (swt):

"He said: ‘Do you remember when we betook ourselves to the rock.’" (V.18:63)

4727. Narrated Sa‘īd bin Jubair: I said to Ibn ‘Abbas, “Nauf Al-Bakâli claims that Mūsâ (Moses) of Bani Isrâ’îl was not Mūsâ, (Moses) the companion of Al-Khîdr.” Ibn ‘Abbas said, “Allâh’s enemy tells a lie!” Ubayy bin Ka‘b narrated to us that Allâh’s Messenger (saw) said, “Mūsâ (Moses) got up to deliver a Khutba (religious talk) before Bani Isrâ’îl and he was asked: Who is the most learned person among the people? Mūsâ (Moses) replied, ‘I (am the most learned).’ Allâh then admonished Mūsâ (Moses) for he did not ascribe all knowledge to Allâh Alone." (Then) came the Divine Revelation:

‘Yes, one of Our slaves at the junction of the two seas is more learned than you.’

“Mūsâ (Moses) said, ‘O my Lord! How can I meet him?’ Allâh said, ‘Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place).’ So Mūsâ (Moses) set out along with his boy-servant Yūshâ’ bin Nûn, and they carried with them a fish till they reached a rock and rested there. Mūsâ (Moses) put his head down and slept.
(Sufyān, a subnarrator said that somebody other than ‘Amr said), ‘At the rock there was a water spring called Al-Hayāt, 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 Mūsā (Moses) woke up, he asked his boy-servant, ‘Bring our morning meal...’ (V.18:62) The narrator added: Mūsā (Moses) did not suffer from fatigue except after he had passed the place he had been ordered to observe. His boy-servant Yūsha’ bin Nūn said to him, ‘Do you remember when we betook ourselves to the rock? I did indeed forget the fish...’ (V.18:63) The narrator added: So they came back, retracing their steps and then they found in the sea, the way of the fish looking like a tunnel. So, there was an astonishing event for his boy-servant and there was tunnel for the fish. When they reached the rock, they found a man covered with a garment. Mūsā (Moses) greeted him. The man said astonishingly, ‘Is there any such greeting in your land?’ Mūsā (Moses) said, ‘I am Mūsā (Moses).’ The man said, ‘Mūsā (Moses) of Bānī Isrá‘ēl?’ Mūsā (Moses) said, ‘Yes,’ and added, ‘may I follow you so that you teach me something of the knowledge which you have been taught (by Allāh)?’ (V.18:66). Al-Khīḍr said to him, ‘O Mūsā! (Moses) You have something of Allāh’s Knowledge which Allāh has taught you and which I do not know; and I have something of Allāh’s Knowledge which Allāh has taught me and which you do not know.’ Mūsā (Moses) said, ‘But I will follow you.’ Al-Khīḍr said, ‘Then, if you follow me, ask me not about anything till I myself mention it to you’ (V.18:70). After that both of them proceeded along the sea-shore. There passed by them a ship whose crew recognized Al-
Khîdr and received them on board. A sparrow came and sat on the edge of the ship and dipped its beak into the sea. Al-Khîdr said to Mûsa (Moses), ‘My knowledge and your knowledge and all the creation’s knowledge compared to Allah’s Knowledge is not more than the water taken by this sparrow’s beak.’ Then Mûsa (Moses) was startled by Al-Khîdr’s action of taking an adze and scuttling the boat with it. Mûsa (Moses) said to him, ‘Have you scuttled it in order to drown its people?’ (V.18:71)

‘Then they both proceeded and found a boy playing with other boys. Al-Khîdr took hold of him by the head and cut it off. Mûsa (Moses) said to him, ‘Have you killed an innocent person who has killed none? Verily, you have committed a thing Nûkr (a great Munkar — prohibited, evil, dreadful thing)!’ (V.18:74)

He said, ‘Did I not tell you that you can have no patience with me ... (up to) ... but they refused to entertain them. Then they found therein a wall about to collapse...’ (V.18:75-77)

‘Al-Khîdr moved his hand thus and set it upright (repaired it). Mûsa (Moses) said to him, ‘When we entered this town, they neither gave us hospitality nor fed us; if you had wished, surely, you could have taken wages for it.’ (Al-Khîdr said) ‘This is the parting between you and me. I will tell you the interpretation of (those) things about which you were unable to hold patience.’ (V.18:78)

Allah’s Messenger said, “We wished that Mûsa (Moses) could have been more patient, so that He (Allah) could have described to us more about their story.”

Ibn ‘Abbâs used to recite:

“As there was a king in front (ahead) of them who seized every ship by force...”
As for the boy, he was a disbeliever.

(5) CHAPTER. The Statement of Allah

"Say (O Muḥammad ﷺ): ‘Shall We tell you the greatest losers in respect of their deeds?’” (V.18:103)

4728. Narrated Muṣ‘ab: I asked my father, “Was the Verse — ‘Say (O Muḥammad ﷺ): Shall We tell you the greatest losers in respect of their deeds?’ (V.18:103) revealed regarding Al-Ḥarūriyya?” He said, “No, but it was revealed regarding the Jews and the Christians, for the Jews disbelieved Muḥammad ﷺ and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein. Al-Ḥarūriyya are those people who break their pledge to Allah after they have confirmed that they will fulfil it, and Sa‘d used to call them Al-Fāsiqūn (wilful rebellious ones).”

(6) CHAPTER. “They are those who deny in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain…” (V.18:105)

4729. Narrated Abū Hurairah رضي الله عنه: Allah’s Messenger ﷺ said, “On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allah.” And then the Prophet ﷺ said: “Read (or recite): ‘And on the Day of Resurrection, We shall assign no weight for them.’” (V.18:105)
In the Name of Allah, the Most Gracious, the Most Merciful.

(19) SŪRAT Kāf-Ḥā-Tā‘-‘Ain-Ṣād
(MARYAM) (Mary)

وَقَالَ ابْنُ عَبَّاسِ: «أَنَّىٰ يَوْمَ وَأَيْشَرٍُِّ، اللَّهُ يُقُولُهُ وَهُمُ الْيَوْمُ لَا يَسْتَفْعَونَ وَلَا يُصَبْرُونَ فِي صَلَاتِهِ مُنِيبٌ يَغْنِيُهُ ٰقُولَةُ: «أَنَّىٰ يَوْمَ وَأَيْشَرٍُِّ»
الْكَفَّارُ ِيُؤْمِنُونَ يَسْمَعُنَّ شَيْءًا وَأَبْصَرُّ
لَا يَشْتَمِكَ: لَا يَضُرُّهُ.»

مِنْبِرًا. وَقَالَ أَبُو وَائِلٍ: عَلِمْتُ مَرَّمُ
أَنَّ الْقَلَمَ زُوَّرَ عَلَيْهِ حَتَّى قَالََهُ: «إِنَّ
أَعْوَدُ يَلْهَمُنِ مِنكَ إِن كُنتُ تَبْكَ:»
وَقَالَ ابْنُ عَبَّاسٍ: «قُولُهُمْ أَذَاً
تُزِبْعِجُهُمْ إِلَى الْمَعَاصلِ اِرْزَعَا.»
وَقَالَ ِمُجَاهِدٌ: «إِذَاً: عَجَوْا. وَقَالَ
ابْنُ عَبَّاسٍ: «وَرَدَأَ: عَطَاشَةً.
فَاَكَٰنَ: مَالًا. «إِذَاً: قُوَّلَا
عَظِيمًا.» رَكَنَا: ضَوْنًا. وَقَالَ
غَيْرِهِ: عَطَا: خَسَأْنَا. وَرَيَّاَ
بَعْثَةً بِالْعِبَأ. قَباً: صَلِّي ُبَيَّلَى.
نُشَبَّكَ: وَالنَّادِي وَاحِدٌ: مَجِلسًا.
(1) CHAPTER. The Statement of Allāh

"And warn them (O Muḥammad ﷺ) of the Day of grief and regrets..." (V.19:39)

4730. Narrated Abū Sa‘īd Al-Khudri رضي الله عنه: Allāh’s Messenger ﷺ said, “On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a call maker will call, ‘O 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 would have seen it. Then it will be announced again, ‘O 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 would have seen it. Then it (that ram) will be slaughtered and the caller will say, ‘O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.’”

Then the Prophet ﷺ recited: “And warn them (O Muḥammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness and they believe not.” (V.19:39)

(2) CHAPTER. The Statement of Allāh

“And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us and what is between those two...” (V.19:64)

4731. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ said to Jibril (Gabriel), “What prevents you from visiting us more often than you visit us now?” So there was revealed:
“And we (angels) descend not except by the Command of your Lord (O Muḥammad). To Him belongs what is before us and what is behind us…” (V.19:64)

(3) CHAPTER. The Statement of Allāh: “Have you seen him who disbelieved in Our Ayāt (this Qur’ān and Muḥammad) and said: ‘I shall certainly be given wealth and children?’” (V.19:77)

4732. Narrated Khabbab: I came to Al-ʾĀṣ bin Wāʾil 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 Ayāt (this Qur’ān and Muḥammad) and said: ‘I shall certainly be given wealth and children?’” (V.19:77)

(4) CHAPTER. “Has he known the Unseen, or has he taken a convenant from the Most Gracious (Allāh)?” (V.19:78)

4733. Narrated Khabbab: I was a blacksmith in Makkah. Once, I made a sword for Al-ʾĀṣ bin Wāʾil As-Sahmī. When I went to demand its price, he said, “I will not give it to you till you disbelieve in
Muhammad (ﷺ).” I said, “I shall not disbelieve in Muhammad (ﷺ) till Allâh make you die and then bring you to life again.” He said, “If Allâh should make me die and then resurrect me and I would have wealth and children.” So Allâh revealed:

“Have you seen him who disbelieved in Our Ayât (this Qur’ân and Muḥammad (ﷺ)) and said: ‘I shall certainly be given wealth and children.’ Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)?” (V.19:77,78)

(5) CHAPTER. “Nay, We shall record what he says, and We shall increase his torment (in the Hell).” (V.19:79)

4734. Narrated Masrûq: Khabbâb said, “During the pre-Islamic period, I was a blacksmith and Al-‘As bin Wâ’il owed me a debt.” So, Khabbâb went to him to demand the debt. He said, “I will not give you (your due) till you disbelieve in Muḥammad (ﷺ).” Khabbâb said, “By Allâh, I shall not disbelieve in Muḥammad (ﷺ) till Allâh makes you die and then resurrects you.” Al-‘As said, “So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay your debt.” So this Verse was revealed:

“Have you seen him who disbelieved in Our Ayât (this Qur’ân and Muḥammad (ﷺ)) and (yet) says: ‘I shall certainly be given wealth and children.’” (V.19:77)
(6) CHAPTER. "And We shall inherit from him (at his death) all that he talks of (i.e., wealth and children which Allâh has bestowed upon him in this world), and he shall come to Us alone." (V.19:80)

4735. Narrated Khabbâb: I was a blacksmith and Al-'As bin Wâ'il 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 Muḥammad (ص)." I said, "I will not disbelieve in Muḥammad (ص) till you die and then be 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 Ayât (this Qur'ân and Muḥammad (ص) and said: 'I shall certainly be given wealth and children.' Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)? Nay! We shall record what he says, and We shall increase his torment (in the Hell). And We shall inherit from him all that he talks of (i.e., wealth and children which Allâh has bestowed upon him in this world), and he shall come to Us alone." (V.19:77-80)

(20) SŪRAT TĀ-ḤĀ
In the Name of Allâh, the Most Gracious, the Most Merciful.

سورة طه
بسم الله الرحمن الرحيم

قال: "وَلَمۡنَ يَلۡبِسَنَّهُمۡ هَٰذَا ۗ كَيۡفَ ۚ أَفۡتَفَقُ ۗ رَبُّكَ ﴿۱۸۲﴾

قال: "بَلِ الْحَقِّ وَأَنۡعَادۡتُ إِلَيۡهِ ﴿۱۸۳﴾

قال: "أَيُّهَا ۗ أَنتُ مِنَ الْمَلَائِكَةَۡ ۚ أَنۡعَادۡتُ إِلَيۡهِ ﴿۱۸۴﴾

قال: "أَلْبِقِّ إِلَيۡهِ ﴿۱۸۵﴾

قُلْ: "أَنَا بِهِ مَهۡتَدُ ۗ إِنَّمَا صُنُعُتۡ مِنۡ أَلۡيَةٍۡ ۗ وَمَن يَكُونُ مِنَ الْمُجَاهِدِينَ ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ كَيۡفَ ۚ أَفۡتَفَقُ ۗ رَبُّكَ ﴿۱۸۶﴾

قُلْ: "أَنَا بِهِ مَهۡتَدُ ۗ إِنَّمَا صُنُعُتۡ مِنۡ أَلۡيَةٍۡ ۗ وَمَن يَكُونُ مِنَ الْمُجَاهِدِينَ ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ كَيۡفَ ۚ أَفۡتَفَقُ ۗ رَبُّكَ ﴿۱۸۶﴾

قُلْ: "أَنَا بِهِ مَهۡتَدُ ۗ إِنَّمَا صُنُعُتۡ مِنۡ أَلۡيَةٍۡ ۗ وَمَن يَكُونُ مِنَ الْمُجَاهِدِينَ ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ كَيۡفَ ۚ أَفۡتَفَقُ ۗ رَبُّكَ ﴿۱۸۶﴾

قُلْ: "أَنَا بِهِ مَهۡتَدُ ۗ إِنَّمَا صُنُعُتۡ مِنۡ أَلۡيَةٍۡ ۗ وَمَن يَكُونُ مِنَ الْمُجَاهِدِينَ ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ كَيۡفَ ۚ أَفۡتَفَقُ ۗ رَبُّكَ ﴿۱۸۶﴾

قُلْ: "أَنَا بِهِ مَهۡتَدُ ۗ إِنَّمَا صُنُعُتۡ مِنۡ أَلۡيَةٍۡ ۗ وَمَن يَكُونُ مِنَ الْمُجَاهِدِينَ ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ وَلَمۡنَ يَلۡبِسَنَّ هَٰذَا ۗ كَيۡفَ ۚ أَفۡتَفَقُ ۗ رَبُّكَ ﴿۱۸۶﴾

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65 - THE BOOK OF COMMENTARY

كتاب التفسير

65 - THE BOOK OF COMMENTARY

(1) CHAPTER. The Statement of Allah: “And I have chosen you for Myself.”
(V.20:41) (i.e., for My Revelation and My Message, or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers).”

4736. Narrated Abu Hurairah: Allah’s Messenger said, “Adam and Musa (Moses) met, and Musa (Moses) said to Adam, ‘You are the one who made people miserable and turned them out of Paradise’. Adam said to him, ‘You are the one whom Allah selected for His Message and whom He selected for Himself and upon whom He revealed the Taurat (Torah).’ Musa (Moses) said, ‘Yes.’ Adam said, ‘Did you blame me for a thing which Allah has ordained for me before my creation?’ Musa (Moses) said, ‘Yes.’ So, Adam overcame Musa (Moses) with this argument.”

(2) CHAPTER. “And indeed We revealed to Musa (Moses) (saying): ‘Travel by night with ‘Ibádi (My slaves) and strike a dry path...”
for them in the sea, fearing neither to be overtaken [by Fir'āūn (Pharaoh)], nor being afraid (of drowning in the sea).’ Then Fir'āūn (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up. And Fir'āūn (Pharaoh) led his people astray, and he did not guide them.” (V.20:77-79)

4737. Narrated Ibn ‘Abbās: When Allāh’s Messenger arrived at Al-Madīna, he found the Jews observing Saum (fast) on the day of ‘Āshūra’ (10th of Muḥarram). The Prophet asked them (about it) and they replied, “This is the day when Mūsā (Moses) became victorious over Fir'āūn (Pharaoh).” The Prophet said (to the Muslims), “We are nearer to Mūsā (Moses) than they, so observe Saum (fast) on this day.”

(3) CHAPTER. The Statement of Allāh: “...So let him not get you both out of Paradise, so that you be distressed.” (V.20:117)

4738. Narrated Abū Ḥurairah: The Prophet said, “Mūsā (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 Mūsā (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 Messenger further said, “So, Adam overcame Mūsā (Moses) by this argument.”
4739. Narrated ‘Abdullâh: The Surah of Bani Isrâ'il, Al-Kahf, Maryam, Ta-hâ and Al-Anbiya' are from the earliest revealed Surah which I learnt by heart, and they are my first property.

In the Name of Allah, the Most Gracious, the Most Merciful.

Surat Al-Anbiya' (The Prophets)

In the Name of Allah, the Most Gracious, the Most Merciful.

الله ﷺ ﻟﻠُّمْ ﻟَهُ ﺗُمَﺴِّرَ

(21) سورة الأنبياء

بسم الله الرحمن الرحيم

الله ﷺ ﻟﻠُّمْ ﻟَهُ ﺗُمَﺴِّرَ
(1) CHAPTER. “As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.” (V.21:104)

4740. Narrated Ibn ‘Abbas: The Prophet delivered a Khutba (religious talk) and said, “You (people) will be gathered before Allah (on the Day of Resurrection) barefooted, naked and uncircumcised.” (The Prophet then recited):

“...As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it,” (V.21:104) and added, ‘The first man who will be dressed on the Day of Resurrection, will be Ibrahim (Abraham). Verily! 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 ‘Isa (Jesus) said, ‘I was a witness over them while
I dwelt amongst them... (up to) ... and You are a Witness to all things.' (V.5:117) Then it will be said, 'O Muhammad ﷺ these people continued as apostates since you left them.'”

[See Hadith No.4625]

(22) SÚRAT AL-HAJJ
(The Pilgrimage)

In the Name of Allâh, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allâh ﷻ:
“...And you shall see mankind as in a drunken state...” (V.22:2)

الصّالح: "وَكُنتُ عَلَيْهِم مَّهِيِّنَّا دَمَّةً فِيهِمْ إِلَى قُوَّلِهِمْ قُلُوهُمْ فَقُولُهُمْ: إِنَّ هُؤُلاءِ لَمْ يَزَالُوا مُنْتَدِنِينَ عَلَى أَغْفَامِهِمْ مَنْذَ فَارَقَتُهُمْ" [سورة: 33:49] [راجع: 334:9]

بسم الله الرحمن الرحيم

وَقَالَ ابْنُ عُبَيْسَ فِي إِذَا تَمِينَ آلِهَةُ الْمُطَبَّعُونَ فِي أَمْيَاتِهِ إِذَا حَدَّثَ آللَّهُ مَا يَلْقَى الْمُطَبَّعُونَ وَيَحْكُمُ آيَاتهُ.

وَقَالَ أَمْيَاتَهُ قُرَاءَهُ. إِلَّا أَمْيَاتُ:

يُقْرِؤُنَّ وَلَا يُكَثِّبُونَ. وَقَالَ مُجَاهِدُ:

تَشْبِيَّةً بِالقَصْصَةِ جَسَ. وَقَالَ عَبْرَةُ:

يَقُولُونَ أَرَأَيْتُمْ مَا نَرفِطُونَ مِنَ السَّقْفَةِ،

وَقَالَ بَيْضُونَ بَيْضَةً. "وَهُدُوْا إِلَى أَنْبِيَةَ الْقُرْآنِ". "وُلُهُمُوا إِلَى الْإِسْلَامِ. وَقَالَ ابْنُ عُبَيْسَ:

"فَاصِلَ" بَيْحَلَ إِلَى سَفَقِ الْبَيْتِ.

"كَانَ عَطِيفُهُ" مُسْتَكْبِرٌ "تَدْهِلَ".

نُشِئُ.
4741. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said, “On the Day of Resurrection, Allah will say, ‘O Adam!’ Adam will reply, ‘Labbaik our Lord, and Sa‘daik.’ (I respond to Your Call; I am obedient to Your Orders) Then there will be a loud call (saying), ‘Allah orders you to take out from among your offspring the group for the (Hell) Fire.’ Adam will say, ‘O Lord! Who are the group for the (Hell) Fire?’ Allah will say, ‘Out of each thousand, take out 999.’ At that time every pregnant female will drop her load (have a miscarriage) and a child will have grey hair. ‘And you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.’ (V.22:2) (When the Prophet mentioned this), the people were so distressed (and afraid) that their faces got changed (in colour) whereupon the Prophet ﷺ said, “From Ya‘jūj and Ma‘jūj (Gog and Magog) nine hundred and 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, “Allahu Akbar!” Then he said, “(I hope that you will be) one-third of the people of Paradise.” We again said, “Allahu Akbar!” Then he said, “(I hope that you will be) half of the people of Paradise.” So we said, “Allahu Akbar.”
2) CHAPTER. “And among mankind is he who worships Allāh as it were, upon the very edge (i.e., in doubt)…” (V.22:11)

4742. Narrated Ibn ‘Abbās regarding the Verse —

“And among mankind is he who worships Allāh as it were, on the very edge (i.e., in doubt)…” (V.22:11):

A man used to come to Al-Madīna and 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.”

3) CHAPTER. The Statement of Allāh:

“These two opponents (believers and disbelievers) dispute with each other about their Lord…” (V.22:19)

4743. Narrated Qais bin ‘Ubād: Abū Dhar used to take an oath confirming that the Verse — “These two opponents (believers and disbelievers) dispute with each other about their Lord…” (V.22:19) was revealed in connection with Ḥamza and his two companions and ‘Utba and his two companions on the day when they came out to combat on the day of the battle of Badr. (1)

(1) (H. 4743) Ḥamza and his companions were Muslims while the others were Al-Mushrikūn (pagans).
4744. Narrated Qais bin ‘Ubād: ‘Alī said, “I will be the first to kneel down before the Most Gracious (Allāh) on the Day of Resurrection because of the dispute.” Qais said: This Verse — “These two opponents (believers and disbelievers) dispute with each other about their Lord...” (V.22:19) was revealed in connection with those who came out for the battle of Badr, i.e., ‘Alī, Ḥamza, ‘Ubayda, and Shaibā bin Rabī‘a, ‘Utba bin Rabī‘a and Al-Walīd bin ‘Utba.

(23) Sūrat Al-Mu‘minūn
(The Believers)

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

No. Hadīth is mentioned here.
(24) SÛRAT AN-NÛR
(The Light)

In the Name of Allâh, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

٨٥٥٢٤ - ٢٢٤

والجنة والجَنِّوْنَ وَجَعْدُ. وَالغُنَاءُ
الْوَزْدُ وَمَا أَرْفَعَ عَنَّ الْقَبَاءَ وَمَا لَا
يُنَّفِعُ بِهِ. «يَجْرُونَ» يَرْفَعُونَ
أَضْوَاءهُمُ كَمَا تَجَّأَرَ الْبَقْرَةُ «كُلَّ
آمِئُكُمْ» رَجَعَ عَلَى عَقِيبِهِ «سَيَتَا»
مِنَ الْسَّمْرِ، وَالجَمِيعُ السَّمْرُ وَالْمَآذِرُ
هَاهَا فِي مَوْضِعِ الجَمِيعِ «شَجَرَيْنِ»
تَعْمَّوْنَ مِنْ السَّحْرِ.

Nota: The Arabic text is translated into English, followed by the original Arabic text. The text is formatted to match the original page layout.
(1) CHAPTER. The Statement of Allah (عَزَّ وَجَلَّ):

“And for those who accuse their wives, but have no witnesses except themselves…”

(V.24:6)

4745. Narrated Sahl bin Sa’d: ‘Uwaimir came to ‘Āsim bin ‘Adi who was the chief of Bani ‘Ajlân and said, “What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e., the husband), or what should he do? Please ask Allâh’s Messenger about this matter on my behalf.” ‘Āsim then went to the Prophet and said, “O Allâh’s Messenger!” (And asked him that question) but Allâh’s Messenger disliked the question and considered it shameful.
When 'Uwaimir asked 'Āṣim (about the Prophet's answer) 'Āṣim replied that Allāh's Messenger disliked such questions and considered it shameful. 'Uwaimir then said, "By Allāh, I will not give up asking unless I ask Allāh's Messenger about it." 'Uwaimir came (to the Prophet) and said, "O Allāh's Messenger! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Al-Qīsāṣ) or what should he do?" Allāh's Messenger said, "Allāh has revealed regarding you and your wife's case in the Qur'ān." So Allāh's Messenger ordered them to perform the Mulā'ana according to what Allāh had mentioned in His Book. So, 'Uwaimir did Mulā'ana with her and said, "O Allāh's Messenger! If I kept her I would oppress her." So 'Uwaimir divorced her, and so divorce became a tradition after them for those who happened to be involved in a case of Mulā'ana. Allāh's Messenger then said, "Look! If she ('Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a Wahara then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allāh's Messenger had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth.

(2) CHAPTER. "And the fifth (testimony...
should be) the invoking of the Curse of Allāh on him if he is of those who tell a lie (against her).” (V.24:7)

4746. Narrated Sahl bin Sa’d: A man came to Allāh’s Messenger Ḥ and said, “O Allāh’s Messenger! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e., the killer) (in Al-Qiṣāṣ), or what should he do?”

So, Allāh revealed concerning their case what is mentioned of the order of Mulā’ana. Allāh’s Messenger Ḥ said to the man, “The matter between you and your wife has been decided.” So, they did Mulā’ana in the presence of Allāh’s Messenger Ḥ 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 Mulā’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 Allāh prescribed for her.

(3) CHAPTER. “But it shall avert the punishment (of stoning to death) from her...” (V.24:8)

4747. Narrated Ibn ‘Abbās: Hilāl bin Umaiyya accused his wife of committing illegal sexual intercourse with Sharīk bin Sahmā and filed the case before the Prophet Ḥ. The Prophet Ḥ said (to Hilāl), “Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back.” Hilāl said, “O Allāh’s Messenger! If anyone of us saw a man over his wife, would he go to seek after witnesses?” The Prophet Ḥ kept on saying, “Either you bring forth the witnesses...
or you will receive the legal punishment (lashes) on your back.” Hilāl then said, “By Him Who sent you with the Truth, I am telling the truth and Allāh will reveal to you what will save my back from legal punishment.” Then Jibril (Gabriel) came down and revealed to him:

“And for those who accuse their wives…” (V.24:6-9)

The Prophet  recited it till he reached: ‘... (her husband) speaks the truth?” Then the Prophet  left and sent for the woman, and Hilāl went (and brought) her and then took the oaths (confirming the claim). The Prophet  was saying, “Allāh 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 Allāh’s Curse on you (if you are guilty).” So, she hesitated and recoiled (from taking the oath) so much so that we thought that she would withdraw her denial. But then she said, “I will not dishonour my family all through these 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 Sharīk bin Saḥmā’s child.” Later, she delivered a child of that description. So the Prophet  said, “If the case was not settled by Allāh’s Law, I would punish her severely.”

(4) CHAPTER. The Statement of Allāh نَسْأَلُ الْمَلَائِكَةَ وَالْمُلُوْكَ: "And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth.” (V.24:9)

4748. Narrated Ibn ‘Umar رضي الله عنهما: A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allāh’s Messenger . Allāh’s Messenger }
ordered them both to do Mulā’ana\(^{(1)}\) 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 Mulā’ana.

(5) CHAPTER. The Statement of Allāh, it...:

“Verily! Those who brought forth the slander (against ‘Aishah the wife of the Prophet ﷺ) are a group among you.” (V.24:11)

4749. Narrated ‘Aishah, regarding the Verse “And as for him among them who had the greater share...” (V.24:11) was ‘Abdullāh bin Ubayy bin Salūl.

(6) CHAPTER. “Why then did not the believers, men and women, when you heard it (the slander) think good of their own people and say: ‘This (charge) is an obvious lie... (up to) ... Then with Allāh they are the liars.” (V.24:12-13)

4750. Narrated ‘Aishah, the wife of the Prophet ﷺ: Whenever Allāh’s Messenger ﷺ intended to go on a journey, he would to draw lots among his wives and would take with him the one on whom the lot fell. Once he drew lots when he wanted to carry out a Ghazwa, and the lot fell upon me. So, I proceeded with Allāh’s Messenger ﷺ after Allāh’s Order of veiling (the women) had been revealed and thus I was carried in

\(^{(1)}\) (H. 4748) See the word Li‘ān in the glossary.
my Howdaj (on a camel) and dismounted while still in it. We carried on our journey, and when Allāh's Messenger ﷺ had finished his Ghazwa and returned and we approached Al-Madīna, Allāh's Messenger ﷺ ordered 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 to answer the call of nature. After finishing, I went towards my Howdaj, but behold! A necklace of mine made of Jaz, Azfār (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 on the camel, came and carried my Howdaj on to the back of my camel on which I was riding, thinking that I was therein. At that time women were light in weight and thin and lean for they used to eat little (food), so those people did not feel the difference in the heaviness of the Howdaj lifting it up, and I was still a young lady. (1) 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 discover my absence and come back in my search. While I was sitting at my place, I felt sleepy and slept. Šafwān bin Al-Mu'āṭṭal As-Sulamī Ḍhakwānī was behind the army. He had started in the last part of the night and reached my stationing place in the morning. When he 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: 'Innā lillãhi wa inna ilaihi raji'ān,' (2) which he uttered on recognizing me. I covered my face with my

(1) (H. 4750) Less than fifteen years old.
(2) (H. 4750) That means: Truly to Allāh we belong and truly to Him we shall return. (V.2:156)
garment, and by Allâh, he did not say to me a single word except, ‘Innâ lillah wa innâ ilaahi râji‘un,’ till he made his she-camel kneel down whereupon he put his leg on the front legs of the camel and I mounted it. Then Şafwân set out walking, leading the she-camel that was carrying me by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was ‘Abdullâh bin Ubayy bin Salûl. After this we arrived at Al-Madîna and I became ill for one month while the people were spreading the forged statements of the people who brought forth the slander 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 Allâh’s Messenger the same kindness as I used to receive when I fell sick. Allâh’s Messenger would 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 propagated evil till I recovered from my ailment. I went out with Umm Misţâh to answer the call of na‘ur towards Al-Manâşî, the place where we used to relieve ourselves, and we 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 (living 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 with Umm Misţâh who was the daughter of Abî Ruhm bin ‘Abd Manâf, and her mother was the daughter of Sakhr bin ‘Aniir who was the aunt of Aţî’ Bakr A-îdîq, and her son was Misţâh bin Uthâtha. When we had finished,
Umm Mistah and I came back towards my house. Umm Mistah stumbled over her robe whereupon she said, “Let Mistah be ruined!” I said to her, “You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?” She said, “O Hantah (you there)! Didn’t you hear what he has said?” I said, “And what did he say?” Then she told me the rumours of the false accusers which added to my ailment. When I returned home, Allah’s Messenger came to me, and after greeting, he said, “How is that (lady)?” I said, “Will you allow me to go to my parents?” At that time I intended to be sure of the news through them. Allah’s Messenger allowed me and I went to my parents and asked my mother, “O my mother! What are the people talking about?” My mother said, “O my daughter! Don’t worry much about this matter. By Allah, there is no charming lady who is loved by her husband who has other wives, but that those wives would find fault with her or forge false news about her.” I said, “Subhan Allah! Are the people really talking of this matter?” That night I kept on weeping and could not sleep till morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping. Allah’s Messenger called ‘Ali bin Abi Talib and Usama bin Zaid (رضي الله عنهم) when he saw the Divine Revelation delayed, in order to consult them as to the idea of divorcing his wife. Usama bin Zaid told Allah’s Messenger of what he knew of the good reputation of his wives and added, “O Allah’s Messenger! Keep your wife, for, By Allah, we do not know anything about her but good.” ‘Ali bin Abi Talib said, “O Allah’s Messenger! Allah does not impose restrictions on you; and there are many of women other than she, yet you may ask the women-servant who will tell you the
truth." ‘Aishah added: So Allah’s Messenger ﷺ called for Barira and said, “O Barira! Did you ever see anything which might have aroused your suspicion (as regards ‘Aishah)?” Barira said, “By Allah Who has sent you with the Truth, I have never seen anything faulty 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 it.” So Allah’s Messenger ﷺ got up (and addressed) the people and asked for somebody who would support him in punishing Abdullah bin Ubayy bin Salul. Allah’s Messenger ﷺ, while on the pulpit, said, “O Muslims! Who will support me to punish that man (Abdullah bin Ubayy bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing except good about my family, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.” Sa’d bin Mu’adh Al-Ansari got up and said, “O Allah’s Messenger! By Allah, 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 that man is from our brethren, the Khazraj, then order us and we will fulfil your order.” On that, Sa’d bin ‘Ubada, chief of the Khazraj, and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe. He said to Sa’d (bin Mu’adh), “By Allah the Eternal, you have told a lie! You cannot kill him and you will never be able to kill him!” On that, Usaid bin Hudair, the cousin of Sa’d (bin Mu’adh) got up and said to Sa’d bin ‘Ubada, “You are a liar! By Allah the Eternal, we will surely kill him; and you are a hypocrite, defending the hypocrites!” On this, two tribes of Al-Aus and Al-Khazraj got excited till they were on the point of fighting with
each other while Allah's Messenger ﷺ was standing on the pulpit. Allah's Messenger ﷺ 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 Ansârî woman asked permission to see me. I admitted her and she sat and started weeping with me. While I was in that state, Allah's Messenger ﷺ came to us, greeted, and sat down. He had never sat with me since the day they forged the accusation. No Divine Revelation regarding my case came to him for a month. Allah's Messenger ﷺ recited the Tashah-hud(1) after he had sat down, and then said, "Then after, O 'Aishah! I have been informed such and such about you, if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance." When Allah's Messenger ﷺ had finished his speech, my tears ceased completely and there remained not even a single drop of it. Then I requested my father, "Reply to Allah's Messenger ﷺ on my behalf." He said, "By Allah, I do not know what to say to Allah's Messenger ﷺ." Then I said to my mother, "Reply to Allah's Messenger ﷺ." She said, "I do not know what to say to Allah's Messenger ﷺ." I was a young girl and did not have much knowledge of the Qur'an, I said, "By Allah, I know that you heard this

(1) (H. 4750) i.e., La ilâha illallâh wa anna Muhammad-ar-Rasul Allâh—(none has the right to be worshipped but Allah) and that Muhammad is Allah's Messenger.
story (of the *Ifk*) so much so that it has been planted in your minds and you have taken it as a truth. Now, if I tell you I am innocent—and Allâh knows that I am innocent—you will not believe me; and if I confessed to you falsely that I am guilty, and Allâh knows that I am innocent, you would believe me. By Allâh, I cannot find of you and I an example except that of Yûsuf’s (Joseph)’s father [i.e., Ya’qûb (Jacob)] : ‘So (for me) patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe.’” (V.12:18)

Then I turned to the other side and lay on my bed, and I knew that I was innocent and that Allâh would reveal my innocence. But, by Allâh, I never thought that Allâh would sent down Divine Revelation about my affair, that would be recited (forever), as I considered myself too inferior to be talked of by Allâh with something that was to be recited; but I hoped that Allâh’s Messenger ﷺ might have a vision in which Allâh would prove my innocence. By Allâh, Allâh’s Messenger ﷺ had not left his seat and nobody had left the house when the Divine Revelation came to Allâh’s Messenger ﷺ. So, there overtook him the same state which used to overtake him (when he used to receive Divine Revelation). He was sweating so much so that the drops of sweat were dropping like pearls, though it was a (cold) wintry day. And when that state of Allâh’s Messenger ﷺ was over he was smiling and the first word he said was: “‘Āishah, Allâh has declared your innocence.” My mother said to me, “Get up and go to him.” I said, “By Allâh, I will not go to him and I will not thank anybody but Allâh.” So Allâh revealed:

“Verily! Those who brought forth the slander (against ‘Āishah) are a
group among you. Consider it not a bad…”  
(V.24:11-20)

When Allah revealed this declaration of my innocence, Abū Bakr Aṣ-Ṣiddiq, who used to provide for Mistaḥ bin Uthatha because of his kinship and poverty, said, “By Allah, I will never provide for Mistaḥ anything after what he has said about ‘Aishah”. So Allah revealed:

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākin (poor), and those who left their homes for Allah’s Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-forgiving, Most Merciful.” (V.24:22)

Abū Bakr said, “Yes, by Allah, I like that Allah should forgive me” and resumed giving Mistaḥ the aid he used to give him before, by saying, “By Allah, I will never withhold it from him at all.” ‘Aishah further said: Allah’s Messenger also asked Zainab bint Jahsh about me saying, “0 Zainab! What do you know and what did you see?” She replied, “0 Allah’s Messenger! I refrain to claim hearing or seeing what I have not heard or seen. I know nothing except goodness about ‘Aishah.” ‘Aishah added (of all the wives of Allah’s Messenger), Zainab was competing with me (in her beauty and the Prophet’s love), yet Allah protected her (from being malicious) for she had piety. But her sister, Hamna, kept on fighting on her behalf, so she was destroyed as were those who invented and spread the slander.
Had it not been for the Grace of Allāh and His Mercy unto you in this world and in the
Hereafter, a great torment would have touched you for that whereof you had spoken.” (V.24:14)

4751. Narrated Umm Rûmân, ‘Aishah’s mother: When ‘Aishah was accused, she fell down unconscious.

(8) CHAPTER. “When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge…” (V.24:15)

4752. Narrated Ibn ‘Ab Mulaika: I heard ‘Aishah reciting:
“When you were inventing a lie with your tongues…” (V.24:15)(1)

CHAPTER. “And why did you not, when you heard it, say: It is not right for us to speak of this…” (V.24:16)

4753. Narrated Ibn ‘Ab Mulaika: Ibn ‘Abbâs asked permission to visit ‘Aishah 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 Messenger ﷺ 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

(1) (H. 4752) The difference in the translation of this Verse comes from the way one word is read, i.e. ‘Talqaunahû’ (you were propagating it) or, ‘Talqaunahû’ (you invented a lie). The popular recitation is ‘Talqaunahû’ while ‘Aishah recited it: ‘Talqaunahû’.
alright if I fear (Allah).” Ibn Abbâs said, “If Allah will, you are alright, as you are the wife of Allah’s Messenger ﷺ; 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 ‘Âishah said to him, “Ibn ‘Abbâs came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight.”

4754. Narrated Al-Qâsim: Ibn ‘Abbâs asked ‘Âishah’s permission to enter. Al-Qâsim then narrated the whole Hadîth (as the above) but did not mention: “a thing forgotten and out of sight.”

(9) CHAPTER. The Statement of Allah 

“And warns you not to repeat the like of it, forever.” (V.24:17)

4755. Narrated Masrûq: ‘Âishah ْرَضِيَ اللَّهُ عَنْهَا said that Hassân bin Thâbit came and asked permission to visit her. I said, “How do you permit such a person?” She said, “Hasn’t he received a severe torment (penalty)?” (Sufyân, the subnarrator, said: She meant the loss of his sight.) Thereupon Hassân 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.”

(10) CHAPTER. The Statement of Allah 

على
“And Allah makes the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you. And Allah is All-Knowing, All-Wise.” (V.24:18)

4756.Narrated Masruq: Hassan came to ‘Aishah and said the following poetic verse:

“A chaste pious woman who arouses no suspicion. She never talks against chaste heedless women behind their backs.”

‘Aishah said, “But you are not”. I said (to ‘Aishah), “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 therein...’” (V.24:11)

She said, “What punishment is worse than blindness?” She added, “And he used to defend Allah’s Messenger against Al-Mushrikūn (with his poetry).”

(11) CHAPTER.

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated about those who believe... (up to) ... and that Allah is full of kindness, Most Merciful.” (V.24:19,20)

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākin (the poor)... (up to) ... And Allah is Oft-Forgiving, Most Merciful.” (V.24:22)

4757. Narrated ‘Aishah: When there was said about me what was said, which I myself was unaware of, Allah’s Messenger got up and addressed the people. He recited Tashah-hud,(1) and after glorifying

(1) (H. 4757) Tashah-hud: See the Glossary.
and praising Allāh as He deserved, he said, “Amma ba’du (now then): 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 Messenger! Allow me to chop their heads off!” Then a man from the Al-Khazraj (Sa’d bin ‘Ubāda) 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 Ans tribe, you would not like to chop their heads off.” It was 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 Umm Miṣṭah was accompanying me. On our return, Umm Miṣṭah stumbled and said, “Let Miṣṭah be ruined!” I said to her, “O mother! Why do you abuse your son?” On that Umm Miṣṭah became silent for a while, and stumbling again, she said, “Let Miṣṭah be ruined!” I said to her, “Why do you abuse your son?” She stumbled for the third time and said, “Let Miṣṭah be ruined!” Whereupon I rebuked her for that. She said, “By Allāh, 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 Allāh.” I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick and said to Allāh’s
Messenger ﷺ, “Send me to my father’s house.” So, he sent a slave with me, and when I entered the house, I found Umm Rūmān (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! Don’t worry much about this matter, 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 about it as I did. I asked (her), “Does my father know about it?” She said, “Yes.” I asked, “Does Allāh’s Messenger ﷺ know about it, too?” She said, “Yes, Allāh’s Messenger 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-I/k).” On that Abū Bakr wept 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 Messenger ﷺ 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 fault or defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough.” On that, some of the Prophet’s Companions spoke harshly to her and said, “Tell the truth to Allāh’s Messenger ﷺ.” Finally, they told her of the affair (of the slander). She said, “Subḥān Allāh! By Allāh, I know nothing against her except what goldsmith knows about a piece of pure gold.” Then this news reached the man who was accused, and he said, “Subḥān Allāh! By Allāh, I have never uncovered the private
parts of any woman." Later that man was martyred in Allah’s Cause. Next morning, my parents came to pay me a visit and they stayed with me till Allah’s Messenger ﷺ 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 Allah and said, “Now then, O ‘Aishah! If you have committed a bad deed, or you have wronged (yourself), then repent to Allah, as Allah accepts the repentance from His slaves.” An 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 Messenger 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 testify that La ilaha illallāh (none has the right to be worshipped but Allah) and that Muhammad (ﷺ) is His Messenger!” 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 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 (as truth); 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 her guilt.’ By Allah, I do not see a suitable example for me and you except the example of [I tried to remember Yu’qūb’s (Jacob’s) name but couldn’t] Yūsuf’s (Joseph’s) father when he said: ‘So (for me) patience is most fitting. And it is Allah ( Alone Whose help can be
sought against that (lie) which you describe.’ At that very hour the Divine Revelation came to Allah’s Messenger and we remained silent. Then the Revelation 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 ‘Aishah! 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 of you have denied it, nor you have changed it (to defend me).’ (‘Aishah used to say:) ‘But as regards Zainab bint Jabhah, (the Prophet’s wife), Allah protected her because of her piety, so she did not say anything except good (about me), but her sister, Hamna, was ruined among those who were ruined. Those who used to speak evil about me were Mistal, Hassân bin Thabît, and the hypocrite, ‘Abdullah bin Ubayy, who used to spread that news and tempt others to speak of it, and it was he and Hamna who had the greater share therein. Abû Bakr took an oath that he would never do any favour to Mistal at all. Then Allah revealed the Divine Verse: ‘Let not those among you who are blessed with graces and wealth (i.e., Abû Bakr) swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor) and the poor... (up to) ...Do you not love that Allah should forgive you? And Allah if Oft-Forgiving, Most Merciful.’’ (V.24:22) On that, Abû Bakr said, ‘Yes, by Allah, O our Lord! We wish that You should forgive us.’ So, Abû Bakr again started giving to Mistal the expenditure which he used to give him before.’
(12) CHAPTER. “... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms)…” (V.24:31)

4758. Narrated 'Aishah: May Allâh bestow His Mercy on the early emigrant women. When Allâh revealed:

“... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms)…” (V.24:31) they tore their Murût (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn Murûts.

4759. Narrated Ṣafiyya bint Shaiba: 'Aishah used to say: “When (the Verse): ‘... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms, etc.)’ (V.24:31) was revealed, (the ladies) cut their waist-sheets from their margins and covered their heads and faces with those cut pieces of cloth.”
65 – THE BOOK OF COMMENTARY

(25) SŪRAT AL-FURQĀN
(The Criterion)

In the Name of Allah, the Most Gracious, the Most Merciful.

And it is said: "Surely, those who will be gathered to Hell (prone) on their faces..." (V.25:34)

gather a disbeliever (prone) on his face on the Day of Resurrection?” He (ﷺ) 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 subnarrator, said: Yes, By the Power of our Lord!)

(2) CHAPTER. The Statement of Allah

"And those who invoke not any other ilah (god) along with Allah, nor kill such person…” (V.25:68)

4761.Narrated ‘Abdullãh bin Mas‘ûd: I, or somebody, asked Allah’s Messenger ﷺ, “Which is the biggest sin in consideration with 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, “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.” Then the following Verse was revealed to confirm the statement of Allah’s Messenger ﷺ:

"Those who invoke not, any other ilah (god) along with Allah, nor kill such person as Allah has forbidden except for just cause, nor commit illegal sexual intercourse…”’ (V.25:68) (See H. 4477)
4762. Narrated Al-Qāsim bin Abī Bazza that he asked Sa‘īd 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‘īd said, “I recited this very Verse before Ibn ‘Abbās as you have recited it before me. Ibn ‘Abbās said, ‘This Verse was revealed in Makkah and it has been abrogated by a Verse in Sūrat An-Nisā’ which was later revealed in Al-Madīna’.”

4763. Narrated Sa‘īd bin Jubair: The people of Kūfah differed as regards the killing of a believer, so I entered upon Ibn ‘Abbās (and asked him) about that. Ibn ‘Abbās said, “the Verse (in Sūrat An-Nisā’, V.4:93) was the last thing revealed in this respect and nothing cancelled its validity.”

4764. Narrated Sa‘īd bin Jubair: I asked Ibn ‘Abbās about Allāh’s saying:

“... His recompense is Hell...” (V.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:  

(1) (H. 4762) In Sūrat Al-Furqān, Allāh gives the chance to one who has murdered a believer to repent: “Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.” (V.25:70) While in Sūrat An-Nisā’, Allāh says: “And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and Curse of Allāh are upon him, and a great punishment is prepared for him...” (V. 4:93) Ibn ‘Abbās thinks that the latter Verse has abrogated the former. In Hadīth No. 4764, he says that the former Verse was applicable only to Al-Mushrikān (pagans) before embracing Islām. The latter Verse is concerned with those who have embraced Islām. See Hadīth No.4764, 4765, 4766.
“And those who invoke not any other ilâh (god) along with Allâh…” (V.25:68)

He said, “This Verse was revealed concerning Al-Mushrikûn (pagans) of the pre-Islamic period.”

(3) CHAPTER. The Statement of Allâh:

“The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.” (V.25:69)

4765. Narrated Sa’îd bin Jubair: Ibn Abza said to me, “Ask Ibn ‘Abbâs regarding the Statement of Allâh ‘And whoever kills a believer intentionally, his recompense is Hell…” (V.4:93)

And also His Statement:

“And those who kill Allah’s Messenger and a believer intentionally, their recompense is Hell.” (V.25:68-70)

So I asked Ibn ‘Abbâs and he said, “When this (V.25:68,69) was revealed the people of Makkaah said, “We have invoked other gods with Allâh, and we have murdered such lives which Allâh has made sacred, and we have committed illegal sexual intercourse.” (before embracing Islâm). So Allâh revealed:

‘Except those who repent and believe (in Islâm Monotheism), and do righteous deeds… (up to) …and Allâh is Oft-Forgiving, Most Merciful.’” (V.25:70)

(4) CHAPTER. “Except those who repent and believe (in the Islâm Monotheism) and do righteous deeds, for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.” (V.25:70)

4766. Narrated Sa’îd bin Jubair: ‘Abdur-Rahmân bin ‘Abbaas said to me, “When this (V.25:68,69) was revealed the people of Makkaah said, “We have invoked other gods with Allâh, and we have murdered such lives which Allâh has made sacred, and we have committed illegal sexual intercourse.” (before embracing Islâm). So Allâh revealed:

‘Except those who repent and believe (in Islâm Monotheism), and do righteous deeds… (up to) …and Allâh is Oft-Forgiving, Most Merciful.’” (V.25:70)

(1) (H. 4764) See the previous footnote of Hadîth No. 4762 and Hadîth No. 4765.
Rahmān bin Abzā ordered me to ask Ibn ‘Abbās regarding the two Verses (the first of which was):

“And who ever kills a believer intentionally…” (V.4:93)

So, I asked him, and he said, “Nothing has abrogated this Verse.” About (the other Verse):

“And those who invoke not any other ilāh (god) along with Allah…” he said, “It was revealed concerning Al-Mushrikūn.”(1)

(5) CHAPTER. “... So the torment will be yours for ever” (V.25:77)

4767. 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.” (V.25:77)

4766. (1) See Hadith No.4765.

(2) (H. 4767) The events referred to here are all mentioned in the Noble Qur’ān.

(a) The smoke here means what Al-Mushrikūn of Makkah imagined to see in the sky because of their severe hunger when Allāh afflicted them with drought (famine). (V.44:10)

(b) The event of the splitting of the moon which took place in the lifetime of the Prophet ﷺ and was witnessed by Al-Mushrikūn, his companions and some believers. (V.54:1): one of the miracles from Allāh to the Prophet ﷺ.

(c) The Romans were defeated by the Persian Musrikūn whereupon the Quraisy Mushrikūn of Makkah rejoiced. (V.30:2-4)

(d) The Mighty Grasp is that which Allāh sent upon Al-Mushrikūn of Quraisy in the battle of Badr. (V.74:16)

(e) 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) See: “The Noble Qur’ān, a Miracles from Allāh to the (to Prophet Muhammad ﷺ).
(26) SŪRAH ASH-SHU'ARĀ’
(The Poets)

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

1 (CHAP.) “And disgrace me not on the day when (all the creatures) will be resurrected.” (V.26:87).

[4768. Narrated Abū Hurairah The Prophet ﷺ said, “On the Day of Resurrection, Ibrāhīm (Abraham) will see his father covered with Ghabara and Qatara (i.e., having a dark face).”]
4769. Narrated Abū Hurairah: The Prophet said, “Ibrāhīm (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 for the disbelievers.’”

(2) CHAPTER. “And warn your tribe (O Muḥammad) of near kindred. And be kind and humble to the believers who follow you…” (V.26:214-215)

4770. Narrated Ibn ‘Abbās: When the Verse “And warn your tribe (O Muḥammad) of near-kindred,” was revealed, the Prophet ascended the Aṣ-Ṣafā (mountain) and started calling, “O Bani Fīhr! 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 plain warner to you of a coming severe punishment.” Abū Lahab said (to the
Prophet (saw), “May you perish all this day. Is it for this purpose you have gathered us?”

Then it was revealed:

“Perish the two hands of Abū Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him!” (V.111:1,2)

4771. Narrated Abū Hurairah (RA): Allah’s Messenger (SAW) got up when the Verse “And warn your tribe (O Muhammad) of near-kindred” (V.26:214) was revealed and said, “O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allāh (if you disobey Him). O Bānī ‘Abd Manāf! I cannot save you from Allāh (if you disobey Him). O ‘Abbas! The son of ‘Abdul-Muttalib! I cannot save you from Allāh (if you disobey Him). O Šafiyya, the aunt of Allah’s Messenger! I cannot save you from Allāh (if you disobey Him). O Fāṭima, the daughter of Muḥammad (SAW)! Ask what you wish from my property, but I cannot save you from Allāh (if you disobey Him).”
(27) Sūrat an-Naml
(The Ants)

In the Name of Allah, the Most Gracious, the Most Merciful.

No Ahadīth are mentioned here.

“Everything will perish save His Face…”
(V.28:88)

(1) CHAPTER. The Statement of Allah:
"Verily! You (O Muhammad ﷺ) guide not
whom you like, but Allāh guides whom He wills...” (V.28:56)

4772. Narrated Al-Mūsaiyab: When Ābu Tālib was on his deathbed, Allāh’s Messenger ﷺ came to him and found with him, Ābū Jahl and ‘Ādūllāh bin Ābī Umaiyya bin Al-Mughīra. Allāh’s Messenger ﷺ said, “O uncle! Say: “Lā ilāha illallāh” (none has the right to be worshipped but Allāh), a sentence with which I will defend you (argue for your case with it) before Allāh.” On that Ābū Jahl and ‘Ādūllāh bin Ābī Umaiyya said to Ābū Tālib, “Do you want to denounce Abdul-Muttalib’s religion?” Allāh’s Messenger ﷺ kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Ābū Tālib said as his last statement (he said to them), “I am on the religion of ‘Abdul-Muttalib,” and refused to say: “Lā ilāha illallāh” (none has the right to be worshipped but Allāh). On that Allāh’s Messenger ﷺ kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Ābū Tālib said as his last statement (he said to them), “I am on the religion of ‘Abdul-Muttalib,” and refused to say: “Lā ilāha illallāh” (none has the right to be worshipped but Allāh). On that Allāh’s Messenger ﷺ 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 (proper) for the Prophet and those who believe to ask Allāh’s forgiveness for Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).” (V.9:113)

And then Allāh revealed especially about Ābū Tālib:

“Verily! You (O Muḥammad ﷺ) guide not whom you like, but Allāh guides whom He wills...” (V.28:56) (See H. 1360)
(2) CHAPTER. “Verily, He Who has given you (O Muhammad ﷺ) the Qur’an...” (V.28:85)

(29) SURAT AL-'ANKABÜT
(The Spider)

In the Name of Allah, the Most Gracious, the Most Merciful.

No Hadiths are mentioned here.

(30) SURAT AR-RÜM
(The Romans)

In the Name of Allah, the Most Gracious, the Most Merciful.
4774. 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 better,’ 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:

‘Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur’ān), nor I am one of the Mutakallifūn (those who pretend and fabricate things which do not exist).’” (V.38:86)

“The Quraish delayed in embracing Islām for a period, so the Prophet ﷺ invoked evil on them, saying, ‘O Allāh! Help me against them by sending on them seven (years of drought) famine like those of Yūsuf (Joseph).’ So they were afflicted with such a severe year of drought (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). Abū Sufyān then came (to the Prophet ﷺ) and said, ‘O Muhammad! You came to order us for to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allāh (to relieve them).’” Then Ibn Mas‘ūd recited:

“Then wait you for the Day when the sky will bring forth a visible smoke... (up to) ... You will revert.” (V.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):

‘On the Day when We shall seize you with the greatest grasp.’ (V.44:16)

“And that was the day of the battle of Badr. Allāh’s saying: ‘Lizāma (the punishment)’ refers to the day of (the battle of) Badr. Allāh’s Statement:-

‘Alīf-Lām-Mim. The Romans have been defeated… (up to) … will be victorious.’ (V.30:1-3)

“(This Verse) indicates that the defeat of Byzantines has already passed.”

CHAPTER. Allāh’s Statement: “…No change let there be in Khalq-illāh (i.e., the religion of Allāh — Islāmic Monotheism)…” (V.30:30)

Khalqul-Awwalin i.e., religion of the Awwalin — ancients (V.26:137) and Al-Fitrāh i.e., Islām — i.e., Islāmic Monotheism.

4775. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “No child is born except on Al-Fitrāh (pure Islāmic Monotheism), and then his parents convert him to Judaism or to Christianity or to Magianism as an animal gives birth to a perfect baby animal. Do you find it mutilated?” Then he recited:

“... Allāh’s Fitrāh (i.e., Allāh’s Islāmic Monotheism) with which He has created mankind. No change let there be in the Khalq-illāh (i.e., the religion of Allāh — Islāmic Monotheism), that is the straight religion.” (V.30:30) (See H. 1359)
(31) SŪRAT LUQMĀN
(Luqmān)

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

(1) CHAPTER. “... Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great Zulm (wrong) indeed.” (V.31:13)

4776. Narrated ‘Abdullāh ibn Sūrayah:
When there was revealed:
“... It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with Zulm (wrong)...” (V.6:82) it was very hard for the Companions of Allāh’s Messenger ﷺ, so they said, “Which of us has not confused his Belief with Zulm (wrong)??” Allāh’s Messenger ﷺ said, “The Verse does not mean this. Don’t you hear Luqmān’s statement to his son: ‘Verily! Joining others in worship with Allāh is a great Zulm (wrong) indeed.’” (V.31:13)

(2) CHAPTER. The Statement of Allāh ﷻ:
“Verily, Allāh! With Him (Alone) is the knowledge of the Hour...” (V.31:34)

4777. Narrated Abū Hurairah ﷺ:
One day, while Allāh’s Messenger ﷺ was sitting with the people, a man came to him walking and said, “O Allāh’s Messenger! What is Faith?” The Prophet ﷺ said “Faith is to believe in Allāh, His Angels, His Books, His Messengers, and the Meeting with Him, and to believe in the Resurrection.” The man asked, “O Allāh’s Messenger! What is Islam?” The Prophet ﷺ replied, “Islam is to worship Allāh Alone and not to worship anything besides Him, to perform...
Iqāmat-as-Ṣalāt\(^{(1)}\), to pay Zakāt and to observe Saʿum (fasts) during the month of Ramaḍān.” The man further asked, “O Allāh’s Messenger! What is Ihsān (perfection or benevolence)?” The Prophet \(\	ext{said, “Ihsān is to worship Allāh as if you see Him, and if you do not achieve this state of devotion, then (you must consider that) Allāh is looking at you.” The man further asked, “O Allāh’s Messenger! When will the Hour be established?”

The Prophet \(\) replied, “The answerer has no better knowledge than the questioner. But I will describe to you its portents.

When a lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people; that will be of its portents. The Hour is one of the five things which nobody knows except Allāh.” (The Prophet \(\) then recited), “Verily, Allāh! With Him (Alone) is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die,...” (V.31:34)

Then that 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 (the angel) Jibrīl (Gabriel) who came to teach the people their religion.”

[See also, Vol. 1, Hadīth No.50]

4778. Narrated ‘Abdullāh bin ‘Umar: The Prophet \(\) said, “The keys of Al-Ghāib (the Unseen) are five.” And then he recited:–

“Verily, Allāh! With Him (Alone) is the knowledge of the Hour...” (V.31:34)

[See Hadīth No.4627, and chapter 1, for details]

(1) (H. 4777) Iqāmat-as-Ṣalāt: See the glossary.
4779. Narrated Abn Hurairah, Allah’s Messenger said, “Allah 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.’” Abú Hurairah added, “If you wish you can read: ‘No person knows what is kept hidden for them of joy.’” (V.32:17)
4780. Narrated Abū Hurairah

The Prophet 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 even imagined of.’ All that is reserved, besides which, all that you have seen is nothing.”

Then he recited:

“No person knows what is kept hidden for them of joy as a reward for what they used to do.” (V.32:17)

4781. Narrated Abū Hurairah

The Prophet ﷺ said, “There is no believer but I, of all the people, I am the closet 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...’ (V.33:6) so if a believer (dies) leaves some property, then his relatives will inherit that property; but if he is

(33) SŪRAT AL-AHZĀB
(The Confederates)

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

(1) CHAPTER.

وَقَالَ أبُو مُعَاوِيَةٍ عِنْ عَنْأَيْنَى أبِي صَالِحٍ قَرَأَ أبُو حُرَيْرَةُ قُرَائَتَهُ ﷺ [راجع: 3244

4780 - حَدِيثٌ مِنْ إِسْحَاقِ بْنِ رَضِيَ اللَّهُ عَنْهُ

اللَّهُ ﷺ قَالَ: ﴿١١١﴾ ﴿۳۲:١٧﴾

وَقَالَ أبُو مُعَاوِيَةٍ عِنْ عَنْأَيْنَى أبِي صَالِحٍ قَرَأَ أبُو حُرَيْرَةُ قُرَائَتَهُ ﷺ [راجع: 3244

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(33) سورة الأحزاب
(33) Surat al-Ahzab

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ: ﴿صَيَّاصِيَهُمُ﴾

فُضْرُوهُمْ. مَعْرُوفًا فِي الْكِتَابِ.

(1) بَابٌ

4781 - حَدِيثٌ مِنْ إِبْرَاهِيمِ بْنُ رَضِيَ اللَّهُ عَنْهُ ﷺ

اللَّهُ ﷺ قَالَ: ﴿١١١﴾ ﴿۳۲:١٧﴾

وَقَالَ أبُو مُعَاوِيَةٍ عِنْ عَنْأَيْنَى أبِي صَالِحٍ قَرَأَ أبُو حُرَيْرَةُ قُرَائَتَهُ ﷺ [راجع: 3244

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‘The Prophet is closer to the believers than their own selves...’ (V.33:6) 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 Maula (supporter and protector)."

(2) CHAPTER. "Call them (adopted sons) by (the names of) their fathers. That is more just with of Allah..." (V.33:5)

4782. Narrated Abdullah bin Umar رضي الله عنهما: We used not to call Zaid bin Haritha, the freed slave of Allah's Messenger except Zaid bin Muhammad till the Qur'anic Verse was revealed "Call them (adopted sons) by (the names of) their fathers. That is more just with Allah." (V.33:5)

(3) CHAPTER. "Of them, some have fulfilled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allah) in the least." (V.33:23)

4783. Narrated Anas رضي الله عنه: We think that the Verse:

"Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihud (holy fighting) and showed not their backs to the disbelievers]..." (V.33:23) was revealed in favour of Anas bin An-Nadr.
4784. Narrated Zaid bin Thabit: When we collected the fragmentary manuscripts of the Qur'an into copies, I missed one of the Verses of Sūrat Al-Ahzab which I used to hear Allâh's Messenger reciting. Finally, I did not find it with anybody except Khuzaima Al-Anṣârî, whose witness was considered by Allâh's Messenger equal to the witness of two men. (And that Verse was):

"Among the believers are men who have been true to their covenant with Allâh..." (33:23).

4785. Narrated 'Aishah, the wife of the Prophet: Allâh's Messenger came to me when Allâh ordered him to give option to his wives. So Allâh's Messenger 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, "Allâh says:

'O Prophet (Muhammad)! Say to your wives...'" (V.33:28,29)

On that I said to him, "Then why should I consult my parents? Verily, I desire Allâh, His Messenger and the home of the Hereafter."
(5) CHAPTER. The Statement of Allah

"But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinat (good-doers) amongst you an enormous reward."

(V.33:29)

Regarding the Verse:

'And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Hikmah...'

(V.33:34) Qatada said: Al-Hikmah means the Qur'an and the Prophet's Sunna.

4786. Narrated 'Aishah, the wife of the Prophet: When Allah's Messenger 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 knew that my parents would not order me to leave him. Then he said, "Allah says:

'O Prophet (Muhammad)! Say to your wives: If you desire the life of this world and its glitter... (up to) ... an enormous reward.'" (V.33:28,29)

I said, "Then why should consult I my parents? Verily, I desire Allah, His Messenger and the home of the Hereafter." Then all the other wives of the Prophet did the same as I did.
(6) CHAPTER. The Statement of Allâh ﷺ:

"And (remember) when you said to him (Zaid bin Hä'ith) — the freed slave of the Prophet ﷺ — on whom Allâh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): 'Keep your wife to yourself and fear Allâh.' But you did hide in yourself (i.e., what Allâh has already made known to you that He will give her to you in marriage) that which Allâh was about to make manifest..."  (V.33:37)

4787. Narrated Anas bin Mâlik:

"And (remember) when you said to him (Zaid bin Hä'ith) — the freed slave of the Prophet ﷺ — on whom Allâh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him): 'Keep your wife to yourself and fear Allâh.' But you did hide in yourself (i.e., what Allâh has already made known to you that He will give her to you in marriage) that which Allâh was about to make manifest..."  (V.33:37) was revealed concerning Zainab bint Jahsh and Zaid bin Hä'itha.
(7) CHAPTER. The Statement of Allāh ﷺ:

“You (O Muḥammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again)…” (V.33:51)

4788. Narrated ‘Aishah رضي الله عنها: I used to look down upon those ladies who had given themselves to Allāh’s Messenger ﷺ and I used to say, “Can a lady give herself (to a man)?” But when Allāh revealed:

“You (O Muḥammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily) it is no sin on you (to receive her again)…” (V.33:51) I said (to the Prophet ﷺ), “I feel that your Lord hastens in fulfilling your wishes and desires.”

4789. Narrated Muʿādha: ‘Aishah رضي الله عنها said, “Allāh’s Messenger 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 Muḥammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily) it is no sin on you (to receive her again)…”’ (V.33:51)

I asked ‘Aishah, “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 than I.’”
(8) CHAPTER. The Statement of Allâh

“...O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal... (up to) ... Verily! With Allâh that shall be an enormity.”

(V.33:53)

4790. Narrated ‘Umar S: I said, “O Allâh’s Messenger! 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 Allâh revealed the Verses of Al-Hijâb. (1)

4791. Narrated Anas bin Malik: When Allâh’s Messenger married Zainab bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then the Prophet showed them as if he is 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

(1) (H. 4790) i.e. The observing of veils (a complete body cover excluding the eyes) by the Muslim women. See chapter No.12 and Hadith No.4758 and 4759.
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 Allāh revealed:

"O you who believe! Enter not the Prophets' houses..." (V.33:53)

4792. Narrated Anas bin Mālik: I, of all the people know best this verse of Al-Hijāb. When Allāh's Messenger 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 Allāh revealed the Verse:

"O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, and then not (so early as) to wait for its preparation... (up to) from behind a screen..." (V.33:53)

So the screen was set up and the people went away.

4793. Narrated Anas bin Mālik: A wedding banquet of bread and meat was held on the occasion of the marriage of the
Prophetﷺ 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 Prophetﷺ left and went towards the dwelling place of ‘Aishah 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 ‘Aishah, and they said to him the same as ‘Aishah had said to him. Then the Prophetﷺ returned and found a group of three persons still in the house, chatting. The Prophetﷺ was a very shy person, so he went out (for the second time) and went towards the dwelling place of ‘Aishah. 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 was revealed.

4794. Narrated Anas Ṭab‘i: When Allah’s Messenger ℓ married Zainab bint Jahsh, he made the people eat meat and bread to their fill (by giving a Walima 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 (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 Allâh’s Messenger ﷺ 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, and the Verse of Al-Hijâb was revealed.

4795. Narrated ‘Aishah (رضي الله عنها): Sauda (the wife of the Prophet ﷺ) 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 recognize her. So, ‘Umar bin Al-Khattâb saw her and said, “Cl Sauda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out.” Sauda returned while Allah’s Messenger ﷺ was in my house taking his supper, and a bone covered with meat was in his hand. She entered and said, “O Allah’s Messenger! I went out to answer the call of nature and ‘Umar said to me so-and-so.” Then Allah revealed upon him (the Prophet ﷺ):
and when the state of Revelation 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."

(9) CHAPTER. The Statement of Allah:

'Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything... (up to) ... Verily, Allah is Ever All-Witness over everything.'

(V.33:54,55)

4796.Narrated ‘Aishah: Aflah, 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 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 Messenger! Aflah, the brother of Abi Al-Qu’ais asked 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 Messenger! The man was not the person who had nursed me, but the woman, the wife of Abi Al-Qu’ais had nursed me.” He said, “Admit him, for he is your uncle. ‘Urwa, the subnarrator added: For that ‘Aishah used to say, “Consider those things which are illegal because of blood relations as illegal because of the corresponding foster suckling relations.”

[See Vol.8, Hadith No.6156, and ch. 93.]
(10) CHAPTER. The Statement of Allāh

"Allāh sends His Salāt (Graces, Honours, Blessings and Mercy) on the Prophet (Muhammad ﷺ) and also His angels (ask Allāh to bless and forgive him)…” (V.33:56)

Abū Al-‘Aliya said, “Allāh’s Blessings (in this Verse) means His Compliments to him before the angels, and the blessings of angels means their invocations.”

4797. Narrated Ka'b bin 'Ujra: It was said, “0 Allah’s Messenger! We know how to greet you, but how to send Salāt on you?” The Prophet ﷺ said, “Say: Allāhumma salli 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā šallaita 'ala āli Ibrāhīma, Innaka Hamidun Majīd. Allāhumma bārik 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā bārakta 'ala āli Ibrāhīma, Innaka Hamidun Majīd.”(1)

4798. Narrated Abū Sa‘īd Al-Khudrī: We said, “0 Allah’s Messenger! (We know) this greeting (to you) but how shall we send Salāt on you?” He said, “Say: Allāhumma salli 'ala Muḥammadin ‘abdīka wa rasūlika kamā

(1) (H. 4797) “O Allāh! Send Your Salāt (Blessings, Graces, Honours and Mercy) on Muhammad and his family or the followers of Muhammad ﷺas You sent Your Salāt (Blessing, Graces, Honours and Mercy) on Ibrāhīm’s (Abraham) or the followers of Abraham family. O Allāh! Send Your Blessings on Muhammad and his family as you sent Your Blessings on Ibrāhīm’s family. You are Praiseworthy, Most Gracious.” See Vol. 4, Ḥadīth No. 3357; Vol. 8, Ḥadīth No.6357, 6358 for details.)
65 - THE BOOK OF COMMENTARY

(1) Ah-Layth said: “‘Ala Muḥammadin wa ‘ala āli Muḥammadin kamā bārakta ‘ala āli Ibrāhīma.” Narrated Ibn Abī Hazim and Ad-Darawardi: Yazid said, “Kamā sallāt ‘ala Ibrāhīma, wa bārīk ‘ala Muḥammadin wa āli Muḥammadin kamā bārakta ‘ala āli Ibrāhīma.”

(2) Narrated Abū Hurairah (RA) said, “Mūsā (Moses) was a shy man, and that is what the Statement of Allāh (SWT) means:

‘O you who believe! Be not like those who annoyed Mūsā (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh.’” (V.33:69)

(11) CHAPTER. “Be you not like those who annoyed Mūsā (Moses).” (V.33:69)

4799. Narrated Abū Hurairah (RA): Allāh’s Messenger (SAW) said, “Mūsā (Moses) was a shy man, and that is what the Statement of Allāh (SWT) means:

‘O you who believe! Be not like those who annoyed Mūsā (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh.’” (V.33:69)

(1) (H. 4798) “O Allāh! Send Your Salāt upon Muḥammad, Your slave and Your Messenger, as You sent Your Salāt on Ibrāhīm’s (Abraham) family or the followers of Abraham, and send Your Blessings upon Muḥammad and his family or the followers of Muḥammad (SAW) as You sent Your Blessings upon Ibrāhīm.”

(2) (H. 4798) The same invocation as in Hadith No. 4797 and Hadith No. 4798 with a little modification in form. Note: Salāt from Allāh means (here) His Blessings, Mercy, Graces and Honours, (upon Muḥammad (SAW)).
(34) **SURAT SABA’**  
(Sheba)

In the Name of Allah, the Most Gracious,  
the Most Merciful.

بسم الله الرحمن الرحيم

بُعِيْدُ مُعَتَّقٍ مَعَايِجٍ مُسَاَبِقٍ.  
بُعِيْدُ مُعَتَّقٍ مَعَايِجٍ مُسَاَبِقٍ.  
بُعِيْدُ مُعَتَّقٍ مَعَايِجٍ مُسَاَبِقٍ.  
بُعِيْدُ مُعَتَّقٍ مَعَايِجٍ مُسَاَبِقٍ.  
بُعِيْدُ مُعَتَّقٍ مَعَايِجٍ مُسَاَبِقٍ.  
بُعِيْدُ مُعَتَّقٍ مَعَايِجٍ مُسَاَبِقٍ.  
بُعِيْدُ مُعَتَّقٍ مَعَايِجٍ مُسَاَبِقٍ.  
بُعِيْدُ مُعَتَّقٍ مَعَايِجٍ مُسَاَبِقٍ.

وَقَالَ مُجَاهِدٌ: «لا يَغُرَّبُ»: لا يَغُرَّبُ.

يَرْيَدُ كُلُّ وَاحِدٍ مِنْ هَمَا أَنْ يُظْهَرَ عَجْرُ  
صَاحِبِهِ. «مُعَتَّقٌ»: عُشْرُ.  
قَالَ  
الأُلْقَ: النَّمَرُ. «بُعِيْدٌ» وَبُعِيْدُ وَاحِدٍ.

وَقَالَ مُجَاهِدٌ: «لا يَغُرَّبُ»: لا

يَغُرَّبُ. «سَلَّمُ اللَّه»: السَّدَّ، مَا  
أَخْمَرُ أَرْسَلَهُ فِي السَّدَّ فَشَقَّهُ وَمَدَّهُ  
وَخَفَّرَ المُوادِي فَأَرْتَعَةَ عَنِ الْجِبَّاتِينِ  
وَغَابَ عَنْهُمَا الْمَاءُ فَكَسَتاَ وَلَمْ يَكْنِ  
الْمَاءُ الأَخْمَرُ مِنْ السَّدَّ وَلَكِنْ كَانَ  
عَدَابًا أَرْسَلَهُ اللَّهُ عَلَيهِمْ مِنْ ثَيْبٍ  
شَاءَ.  
وَقَالَ عُمَروُ بِنْ شُرْكِينٍ:  
«أَقَرِّمَ»: الْمُسَانِةُ بَلْحَنِ أَهْلِ الْيَمَنِ. [See Vol.4, Hadith No.3404 for details]
(1) CHAPTER. "...So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.'" (V.34:23).

4800. Narrated Abū Hurairah: Allah's Prophet said, "When Allah 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. And when the (state of) fear is banished from their (angels') hearts they (angels) say, 'What is it that your Lord has said?' They say: 'The truth, and He is the Most High, the Most Great.'" (V.34:23) Then the stealthy listeners (devils) hear this order and these stealthy listeners are like this, one over the other, (Suflan, a subnarrator 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 (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) 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.”

(2) CHAPTER. “...He (Muhammad ﷺ) is only a warner to you in face of a severe torment.” (V.34:46)

4801. Narrated Ibn ‘Abbas: One day the Prophet ﷺ ascended Aṣ-Ṣafā mountain and said, “Ya Sabāḥāh!” (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, we will believe you.” 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 two hands of Abū Lahab!...”

(V.111:1)

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(1) (H. 4801) An expression used for calling to assemble because of an emergency.
(35) SÛRAT FÀTIR or AL-MALĂ’IKÀ
(The Originator of Creation, or The Angels)
In the Name of Allâh, the Most Gracious, the Most Merciful.

No Ahâdîth are mentioned here.

(36) SÛRAT YÀ-SÎN

In the Name of Allâh, the Most Gracious, the Most Merciful.

No Ahâdîth are mentioned here.
(1) CHAPTER. Allāh’s Statement: “And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.” (V. 36:38)

4802. Narrated Abū Dhar: Once, I was with the Prophet ﷺ in the mosque at the time of sunset. The Prophet ﷺ said, “O Abū Dhar! Do you know where the sun sets?” I replied, “Allāh and His Messenger know better.” He said, “It goes and prostrates underneath (Allāh’s) Throne; and that is Allāh’s Statement:

‘And the sun runs on its fixed course for a term (appointed). And that is the Decree of the All-Mighty, the All-Knowing’” (V. 36:38)

4803. Narrated Abū Dhar: I asked the Prophet ﷺ about the Statement of Allāh:

“And the sun runs on its fixed course for a term (appointed)…” (V. 36:38)

He said, “Its course is underneath (Allāh’s) Throne.” (See H. 3199)
(37) سورة الصفات
(Those ranged in Ranks)

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ: "وَقَدَّمَرْتُ بِالْجَبِّ
مِنْ مَكَّةِ لَبَيْناً مِنْ كُلِّ مَكَانِ
وَقَدَّرْتُ مِنْ كُلِّ غَلِبٍ، دُحَّافًا، يُزَمَتُونَ
وَأَصِلَّ، دَائِمًا، "لَأَرَبَّ
وَثَلَّتْ عِنْ أَلِيمٍ، "يَعْمَى الْحَقِّ
الْقَفْرُ، تَقَفُّوْبُ لِلشَّيْطَانِ، "عَوُنُوهُ، وَجَعَلَ
بُطْنَهُ "بِبَرَكَةٍ، لاَّ نَذَهِبُ
عَفْوُهُمْ، "قَرِينًا، ثَيْطَانِ.
"مُهَرُّونَ، "كَهْيَةُ الْهَرَّةِ
مُرْقَوْبَ، "الْجَلَّاسُ، فِي الْجَلَّاسِ
"مِنْ لَهْتَ، "قَالَ كُفَّارُ قُوَّتْنُ
المَلَائِكَةُ بُنَاتٌ اللَّهِ، وَأَمَامَهُمْ بِنَاتٌ
سَرْوَاتُ الْجَحِيم، وَقَالَ الْمُتَعَلَّى:
"وَلَقَدْ عَلِيتَ الْجَحِيمَ تَحْصُرُونَ
سَتَّحْضُرُونَ لِلْجَحِيمَ. وَقَالَ أَبِي
عَبَّاسٍ، "تَحْصُرُ أَلْحَافُ
"مَرْفِقُ الْخَيْبَة، "سَوَاء الْخَيْبَةٌ وَوَسَط
الْحَجَمِ، "أَقَامُوا، "يُحَلُّفُ طَعَامَهُمْ
وَسَاطُ الْخَيْبَةِ، "مُتَحَجَّرُ، "مَتَحَجَّرُ
"يَقَصُّ مَكَّةُ، "الْمَلَائِكَةُ
"مَرْكَبُ عَلَيْهِ فِي الآخِينِ، يُذَكَّرُ
بِخَيْرِ. وَقَالَ "يَمْتَحَنُونَ، "يَمْتَحَنُونَ
"سَأَلُونَ "وَيَدَّوْرُونَ أَصْنَ السَّمَاءِ، رَبَّاً.
"الْأَشْبَابُ، "الْسَّمَاءِ.
65—THE BOOK OF COMMENTARY

(1) CHAPTER. The Statement of Allāh عالِم

"And, verily, Yūnus (Jonah) was one of the Messengers." (V.37:139)

4804. Narrated ‘Abdullāh الله ﷺ said, “Nobody has the right to be better than [Yūnus (Jonah)] Ibn Matta.”

4805. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, “He who says that I am better than Yūnus (Jonah) bin Matta, tells a lie.”

4806. Narrated Al-‘Awwām: I asked Mujāhid regarding the prostration in Sūrat Ṣād. He said, “Ibn ‘Abbās was asked the same question and he said, ‘They are those whom Allāh had guided. So follow their guidance…’” (V.6:90)

Ibn ‘Abbās used to perform a prostration (on reading this Sūrah). (See H. 3421)

4807. 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 among his progeny, Dāwūd (David) and Sulaimān (Solomon)…’ (V.6:84). They are those whom Allāh had guided. So follow their guidance.’ (V.6:90)

So Dāwūd (David) was the one of those Prophets whom Prophet (Muḥammad ﷺ) was ordered to follow. Dāwūd (David) prostrated, so Allāh’s Messenger (Muḥammad ﷺ) performed this prostration too.”

(1) CHAPTER. The Statement of Allāh ﷻ:

“He (Solomon) said: “My Lord! Forgive me. And bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.” (V.38:35)
4808. Narrated Abü Hurairah: The Prophet said, "Last night a demon from the jinn came to me (or the Prophet said, a similar sentence) to disturb my Salāt (prayer), but Allāh 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 Sulaimān (Solomon):

'And bestow upon me a kingdom such as shall not belong to any other after me...'

(V.38:35) The narrator added: Then he (the Prophet) dismissed him, rejected.

(2) CHAPTER. The Statement of Allāh: "...Nor am I one of the Mutakallifīn (those who pretend and fabricate things which do not exist)." (V.38:86)

4809. 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 an aspect of knowledge to say about something which one does not know, ‘Allāh knows better.’ Allāh said to His Prophet:

'Say (O Muhammad): No wage do I ask of you for this (the Quʾrān) nor am I one of the Mutakallifīn (those who pretend and fabricate things which do not exist).'

(V.38:86)

"Now I will tell you about Ad-Dukhān (the smoke). Allāh’s Messenger invited the Quraysh to embrace Islam, but they delayed in their response. So he said, ‘O Allāh! Help me against them by sending on them seven
years (of drought-famine) like those seven (years of drought) of Yusuf (Joseph). So the drought (famine) years 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. Allâh said:

'Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people. This is a painful torment.' (V.44:10,11)

"(So they invoked Allâh, saying) 'Our Lord! Remove the torment from us, really we shall become believers. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them? Then they had turned away from him (Messenger Muhammad) and said: He is one (Muhammad) taught (by a human being), a madman? Verily, We shall remove the torment for a while. Verily! You will revert (to disbelief).' " (V.44:12-15)

(It was asked of 'Abdullâh), "Will the punishment be removed on the Day of Resurrection?" 'Abdullâh said, "The punishment was removed from them for a while but they reverted to disbelief, so Allâh destroyed them on the day (of the battle) of Badr. Allâh said:

'On the Day when We shall seize you with the greatest grasp (punishment). Verily, We will exact retribution.' " (V.44:16)
(39) SŪRAT AZ-ZUMAR
(The Groups)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allah:
Say: “O Ḥabī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah…” (V.39:53)

4810. Narrated Ibn ‘Abbās: Some Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness
of Allah and in His Messenger Muhammad ﷺ), 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 if you could inform us whether we can make an expiation for our (past evil) deeds.”

So the following Divine Verses were revealed: “And those who invoke not any other ilãh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse...” (V.25:68)

And there was also revealed: “Say: O Ibãdi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah...” (V.39:53)

(2) CHAPTER. The Statement of Allah ﷺ:
“They made not a just estimate of Allah such as is due to Him...” (V.39:67)

4811. Narrated ‘Abdullah A: A (Jewish) rabbi came to Allah’s Messenger ﷺ and he said, “O Muhammad! We learn that Allah 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 premolar teeth became visible, and that was the confirmation of the rabbi. Then Allah’s Messenger ﷺ recited:
“They made not a just estimate of Allah such as is due to Him. (V.39:67).
(3) CHAPTER. The Statement of Allāh

...And 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...” (V.39:67)

4812. Narrated Abū Hurairah: I heard Allāh’s Messenger saying, “Allāh will grasp the whole (planet of) earth, (by His Hand) and roll all the heavens up with His Right Hand, and then He will say, ‘I am the King; where are the kings of the earth?’”

(4) CHAPTER. The Statement of Allāh

“And the Trumpet will be blown, and all who are in the heavens and all who are on earth will swoon away, except him whom Allāh wills...” (V.39:68)

4813. Narrated Abū Hurairah: The Prophet said, “I will be the first to raise my head after the second blowing of the Trumpet and will see Mūsā (Moses) holding (or clinging to) the Throne (of Allāh), and I will not know whether he had been in that state all the time or after the blowing of the Trumpet.”
4814. Narrated Abū Hurairah: The Prophet ﷺ said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abū Hurairah! Forty days?" I refused to reply. They said, Forty years?" I refused to reply and added: "Everything of a human body will waste away or perish or decay except the last coccyx bone (of the tail) and from that bone Allāh will reconstruct the human body."

(40) Sūrat Ghāfir or Al-Mū'min
(The Forgiver or The Believer)

In the Name of Allāh, the Most Gracious, the Most Merciful.
4815. Narrated ‘Urwa bin Az-Zubair: I asked ‘Abdullãh bin ‘Amr bin Al-‘As to inform me of the worst thing Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) had done to Allâh’s Messenger ﷺ. He said: “While Allâh’s Messenger ﷺ was performing Salât (prayer) in the courtyard of the Ka’bah, ‘Uqba bin Abî Mu’ait came and seized Allâh’s Messenger ﷺ by the shoulder and twisted his garment round his neck and throttled him severely. Abû Bakr came and seized ‘Uqba’s shoulder and threw him away from Allâh’s Messenger ﷺ and said, ‘Would you kill a man because he says: ‘My Lord is Allâh,’ and has come to you with clear signs (proofs) from your Lord?’” (V.40:28)
In the Name of Allah, the Most Gracious, the Most Merciful.

Sa‘īd said: A man said to Ibn ‘Abbās, “I find in the Qur’ān certain things which seem to me contradictory, for example Allah says:

‘...There will be no kinship among them that Day, nor will they ask of one another.’ (V.23:101) (yet He says:) ‘And they will turn to one another and question one another.’ (V.37:27)

‘...But they will never be able to hide a single fact from Allāh.’ (V.4:42) [Yet He reports what Al-Mushrīkūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ will say:] ‘...By Allāh, our Lord, we were not those who joined others in worship with Allāh.’ (V.6:23) According to this Verse, they will hide some facts.

Allāh says:

‘Or is the heaven that He constructed?... (up to) ... He spread the earth.’ (V.79:27-30) In this Verse He mentions the creation of the heavens before the creation of the earth. Then He says: ‘Say (O Muḥammad ﷺ): ‘Do you verily, disbelieve in Him Who created the earth in two Days... (up to) ...willingly.’ (V.41:9-11) So He mentions in this Verse the creation of the earth before the heavens. And He says: ‘...Verily, Allāh is Oft-Forgiving, Most Merciful.’ (V.4:23) ‘...Allāh is Ever Most Powerful, All-Wise.’ (V.4:56) ‘...Allāh is Ever All-Hearer, All-See.’ (V.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. ‘And so the
Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon, away except him whom Allah wills…” (V.39:68) Then ‘there will be no relationship between them, and at that time one will not ask another. Then, when the Trumpet will be blown for the second time, they will turn to one another and question one another.’

As for His Statement: ‘...We were not who joined others in worship with Allah.’ ‘But they will not be able to hide a single fact from Allah.’ Allah will forgive the sins of those who were sincere in their worship, whereupon Al-Mushrikün 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 Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah. (V.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 hillocks and whatever is in between 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 Allah is Oft-Forgiving.’ He named Himself like that (so the naming has passed) but the contents of His Saying is still valid, for if Allah ever
wants to do something, He surely fulfils what He wants. So you should not see contradiction in the Qur’an, for all of it is from Allāh.”
the world), lest your ears, and your eyes, and your skins should testify against you…” (V.41:22)

4816. Narrated Ibn Mas'ūd (regarding) the Verse:

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

While two persons from Quraish and their brother-in-law from Thaqif (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 Allāh 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 have not been hiding yourself, lest your ears, and your eyes, and your skins should testify against you…” (V.41:22).

(2) CHAPTER. The Statement of Allāh

“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!” (V.41:23)

4817. Narrated ‘Abdullāh: There gathered near the House (i.e., the Ka'bah) two Quraishī 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 Allāh 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 hidden low voice.” The third said, “If He can hear when we talk...
in a loud voice, then He can also hear when we speak in a low voice.” Then Allâh, the Honourable, the Majestic revealed:

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

CHAPTER. The Statement of Allâh

“They then if they bear (the torment) patiently, then the Fire is the home for them….” (V. 41: 24)

(42) SÛRAT HÂ MÎM ‘AIN SIN QÂF or SÛRAT ASH-ASHûRÀ, (The Consultation)

In the Name of Allâh, the Most Gracious, the Most Merciful.

وَتَذَكُّرُ عَنْ ابْنِ عُبَیْسِانَ عَبْسَ ابْنِ عَبْسِانَ

"Îyâbûn aînî lâ nîlî. "Wîrâ yîn

"îânîn. Wâlîlîn mûjâhîdîn:

"îdîrîkîm biyînî nâsîl bînâdîn. "lî

"îxîdînîbînînî. "mîn tâbînîqîbînînînî:

"îlî.
(1) CHAPTER. The Statement of Allāh Ṭa`lī: 
“...Except to be kind to me for my kinship with you...” (V.42:23)

4818. Narrated Ibn ‘Abbās that he was asked (regarding):
“...Except to be kind to me for my kinship with you...” (V.42:23) Sa`īd bin Jubair (who was present then) said, “It means here (to show what is due for) the relatives of Muḥammad.” On that Ibn ‘Abbās said: You have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet Ṭa`lī had relatives therein. The Prophet Ṭa`lī said, “I do not want anything from (you) except to be kind to me for my kinship with you.”

(43) SŪRAT (ḤĀ MĪM) AZ-ZUKHRUF
(The Gold Adornments)

In the Name of Allāh, the Most Gracious, the Most Merciful.
Peter's Commentary on the Gospel of John: 

[Translation begins here]
4819. Narrated Ya’la: I heard the Prophet reciting while he was on the pulpit:

“They will cry, ‘O Malik (Keeper of Hell)! Let your Lord make an end of us...’”

(V.43:77)

(1) CHAPTER. The Statement of Allāh

“And they will cry: ‘O Malik (Keeper of Hell)! Let your Lord make an end of us’ He will say, ‘Verily, you shall abide forever.’”

(V.43:77)

(2) CHAPTER. “Shall we then (warn you not and) take away the Reminder (this Qur’ān) from you, because you are a people Musrīfūn.”

(V.43:5)

(1) Musrīfūn: These who transgress the limits, as sinners, polytheists, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad. 
And the Statement of Allāh:
‘Then we destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them)’. (V.43:8)

(44) SŪRAT (HĀ MĪM) AD-DUKHĀN
(The Smoke)

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

(1) CHAPTER. The Statement of Allāh:
“Then wait you for the Day when the sky will bring forth a visible smoke.” (V.44:10)

4820. Narrated ‘Abdullāh رضي الله عنه: 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)
(2) CHAPTER. “Covering the people, this is a painful torment.” (V.44:11)

4821.Narrated ‘Abdullāh: It (i.e., the imagined smoke) was because, when the Quraish refused to obey the Prophet, he invoked Allāh to afflict them with years of drought (famine) similar to those of (Prophet) Yūsuf (Joseph); and so they were stricken with drought and severe (hunger) exhaustion 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 severe (hunger) exhaustion.

So Allāh revealed: “Then wait you for the Day when the sky will bring forth a visible smoke covering the people; this is a painful torment.” (V.44:10,11)

Then someone (Abū Sufyān) came to Allāh’s Messenger and said, “O Allāh’s Messenger! Invoke Allāh to send rain for the tribes of Muḍar as they are on the verge of destruction.” On that the Prophet said (astonishingly), “(Shall I invoke Allāh) for the tribes of Muḍar? Verily, you are a brave man!” But the Prophet prayed for rain and it rained for them. Then the Verse was revealed: “Verily! you will revert (to disbelief).” (V.44:15)

(When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allāh revealed: “On the Day when We shall seize you with the greatest seizure (punishment). Verily,
We will exact retribution." (V.44:16)

The narrator said, "That was the day of the battle of Badr."

(3) CHAPTER. The Statement of Allah

(They will say) Our Lord! Remove the torment from us, really we shall become believers!" (V.44:12)

4822. Narrated 'Abdullah: It is an aspect of knowledge that, when you do not know something, you say: 'Allah knows better.' Allah said to his Prophet ﷺ:

"Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist)." (V.38:86)

When the Quraish troubled and stood against the Prophet ﷺ, he said, "O Allah! Help me against them by sending on them seven years (of drought-famine) like the seven (years of drought) of Yūsuf (Joseph)." So they were afflicted with a year of drought (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) exhaustion. Then they said:

"Our Lord! Remove the torment from us, really we shall become believers." (V.44:12)

And then it was said (to the Prophet ﷺ by Allah), "If We remove it from them they will revert." So the Prophet ﷺ 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 wait for the Day that the sky will bring forth a visible smoke... (up to) ...Verily, We will exact retribution." (V.44:10-16)
4823. Narrated Masrūq: I came upon ‘Abdullāh and he said, “When Allāh's Messenger ﷺ invited Quraish (to Islam), they disbelieved him and stood against him. So he (the Prophet ﷺ) said, ‘O Allāh! Help me against them by sending on them seven years (of drought-famine) like those seven (years of draught) of Yūsuf (Joseph).’ So they were afflicted with such a year of drought that destroyed everything, and they started eating of dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue (exhaustion) and hunger.” ‘Abdullāh then recited:

“Then wait you for the Day when the sky will bring forth a visible smoke covering the people, this is a painful torment... (till he reached)... Verily, We shall remove the torment for a while. Verily! You will revert.” (V.44:10-15)

‘Abdullāh added: “Will the punishment be removed from them on the Day of Resurrection?” He added, “The greatest grasp was the day of the battle of Badr.”

4824. Narrated ‘Abdullāh: Allāh sent (the Prophet) Muḥammad ﷺ and said:

“Say (O Muḥammad ﷺ): No wage do I ask of you for this (the Qur’ān), nor am I one
of the *Mutakallifun* (those who pretend and fabricate things which do not exist).”

(V.38:86)

When Allah's Messenger saw the Quraish standing against him, he said, "O Allah! Help me against them by sending on them seven (years of drought-famine) like those seven (years of drought) of Yusuf (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 (it seemed to them that) something like smoke was coming out of the earth." So Abü Sufyân came to the Prophet and said, "O Muḥammad! Your people are on the verge of destruction! Please invoke Allah to relieve them." So the Prophet invoked Allah for them [and it rained and the drought (famine) disappeared]. He said to them, "You will revert (to heathenism) after that." 'Abdullãh then recited:

"Then wait you for the Day when the sky will bring forth a visible smoke ... (up to) ... Verily! You will revert." (V.44:10-15)

He added, "Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the Al-Lizãm have all passed." One of the subnarrator said, "The splitting of the moon." And another said, "The defeat of the Romans (has also passed)."

(6) CHAPTER. "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution." (V.44:16)

4825.Narrated 'Abdullah: Five things have passed: Al-Lizãm, the defeat of the Romans, the greatest grasp, the splitting of the moon, and the smoke.
In the Name of Allah, the Most Gracious, the Most Merciful.

4826. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Allah said, ‘The son of Adam annoys Me for he abuses Ad-Dahr (the Time) though I am Ad-Dahr (the Time), in My Hands are all things, and I cause the revolution of day and night.’”

(1) (H. 4826) Ad-Dahr: ‘I am Ad-Dahr’ means ‘I am the Creator of time, and I manage the affairs of all creation including time.’ One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allah, and only He is the Disposer of everything.
(1) CHAPTER. “But he who says to his parents: Fie upon you both! Do you hold out the promise to me that I shall be raised up (again)… (up to) … the tales of the ancient.” (V.46:17)

4827. Narrated Yusuf bin Mähak:
Marwän had been appointed as the governor of Hijaz by Mu‘awiya. He delivered a Khutba and mentioned Yazid bin Mu‘awiya so that the people might give the Bai‘a (pledge) to him as the successor of his father (Mu‘awiya). Then ‘Abdur-Rahmân bin Abû Bakr told him something whereupon Marwän ordered that he be arrested. But ‘Abdur-Rahmân entered ‘Aishah’s house and they could not arrest him. Marwän said, “It is he (‘Abdur-Rahmân) about whom Allah revealed this Verse:

‘But he who says to his parents: ‘Fie upon you both! Do you hold out the promise to me…?’”

On that, ‘Aishah said from behind a screen, “Allah did not reveal anything from the Qur’ân about us except what was connected with the declaration of my innocence (of the slander).”

(2) CHAPTER. The Statement of Allah:

“Then, when they saw it as a dense cloud coming towards their valleys…” (V.46:24)
4828. Narrated 'Aishah, the wife of the Prophet ﷺ: I never saw Allah's Messenger ﷺ laughing loudly enough to enable me to see his uvula, but he used to smile only.

4829. 'Aishah added: And whenever he ﷺ saw clouds or winds, signs of deep concern would appear on his face. I said, “O Allah’s Messenger! 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 'Aishah! 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 (received) the punishment, but (while seeing the cloud) they said, ‘This cloud will give us rain.’”

(47) SURAT MUHAMMAD or AL-QITÂL
(Muhammad ﷺ or The Fighting)

In the Name of Allah, the Most Gracious, the Most Merciful.
(1) CHAPTER. “...And sever your ties of kinship.” (V.47:22)

4830.Narrated Abû Hurairah: The Prophet ﷺ said, “Allâh created His creation, and when He had finished it, the womb got up and caught hold of Allâh, whereupon Allâh said, ‘What is the matter?’ On that, it said, ‘I seek refuge with you from Al-Qât’âh (those who sever the ties of kith and kin).’ On that Allâh said, ‘Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?’ On that it said, ‘Yes, O my Lord!’ Then Allâh said, ‘That is for you.’” Abû Hurairah 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.’” (V.47:22)

4831. Narrated Abû Hurairah: (As above, Hadith No 4830, but added) Then Allâh’s Messenger ﷺ said, “Recite if you wish: ‘Would you then, if you were given the authority, do mischief in the land, and sever you ties of kinship?’” (V.47:22)

In the Name of Allah, the Most Gracious, the Most Merciful.

Narrated Aslam: While Allah's Messenger was proceeding at night
during one of his journeys and 'Umar bin Al-Khaṭṭāb was travelling beside him, 'Umar asked him about something but Allâh's Messenger ﷺ 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-Khaṭṭāb said to himself, “Thakilat Ummu 'Umar (may 'Umar's mother lose her son)! I asked Allâh's Messenger ﷺ 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'anic 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'anic Verses have been revealed about me,' and so I went to Allâh's Messenger ﷺ and greeted him.

He (Allâh's Messenger ﷺ) said, “Tonight a Sûrah has been revealed to me, and it is dearer to me than that on which the sun rises (i.e., the world).” Then he (ﷺ) recited: ‘Verily, We have given you (O Muhammad ﷺ) a manifest victory.’” (V.48:1)

4834. Narrated Anas: ‘Verily, We have given you (O Muhammad ﷺ) a manifest victory,’ refers to Al-Hudaibiya (peace treaty).

4835. Narrated 'Abdullâh bin Mughaffal: On the day of the conquest of Makkah, the Prophet ﷺ recited Sûrat Al-Fath in a vibrating and pleasant voice. Mu'âwiyah, the subnarrator said, “If I could immitate the recitation of the Prophet ﷺ I would do so.”
(2) CHAPTER. The Statement of Allah. “That Allah may forgive you your sins of the past and the future and complete His Favour on you and guide you on the Straight Path.” (V.48:2)

4836. Narrated Al-Mughira: The Prophet used to offer night Salah (prayers) till his feet became swollen. Somebody said, to him, “Allah has forgiven you your sins of the past and the future.” On that, he said, “Shouldn’t I be a thankful slave (of Allah)?”

4837. Narrated 'Aishah: The Prophet used to offer Salah (prayer) at night (for such a long time) that his feet used to crack. I said, “0 Allah’s Messenger! Why do you do it since Allah has forgiven you your sins of the past and the future?” He said, “Shouldn’t I love to be a thankful slave (of Allah)?” When he became old, he offered Salah (prayer) while sitting, but if he wanted to perform a bowing, he would get up, recite (some other Verses) and then perform the bowing.

(3) CHAPTER. “Verily, We have sent you (O Muhammad) as a witness, as a bearer of glad tidings, and as a warner.” (V.48:8)
4838. Narrated 'Abdullãh bin 'Amr bin Al-'As: This Verse:

"Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings and as a warner." (V.48:8) which is in the Qur'an, appears in the Taurat (Torah) thus:

"Verily We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings and as a warner, and as a protector for the illiterates (i.e., the Arabs). You are my slave and My Messenger, and I have named you Al-Mutawakkil (one who depends upon Allãh). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allãh will not take you unto Him till He guides through you a crooked (curved) nation on the Right Path by causing them to say: La ilãha illallah (none has the right to be worshipped but Allãh). With such a statement, He will cause to open blind eyes, deaf ears and hardened hearts." (See H. 2125)

(4) CHAPTER. “He it is Who sent down As-Sakinalt (tranquillity and calmness) into the hearts of the believers…” (V.48:4)

4839. Narrated Al-Barä' : While a man from the Companions of the Prophet ﷺ was reciting (the 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 ﷺ. The Prophet ﷺ said, “That was the As-Sakinalt (tranquillity and reassurance along with angels) which descended because of the recitation of the Qur'an.” (See H. 5011)
4840. Narrated Jābir: We were one thousand and four hundred on the Day of Al-Hudaibiya.

4841. Narrated ‘Uqba bin Ṣuhbān: ‘Abdullāh bin Mughaffal Al-Muzani who was one of those who witnessed (the event of) the tree [those who gave the Bai‘a (pledge) to the Prophet beneath the tree at Al-Hudaibiya] said, “The Prophet forbade the throwing of small stones (with two fingers).”

4842. ‘Abdullāh bin Al-Mughaffal Al-Muzani also said, “The Prophet also forbade urinating at the place where one takes a bath.”

4843. Narrated Thābit bin Ad-Dahhāk who was one of the Companions of the tree [i.e., those who gave the Bai‘a (pledge) to the Prophet beneath the tree at Al-Hudaibiya]:

4844. Narrated Ḥabīb bin Abī Thābit: I went to Abū Wā’il to ask him (about those who had rebelled against ‘Ali). 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 Allâh’s Book (to settle the dispute)?’ ‘Ali said, ‘Yes (I agree that we should settle the matter in the light of the Qur‘ân).’ Some people objected to ‘Ali’s agreement and wanted to fight. On that Sahl bin Hunaif said, ‘Blame yourselves! I remember how, on the Day of Al-‘Udâibiya (i.e., the peace treaty between the Prophet and the Quraish Mushrikûn), if we had been allowed to choose fighting, we should have fought (the Mushrikûn).’ At that time ‘Umar came (to the Prophet) and said, ‘Aren’t we on the right (path) and they (the Mushrikûn) in the wrong? Won’t our killed persons go to Paradise, and theirs in the Fire?’ The Prophet replied, ‘Yes.’ ‘Umar further said, ‘Then why should we let our religion be degraded and return before Allâh has settled the matter between us?’ The Prophet said, ‘O the son of Al-Khattâb! No doubt, I am Allâh’s Messenger, and Allâh will never neglect me.’ So ‘Umar left the place angrily and he was so impatient that he went to Abû Bakr and said, ‘O Abû Bakr! Aren’t we on the right (path) and they (the Mushrikûn) on the wrong?’ Abû Bakr said, ‘O son of Al-Khattâb! He is Allâh’s Messenger, and Allâh will never neglect him.’ Then Sûrat Al-Fath (The Victory) was revealed.”

(49) SÛRAT AL-HUJURAT
(The Dwellings)

In the Name of Allâh, the Most Gracious, the Most Merciful.
(1) CHAPTER. “O you who believe! Raise not your voices above the voice of the Prophet ﷺ…” (V.49:2)

4845. Narrated Ibn Abi Mulaika: The two righteous persons were about to be ruined. They were Abu Bakr and ‘Umar who raised their voices in the presence of the Prophet ﷺ when a mission from Banu Tamim came to him. One of the two recommended Al-Aqra’ bin Ḥabis, the brother of Banu Mujāshi’ (to be their governor) while the other recommended somebody else. (Nafi’, the subnarrator said, I do not remember his name). Abu 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 Allāh revealed:

“O you who believe! Raise not your voices above the voice of the Prophet ﷺ…” (V.49:2)

Ibn Az-Zubair said, “Since the revelation of this Verse, ‘Umar used to speak in such a low tone that the Prophet ﷺ had to ask him to repeat his statements.” But Ibn Az-Zubair did not mention the same about his (maternal) grandfather (i.e., Abu Bakr).

4846. Narrated Anas bin Malik: The Prophet ﷺ missed Thābit bin Qais for a period (so he inquired about him). A man
said, “O Allah’s Messenger! I will bring you his news.” So he went to Thabit and found him sitting in his house and bowing his head. The man said to Thabit, “What is the matter with you?” Thabit 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 Thabit had said so-and-so. Müsa (bin Anas) said, “The man returned to Thabit with great glad tidings. The Prophet 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.’”

(2) CHAPTER. “Verily! Those who call you from behind the dwellings, most of them have no sense.” (V.49:4)

4847. Narrated ’Abdullah bin Az-Zubair: A group of Bani Tamim came to the Prophet (and requested him to appoint a governor for them).

Abu Bakr said, “Appoint Al-Qa‘qa’ bin Ma‘bad.” ‘Umar said, “Appoint Al-Aqra‘ bin Häbis.” On that Abû Bakr said (to ‘Umar), “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! Make not (a decision) in advance before Allâh and His Messenger (ﷺ)...” (V.49:1)
CHAPTER. The Statement of Allah

"And if they had patience till you could come out to them, it would have been better for them..." (V.49:5)

(50) SŪRAT QĀF

In the Name of Allah, the Most Gracious, the Most Merciful.

"بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ"

(1) CHAPTER. Allah’s Statement:
“...It (Hell) will say: ‘Are there any more (to come)?’” (V.50:30)

4848. Narrated Anas: The Prophet ﷺ said, “The people will be thrown into the (Hell) Fire and it will say: ‘Are there any more (to come)?’” (V.50:30) till Allah will put His Foot over it and it will say, ‘Qat! Qat! (Enough! Enough!).’”

4849. Narrated Abū Hurairah (that the Prophet ﷺ said): “It will be said to the Hell, ‘Are you filled?’ It will say, ‘Are there any more (to come)?’” On that Allah will put His Foot on it, and it will say ‘Qat! Qat! (Enough! Enough!).’”

4850. Narrated Abū Hurairah: The Prophet ﷺ said, “Paradise and the Fire (Hell) argued, and the Fire (Hell) said, ‘I have been given the privilege of receiving the arrogants 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, Allah said to Paradise, ‘You are My Mercy which I bestow on whoever I wish of My slaves.’ Then Allah said to the (Hell) Fire, ‘You are My (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.’ As for the Fire (Hell), it will not be filled till Allah will put His Foot over it whereupon it will say, ‘Qat! Qat!’ (Enough! Enough!) At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with.”

(2) CHAPTER. The Statement of Allah

4851. Narrated Jarir bin ‘Abdullah: 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 Salat (prayers) before sunrise (Fajr prayer) and before sunset (‘Asr prayer).” Then the Prophet recited:

“And glorify the praises of your Lord before the rising of the sun and before (its) setting.” (V.50:39)
4852. Narrated Mujãhid: Ibn 'Abbãs said, “Allâh ordered His Prophet ﷺ to glorify His praises after all ٍسَلَٰلَت (prayers).” He referred to Allâh’s Statement: “… After the ٍسَلَٰلَت (prayers)…” (V.50:40) [See Vol. 1, Hadîth No.843]

(51) SÛRAT ADH-DHÂRIYÂT
(The Winds that Scatter)

In the Name of Allâh, the Most Gracious, the Most Merciful.

No Aûhadîth are mentioned here.
In the Name of Allah, the Most Gracious, the Most Merciful.

(52) SÜRAT ÂT-TÜR
(The Mount)

بسم الله الرحمن الرحيم

إِنَّهَا لَكُلِّ نَفْسٍ مَا طَغَىٰ عَلَيْهَا مِنْ ضَرٍّ وَمَا كَبَرَ عَلَيْهَا مِنْ خَيْرٍ مِّثْلُهَا مِّثْلُهَا النَّمبِيُّ هُزَيْلَةَ اسْتَلَّهَا وَجَسَّحَهَا فِي غُؤُورٍ مِّنْ سَلَائِمِهِ يُتَقَبَّلَهَا وَيَقْبَلُهَا وَقَالَ عَبْسُهُ عِنْدَهُ مَعْلُومًا مِّنْ السَّبِيلِ فَتُلِّى

وَقَالَ ابْنُ عُبَيْسٍ وَالْحَبِّ: مَكْتُوبٌ وَقَالَ مُجَاهِدٌ: أَظْهَرْ. وَقَالَ الْمُهَبَّيْنِ: كَبِيرَةٌ وَقَالَ عِبَادُ: تَوَأَّثٌ وَقَالَ عِبَادُ: مَعْلُومٌ مِّنْ السَّبِيلِ وَتُلِّى
(1) CHAPTER.

4853. Narrated Umm Salama: I complained to Allah's Messenger ﷺ that I was sick, so he said, "Perform the Tawaf (of Ka'bah at Makkah) while riding behind the people (who are performing the Tawaf on foot)." So I performed the Tawaf while Allah's Messenger ﷺ was offering the Salat (prayer) by the side of the Ka'bah and was reciting:

"By the Tūr (Mount). And by the Book Inscribed." (V.52:1,2)

4854. Narrated Jubair bin Mut'im ﷺ: I heard the Prophet ﷺ reciting Sūrat Al-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, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like." (V.52:35-37) my heart was about to fly (when I realized this firm argument).
In the Name of Allah, the Most Gracious, the Most Merciful.

Narrated Masrûq: I said to ‘Aishah, “O Mother! Did Prophet Muhammad ﷺ see his Lord?” ‘Aishah 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 Muhammad ﷺ saw his Lord, is a liar.” Then ‘Aishah recited the Verse.
“No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things.” (V.6:103)

“It is not given to any human being that Allāh should speak to him unless (it be) by Revelation or from behind a veil…” (V.42:51)

‘Āisha further said, “And whoever tells you that the Prophet ṣaw knows what is going to happen tomorrow, is a liar.” She then recited:

“...No person knows what he will earn tomorrow…” (V.31:34)

She added, “And whoever tells you that he (i.e., Prophet ṣaw) concealed (some of Allāh’s Orders), is a liar.” Then she recited:

“O Messenger (Muḥammad ṣaw) Proclaim (the Message) which has been sent down to you from your Lord…” (V.5:67)

‘Āishah added: “But the Prophet ṣaw saw Jibrīl (Gabriel) in his true form twice.”

CHAPTER. “And was at a distance of two bows’ length or (even) nearer.” (V.53:9)

4856. Narrated ‘Abdullāh Ṭ. regarding the Verses:

“And was at a distance of two bows’ length or (even) nearer. So (Allāh) revealed to His slave [Muḥammad ṣaw through Jibrīl (Gabriel)] whatever He revealed.” (V.53:9,10) Ibn Mas’ūd narrated to us that the Prophet ṣaw had seen Jibrīl (Gabriel) with six hundred wings.

CHAPTER. The Statement of Allāh Ṣ.:

“So (Allāh) revealed to His slave [Muḥammad ṣaw through Jibrīl (Gabriel)] whatever He revealed.” (V.53:10)
4857. Narrated Ash-Shaibani: I asked Zirr about the Statement of Allāh:

“And was at a distance of two bows’ length or (even) nearer. So (Allāh) revealed to His slave [Muḥammad ﷺ through Jibril (Gabriel)] whatever He revealed.”

(V.53:10) He said, “Abdullāh (bin Mas‘ūd) informed us that Muḥammad ﷺ had seen Jibril (Gabriel) with six hundred wings.”

CHAPTER. “Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh).” (V.53:18)

4858. Narrated ‘Abdullāh (regarding the revelation): “Indeed he (Muḥammad ﷺ) did see of the Greatest Signs of his Lord (Allāh).” (V.53:18)

The Prophet ﷺ saw a green screen covering the horizon.

(2) CHAPTER. “Have you then considered Al-Lāt and Al-‘Uzza? (1)” (V.53:19)

4859. Narrated Ibn ‘Abbās (regarding Allāh’s Statement about Al-Lāt and ‘Al-Uzza): Lāt was originally a man who used to mix Sawīq (2) for the pilgrims.

4860. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Whoever takes an oath in which he (forgetfully) mentions Al-Lāt and ‘Al-Uzza, should say: ‘Lā ilāha illallāh’ (none has the right to be worshipped but Allāh). And whoever says

(1) (Ch. 2) Lāt and ‘Uzza were two idols worshipped by the pagan Arabs during the Pre-Islamic Period of Ignorance.

(2) (H. 4859) See the glossary.
to his companion, ‘Come along, let us gamble,’ must give in charity (as an expiation for his sin).”

(3) CHAPTER. “And Manāt (another idol of the pagan Arabs) the other third.” (V.53:20)

4861. Narrated ‘Urwa: I asked ‘Aishah regarding the Sa’y between As-Ṣafā and Al-Marwa. She said, “Out of reverence to the idol Manāt which was placed in Al-Mushallal, those (Al-Mushrikān) who used to assume Ḩaram in its name, used not to perform Sa’y between As-Ṣafā and Al-Marwa, so Allāh revealed:

‘Verily! A-Safā and Al-Marwa (two mountains at Makkah) are of the Symbols of Allāh...’ (V.2:158)

“Thereupon, Allāh’s Messenger ṣṣ and the Muslims used to perform Sa’y (between them).” Sufyān said: The (idol) Manāt was at Al-Mushallal in Qudaid. ‘Aishah added, “The Verse was revealed in connection with the Ansār. They and (the tribe of) Ghassān used to assume Ḩaram in the name of Manāt before they embraced Islam.” ‘Aishah added, “There were men from the Ansār who used to assume Ḩaram in the name of Manāt which was an idol between Makkah and Al-Madinah. They said, ‘O Allāh’s Messenger! We used not to perform the Tawāf (Sa’y) between As-Ṣafā and Al-Marwa out of reverence to Manāt’.”

(1) (H. 4861) Because there were two other idols between As-Ṣafā and Al-Marwa which did not belong to them.
(4) CHAPTER. “So, fall you down in prostration to Allah, and worship Him (Alone).” (V.53:62)

4862.Narrated Ibn ‘Abbās: The Prophet performed a prostration when he finished reciting Sūrat An-Najm, and all the Muslims and Al-Mushrikûn” (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad) and jinn and human beings prostrated along with him.

4863. Narrated ‘Abdullāh: The first Sūrah in which a prostration was mentioned, was Sūrat An-Najm (the Star). Allah’s Messenger prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a handful of dust in his hand and prostrated on it. Later, I saw that man killed as an infidel, and he was Umaiyya bin Khalaf.
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER. "...And the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away..." (V.54:1,2)

4864.Narrated Ibn Mas'ud: During the lifetime of Allah’s Messenger ﷺ 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 Messenger ﷺ said, “Witness (this miracle).”

4865. Narrated 'Abdullâh: The moon was cleft asunder while we were in the company of the Prophet ﷺ, and it became two parts. The Prophet ﷺ said, “Witness, witness (this miracle).”

4866. Narrated Ibn 'Abbâs ﷺ: The moon was cleft asunder during the lifetime of the Prophet ﷺ.

4867. Narrated Anas ﷺ: The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

4868. Narrated Anas: The moon was cleft asunder into two parts.

(2) CHAPTER. “Floating under Our Eyes, a reward for him who had been rejected! ” (V.54:14)
Qatada said, “Allah preserved Nūh’s (Noah’s) ark till the early converts of this nation saw it.”

4869. Narrated ‘Abdullāh bin Mas‘ūd: The Prophet ﷺ used to recite: “Fahal min-Muddakir [then is there any that will remember (or receive admonition)]?”

CHAPTER. “And We have indeed made the Qur’ān easy to understand and remember; then is there any one who will remember (or receive admonition)?” (V.54:17)

4870. Narrated ‘Abdullāh: The Prophet ﷺ used to recite: “…Then is there any that will remember (or receive admonition)?”

CHAPTER. “… As if they were uprooted stems of date-palms. Then, how (terrible) was My Torment and My Warnings?” (V.54:20, 21)

4871. Narrated Abū Ishāq: A man asked Al-Aswad, “Is it ‘Fahal min-Muddakir’ or... Mudhdhakir?” Al-Aswad replied, “I have heard ‘Abdullāh bin Mas‘ūd reciting it, ‘Fahal min-Muddakir’; I too, heard the Prophet ﷺ reciting it ‘Fahal min-Muddakir’ with ‘d’.”

(3) CHAPTER. “… And they became like the dry stubble of a fold-builder. And indeed, We have made the Qur’ān easy to
understand and remember; then is there any that will remember (or receive admonition).” (V.54:31,32)


4875. Narrated ‘Ibn Abbâs: Allah’s Messenger while in a tent on the day of the battle of Badr, said, “O Allah! I request you (to fulfil) Your Promise and Your Covenant! O Allah! If You will that...
none should worship You after today...” On that Abū Bakr held the Prophet ﷺ by the hand and said, “That is enough, O Allāh’s Messenger! You have appealed to your Lord too pressingly.” While the Prophet ﷺ was putting on his armour and then he went out, reciting:

“Their multitude will be put to flight, and they will show their backs.” (V.54:45)

(6) CHAPTER. The Statement of Allāh ﷻ:

“Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.” (V.54:46)

4876. Narrated Yūsuf bin Māhak: I was in the house of ‘Aishah, Mother of the believers. She said, “This revelation:

‘Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.’ (V.54:45) was revealed to Muhammad ﷺ at Makkah while I was a playful little girl.”

4877. Narrated Ibn ‘Abbās رضي الله عنهم: While in his tent on the day of the battle of Badr, the Prophet ﷺ said, “O Allāh! I request You (to fulfil) Your Promise and Your Covenant. O Allāh! If You will that none should worship You after today...”
On that, Abū Bakr held the Prophet by the hand and said, “That is enough, O Allah's Messenger! You have appealed to your Lord too pressingly.” The Prophet was wearing his armour and then he went out reciting:

“Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.” (V.54:45,46)
الْمُجَاهِدِ: ٌالْصَّفِّ: وَرَقَّ الْجَنْطَةَ، َوَالْرَّجَعَانَ: الْرَّقِ. وَالْمَارِجِ: اللَّهُ الْبُلُوُّ الْأَصْفَرُ الْأَخْضَرُ الَّذِي يَنْفَعُ الْئَاذَانَ إِذَا أَوْقَدت. وَقَالَ بَعْضُهُمْ عِنْ مُجَاهِدِ: رَبّى الْجَوْهَارِ. لِلْسُّمَّى فِي الْشَّهَاء مَشْرَقٍ، وَمُفْيِقٍ فِي الْسُّمَّى. َوَالْقَمَّةَ الْأَلْبِيْقَةِ: مُحْرِّقُهَا فِي الْشَّهَاء، وَالْمَّيْكَانِ. لا يُحْتَلِطُان. َالْشَّهَاءَ؟ ما رَفَعَ قَلْعَةٌ مِنْ الْمَعْلُوبِ، فَأَما مَا لَمْ يَرْفَعِ قَلْعَةٌ فَلْيُسْعَ يُمْنَشِبَ. وَقَالَ مُجَاهِدِ: كَالْفَخْرِ كَمَا يُضْعِفُ الفَخْرُ َواقَشَ: الْمُحَاسَ الصَّفِّ يُضْعِفُ عَلَى رُؤْوِيْهِمْ، يُحِبُّونَهُ. َخَافَ مَقْامَِّهِ: يَنْهِمُ بِالْمَعْصِبَةِ قَدْ تَذَكَّرَ اللَّهُ ْوَجَلَّ فَيَنْهَىْهَا. َالْقُودَة: أَلْهُ مَنْ تَأَرَّ وَقَالَ مُجَاهِدِ: َمَذْهَبَاتُهُ: َسَودَاءٌ مِنْ الْبَرِّ. َسَلَّمْ: طَيِّبٌ خَيْلُ بَرَنْي فَصَلِّلْ كَمَا يُصَلِّلُ الْفَخْرُ: وَقَالَ: مُنْيٍ، يَبْدَعُونَهُ: صَلِّ، بَعْضُهُ: صَلَّلَ. كَمَا يُقَالُ: ضَرَّ الْبَابِ، عَندَِّ النَّافَاقِ، وَصَرَّصَ مِثْلٍ كَبِكَانُهُ، يُعْتَبِرُ كَبِكَانُهُ. َفِيَنا نَكْبَانُهُ وَقَلْعَةٌ وَكَانَ: قَالَ بَعْضُهُمْ: لَسْرُ الْرَّمَانَ وَالْحَلَّ بالفَكَكْهَةِ، وَأَمَا الْعَرْبَ فَإِنَّهَا تَعْمَدُهُ فَاكِهَةٌ كَفْوُا عَرْ وَجَلَّ: ْحَنَّطَّرُوا عَلَى الْمَكْلُوفَةَ وَالْمَكْنَوَةَ الْمَكْنُونَ، فَأَمَرَّهُمْ
(1) CHAPTER. The Statement of Allāh: “And besides these two, there are two other gardens (i.e., in Paradise).” (V.55:62)

4878. Narrated ‘Abdullāh bin Qāis: Allāh’s Messenger ﷺ said, “Two gardens of silver, their utensils and whatever is in them, and two other gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the ‘Adn Paradise from seeing their Lord except the curtain of Majesty over His Face.”

(2) CHAPTER. “Hūr (beautiful fair females) guarded in pavilions.” (V.55:72)

4879. Narrated ‘Abdullāh bin Qāis: Allāh’s Messenger ﷺ 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.”
4880. And there are two gardens of silver, their utensils and whatever is in them; and two gardens of so-and-so (i.e. of gold) their utensils and whatever is in them, and nothing will prevent the people who will be in the ‘Adn Paradise from seeing their Lord except the curtain of Majesty over His Face.”

(56) Sûrat Al-Wâqî'ah
(The Event)

In the Name of Allah, the Most Gracious, the Most Merciful.
(1) CHAPTER. The Statement of Allah: 

"And in shade long extended." (V.56:30)

4881. Narrated Abū Hurairah: The Prophet ﷺ said, "In Paradise there is a tree which is so huge that a rider can travel in its shade for one hundred years without crossing it; and if you wish, you can recite:
(57) SÚRAT AL-HADÍD  
(The Iron)

In the Name of Allah, the Most Gracious, the Most Merciful.

No Ahadith are mentioned here.

(58) SÚRAT AL-MUJÁDILAH  
(The Women who disputes)

In the Name of Allah, the Most Gracious, the Most Merciful.

‘And in shade long extended.’” (V.56:30)  

발술ّ؟عثویب نعیٰأ ذاک: :لّذن فی الحَاء  
سَحَراَرْ لیبیر التّراکث فی ظَلّہا مَانٌ عَام  
لا یتقُمَّهَا، وَافْرَؤَا إن شِیْتُمْ ؛رُیْبٌ  
ثَمْرُنَا. [راجع: ۲۲۵۲]  

(57) سورة الحديد  
بسم الله الرحمن الرحيم

قال مُجاَهِد:  {جَلَّ كُر*  
مُمَعَرِّینْ فِيهِ. {وَمَن  
الْفَجْدِیة إِلَى آوْلَی الْبَعْض}: مِن الصَّلَاة إلى  
الْهَدی. {فِيهِ بَيْنَ سَمِیدٍ وَمَنْفِعٍ  
لِّلْمَسْلَحَة}: جَنَّة وَسَلَحٍ  
{وَلَبْحَمْ:}: اَوْلِی یَکُم. {فَلَلْتَ بَعْلَ  
أَهْلِ الْکِتَابِ}: لِیعْلَمَ أَهَلِ الْکِتَابِ،  
يَقُولُ: {وَاتْبَعْرُ اَللّاه}: عَلَى كُل شَیْءٍ  
عَلَمَا، {وَاتَبَعْرُ اَلْبَطَى}: كُل شَیءٍ عَلَمَا،  
{أَطَرْفَا}: اَنْظِرُونَا.

(58) سورة المجادلة  
بسم الله الرحمن الرحيم

وَقَال مُجاَهِد: {عَقَدُون}:  
یَنْفَعُونَ اَللّاه، {كَبْرِیا}: أَخَرَّوا مِن  
الْجَارِی، {اِسْتَحْرَدُونَ}: یَعْلَب.
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4882. Narrated Sa‘îd bin Jubair: I asked Ibn ‘Abbâs about Sûrat At-Tauba, and he said, “Sûrat At-Tauba? It is the exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (the oft-repeated expression): ‘... and of them... and of them,’ till they started thinking that none would be left unmentioned therein.” I said, “(What about) Sûrat Al-Anfâl?” He replied, “Sûrat Al-Anfâl was revealed in connection with the battle of Badr.” I said, “(What about) Sûrat Al-Hashr?” He replied, “It was revealed in connection with Bâni An-Nâdir.”


(2) CHAPTER. The Statement of Allâh (59) Sûrat El-Hashr: “What you (O Muslims) cut down of the palm-trees (of the enemy)....” (V.59:5)

(1) (H. 4882) Bâni An-Nâdir was a Jewish tribe in Al-Madina.
4884. Narrated Ibn ‘Umar رضي الله عنهما: ‘Allâh’s Messenger نبى الله ﷺ burnt and cut down the palm-trees of Bânî An-Nâdîr which were at Al-Buwaira (a place near Al-Madînâ). Thereupon Allâh revealed:

“What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace Al-Fâsiqûn (the rebellious, disobedient to Allâh).” (V.59:5).

(3) CHAPTER. The Statement of Allâh ﷺ: “What Allâh gave as booty (Fai’) to His Messenger ﷺ…” (V.59:7)

4885. Narrated ‘Umar ﷺ: The properties of Bânî An-Nâdîr were among the booty that Allâh gave to His Messenger ﷺ; such booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allâh’s Messenger ﷺ only, and he used to provide thereof the yearly expenditure for his wives, and dedicate the rest of its revenues for purchasing arms and horses as war material to be used in Allâh’s Cause.

(4) CHAPTER. “And whatsoever the Messenger (Muhammad ﷺ) gives you take it…” (V.59:7)

4886. Narrated ‘Alqâma: ‘Abdullâh (bin Mas‘ûd) said, “Allâh curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces (except the beard and moustache)
and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh's Creation.” His saying reached a lady from Banî 'Asad called Umm Ya'qûb who came (to 'Abdullâh) and said, “I have come to know that you have cursed such and such (ladies)?” He replied, “Why should I not curse these whom Allâh's Messenger ﷺ has cursed and who are (cursed) in Allâh's Book!” Umm Ya'qûb said, “I have read the whole Qur'ân, but I did not find in it what you say.” He said, “Verily, if you have read it (i.e., the Qur'ân), you have found it. Didn't you read:

‘...And whatsoever the Messenger (Muhammad ﷺ) gives you take it and whatsoever he forbids you, you abstain (from it)...’” (V.59:7)

She replied “Yes, I did.” He said, “Verily, Allâh’s Messenger ﷺ forbade such things.” She said, “But I see your wife doing these things!” He said, “Go and take a look at 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 company.”\(^{(1)}\)

4887. Narrated 'Abdullâh (bin Mus'ûd)

Allâh’s Messenger ﷺ has cursed the lady who uses false hair.

\(^{(1)}\) (H. 4886) i.e., I would divorce her.
(5) CHAPTER. "And (it is also for) those who, before them, had homes (in Al-Madina) and had adopted the Faith..." (V.59:9)

4888. Narrated 'Umar: I recommend that my successor should take care of, and secure the rights of the early emigrants; and I also advise my successor to be kind to the Ansār who had homes (in Al-Madina) and had adopted the Faith before the Prophet migrated to them, and to accept the good from their good ones and excuse their wrongdoers.

(6) CHAPTER. The Statement of Allah: “...And give them (emigrants) preference over themselves...” (V.59:9)

4889. Narrated Abū Hurairah: A man came to Allah's Messenger and said, "O Allah's Messenger! I am suffering from fatigue and hunger." The Prophet sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allah's Messenger said (to his Companions), "Isn't there anybody who can entertain this man tonight so that Allah may be Merciful to him?" And an Ansār man got up and said, "I (will entertain him), O Allah's Messenger!" So, he went to...
his wife and said to her, “This is the guest of Allah’s Messenger, 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 sleep and put out the light; we shall not take our meals tonight.” She did so. In the morning the Ansarī man went to Allah’s Messenger Ḥanīf who said, “Allah was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed).” Then Allah revealed:

“...And give them (emigrants) preference over themselves, even though they were in need of that…” (V.59:9)

(60) Sūrat al-Mumtahanah
(The Women to be Examined)

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

(1) CHAPTER. “(O you who believe!) Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends…” (V.60:1)
4890. Narrated 'Ali: Allah's Messenger sent me along with Az-Zubair and Al-Miqdad and said, "Proceed till you reach a place called Raudat-Khakh where there is a lady travelling in a Howdah on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Raudat-Khakh, 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 (to search for the letter)." So, she took the letter out of her hair braid. We brought the letter to the Prophet, and behold, it was addressed by Ḥāṭib bin Abī Baḥr al-Balṭā’ī to some Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muḥammad) at Makkah, informing them of some of the plans and affairs of the Prophet. The Prophet said, "What is this, O Ḥāṭib?" Ḥāṭib replied, "Do not be hasty with me, O Allah's Messenger! I am an Anšārī 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 Makkah. 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 Makkah), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet then said (to his Companions), "He (Ḥāṭib) has told you the truth." 'Umar said, "O Allah's Messenger! Allow me to chop his head off?" The Prophet said, "He is one of those who witnessed (fought in) the battle of Badr, and what do you know, perhaps Allah looked upon the people of Badr (Badr warriors) and said, 'Do what you want as I
have forgiven you.'” ‘Amr, a subnarrator, said: This Verse was revealed about him (Hāṭīb):

“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends…” (V.60:1)

Narrated ‘Ali: Sufyān was asked whether (the Verse), “Take not My enemies and your enemies…” was revealed in connection with Hāṭīb. Sufyān replied, “This occurs only in the narration of the people. I memorized the Hadith from ‘Amr, not overlooking even a single letter thereof, and I do not know of anybody who remembered it by heart other than myself.”

(2) CHAPTER. The Statement of Allāh (صلى الله عليه وسلم)

"...When believing women come to you as emigrants…” (V.60:10)

4891. Narrated ‘Urwa: ‘Āishah, the wife of the Prophet, said, “Allāh’s Messenger used to examine the believing women who emigrated to him in accordance with this Verse:

‘O Prophet! When believing women come to you to give you the Bai‘a (pledge) to you... (up to) ... Oft-Forgiving, Most Merciful.’” (V.60:12)

‘Āishah said, “And if any of the believing women accepted the condition (assigned in the above mentioned Verse), Allāh’s Messenger would say to her, “I have accepted your Bai‘a.” He would only say that, for, by Allāh, his hand never touched any lady during that Bai‘a. He did not receive their pledge except by saying, “I have accepted your Bai‘a for that.”
(3) CHAPTER. “O Prophet! When believing women come to you to give you the Bai’a (pledge)...” (V.60:12)

4892. Narrated Umm ‘Atiyaa: We gave the Bai’a (pledge) to Allah’s Messenger ﷺ and he recited to us:

“They will not associate anything in worship with Allah,” and forbade us to bewail the dead. Thereupon a lady withdrew her hand [refrained from giving the Bai’a (pledge)] and said, “But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same over the dead relatives of hers)”. The Prophet ﷺ did not object to that, so she went and returned to the Prophet ﷺ and he accepted her Bai’a.

4893. Narrated Ibn ‘Abbās regarding the Saying of Allah ﷺ:

“And they will not disobey you in any Ma’rūf (Islamic Monotheism and all that which Islam ordains)...” (V.60:12)

That was one of the conditions which Allah imposed on (the believing) women [who came to give the Bai’a (pledge) to the Prophet ﷺ].

4894. Narrated ‘Ubāda bin As-Šāmit: While we were with the Prophet, he said, “Will you give me the Bai’a (pledge)
that you will not worship anything besides Allah, will not commit illegal sexual intercourse, and will not steal?” Then he recited the Verse concerning the women. [Sufyân, the subnarrator, often said that the Prophet added, “Whoever among you fulfils his pledge, will receive his reward from Allah, 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.”]
that they will not disobey you in *Ma'ruf* (Islamic Monotheism and all that which Islam ordains), then accept *Bai'a* (pledge),..." (V.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 Messenger!" (The subnarrator, Al-Hasan did not know who the lady was). Then the Prophet ﷺ said to them: "Will you give in charity?" Thereupon Bilāl spread out his garment and the women started throwing big rings and small rings into Bilāl's garment.

[See Vol. 2, Hadith No.979]

(61) **SŪRAT AṢ-SAFFF**
(The Row or the Ranks)

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

(1) CHAPTER. "[And (remember) when 'Īsā (Jesus), son of Mary said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come] after me, whose name shall be Ahmad." (61:6)
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allah:

“And [He has sent him (Prophet Muhammad) also to] others among them (Muslims) who have not yet joined them…” (V.62:3)

4897. Narrated Abū Hurairah: While we were sitting with the Prophet, Sūrat Al-Jumu‘ah was revealed to him, and when the Verse, “And [He (Allah) has sent him (Prophet Muhammad) also to] others among them (Muslims) who have not yet joined them…” (V.62:3) was recited by the Prophet, I said, “Who are they, O Allah’s Messenger?” The Prophet did not reply till I repeated my question thrice. At that time, Salman Al-Fārisi was with us. So Allah’s Messenger put his hand on Salman, saying, “If Faith were at (the place of) Ath-Thuraiyya (pleiades, the highest star), even then (some men or man) from these people (i.e., Salman’s folk) would have taken it.”

4898. Narrated Abū Hurairah: The Prophet said, “Then some from these people (i.e. Salman’s folk) would
have taken it.”
(See Hadith No.4897)

(2) CHAPTER. “And when they see some merchandise or some amusement...”
(V.62:11)

4899. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: A caravan of merchandise arrived at Al-Madīna on a Friday while we were with the Prophet ﷺ. All the people left (the Prophet ﷺ, and headed for the caravan) except twelve persons. Then Allāh revealed:

“And when they see some merchandise or some amusement, they disperse headlong to it...” (V.62:11)

(63) SūRAT AL-MUNĀFIQĪN
(The Hypocrites)

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

(1) CHAPTER. The Statement of Allāh ﷺ: “When the hypocrites come to you (O Muhammad ﷺ) they say: ‘We bear witness that you are indeed the Messenger of Allāh...’” (V.63:1)

4900. Narrated Zaid bin Arqam: While I was taking part in a Ghazwa. I heard ‘Abdullāh bin Ubayy (bin Abī Salūl) saying,

“Don’t spend on those who are with Allāh’s Messenger ﷺ that they may disperse and go away from him. If we return (to Al-Madīna),

(1) (H. 4900) See the glossary.
indeed, 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 of it. The Prophet called me and I narrated to him the whole story. Then Allâh’s Messenger sent for ‘Abdullâh bin Ubayy and his companions, and they took an oath that they did not say that. So Allâh’s Messenger disbelieved my saying and believed his. I was struck with such a distress as I had never been struck the like of it before. I stayed at home and my uncle said to me, “You just wanted Allâh’s Messenger to disbelieve your statement and hate you.” So Allâh revealed (the Sûrah beginning with):

“When the hypocrites come to you…” (V.63:1) The Prophet then sent for me and recited it and said, “O Zaid! Allâh confirmed your statement.”

(2) CHAPTER. “They have made their oaths a screen (for their hypocrisy).” (1) (V.63:2)”

(1) (Ch. 2) “An-Nifaq”

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:
A – Hypocrisy in Belief
B – Hypocrisy in deeds and actions.

A – HYPOCRISY IN BELIEF

There are six aspects of hypocrisy in Belief:
(1) To belie the Messenger (Muḥammad).
(2) To belie some of all that was brought by the Messenger (Muḥammad), (e.g., the Qur’ân, Sunna, legal laws and principles of Islam, etc.).
(3) To hate the Messenger (Muḥammad).
(4) To hate some of all that was brought by the Messenger (Muḥammad), e.g. Islam’s Monotheism, etc.
(5) To feel happy at the disgrace or becoming low of the religion of Allâh’s Messenger (Muḥammad).
(6) To dislike that the religion of Allâh’s Messenger (Islam’s Monotheism) become victorious. =
4901. Narrated Zaid bin Arqam: I was with my uncle and I heard ‘Abdullãh bin Ubayy bin Salül, saying, “Don’t spend on those who are with Allãh’s Messenger that they may disperse and go away from him.” He also said, “If we return to Al-Madina, indeed, the more honourable will expel the meaner.” So I informed my uncle of that and then my uncle informed Allãh’s Messenger thereof. Allãh’s Messenger sent for ‘Abdullah bin Ubayy and his companions. They took oath that they would not say anything of that sort. Allãh’s Messenger deemed their statement true and rejected mine. Thereof I was struck with such a distress as I had never been struck the like of it before, and stayed at home. Then Allãh revealed (Sûrat Al-Munãfiqûn):

“When the hypocrites come to you…”

(V.63:1)

“They are the ones who say: ‘Spend not on those who are with Allãh’s Messenger…’” (V.63:7)

“Indeed the more honourable will expel therefrom the meaner…” (V.63:8)

Allãh’s Messenger sent for me and recited that Sûrah for me and said, “Allãh has confirmed your statement.”

= A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell); [See V.4:145].

B – HYPOCRISY IN DEEDS AND ACTIONS

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allãh’s Messenger (S): The signs of a hypocrite are these:

(1) Whenever he speaks, he tells a lie.
(2) Whenever he promises, he always breaks it (his promise).
(3) If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
(4) And in another narration of the Prophet (S): Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
(5) Whenever he makes a covenant, he proves treacherous.
(3) CHAPTER. The Statement of Allah: “That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” (V.63:3)

4902. Narrated Zaid bin Arqam: When 'Abdullãh bin Ubayy said, “Do not spend on those who are with Allah’s Messenger,” and also said, “If we return to Al-Madina,” I informed the Prophet of his saying. The Anşar blamed me for that, and ‘Abdulläh bin Ubayy swore that he did not say so. I returned to my house and slept. Allah’s Messenger then called me and I went to him. He said, “Allah has confirmed your statement.” And the Verse:—

“They are the one who say: Spend not…” (V.63:7) was revealed.

CHAPTER. “And when you look at them, their bodies please you, and when they speak, you listen to their words.” (V.63:4)

4903. Narrated Zaid bin Arqam: We went out with the Prophet on a journey and the people suffered from lack of provisions. So ‘Abdulläh bin Ubayy said to his companions, “Don’t spend on those who are with Allah’s Messenger, that they may disperse and go away from him.” He also said, “If we return to Al-Madina, indeed, the more honourable will expel therefrom the meaner.” So I went
to the Prophet and informed him of that. He sent for ‘Abdullāh bin Ubayy and asked him, but ‘Abdullāh bin Ubayy swore that he did not say so. The people said, “Zaid told a lie to Allāh’s Messenger.” What they said distressed me very much. Later, Allāh revealed the confirmation of my statement in His Saying:

“When the hypocrites come to you…” (V.63:1)

So the Prophet called them that they might ask Allāh to forgive them, but they turned their heads aside. (Concerning Allāh’s Saying: “Blocks of wood propped up…” Zaid said: They were the most handsome men.)

(4) CHAPTER. The Statement of Allāh

“And when it is said to them: ‘Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you,’ they turn aside their heads, and you would see them turning away their faces in pride.” (V.63:5)

4904. Narrated Zaid bin Arqam: While I was with my uncle, I heard ‘Abdullāh bin Ubayy bin Salāl saying, “Do not spend on those who are with Allāh’s Messenger, that they may disperse and go away (from him). And if we return to Al-Madīna, indeed, the more honourable will expel therefrom the meaner.” I mentioned that to my uncle, who, in turn, mentioned it to the Prophet. The Prophet, called me and I told him about that. Then he sent for ‘Abdullāh bin Ubayy 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

٦٥—THE BOOK OF COMMENTARY

٥٥٥ - كتاب التفسير

354
I remained in my house. My uncle said to me, “You just wanted the Prophet ﷺ to consider you a liar and hate you.” Then Allah revealed:

“When the hypocrites come to you (O Muhammad ﷺ), they say: ‘We bear witness that you are indeed the Messenger of Allah...’” (V.63:1)

So the Prophet ﷺ sent for me and recited it and said, “Allah has confirmed your statement.”

(5) CHAPTER. The Statement of Allah ﷺ

“It is equal to them whether you (Muhammad ﷺ) ask for their forgiveness...” (V.63:6)

4905. Narrated Jâbîr bin ‘Abdullâh رضي الله عنهما: We were in a Ghazwa (Suﬁyân once said, in an army) and a man from the emigrants kicked an Ānsârî man (on the buttocks with his foot). The Ānsârî man said, “O the Ānsâr! (Help!)” and the emigrant said, “O the emigrants! (Help!)” Allâh’s Messenger ﷺ heard that and said, “What is this call for, which is the characteristic of the Period of Ignorance?” They said, “O Allâh’s Messenger! A man from the emigrants kicked one of the Ānsâr (on the buttocks with his foot).” Allâh’s Messenger ﷺ said, “Leave it (that call) for it is a detestable thing.” ‘Abdullâh bin Ubayy heard that and said, “Have they (the emigrants) done so? By Allâh, if we return to Al-Madîna, indeed, the more honourable will expel therefrom the meaner.” When this statement reached the Prophet ﷺ, ‘Umar got up and said, “O Allâh’s Messenger! Let me chop off the head of this hypocrite (‘Abdullâh bin Ubayy)!” The Prophet ﷺ said, “Leave him, lest the
people say that Muhammad kills his companions." The **Anṣār** were then more in number than the emigrants when the latter came to Al-Madīna, but later on the emigrants increased in number.

(6) **CHAPTER. The Statement of Allāh**

"They are the ones who say: 'Spend not on those who are with Allāh's Messenger, until they desert him...'

(V.63:7)

**CHAPTER.** "And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not." (63:7)

4906. Narrated Mūsā bin ‘Uqba: ‘Abdullāh bin Al-Fāḍl told me that Anās bin Mālik said, "I was much grieved over those who had been killed in the battle of Al-Harra." When Zaid bin Arqarn heard of my intense grief (over the killed **Anṣār**), he wrote a letter to me saying that he heard Allāh's Messenger ṣ saying, 'O Allāh! Forgive the **Anṣār** and the children of **Anṣār**.' The subnarrator, Ibn Al-Fāḍl, is not sure whether the Prophet ṣ also said, "And their grand-children." Some of those who were present, asked Anās (about Zaid). He said, "He (Zaid) is the one about whom Allāh's Messenger ṣ said, 'He is the one whose (sound) hearing was testified by Allāh.'"
(7) CHAPTER. The Statement of Allāh

“They (hypocrites) say: ‘If we return to Al-
Madīna, indeed the more honourable will
expel therefrom the meaner...’” (V.63:8)

4907. Narrated Jābir bin ‘Abdullāh

We were in a Ghazwa\(^{(1)}\) and a man
from the emigrants kicked an Ansārī (on the
buttocks with his foot). The Ansārī man said,
“O the Ansār! (Help!)” The emigrant said,
“O the emigrants! (Help!).” When Allāh’s
Messenger ﷺ heard that, he said, “What is
that?” They said, “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 ﷺ said, “Leave
it (that call) for it is a detestable thing.” The
number of Ansār was more (than that of the
emigrants) at the time when the Prophet ﷺ
came to Al-Madīna, but later the number of
emigrants increased. ‘Abdullāh bin Ubayy
said, “Have they, (the emigrants) done so?
By Allāh, if we return to Al-Madīna, indeed,
the more honourable will expel therefrom the
meaner.” ‘Umar bin Al-Khaṭṭāb said, “O
Allāh’s Messenger! Let me chop off the head
of this hypocrite!” The Prophet ﷺ said,
“Leave him, lest the people say Muhammad
kills his companions.”

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\(^{(1)}\) (H. 4907) See the glossary.
(64) SŪRAT AT-TAĞHĀBUN
(The Mutual Loss and Gain)

In the Name of Allah, the Most Gracious, the Most Merciful.

(65) SŪRAT AT-TALĀQ
(The Divorce)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4908. Narrated Sālim that ‘Abdullāh bin ‘Umar Ṭālib that ‘Abdullāh bin ‘Umar Ṭālib told him that he had divorced his wife while she was in her menses, so ‘Umar informed Allāh’s Messenger of that. Allāh’s Messenger 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 Allâh has ordered.”

(2) CHAPTER. “… And for those who are pregnant (whether they are divorced or their husbands are dead), their ‘idda (prescribed period) is until they lay down their burdens, and whoever keeps his duty to Allâh and fears Him, He will make his matter easy for him.” (V.65:4)

4909. Narrated Abû Salama: A man came to Ibn ‘Abbâs while Abû Hurairah 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 ‘Abbâs 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.” Abû Hurairah said, “I agree with my cousin (Abû Salama).” Then Ibn ‘Abbâs sent his slave, Kuraib to Umm Salama to ask her (regarding this matter). She replied, “The husband of Subai’a Al-Aslamîyya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allâh’s Messenger ﷺ married her (to somebody). Abû As-Sanâbîl was one of those who asked for her hand in marriage.”
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER. “O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you?…” (V.66:1)
4911. Narrated Ibn ‘Abbās: If someone says to his wife, “You are unlawful to me.” He must make an expiation (for his oath). Ibn ‘Abbās added: “Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow…” (V.33:21)

4912. Narrated ‘Aishah: Allāh’s Messenger used to drink honey in the house of Zainab, the daughter of Jahsh, 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 Maghāfīr (a kind of foul-smelling resin), for I smell in you the smell of Maghāfīr.” (We did so) and he replied, “No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it.”

(2) CHAPTER. “... seeking to please your wives…” (V.66:1) “Allāh has already ordained for you (O men), the dissolution of your oaths…” (V.66:2)

4913. Narrated Ibn ‘Abbās: For the whole year I had the desire to ask ‘Umar bin Al-Khaṭṭāb regarding the explanation of a Verse (in Sūrat At-Tahrim), 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, 'Umar went aside to answer the call of nature by the *Arâk* trees. I waited till he finished and then I proceeded with him and asked him, “O chief of the believers! Who were the two wives of the Prophet who aided one another against him?” He said, “They were Ḥafṣa and ‘A‘ishah.” Then I said to him, “By Allah, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you.” ‘Umar 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 Allah, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allah 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 son of Al-Khattâb! You don’t want to be argued with, whereas your daughter, Ḥafṣa surely, argues with Allah’s Messenger 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 Ḥafṣa and said to her, “O my daughter! Do you argue with Allah’s Messenger so that he remains angry the whole day?” Ḥafṣa said, “By Allah, we argue with him.” ‘Umar said, “Know that I warn you of Allah’s punishment and the anger of Allah’s Messenger. O my daughter! Don’t be betrayed by the one who is proud of her beauty because of the love of Allah’s Messenger for her (i.e.,
"'Aishah)." 'Umar added, "Then I went out to Umm Salama's house who was one of my relatives, and I talked to her. She said, "O son of Al-Khattab! It is rather astonishing that you interfere in everything; you even want to interfere between Allah's Messenger and his wives!" By Allah, by her talk she influenced me so much that some of my anger subsided. I left her (and went home). At that time I had a friend from the Ansar who used to bring news (from the Prophet) 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 Ghassan tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day), my Ansari friend unexpectedly knocked at my door, and said, 'Open! Open!' I said, 'Has the king of Ghassan come?' He said, 'No, but something worse; Allah's Messengers has isolated himself from his wives.' I said, 'Let the nose of 'Aishah and Hafsa be stuck to dust (i.e., humiliated)!' Then I put on my clothes and went to Allah's Messenger'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 Allah's Messenger was (sitting) at the first ladder-step. I said to him, 'Say (to the Prophet) 'Umar bin Al-Khattab is here.' Then the Prophet admitted me and I narrated this story to Allah's Messenger. When I reached the story of Umm Salama, Allah's Messenger 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 water-skins. On seeing the marks of the mat imprinted on his side, I
wept. He said, ‘Why are you weeping?’ I replied, ‘O Allah’s Messenger! Caesar and Khusrau are leading the life (i.e., luxurious life) while you, Allah’s Messenger 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?”

(3) CHAPTER. “And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafsa)... (up to) ... The All-Aware.” (V.66:3)

4914. Narrated Ibn ‘Abbás: I intended to ask ‘Umar so I said, “Who were those two ladies who tried to back each other against the Prophet?” I had hardly finished my speech when he said, “They were ‘Aishah and Hafṣā.”

(4) CHAPTER. The Statement of Allāh: "If you two (wives of the Prophet, namely, ‘Aishah and Hafṣa) turn in repentance to Allāh, it will be better for you, your hearts are indeed so inclined (to oppose what the Prophet likes).” (V.66:4)
4915. Narrated Ibn ‘Abbâs RA: I intended to ask ‘Umar about those two ladies who back each other against ‘Allâh’s Messenger 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 Zahrân, ‘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 chief of the believers! Who were those two ladies who had backed each other (against the Prophet ﷺ)?” Before I could complete my question, he replied, “They were ‘Aishah and Ḥafṣa.”

(5) CHAPTER. “It may be, if he divorced you (all), that his Lord (Allâh) will give him instead of you, wives better than you…” (V.66:5)

4916. Narrated ‘Umar RA: The wives of the Prophet ﷺ, out of their jealousy, backed each other against the Prophet ﷺ, so I said to them, “It may be, if he divorced you (all), that Allâh will give him instead of you, wives better than you…” (V.66:5)
So this Verse was revealed.

(67) **SŪRAT AL-MULK**  
(The Dominion)

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

(Blessed is He in Whose Hand is the dominions.)

No **Aḥadīth** are mentioned here.

(68) **SŪRAT NŪN WAL-QALAM**  
(The Pen)

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

...
(1) CHAPTER. “Cruel, and moreover base-born (of illegitimate birth).” (V.68:13)


It was revealed in connection with a man from Quraish who had a notable Zanamah (sign) similar to the notable sign which usually hung on the neck of a sheep (to recognise it).

4918. Narrated Häritha bin Wahb Al-Khuza‘î: I heard the Prophet saying, "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon, but if he takes an oath to do something, his oath is fulfilled by Allâh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people."

(2) CHAPTER. “(Remember) the Day when the Shin shall be laid bare…” (V.68:42)

4919. Narrated Abû Sa‘îd Al-Khâlibi: I heard the Prophet saying, “Our Lord Allâh will lay bare His Shin, 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 one will try to prostrate (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone, (so he will not be able to prostrate)."
69) SÛRÂT AL-ĤAQQAH
(The Inevitable)

In the Name of Allâh, the Most Gracious, the Most Merciful.

70) SÛRÂT AL-MA'ÂRIJ or SA'ÂLA SÂ'ILUN
(The Ways of Ascent or A Questioner asked)

In the Name of Allâh, the Most Gracious, the Most Merciful.
In the Name of Allāh, the Most Gracious, the Most Merciful.

(71) SŪRAT NŪH
(Noah)

(1) CHAPTER. “Nor shall you leave Wadd nor Suwā‘ nor Yaghūth nor Ya‘ūq nor Nasr’…” (V.71:23)

4920.Narrated Ibn ‘Abbās: All the idols which were worshipped by the people of Nūh (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 Banī Ḥudhail, and Yaghūth was the idol of (the tribe of) Murād and then by Banī
Ghūtaif at Al-Jauf near Sabā; Ya‘ūq was the idol of Ḥamādān, and Nāsr was the idol of Ḥimyar, the branch of Ḥil-Kalā‘. The names (of the idols) formerly belonged to some pious men of the people of Nūh, 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 them.

(72) SŪRAT AL-JINN or QUL-UḤIYĀ ILAIYĀ (The Jinn)

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

(1) CHAPTER.

4921. Narrated Ibn ‘Abbās: Allāh’s Messenger 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 fired 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 fires (flames) have been shot at 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 Tihāma, went to Allāh’s Messenger ﷺ at Nakhla (a place between Makkah and Ṭa‘īf) while he was on his way to ‘Ukāz market. (They met him) while he was offering the Fajr prayer with his Companions. When they heard the Qur’ān being recited (by Allāh’s Messenger ﷺ), 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! Verily We have heard a wonderful Recitation (the Qur’ān). It guides to the Right Path, and we have believed therein, and we shall never join (in worship), anything with our Lord (Allah).”

Then Allāh ji revealed to His Prophet (Sūrat Al-Jinn):

“Say (O Muḥammad ﷺ) ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’ān)...’” (V.72:1)

The statement of the jinn was revealed to him.

(73) SŪRAT AL-MUZZAMMIL
(The One wrapped in Garments)

In the Name of Allāh, the Most Gracious, the Most Merciful.
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4922. Narrated Ya'ŷa bin Abī Kathīr: I asked Abū Salama bin 'Abdur-Rahmān about the first Sūrah revealed of the Qur'ān. He replied, "O you, (Muḥammad ﷺ) enveloped (in garments)! (Al-Muddaththir No. 74)" I said, "They say it was, 'Read! In the Name of your Lord, Who has created,' [i.e., Sūrat Al-'Alaq (the Clot, No. 96)]." On that, Abū Salama said, "I asked Jābir bin 'Abdullāh about that, saying the same as you have said, whereupon he said, 'I will not tell you except what Allāh's Messenger ﷺ had told us.' Allāh's Messenger ﷺ said, 'I was in seclusion in the cave of Hīrā', 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, I looked to my left, but saw nothing, I looked to my front, but saw nothing, I looked to my
back, but saw nothing. Then I looked up and saw something. So, I went to Khadija (the Prophet's wife) and told her to envelop me in garments and pour cold water on me. So they enveloped me and poured cold water on me.

Then, it was revealed:

O you (Muhammad ﷺ) enveloped (in garments) Arise and warn and magnify your Lord (Allah)!" (V.74:1-3)

(2) CHAPTER. The Statement of Allah  ح  ﲃ ﺔ ﻲ ﻤ ﻞ ﻚ ﻢ ﻅ ﻜ ﺔ: "Arise and warn." (V.74:3)

4923. Narrated Jābir bin ‘Abdullāh: The Prophet ﷺ said, “I was in a seclusion in the cave of Hira’...” (similar to the narration related by ‘Alī bin Al-Mubārak, No. 4922).

(3) CHAPTER. The Statement of Allah  ح  ﲃ ﺔ ﻲ ﻤ ﻞ ﻚ ﻢ ﻅ ﻜ ﺔ: “And magnify your Lord (Allah)!” (V.74:3)

4924. Narrated Yahyā: I asked Abū Salama, “Which Sūrah of the Qur’ān was revealed first?” He replied, “O you (Muhammad ﷺ), enveloped (in garments)! (Al-Muddaththir No. 74).” I said, “I have been informed that it was, ‘Read! In the Name of your Lord! Who has created...’ (Sūrat Al-‘Alaq No. 96).” Abū Salama said, “I asked Jābir, ‘Which Sūrah of the Qur’ān was revealed first?’” He said, “O you (Muhammad ﷺ), enveloped (in...
garments)!” I said, “I have been told that it was ‘Read! In the Name of your Lord, who has created.’” He said, “I will not tell you but what Allah’s Messenger said. Allah’s Messenger 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 my 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 envelop me in garments and pour cold water on me. Then, it was revealed to me:

‘O you (Muhammad) enveloped (in garments)! Arise and warn! And magnify your Lord (Allah)!’” (V.74:1-3)

(4) CHAPTER. “And purify your garments!” (V.74:4)

4925. Narrated Jabir bin ‘Abdullâh رضي الله عنهم: I heard the Prophet describing the period of pause of the Divine Revelation. He said in his talk, “While I was walking, I heard voices from the sky. I looked up, and behold! I saw the same angel who came to me in the cave of Hira’, 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, ‘Wrap me up, wrap me up in garments!’ So they enveloped me. Then Allah revealed:

‘O you (Muhammad) enveloped (in garments)! ... (up to) ... And keep away from Ar-Ruiz (the idols)!’ (This happened) before the Salât (prayers) became compulsory.”
(5) CHAPTER. "And keep away from Ar-Rujz (the idols)" (V.74:5)

It is said that ‘Rujz’ and ‘Rijs’ means punishment (i.e., the worshipping of idols that leads to punishment.)

4926. Narrated Jâbir bin ‘Abdullãh that he heard Allah’s Messenger describing the period of pause of the Divine Revelation, 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 Ḥirā’, 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, 'Envelop me in garments! Envelop me in garments!' They enveloped me, and then Allah revealed:

'O you (Muḥammad) enveloped in garments! Arise and warn... (up to) ... And keep away from Ar-Rujz (the idols).'

(V.74:1-5)

Abû Salama said: ‘Rujz’ means idols. After that, the Divine Revelation started coming strongly and more frequently.
In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allāh ١: "Move not your tongue concerning (the Qur‘ān, O Muhammadﷺ) to make haste therewith." (V.75:16)

4927. Narrated Ibn ‘Abbās: The Prophet ﷺ used to move his tongue when the Divine Revelation was being revealed to him. [Sufyān, a subnarrator, demonstrated (how the Prophet ﷺ used to move his lips) and added, “In order to memorize it.”] So Allāh revealed:

“Move not your tongue concerning (the Qur‘ān, O Muhammadﷺ) to make haste therewith.” (V.75:16)

CHAPTER. “It is for Us to collect it and to give you (O Muḥammadﷺ), the ability to recite it (the Qur‘ān).” (V.75:17)

4928. Narrated Mūsā bin Ābī ‘Āishah that he asked Sa’d bin Jubair regarding (the Statement of Allāh), “Move not your tongue concerning (the Qur‘ān, O Muḥammadﷺ) to make haste therewith.” He said, “Ibn ‘Abbās said that the Prophet ﷺ used to move his lips when the Divine Revelation was being revealed to him. So the Prophet ﷺ 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 ‘the ability to recite it’ means, ‘We will make you recite it.’ But when We have recited it (i.e., when it
has been 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)."

(2) CHAPTER. “And when We have recited it to you [O Muhammad through Jibril (Gabriel)], then follow its (the Qur’an’s) recital.” (V.75:18)

And Ibn ‘Abbás said: “We have recited it” means “We have explained it.” “Follow its recital” means, “Act on its order.”

4929. Narrated Ibn ‘Abbás (as regards) Allâh’s Statement — “Move not your tongue concerning (the Qur’an, O Muhammad) to make haste therewith.” (V.75:16):

When Jibrîl (Gabriel) descended with the Divine Revelation to Allâh’s Messenger, he (Allâh’s Messenger) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that he was being inspired Divinely. So, Allâh revealed in Surat Al-Qiyamah which begins with: “I swear by the Day of Resurrection...” (V.75:16)

The Verses “Move not your tongue concerning (the Qur’an, O Muhammad) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Qur’an).” (V.75:16,17):

Ibn ‘Abbás added: “It is for Us to collect it, and to give you the ability to recite it (the Qur’an),” means, “When We have revealed it, listen.” “Then it is for Us to explain it,” means, “It is for Us (Allâh) to explain it through your tongue.” So whenever Jibrîl (Gabriel) came to Allâh’s Messenger, he would keep quiet (and listen), and when the angel left, the Prophet would recite that revelation as Allâh promised him.
In the Name of Allah, the Most Gracious, the Most Merciful.

(Qur'an 76:1) سورة (الإنسان) 76:1

بسم الله الرحمن الرحيم

مَنْ يَقُولُ: مَنْ أَنْعَمَ أَيْنَ عَلَى الإِنسَانِ؟
وَهَذَا مِنَ الْحُبُّ، يَقُولُ: كَانَ شَيْئاً
فَلَمْ يُبَيِّنَ مَدْكُورَاً، وَذَلِكَ مِنْ جَنَّ
حَلَقْهَا مِنْ طِينٍ إِلَيْهِ. «أَشْكِلَ»: الْخَلَاطُ، مَا
الْجَمِيْلَةُ وَمَا الْجَنِّ، الدُّمُ، وَالْعَلَّةُ
وَيَقُولُ إِذَا حُكِيَّتُ: «مَفْتَحٌ»: كَفَّوْلِكَ
خَلِيفَةً، وَمَفْتَحٌ مِّثْلُ مَخْلِفٍ.
«مَنْ أَنْعَمَ أَيْنَ عَلَى الإِنسَانِ؟» وَلَمْ يُبْعَدِ
بَعْضُهُمْ. مَسْتَقِيراً: مَسْتَنَدًا، الْبَلَاء.
وَالْقُطْرِيْرِ: الْعَدِيدُ، يَقُولُ: تَوَّمَّ
قُطْرِيْرٌ وَتَوَّمَّ قُطْرِيْرٌ، وَعَبْوَسٌ
وَالْقُطْرِيْرِ وَالْقُطْرِيْرِ، وَالْعُصِيْبِ أَشْدُ
مَا يَكُونُ مِنَ الْأَيَامِ فِي الْبَلَاء. وَقَالَ
الْحَسَنَ: الْحَيَّةُ فِي الْوَجْهِ، وَالْحُرُورُ
في الْقُلُب. وَقَالَ إِبْنُ عُبَيْسَ: «الْجَرْبُوْقُ»: الْجَرْبُوْقُ. وَقَالَ مُقَابِلٌ:
الْحَجَّالُ: الْجَرْبُوْقُ. وَقَالَ الْحَجَّالُ:
وَقَالَ الْحَجَّالُ: «وُلِّيَّتُ طَوْفَاتِهَا»;
يُقَطِّعُونَ كَثِيرًا شَيْئًا. وَقَالَ مُجاَهِدُ:
«أَشْيَاءٌ»: خَيْدُّ الْجَرْبٍ. وَقَالَ
مُجَلْدُ: «أَشْيَاءٌ»: شَيْءُ الْحَلِيْلِ، وَكَلْ
مَجَلْدُ: شَيْءٌ مَّنْدُدُهُ مِنْ قَبْلِ فَهْرٍ مَّا، مَلاَرَتُ.
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.

4930. Narrated 'Abdullah: We were with the Prophet when Surat (starting with) 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. Allah's Messenger said, "It has escaped your evil, and you, too, have escaped its evil."

4931. Narrated 'Abdulläh: While we were with Allah's Messenger in a cave, Surat (starting with) Wal-Mursalat 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 Allah's Messenger said, "Get at it and kill it!" We ran to kill it but it outstripped us. Allah's Messenger said, "It has escaped your evil as you, too, have escaped its evil."
(2) CHAPTER. The Statement of Allāh

“Verily! It (Hell) throws sparks (huge) as Al-Qāṣr (a fort or a huge log of wood).”
(V.77:32)

4932. Narrated Ibn `Abbās (as regards the explanation of) “Verily! It (Hell) throws sparks (huge) as Al-Qāṣr (a fort or a huge log of wood).” (V.77:32):

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 Al-Qāṣr.

(3) CHAPTER. The Statement of Allāh

“As if they were yellow camels or bundles of ropes.” (V.77:33)
4933. Narrated Ibn ‘Abbās: (regarding) the explanation of “... It throws sparks as Al-Qaṣr ...” (V. 77:32):

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 Al-Qaṣr, it also means a castle or a fort.

“As if they were Jimālatun Ṣufr (yellow camels or bundles of ropes)” (V.77:33): means the ropes of a ship which are made in bundles till it become as wide as men’s waists.

(4) CHAPTER. The Statement of Allāh (SwT).

“That will be a Day when they shall not speak (during some part of it).” (V.77:35)

4934. Narrated ‘Abdullāh: While we were with the Prophet in a cave, Sūrat (starting with) 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, have escaped its evil.”
(78) Sūrat ‘Amma Yataṣṣā’alūn

or An-Nabā’

(The Great News)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER. “The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups).” (V.78:18)

4935. Narrated Al-A‘māsh: Abū Hurairah Ḥāfiẓ said, “Allāh’s Messenger 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, he refused to reply. Abū Hurairah added, “Then (after this period), Allāh will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not wastes away or perish or decay except one bone; that is the last coccyx bone (of the tail); and from that bone Allāh will reconstruct the human body on the Day of Resurrection.”

[See Hadith No.4814]
In the Name of Allah, the Most Gracious, the Most Merciful.

(79) SŪRAT WAN-NĀZĪ'ĀT
(Those Who pull out)

(1) CHAPTER.

4936. Narrated Sahl bin Sa'd: I saw Allah's Messenger pointing with his index and middle fingers, saying, "The time of my advent and the Hour (Doomsday) are like these two fingers." The Great Catastrophe will overwhelm everything.
65 – THE BOOK OF COMMENTARY

(80) Sūrat ‘Abasa
(He frowned)

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

بسم الله الرحمن الرحيم

وَقَالَ غَرِبُّ: «مَعَفْرَةً»

لا يُمسَّها إلا المُظهِرونَ وَهُمْ المَلائِكَةُ. وَهَذَا مِثْلُ قُوَّلَهُ: «فَأَنْفَسَ» 

جَعَلَ المَلائِكَةَ وَالسَّحَّافَ مُظَهَّرَةً لَّاَنَّ السَّحَّافَ يَفْعَلُ عَلَيْهَا 

البَيْلَاءِ فَجُعِلَ البَيْلَاءِ لِيَمْتَحِنَّ حُمُّمَّهَا 

أيضاً. «مَسْأَرُ»: المَلائِكَةَ، وَاِجْدِهُمْ 

سَافِرُ، أَضْلَعُ: بِتَبْنِهِمْ. 

وَجُلِّدُتْ المَلائِكَةُ إِذَا تَرَلَّتْ يَوْحَي الله 

وَتَأْذَىَهُ كَالْشَفَرُ الَّذِي يُصَلِّحُ بَيْنَ الْقُوُّمِ. «ضَعْرَةٌ»: تَعَافَلْ عَنْهُ. وَقَالَ 

مَجاهِدٌ: «إِنَّ لَا يَفْضِلُ أَحَدُ مَا أَمَرَ يَهُ. وَقَالَ ابْنُ عُبَيْسُ: «وَقَالَهَا 

فَرْقَةٌ»: تَفْنِيَّاء شَدَّةٌ. «شَرَبَةٌ»: 

مُشَرَّفةٌ «رَجُلُ شَرَبَةٍ» وَقَالَ ابْنُ 

عُبَيْسُ: كَتَبَهَا، أَشْفَارًا: كُبَا. «تَغَعَّرُ»: تَشَاغِلُ. يَقُالُ: وَاجِدُ 

الْأَشْفَارِ سَفَرُ. 

4937.Narrated ‘Aishah Ḥ. The Prophet ﷺ said, “Such a person as recites the Qur’ān and masters it by heart, will be with the (angels) honourable and obedient (in heaven). And such a person as exerts himself to learn the Qur’ān by heart, and recites it with great difficulty, will have a double reward.”
(81) **Sūrat at-Takwīr**
(Wound round and lost its Light)

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

(82) **Sūrat al-Infitār**
(The Cleaving)

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

وَّقَالَ الْرَّبُّ عَلَى نَفْسِهِ: اذْكُرْ
CHAPTER. “The Day when (all) mankind will stand before the Lord of the ‘Alamīn (mankind, jinn and all that exists)” (V.83:6)

4938. Narrated ʿAbdullāh bin ʿUmar: The Prophet said, “On the Day when all mankind will stand before the Lord of the ‘Alamīn (mankind, jinn and all that exists), some of them will be hidden in their sweat up to the middle of their ears.”
4939. Narrated ‘Aishah: ‘(Allāh’s Messenger ﷺ said, ‘(On the Day of Resurrection) anyone whose account will be taken will be ruined (i.e., will go to Hell).’’) I said, ‘O Allāh’s Messenger! May Allāh make me be sacrificed for you! Doesn’t Allāh say: ‘Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning?’’ (V.84:7,8)

He replied, ‘That is only the presentation of the accounts; but he whose record is questioned, will be ruined.’”
(2) CHAPTER. “You shall certainly travel from stage to stage (in this life and in the Hereafter)” (V.84:19)

4940. Narrated Ibn ‘Abbas (as regards the Verse) — “You shall certainly travel from stage to stage (in this life and in the Hereafter).”:

(It means) from one state to another. That concerns your Prophet ﷺ.

(85) SÛRAT AL-BURÛJ
(The Big Stars)

In the Name of Allâh, the Most Gracious, the Most Merciful.

وَقَالَ مَجاهِدٌ: «أَلْتَمْرُ»: شَيْءٌ
في الأرض. «قُبْضَا»: عَذَبُوا.
وَقَالَ ابْنُ عَبَّاسَ: «أَلْتَمْرُ»:
الجَبِيب. «الجَبِيبُ»: الْكَرِيمُ.

(86) SÛRAT ÂT-TARIQ
(The Night-Comer)

In the Name of Allâh, the Most Gracious, the Most Merciful.

هُوَ الْجَمُّ، وَمَا آتَكَ أَيْلًا فَهُوَ
طَارِقٌ. «الْجَمُّ»: العَصِيَّ.
وَقَالَ مَجاهِدٌ: «ذَا الْجَمِّ»: سَحَابٌ
يَرْجِعُ بالفَضْرِ. وَذَا الْجَمِّ: الأَرْضُ
تَكَثِّرُ باللَّبَابِ. وَذَا الْجَمِّ: الْكَرِيمُ.
4941. Narrated Al-Barā': The first of the Companions of the Prophet who came to us (in Al-Madina), were Muṣ'ab bin 'Umair and Ibn Umm Maktūm, and they started teaching us the Qur'an. Then came 'Ammãr, Bilal and Sa'd. Afterwards 'Umar bin Al-Khattāb came along with a batch of twenty (men); and after that the Prophet came. I never saw the people of Al-Madina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allāh’s Messenger who has come." He (the Prophet) did not come (to Al-Madina) till I had learnt Sūrat Al-ʿĀlā and also other similar Sūrah.
(88) Sūrat al-Ghāshiyah
(The Overwhelming)

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

بسم الله الرحمن الرحيم


(89) Sūrat al-Fājr
(The Break of Day or the Dawn)

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

بسم الله الرحمن الرحيم

وَقَالَ مُجَاهِدٌ: «إِرَّمَ كَأَنَّ أَلْفَاءٍ». يُعْيَنُ الْقَلِمَةُ، وَالْمَلَامِحُ: يُعْيَنُ أَهْلُ عُمُودٍ لا يَقِيمُونَ. «سَوْطُ عِدَابٍ»: الْذَّيْ عَذَبُوا بِهِ. «أَشْكَرْكُ، لَّنَا»: الْفَتْرُ. وَ«جَمَّاً»: الْكَبِيرُ، وَقَالَ مُجَاهِدٌ: كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ شَفَعُ، السَّمَاءُ، شَفَعُ، وَالْمُؤَتَّرُ: اللهُ تَبَارَكَ وَتَعَالَى. وَقَالَ غَيْرُهُ: «سَوْطُ عِدَابٍ» كِلَمَةٌ تُقُولُهَا الْعَرَبُ لِكُلِّ نَوْعٍ
(90) SŪRAT AL-BALAD
(The City)

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَقَالَ مُجَاهِدٌ: {وَأَلَّلَّهُ جِلَّ يَهْدًا
{الآیَة}1١: مَكَّةَ لَيْسَ عَلَيْكَ مَا عَلَى
التَّاسِسُ فِيهِ مِنَ الْإِلَّهَمِ. {وَقَالَ}: أَدْمَ
{وَمَا وَلَدْنَا}: كَيْبَا. {وَالْعَلَمِينِ}: الْخَيْرُ وَالْبَشْرُ
{قُصُورُ}: مَجَاجِحَةً. {قُصُورُ}: الْمَخْتَابُ فِي
الشَّادُقِ فِي النَّارِ. يُقَالُ: قَلِلَ
{فَلَمْ يَقْتَمِ عَقِبَتَهُ}: فَلَمْ يَقْتَمِ عَقِبَتَهُ}

In the Name of Allah, the Most Gracious, the Most Merciful.

And said Mujahid: {And Allah is the best Guide.}
{Verse 11:} Mecca is not over what is on
establishment in it from the Ilahimm. {And he said:} Adam,
{And we did not beget}: Kibra.
{And the Worlds}: the Good and the People
{Qusury}: Tithers. {Qusury}: the Leader of
the Disposer of in the Fire. It is said: Less
{If he will not turn}: If he will not turn
In the Name of Allah, the Most Gracious, the Most Merciful.

4942. Narrated ‘Abdullah bin Zam’a that he heard the Prophet delivering a Khutba (religious talk), and he mentioned the she-camel and the one who killed it. Allah’s Messenger recited:

“When the most wicked man among them went forth (to kill the she-camel).” (V.91:12)

Then he said, “A tough man whose equal was rare and who enjoyed the protection of his people, like Abi Zam’a, went forth to (kill) it.” The Prophet then mentioned about women (in his Khutba) and said, “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?”

(91) SÛRAT ASH-SHAMS
(The Sun)
In the Name of Allāh, the Most Gracious, the Most Merciful.

(1) CHAPTER. “By the day as it appears in brightness.” (V.92:2)

4943. Narrated ‘Alqama: I went to Shām with a group of the companions of ‘Abdullāh (bin Mas‘ūd). Abū Ad-Dardā’ heard of our arrival so he came to us and said, “Is there anybody among you who can recite (the 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 envelops. By the day as it appears in brightness. By Him Who created male and female." (V.92:1-3)

Abū Ad-Dardā’ then said to me, “Did you hear it (like this) from the mouth of your friend (‘Abdullāh bin Mas‘ūd)?” I said, “Yes.” He said, “I, too, heard it (like this) from the mouth of the Prophet ﷺ, but these people do not consider this recitation as the correct one.”
(2) CHAPTER. “By Him Who created male and female.” (V.92:3)

4944. Narrated Ibrâhîm: The companions of ‘Abdullâh (bin Mas‘ûd) came to Abî Ad-Dardâ’, (and before they arrived at his home), he looked for them and found them. Then he asked them, “Who among you can recite (the Qur’ân) as ‘Abdullâh 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 ‘Abdullâh bin Mas‘ûd reciting Sûrat Al-Lail (The Night)?” ‘Alqama recited:

“By the male and the female.” Abû Ad-Dardâ’ said, “I testify that I heard the Prophet reciting it likewise, but these people want me to recite it:

“By Him Who created male and female.” but by Allâh, I will not follow them.”

(3) CHAPTER. The Statement of Allâh ﷺ:

“As for him who gives (in charity) and keeps his duty to Allâh and fears Him.” (V.92:5)

4945. Narrated ‘Alî رضي الله عنه: We were in the company of the Prophet ﷺ in a funeral procession at Baqi ‘Al-Gharqad. He ﷺ said, “There is none of you but has his place written for him in Paradise or in the Hell-fire.” They said, “O Allâh’s Messenger! 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 (such deeds that will lead him to his destined place).” Then he recited:

“As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in Al-Husnâ [the Best i.e., either Lâ ilâha illallah (none has the right to be worshipped but Allâh) or reward from Allâh (i.e., Allâh will compensate him for what he will spend in Allâh’s Way or bless
him with Paradise]. ... (up to) ... the path for evil.” (V.92.5-10)

CHAPTER. The Statement of Allah عالِمٌ ﷺ:
‘... and believes in Al-Ḥusnā.”(1) (V.92:6)

Narrated Abū ‘Abdur-Rahmân : ‘Ali رضي الله عنه said, “We were sitting with the Prophet ﷺ.” (He then mentioned the Hadîth No.4945).

(4) CHAPTER. “We will make smooth for him the path of ease (goodness).” (V.92:7)

4946. Narrated 'Ali رضي الله عنه: While the Prophet ﷺ was in 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 Allah’s Messenger ﷺ! Shall we depend (on this fact and give up work)?” He replied, “Carry on doing (good deeds), for everybody will find easy to do (such deeds that will lead him to his destined place).” The Prophet ﷺ then recited:

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Ḥusnâ.” (V.92:5,6)

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(1) (Ch.) The best (i.e., either Lâ ilaha illallah: none has the right to be worshipped but Allah) or a reward from Allah (i.e., Allah will compensate him for what he will spend in Allah’s way or bless him with Paradise).
(5) CHAPTER. The Statement of Allah:

"But he who is greedy miser and thinks himself self-sufficient." (V.92:8)

4947. Narrated 'Ali: We were in the company of the Prophet and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allah's Messenger! Shall we depend on this fact and give up work?" He replied, "No! Carry on doing good deeds, for everybody will find easy to do (such deeds that will lead him to his destined place)." Then the Prophet recited:

"As for him who gives (in charity) and keeps his duty to Allah and fears Him and believes in Al-Husnā. We will make smooth for him the path of ease (goodness) ... (up to) We will make smooth for him the path for evil." (V.92:5-10)

(6) CHAPTER. The Statement of Allah:

"And belies Al-Husnā ..." (V.92:9).

4948. Narrated 'Ali: While we were in a funeral procession in Baq' Al-Gharqad, Allah's Messenger 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 his place written for him either in Paradise or in the Hell-fire, and also written for him whether he will be wretched or blessed (in the Hereafter)." A man said, "O Allah's Messenger! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be blessed (in the Hereafter), will join the blessed people, and whoever among us is destined to be wretched will do such deeds as are characteristic of the people who
are destined to be wretched.” The Prophet ﷺ said, “Those who are destined to be blessed (in the Hereafter) will find it easy to do the deeds characteristic of those destined to be blessed, while those who are to be among the wretched (in the Hereafter), will find it easy to do the deeds characteristic of those destined to be wretched.” Then he recited:

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Hasnā.” (V.92:5-6)

(7) CHAPTER. “We will make smooth for him the path for evil.” (V.92:10)

4949. 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 written for him either in the Hell-fire or in Paradise.” They said, “O Allah’s Messenger! Shall we not depend upon what has been written for us and give up doing (good) deeds?” He said, “Carry on doing (good) deeds, for everybody will find easy to do such deeds that will lead him to his destined place) for which he has been created. So, he who is destined to be among the blessed (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the wretched ones, will find it easy to do the deeds characteristic of such people.” Then he recited:

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Hasnā.” (V.92:5,6)
In the Name of Allâh, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allâh

"Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.93:3)

4950. Narrated Jundub bin Sufyān: Once Allâh’s Messenger ﷺ became sick and could not offer his night prayer (i.e., Tahajjud prayers) for two or three nights. Then a lady (the wife of Abû Lahab) came and said, “O Muḥammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!” On that Allâh revealed:

“By the forenoon (after sunrise); and by the night when it darkens (and stands still); your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

(2) CHAPTER. The Statement of Allâh

"Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you." (V.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 ‘Abbâs said: The Verse means: ‘He has not forsaken you, nor does He hate you.’

بسم الله الرحمن الرحيم

“وَقَالَ مَجاهِدٌ: "وَلَّيْيَّ إِنَّا

ما وَدَّعْنَكَ رَبُّكَ وَمَا فَلَّ"

صِيَّ ؓ وَأَسْتَوَى. وَقَالَ غَيْرُهُ صِيَّ: أَعْلَمُ وَسَكَّنَ. "ثَلََبَ" ذَوَ عِبَالِ.

(1) بَابُ قُوَّلَهُ: "مَا وَدَّعْنَكَ رَبُّكَ وَمَا فَلَّ"

فَلَّ[١٩] ٤٩٥٠ - حَدِيثًا أَحْمَدَ بْنُ يُوسُفٍ: حَدَّثَنَا رَهْبٌ حَدَّثَنَا الأَسْفُوْدُ بْنُ قَيتِينٍ قَالَ: سَمَّعْتُ جَنَّبَ بْنَ سَفِيَانَ قَالَ: اسْتَوَى رَسُولُ اللَّهِ ﷺ فَلَمْ يَقْمَ لَيْثَيْنِ أوْ تَلَانَا، فَجَاءَتِ امْرَأَةٌ فَقَالَتِ: يَا مُحْمَّدًا إِنِّي لَأَرْجُو أَنْ يَكُونَ شِيَطَانٌ تُرْكُكَ لَمْ أَرَةُ قَرِيبِكَ مَنْ لَيْثَيْنِ أوْ تَلَانَا، فَنَذَّرَ اللَّهُ عَزَّ وَجَلَّ "أَنْتُمْ بَشَّارُ" وَأَنْتُمْ إِذَا سَكَّنَ[٢] لَمْ يَدْعَوْنَ رَبِّكَ وَمَا فَلَّ[١٩]. [رَاجِعُ: ١١٤٢] ٤٩٥١

(2) بَابُ قُوَّلَهُ: "مَا وَدَّعْنَكَ رَبُّكَ وَمَا فَلَّ"
4951. Narrated Jundub Al-Bajali: A lady said, “O Allah’s Messenger! I see that your friend has delayed (in conveying Qur’an) to you.” So there was revealed:

“Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.” (V.93:3)

(94) SÛRAT ASH-SHARH
(The Opening Forth)

إنamedAllâh, the Most Gracious, the Most Merciful.

وقال مَجاهِد: {وزرَك} في الجاهلية. {أنص} أنقل. {فَعَّلَ} أفنَعَّلَ أني إن مع ذلك العَمْر يُسَرّأ آخر. كَفْؤِله: {هَلِ تَرَنَّكَ إِنَّا إِلَّا إِنَّى الْخَطِينَ} وَلَن يَغلب عَمَّى يُسِرّيْن. وقال مَجاهِد: {فَانصَبَ} في حاجَتِك إلى رَبِّك.

وَيَذَّكِرُ عَن ابن عَبَّاس: {أَلَّهُ نَصْرُ اللَّهِ} {صَدِيِّك}. {شَرَحَ الله صَدَرُه لِلاَسْلَامِ}.

(95) SÛRAT AT-TÎN
(The Fig)

إنamedAllâh, the Most Gracious, the Most Merciful.

و قال مَجاهِد: هُوَ الْثَّيْنَ وَالزَّيْتُونَ الذي يأكل الناس، يُقال: {فَمَا}
4952. Narrated Al-Bara’i: While the Prophet was on a journey, he recited Sūrat Wat-Tīn, Waz-Zaitūn (No. 95) in one of the first two Rakʿa of the ‘Ishā’ prayer.

**Sūrat al-‘Alaq**
(The Clot)

In the Name of Allah, the Most Gracious, the Most Merciful.

وَقَالَ قَالَ: حَدَّثَنَا حَمَادَةٌ عَنْ يَحْيَىِّ بْنِ عَيْبَةِ عَنْ الْحَسَنِ قَالَ: اَكْتُبْ فِي الْمُضْحَكِ فِي أَوَّلِ الْإِمَامِ، يَسْمَعُ اَلْرَجِمُ، وَيَجْعَلُ ِبِنْ الْسُوْرَةِ قَطَا. وَقَالَ مُجَاهِدٌ: "كَأْبُهُ"; عَبْشَـيْرُهُ. «أَرَابَّةً»; المَلَائِكَةَ، وَقَالَ مُعْمَرٌ: "الْحَسَنٌ"; المُرَجِّعُ. "أَشْتَأَتْ"، لَنَأْخَذَنَّ وَلَتَسْفَعَنَّ بِالنُّورِ وَهُمُ الْخَفِيفَةُ. سَفَعَتُ بَيْدَهُ: أَخْذُ.
4953. Narrated ‘Aishah, the wife of the Prophet ﷺ: The commencement (of the Divine Revelation) to Allah’s Messenger ﷺ 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 the love of seclusion was bestowed upon him, so he used to go in seclusion in the cave of Hira’ where he used to worship (Allah Alone) continuously for many nights before returning to his family to take the necessary provision (of food) for the stay. He would come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira’. An angel came to him and asked him to read. Allah’s Messenger ﷺ replied, “I do not know how to read.” The Prophet ﷺ said, “Then the angel held me (forcefully) and pressed me so hard that I felt distressed (could not bear it any more). He then 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 a second time till I felt distressed (could not bear it any more). 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 felt distressed (could not bear it any more), and then he released me and said, ‘Read in the Name of your Lord, Who has created (all that exists). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not.’” (V.96:1-5)

Then Allah’s Messenger ﷺ returned with that (the Revelation) and his (heart severely
beating; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, 'Cover me!' They covered him, till his fear was over, and after that he said to Khadija, "O Khadija! What is wrong with me? I was afraid that something bad might happen to me." Then he told her all that had happened. 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 the deserving calamity-stricken." Khadija then took him to Waraqa bin Naufal, the son of Khadija's paternal uncle. Waraqa who became a Christian in the pre-Islamic period and used to write Arabic and also write some portion of the Injeel (Gospel) in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin! Listen to what your nephew has to say." Waraqa said, "O my nephew! What have you seen?" Then described whatever he had seen. Waraqa said, "This is the same angel Jibril (Gabriel) who was sent to Musa (Moses). I wish I were young or could live..." or said some other words. Allah's Messenger asked, "Will these people drive me out?" He replied in the affirmative and said, "Any one (man) who came with something similar to what you have brought 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 Waraqa died and the Divine Revelation was paused (stopped) for a while so that Allah's Messenger was much grieved.
4954. Narrated Jābir bin ‘Abdullāh: While Allah's Messenger was talking about the period of pause in Divine 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 Hirā'. He was sitting on a chair between the sky and the earth. I got scared of him and came back home and said, 'Wrap me! Wrap me!'" So they covered him and then Allah revealed:

"O you (Muḥammad), enveloped (in garments)! Arise and warn! And magnify your Lord (Allāh)! And purify your garments! And keep away from Ar-Rujz (the idols)!

Abū Salama said, "(Rujz) are the idols which the people of the pre-Islamic period used to worship." After this, the Revelation started coming strongly and frequently.

[See Vol.1, Ḥadīth No.3 and 4)]

(2) CHAPTER. The Statement of Allāh:

"He has created man from a clot." (V.96:2)

4955. Narrated ‘Aishah: The commencement of the Divine Revelation to Allāh's Messenger was in the form of good, righteous (true) dreams. And then the angel came to him and said, "Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read!
And your Lord is the Most Generous.”
(V.96:1-3)

4956. Narrated 'Aishah: The commencement of (the Divine Revelation to) Allah's Messenger ﷺ was in the form of true dreams. And then angel came to him and said, “Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen.” (V.96:1-4)

CHAPTER. “Who has taught (the writing) by the pen.” (V.96:4)

4957. Narrated 'Aishah: The Prophet ﷺ returned to Khadija and said, “Wrap me! Wrap me!” (Then the subnarrator narrated the rest of the narration).

4958. Narrated Ibn 'Abbās: Abū Jahl said, “If I see Muḥammad offering Salāt (prayer) at the Ka'bah, I will tread on
his neck.” When the Prophet heard of that, he said, “If he does so, the angels will snatch him away.”

(97) Sūrat al-Qadr
(The Night of Decree)

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

“Verily, We have sent it (this Qur’an) down in the night of Al-Qadr (Decree).” (V.97:1)

(98) Sūrat Lam Yakun
(or Al-Baiyinah (The Clear Evidence)

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

(1) CHAPTER.
4959. Narrated Anas bin Mālik:
The Prophet ﷺ said to Ubayy (bin Ka‘b),
“Allāh has ordered me to recite to you:
‘Those who disbelieve from among the
people of the Scripture (Jews and Christians)
and Al-Mushrīkūn’(1) were not going to leave
(their disbelief)…”’ (V. 98:1)

Ubayy said, “Did Allāh mention me by
ame?” The Prophet ﷺ said, “Yes.” On
that, Ubayy wept.

(2) CHAPTER.

4960. Narrated Anas bin Mālik:
The Prophet ﷺ said to Ubayy, “Allāh has
ordered me to recite Qur’ān to you.” Ubayy
asked, “Did Allāh mention me by name to
you?” The Prophet ﷺ said, “Allāh has
mentioned your name to me.” On that
Ubayy started weeping. (The subnarrator)
Qatāda added: I have been informed that the
Prophet ﷺ recited:

“Those who disbelieve from among the
people of the Scripture (Jews and
Christians)…”

(3) CHAPTER.

4961. Narrated Anas bin Mālik:
Allāh’s Prophet ﷺ said to Ubayy bin Ka‘b,
“Allāh has ordered me to recite Qur’ān to
you.” Ubayy said, “Did Allāh mention me by
name to you?” The Prophet ﷺ said, “Yes.”
Ubayy said, “Have I been mentioned by the
Lord of ‘Al-Ālāmīn (the mankind, jinn and all
that exists)?” The Prophet ﷺ said, “Yes”.
Then Ubayy burst into tears.

(1) (H. 4959) Al-Mushrīkūn: Polytheists, pagans, idolaters, and disbelievers in the
Oneness of Allāh and in His Messenger Muḥammad (ṣ).
In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER. The Statement of Allah:
"So whosoever does good equal to the weight of an atom (or a small ant), shall see it." (V.99:7)

4962. Narrated Abü Hurairah: Allah’s Messenger 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 his livelihood) protection (from begging others) and a third may keep them (out of pride and to show off) 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 (keeps) 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 of 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 (keeps) 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 pride and to show off and to
excite others, then that horse will be burden (of sins) for him." Then Allah's Messenger was asked regarding donkeys. He replied, "Nothing has been revealed to me except this comprehensive Verse which includes everything:

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.'" (V.99:7,8)

(2) CHAPTER. "And whosoever does evil equal to the weight of an atom (or a small ant), shall see it." (V.99:8)

4963. Narrated Abū Hurairah: 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 whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.'" (V.99:7,8)

(100) Sūrat Al-‘Adīyat
(Those that run)

In the Name of Allāh, the Most Gracious, the Most Merciful.
(101) SŪRAT AL-QĀRĪ'AH
(The Striking Hour)

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

In the Name of Allah, the Most Gracious, the Most Merciful.

Ibn 'Abbas said, 'At-Takathur means piling up money and children.'
(104) Sūrat al-Humazah
(The Slanderer)

In the Name of Allah, the Most Gracious, the Most Merciful.

Al-Hutamah is the name of the (Hell) Fire, similar to Saqar and Laţa.

(105) Sūrat al-Fīl
(The Elephant)

In the Name of Allah, the Most Gracious, the Most Merciful.

(106) Sūrat Quraish
(Quraish)

In the Name of Allah, the Most Gracious, the Most Merciful.
(107) **SURAT AL-MĀ'ŪN**  
(The Small Kindesses)

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

V. 107. 1.Narrated Anas: When the Prophet ﷺ was made to ascend to the heavens, he said (after his return), ‘I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrīl (Gabriel), ‘What is this (river)’? He replied, ‘This is Al-Kauthar.’”

(108) **SURAT AL-KAICHAR**  
(A River in Paradise)

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

V. 108. 1.Narrated Abūūn: “When the Prophet ﷺ was made to ascend to the heavens, he said (after his return), ‘I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrīl (Gabriel), ‘What is this (river)?’ He replied, ‘This is Al-Kauthar.’”
4965. Narrated Abū ‘Ubaida: I asked ‘Aishah regarding the Verse:

“Verily, We have granted you (O Muḥammad) Al-Kauthar.”

She replied, “Al-Kauthar is a river which has been given to your Prophet, on the banks of which there are (tents of) hollow pearls; and its utensils are as numberless as the stars.”

4966. Narrated Abū Bishr: Sa‘īd bin Jubair said that Ibn ‘Abbās said about Al-Kauthar, “That is the good which Allāh has bestowed upon His Messenger (Muḥammad).” I said to Sa‘īd bin Jubair, “But the people claim that it is a river in Paradise.” Sa‘īd said, “The river in Paradise is part of the good which Allāh has bestowed on His Messenger.”

(109) Sūrat Al-Kāfirūn
(The Disbelievers)

In the Name of Allāh, the Most Gracious, the Most Merciful.
In the Name of Allah, the Most Gracious, the Most Merciful.

“When there comes the Help of Allah (to you, O Muhammad, against your enemies) and the Conquest (of Makkah).” (V.110:1)

(1) CHAPTER.

4967. Narrated 'Aishah: When the Sūrat An-Nasr, “When there comes the Help of Allah and the Conquest,” had been revealed to the Prophet, he did not offer any Salāt (prayer) except that he said therein, “Subḥānaka Rabbānā wa bihamdīkā; Allāhumma ighfārli (I testify the Uniqueness of our Lord, and all the praises are for Him; O Allah, forgive me!”).

(2) CHAPTER.

4968. Narrated 'Aishah: Allāh’s Messenger used to say very often in bowing and prostration [during his Salāt...
(3) CHAPTER. The Statement of Allah عالِمُ:

"And you see that the people enter Allah’s religion (Islam) in crowds." (V.110:2)

4969.Narrated Ibn 'Abbas رضي الله عنهما: 'Umar asked the people regarding Allah’s Statement:

"When there comes the Help of Allah (to you O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)." (V.110:1)

They replied, “It indicates the future conquest of towns and palaces (by Muslims).” ‘Umar said, “What do you say about it, O Ibn ‘Abbas?” I replied, “(This Sūrah) indicates the termination of the life of Muhammad ﷺ. Through it he was informed of the nearness of his death.”

(4) CHAPTER. The Statement of Allah عالِمُ:

"So, glorify the praises of your Lord, and ask His forgiveness. Verily! He is the One Who accepts the repentance and forgives.” (V.110:3)

4970. Narrated Ibn ‘Abbās رضي الله عنهما: ‘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 Allah?’

‘When there comes the Help of Allah (to you O Muhammad ﷺ against your enemies) and the Conquest (of Makkah).’ (V.110:1)

Some of them said, ‘We are ordered to praise Allah and ask His forgiveness when Allah’s Help and the Conquest (of Makkah) comes to us.’ Some others kept quiet and did not say anything. On that, ‘Umar asked me, ‘Do you say the same, O Ibn ‘Abbãs?’ I replied, ‘No.’ He said, ‘What do you say then?’ I replied, ‘That is the sign of the death of Allah’s Messenger ﷺ which Allah informed him of. Allah said:

‘When there comes the Help of Allah (to you O Muhammad ﷺ against your enemies) and the Conquest (of Makkah). So, glorify the praises of your Lord and ask His forgiveness. He is the One Who accepts the repentance and forgives.’’ (V.110:3)

On that ‘Umar said, ‘I do not know anything about it other than what you have said.’

(111) SÚRAT TABBAT YADÁ ABI LAHAB
or AL-MASAD
(Perish the Two Hands of Abû Lahab or The Palm Fibre)

In the Name of Allah, the Most Gracious, the Most Merciful.

(1) CHAPTER.
4971. Narrated Ibn ‘Abbās رضي الله عنهما: When the Verse:

“And warn your tribe (O Muḥammad ﷺ) of near kindred (and your chosen group from among them).” (V.26:214) was revealed, Allāh’s Messenger ﷺ went out, and when he had ascended As-Safā mountain, he shouted, “Ya ʿSabāḥāh!”[1] The people said, “Who is that?” Then they gathered around him, whereupon he said, “Do you see? If I inform you that cavalymen 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 Al-Masad:

“Perish the two hands of Abū Lahab!” was revealed. (V.111:1)

(2) CHAPTER. The Statement of Allāh تعالى:

“... and perish he! His wealth and his children will not benefit him!” (V.111:1-2)

4972. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ went out towards Al-Baṭḥā’ and ascended the mountain and shouted, “Ya ʿSabāḥāh!” 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

[1] (H. 4971) “Ya ʿSabāḥāh!” This is an Arabic expression used when one appeals for help or draws the attention of others to some danger.
said, “Is it for this reason that you have gathered us? May you perish!” Then Allâh revealed:

“Allâh revealed: “Perish the two hands of Abû Lahab!” till the end of the Sûrah.”

(3) CHAPTER. The Statement of Allâh: “He (Abû Lahab) will be burnt in a Fire of blazing flames!” (V.111:3)

4973.Narrated Ibn ‘Abbãs: Abû Lahab said, “May you perish! Is it for this that you have gathered us?” So there was revealed:

“Allâh revealed: “Perish the two hands of Abû Lahab!” (V.111:1)

(4) CHAPTER. “And his wife too, who carries wood.” (V.111:4)

Mujãhid said, “‘Carries the wood’ means that she used to slander (the Prophet ﷺ) and goes about with calumnies.”

“In her neck is a twisted rope of Masad (palm fibre).” (V.111:5) i.e., the iron chain which is in the Fire (of Hell).

(112) SÙRAT QUL HUWALLÀHU AHAD
or AL-ÌKHLÀS
(Say: He is Allâh, the One or The Purity)

In the Name of Allâh, the Most Gracious, the Most Merciful.

(It is said that ‘Ahad’ in Arabic in the Verse, cannot be pronounced as ‘Ahadun’, i.e., ‘Wãhidun.’)
(1) CHAPTER.

4974. Narrated Abū Hurairah: The Prophet said, “Allāh said: ‘The son of Ādām tells a lie against 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 telling a lie against Me, it is his saying that I will not recreate him as I created him for the first time. In fact, to repeat or to recreate a thing is easier for the one who has created it for the first time. (So, it is easier for Me to repeat or recreate a creation which I created first). As for his abusing Me, it is his saying that Allāh has begotten a son (or children), while I am the One As-Samad (the Self-Sufficient Master Whom all creatures need, neither I eat nor I drink) I beget not, nor was I begotten, and there is none like or co-equal or comparable unto Me.’”

4975. Narrated Abū Hurairah: Allāh’s Messenger said, “Allāh said: ‘The son of Adam tells a lie against Me, and he hasn’t the right to do so; and he abuses Me, and he hasn’t the right to do so. His telling a lie against 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 Allāh has begotten a son (or children), while I am As-Samad (Self-Sufficient Master, Whom all creatures need, neither I eat nor I drink) Who begets not, nor was He begotten, and there is none like or co-equal or comparable unto Me.’”
CHAPTER. "He begets not, nor was He begotten, and there is none co-equal or comparable unto Him." (V.112:3, 4)

(113) SŪRAT AL-FALAQ
(The Daybreak)

In the Name of Allah, the Most Gracious, the Most Merciful.

4976. Narrated Zirr bin Ḥubaish: I asked Ubayy bin Ka'b regarding the Mu'awwidhatain (two Sūrah of taking refuge with Allah). He said, "I asked the Prophet about them, He said, 'These two Sūrahs' have been recited to me and I have recited them (and are present in the Qur'ān).'. So, we say as Allāh's Messenger said (i.e., they are a part of the Qur'ān)."

(114) SŪRAT AN-NĀS
(The Mankind)

In the Name of Allah, the Most Gracious, the Most Merciful.

بسم الله الرحمن الرحيم

وَقَالَ مَجَاهِدٌ: (الْفَالَقِ): الصَّحِيفَةُ، وَ(غَلِيمَةِ): الْلَّبَلِ. (إِذَا وَقَبَ): غَرُوبُ الْشَّمْسِ، نَقَالَ: أَبْنِيُّ مِنْ فَرْقِ وَقْلَيْنِ الصَّحِيحِ، (وَقَبَ): إِذَا دَخَلْ فِي كُلِّ شَيْءٍ، وَأَظْلَمُ. [اِنْظُرُ: ۴۹۷۷]

بسم الله الرحمن الرحيم

وَقَالَ إِلِي فَقْلَتْ: فَقْنُوحُ نَقْوُلُ كَمَا قَالَ رَسُوْلُ اللَّهِ ﷺ. [اِنْظُرُ: ۴۹۷۷]
4977. Narrated Zirr bin Hubaish: I asked Ubayy bin Ka'b, "O Abū Al-Mundhir Your brother, Ibn Mas'ūd said so-and-so (i.e., the two Mu'aw wa'dhāt do not belong to the Qur'ān)." Ubayy said, "I asked Allāh's Messenger 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 Ubayy added, 'So we say as Allāh's Messenger ﷺ has said.'
(1) CHAPTER. How the Divine Revelation used to be revealed and what was the first thing revealed (to the Messenger ﷺ).

4978, 4979. Narrated 'Aishah and Ibn 'Abbas: The Prophet ﷺ remained in Makkah for ten years, during which the Qur'an used to be revealed to him; and he stayed in Al-Madīna for ten years.

4980. Narrated Abū 'Uthmān: I was informed that Jibrîl (Gabriel) came to the Prophet ﷺ while Umm Salama was with him. Jibrîl started talking (to the Prophet ﷺ). Then the Prophet ﷺ asked Umm Salama, ‘Who is this?’ She replied, ‘He is Dihyâ (Al-Kalābi).’ When Jibrîl had left, Umm Salama said, ‘By Allâh, I did not take him for anybody other than him (i.e., Dihyâ) till I heard in the Khutba (religious talk) of the Prophet ﷺ wherein he informed about the news of Jibrîl.’ The subnarrator asked Abū 'Uthmān, ‘From whom have you heard that?’ Abū 'Uthmān said, ‘From Usâma bin Zaid.’

4981. Narrated Abu Hurairah: The Prophet ﷺ said, ‘There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the
Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.”

4982. Narrated Anas bin Mālik:
Allāh sent down His Divine Revelation to His Messenger ﷺ continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allāh’s Messenger ﷺ died after that.

4983. Narrated Jundub:
Once, the Prophet ﷺ fell ill and could 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-Ḍuḥā):

“By the forenoon (after sunrise); and by the night when it (darkens and stands still);
Your Lord (O Muḥammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

(2) CHAPTER. The Qur‘ān was revealed in the language of Quraish and the Arabs.
“... An Arabic Qur‘ān...” (V.12:2)
“In the plain Arabic language.” (V.26:195)

4984. Narrated Anas bin Mālik:
The Caliph ‘Uthmān ordered Zaid bin
Thabit, Sa‘īd bin Al-‘Āṣ, ‘Abdullāh bin Az-Zubair and ‘Abdur-Rahmān bin Al-Hārith bin Hishām to write the Qurʾān in the form of a book (Mushaf) and said to them. “In case you disagree with Zaid bin Thabit (Al-Anṣārī) regarding any dialectic Arabic utterance of the Qurʾān, then write it in the dialect of Quraish, for the Qurʾān was revealed in their (Quraish) dialect.” So they did it.

4985. Narrated Saʿwān bin Ya‘lā bin Umaiya. Ya‘lā used to say, “I wish I could see Allāh’s Messenger at the time he is being inspired Divinely.” When the Prophet was at Al-Ji‘rāna 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 Allāh’s Messenger! 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 Revelation came to 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 was 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.

4986. Narrated Zaid bin Thābit: "‘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 Mūsālima). (I went to him) and found ‘Umar bin Al-Khaṭṭāb sitting with him. ‘Abū Bakr Ṭābi‘ then said (to me), “‘Umar has come to me and said: ‘Casualties were heavy among the *Qurra*’ 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 *Qurra*’ 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 Messenger did not do?” ‘Umar said, “By Allah, that is a good thing to be done.” ‘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 Revelation for Allah’s Messenger. 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 heavier for me than this ordering me to collect the Qur’ān. Then I said to ‘Abū Bakr, “How will you do something which Allah’s Messenger did not do?” ‘Abū Bakr replied, “By
Allāh, it is a good thing to be done.” 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 ‘Umarرضي الله عنهما. So I started looking for the Qur’ān and collecting it from (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 Abī Khuzaima Al-Anṣāri, and I did not find it with anybody other than him. The Verse is:

“Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty...” (till the end of “Sūrat Bara‘a (At-Tauba) (V.9:128,129). Then the complete manuscript of the Qur’ān remained with Abū Bakr till he died, then with ‘Umar till the end of his life, and then with Ḥafṣa, the daughter of ‘Umarرضي الله عَنْهَا.

4987. Narrated Anas bin Mālik: Hudhaifa bin Al-Yamān came to ‘Uthmān at the time when the people of Shām and the people of ‘Irāq were waging war to conquer Arminiya and Adharbijān. Hudhaifa was afraid of their (the people of Shām and ‘Irāq) differences in the recitation of the Qur’ān. So he said to ‘Uthmān, “O chief of the believers! Save this nation before they differ about the Book (the Qur’ān) as Jews and the Christians did before them.” So ‘Uthmān sent a message to Ḥafṣa saying, “Send us the manuscript of the Qur’ān so that we may compile the Qur’ānic materials in perfect copies and return the manuscript to you.” Ḥafṣa sent it to ‘Uthmān. ‘Uthmān then ordered Zaid bin Thābit, ‘Abdullāh bin Az-Zubair, Sa‘īd bin Al-‘Āṣ and ‘Abdur-Rahmān bin Ḥārith bin Hīshām to copy the (original) manuscript perfectly. ‘Uthmān

قَلْتُ: كَيْفَ تُفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ ٱللَّهِ؟ قَالَ: هُوَ وَإِلَيْهِ خَرِّ. فَلَمْ يَبْنِ عَبْدُ ٱلسَّمِّيْرِيْ بِكَّرَ بِيْكَرِّ ٱلْمُعَرْجِمِيَّ حُسْنًا، وَيَوْمًا مَّرًا رضي الله عَنْهُما، فَتَفَقَّعَتْ القرآن أحمدًا من العُسْبِ واللَّحَافِ وَضُرِّبَ الْرِّجَالُ حَتَّى وَجَدَتْ أُخْرَى سُورةَ التَّوْبَةِ مَعَ أَبِي حُرَیْمَةِ الْأَنْصارِيَّ لِمْ أَجْهَزَهَا مَعَ أُحْدَ أَجْهُرَهُ [١٥٨٠] حَتَّى خَاتَمَةَ فُرَاءَةٍ. فَكَانَتْ الصُّحْفُ عَنْدَ أَبِي بْنُ تَصْرِف هَدَى مَعَ تَوْفِيقٍ لِلْهَـٰلِكَ. ثُمَّ أَعَدَّ حَمَّامَةً، ثُمَّ أَعَدَّ خَفْصَةً بِبَتُّ عُمَرِ رضي الله عَنْهَا. [رَجْلَةَ: ١٢٨٠-١٢٩٠]”
said to the three Quraishi men, “In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish as the Qur'an was revealed in their tongue.” They did so, and when they had written many copies, 'Uthmân returned the original manuscripts to Haṣa. 'Uthmân sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

4988. Zaid bin Thabit added, “A Verse from Sûrat Al-Ahzâb was missed by me when we copied the Qur'an and I used to hear Allah's Messenger reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansârî. (That Verse was):

“Among the believers are men who have been true in their covenant with Allah.” (V.33:23)

(4) CHAPTER. The scribe of the Prophet

4989. Narrated Zaid bin Thabit: Abû Bakr sent for me and said, “You used to write the Divine Revelations for Allah's Messenger. 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 Sûrat At-Tauba with Abî Khuzaima Al-Ansârî and I could not find
these Verses with anybody other than him. (They were):

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. (i.e., whom you know well.) It grieves him that you should receive any injury or difficulty...” (V.9:128,129)

4990. Narrated Al-Barâ': There was revealed:

“Not equal are those believers who sit (at home), and those who strive hard and fight in the Cause of Allâh...” (V.4:95)

The Prophet ﷺ 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 Umm Maktûm, the blind man, was sitting behind the Prophet ﷺ. He said, “O Allah’s Messenger! What is your order for me (as regards the above Verse) as I am a blind man?” So, instead of the above Verse, the following Verse was revealed:

“Not equal are those believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.) and those who strive hard and fight in the Cause of Allâh.” (V.4:95)

(5) CHAPTER. The Qur’ân was revealed to be recited in seven different ways(1).

4991. Narrated ‘Abdullâh bin ‘Abbâs ﷺ, ﴿رضي الله عنهما: Allah’s Messenger ﷺ said, “Jibrîl (Gabriel) recited the Qur’ân to me in one..."
way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways.”

4992. Narrated ‘Umar bin Al-Khattāb

I heard Hishām bin Hakim reciting Sūrat Al-Furqān during the lifetime of Allāh’s Messenger ﷺ and I listened to his recitation and noticed that he recited it in several different ways which Allāh’s Messenger ﷺ had not taught me. I was about to jump over him during his Salāt (prayer), but I controlled my temper, and when he had completed his Salāt (prayer), I put his upper garment around his neck and seized him by it and said, “Who taught you this Sūrah which I heard you reciting?” He replied, “Allah’s Messenger ﷺ taught it to me.” I said, “You have told a lie, for Allah’s Messenger ﷺ has taught it to me in a different way from yours.” So, I dragged him to Allah’s Messenger ﷺ and said (to Allah’s Messenger ﷺ), “I heard this person reciting Sūrat Al-Furqān in a way which you haven’t taught me!” On that Allah’s Messenger ﷺ said, “Release him, (O ‘Umar!) Recite, O Hishām!” Then he recited in the same way as I heard him reciting. Then Allah’s Messenger ﷺ said, “It was revealed in this way,” and added, “Recite, O ‘Umar!” I recited it as he had taught me. Allah’s Messenger ﷺ 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 (way) is easier for you (or read as much of it as may be easy for you).”
66 - THE BOOK OF THE VIRTUES OF THE QUR'ÂN

4993. Narrated Yusuf bin Mâhak: While I was with 'Āishah, the Mother of the believers, a person from 'Iraq came and asked, “What type of shroud is the best?”' Āishah said, “May Allah be Merciful to you! What does it matter?” He said, “O 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 Sūrah not in proper order.” Āishah said, “What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Sūrah from Al-Mufassal, and in it was mentioned Paradise and the (Hell) Fire. When the people embraced Islām, 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 Makkah to Muḥammad: 'Nay, but the Hour is their appointed time (for their full recompense), and the Hour will...
be more grievous and more bitter.' (V.54:46)

"Sūrat Al-Baqarah (The Cow) and Sūrat An-Nisā' (The Women) were revealed while I was with him." Then 'Aishah took out the copy of the Qur'an for the man and dictated to him the Verses of the Sūrah (in their proper order).

4994. Narrated 'Abdullāh bin Mas'ūd: Sūrat Bani Isrā‘il, Al-Kahf (The Cave), Maryam, Ṭāhā, Al-Anbiya (The Prophets) are amongst my first earnings and (in fact) they are my old property. (Meaning that they were the earliest Sūrah to be revealed).

4995. Narrated Al-Barā‘: I learnt, 'Glorify the Name of your Lord the Most High' (Sūrat Al-A‘lā No.87), before the Prophet came (to Al-Madina).

4996. Narrated Shaqiq: 'Abdullāh said, "I learnt An-Naṣā‘īr(1) which the Prophet used to recite in pairs in each Rak'a."

Then 'Abdullāh got up and 'Alqama accompanied him to his house, and when 'Alqama came out, we asked him (about those Sūrah). He said, "They are twenty Sūrah that start from the beginning of Al-Mufassal, according to the arrangement done by Ibn Mas'ūd, and end with the Sūrah starting with Ḥā Mim.

(1) (H. 4996) An-Naṣā‘īr are the Sūrah that deal with the same topic or that are equal in length.
(7) CHAPTER. Jibril (Gabriel) used to present (recite) the Qur'an to the Prophet.

Narrated Fāṭima : The Prophet told me secretly, “Jibril (Gabriel) used to recite to me and I to him (the whole) Qur'an once in a year, but this year he recited (the whole Qur'an) with me twice. I do not think but that my death is approaching.”

4997. Narrated Ibn ‘Abbas : The Prophet was the most generous person, and he used to become more so (generous) particularly in the month of Ramaḍān because Jibril (Gabriel) used to meet him every night of the month of Ramaḍān till it elapsed. Allāh’s Messenger used to recite the Qur’an for him. When Jibril met him, he used to become more generous than the fair winds sent (by Allāh) with glad tidings (of rain) (in doing good).

4998. Narrated Abū Hurairah : Jibril (Gabriel) used to repeat the recitation of the Qur’an 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 Ramaḍān), 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’an by heart)
4999. Narrated Masrūq: ‘Abdullāh bin ‘Amr mentioned ‘Abdullāh bin Mas‘ūd and said, “I shall ever love that man, for I heard the Prophet ﷺ saying, ‘Take (learn) the Qur’an from four: ‘Abdullāh bin Mas‘ūd, Salm, Mu‘ādh and Ubayy bin Ka‘b’.”

5000. Narrated Shaqiq bin Salama: Once, ‘Abdullāh bin Mas‘ūd delivered a Khutba (religious talk) before us and said, “By Allah, I learnt over seventy Sūrah direct from the mouth of Allah’s Messenger ﷺ. By Allah, the Companions of the Prophet ﷺ came to know that I am one of those who know Allah’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).

5001. Narrated ‘Aqīma: While we were in city of Hims (in Syria), Ibn Mas‘ūd recited Sūrat Yūsuf. A man said (to him), “It was not revealed in this way.” Then Ibn Mas‘ūd said, “I recited it in this way before Allah’s Messenger ﷺ and he confirmed my recitation by saying, ‘Well done!’ ” Ibn Mas‘ūd detected the smell of wine from the man’s mouth, so he said to him, “Aren’t you ashamed of telling a lie about Allah’s Book and (along with this) you drink alcoholic liquors too?” Then he lashed him
5002. Narrated ‘Abdullãh (bin Mas‘ûd): By Allah, other than Whom none has the right to be worshipped! There is no Sûrah revealed in Allah’s Book but I know at what place it was revealed; and there is no Verse revealed in Allah’s Book but I know about whom it was revealed. And if I know that there is somebody who knows Allah’s Book better than I, and he is at a place that camels can reach, I would go to him.

5003. Narrated Qatada: I asked Anas bin Malik, “Who collected the Qur’ân at the time of the Prophet?” He replied, “Four, all of whom were from the Anṣâr: Ubayy bin Ka’b, Mu’ãdh bin Jabal, Zaid bin Thâbit and Abû Zaid.”

5004. Narrated Anas (bin Malik): When the Prophet died, none had collected the Qur’ân but four persons: Abû Ad-Dardä’, Mu’ãdh bin Jabal, Zaid bin Thâbit and Abû Zaid. We were the inheritors (of Abû Zaid) as he had no offspring.

5005. Narrated Ibn ‘Abbäs: ‘Umar said, “Ubayy was the best of
us in the recitation (of the Qur'an), yet we leave some of what he recites." Ubayy says, "I have taken it from the mouth of Allâh's Messenger and will not leave for anything whatever." But Allâh said:

"Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it..." (V.2:106)

(9) CHAPTER. The superiority of Fâtiha-til-Kitâb (The Opening Sûrah of the Book).

5006. Narrated Abû Sa'îd Al-Mu'alla: While I was offering Salât (prayer), the Prophet called me but I did not respond to his call. Later I said, "O Allâh's Messenger! I was offering Salât (prayer)."

He said, "Didn't Allâh say:

'Answer Allâh (by obeying Him) and (His) Messenger when he calls you?" (V.8:24)

He then said, "Shall I not teach you the greatest Sûrah in the Qur'an?" He said, "(It is), 'All the praises and thanks be to Allâh, the Lord of 'Alamîn (mankind, jinn and all that exists).' (i.e., Sûrat Al-Fâtiha) As-Saba' Al-Mathâni (the seven repeatedly recited Verses) and the Grand Qur'an which has been given to me."
5007.Narrated Abū Sa‘īd 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 (Raq)?” 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 Ruqyah (reciting something from the Verses of the Qur’an), and the sick man was cured 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 Ruqyah?” He said, “No, but I treated him only with the recitation of the “Umm-ul-Kitāb (i.e., Surat Al-Fātiha).” We said, “Do not say anything (about it) till we reach or ask the Prophet.” So when we reached Al-Madina, 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 (Surat Al-Fātiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well.”

(10) CHAPTER. The superiority of Surat Al-Baqarah (The Cow) [No.2].

5008. Narrated Abu Mas‘ūd: The Prophet said, “Whosoever recited the (last) two verses (of Surat Al-Baqarah at night, that will be sufficient for him.” (See H.4008)
5009. Narrated Abū Mas'ūd: The Prophet ﷺ said, “Whosoever recited the last two Verses of Sūrat Al-Baqarah at night, that will be sufficient for him.”

5010. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ ordered me to guard the Zakāt revenue of Ramadan. Then somebody came to me and started stealing of the foodstuff. I caught him and said, “I will take you to Allah’s Messenger ﷺ!” Then Abū Hurairah described the whole narration and said: That person said (to me), “(Please don’t take me to Allah’s Messenger ﷺ and I will tell you a few words by which Allah will benefit you.) When you go to your bed, recite Ayat Al-Kursi (V.2:255), for then there will be a guard appointed from Allah who will protect you all night long, and Satan will not be able to come near you till dawn.” (When the Prophet ﷺ 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].

5011. Narrated Al-Barāʾ: 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 ﷺ and told him of that experience. The Prophet ﷺ said, “That was
As-Sakinah (tranquillity or peace and reassurance along with angels) which descended because of (the recitation of) the Qur’an.”

(12) CHAPTER. The superiority of Sūrat Al-Fath (The Victory) [No.48].

5012. Narrated Aslarn : Allāh’s Messenger 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 Messenger 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 Messenger 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 call-maker calling me, I said, ‘I was afraid that some Qur’ānic Verse might be revealed about me.’ So I went to Allāh’s Messenger and greeted him.” He said, “Tonight there has been revealed to me a Surah which is dearer to me than that on which the sun shines (i.e., the world).’ Then he recited:

‘Verily! We have given you (O Muhammad) a manifest Victory.’” (Sūrat-Al-Fath) (V.48:1)

(13) CHAPTER. The superiority of Qul-Huwa Allāhu Ahad. (“Say (O Muhammad): He is Allāh, (the) One.”) [i.e., Sūrat Al-Ikhlās] [No. 112].
5013. Narrated Abū Sa‘īd Al-Khudrī: A man heard another man reciting (Sūrat Al-Ikhlas):

“Say (O Muhammad): He is Allah, (the) One” (V.112:1) repeatedly. The next morning he came to Allah’s Messenger and informed him about it as if he thought that it was not enough to recite. On that Allah’s Messenger said, “By Him in Whose Hand my soul is, this Sūrah is equal to one-third of the Qur’ān!”

5014. Narrated Abū Sa‘īd Al-Khudrī: My brother, Qatāda bin An-Nu‘mān said, “A man performed the night Salah (prayer) late at night in the lifetime of the Prophet and he read: ‘Say: (O Muhammad) He is Allah, (the) One’ (V.112:1), 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 above in Hadith 5013).

5015. Narrated Abū Sa‘īd 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 Allah’s Messenger?” Allah’s Messenger replied, “‘Allah (the) One, the Self-Sufficient Master, Whom all creatures need.’ [Sūrat Al-Ikhlas (V.112:1-4)] is equal to one-third of the Qur’ān.”
(14) CHAPTER. The superiority of Al-Mu‘awwidhât (Sûrat Al-Falaq and Sûrat An-Nâs) [No. 113 & 114].

5016. Narrated ‘Aishah: Whenever Allah’s Messenger became sick, he would recite Mu‘awwidhât (Sûrat Al-Falaq and Sûrat An-Nâs) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Sûrah) and rub his hands over his body, hoping for its blessings.

5017. Narrated ‘Aishah: Whenever the Prophet went to bed every night, he used to cup his hands together and blow over it after reciting Sûrat Al-Ikhlâs, Sûrat Al-Falaq and Sûrat An-Nâs, 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. (See H. 5748)
The descent of As-Sakinah (peace, reassurance and tranquillity) and angels at the time of the recitation of the Qur'an.

5018. Narrated Usaid bin Ḥudair that while he was reciting Sūrat Al-Baqarah (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 him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet who said, “Recite, O Ibn Ḥudair! Recite, O Ibn Ḥudair!” Ibn Ḥudair replied, “O Allah’s Messenger! My son, Yahyā was near the horse and I was afraid that it might trample him, so I raised my head, and went to him. When I looked up towards 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 said, “Do you know what that was?” Ibn Ḥudair replied, “No.” The Prophet 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 did not leave anything after his death, except what is between the two binders (of the Qur'an).

5019. Narrated ‘Abdul-'Aziz bin Rufai: Shaddad bin Ma’quil and I entered upon Ibn Abbas. Shaddâd bin Ma’quil asked him, “Did the Prophet leave anything (besides the Qur'an)?” He replied, “He did not leave anything except what is between the two bindings (of the Qur'an).” Then we visited Muhammad bin Al-Ḥanafiyya and asked him (the same question). He replied, “The Prophet did not leave except what is between the two bindings (of the Qur'an).”

(17) CHAPTER. The superiority of the Qur'an above other kinds of speech.

5020. Narrated Abû Mūsa Al-Ash'arî: The Prophet said, “The example of him (a believer) who recites the Qur'an (and acts on its orders) is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'an (but acts on its orders) is like a date-fruit which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'an (and does not act on its orders) is like the Raihâna (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an (not acts on its orders) is like the colocynth which tastes bitter and has no smell.” (See Fath Al-Bari, for details)
5021. Narrated Ibn 'Umar: The Prophet ﷺ 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 Qirāt 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 (the Qur'an):

5022. Narrated Ṭalḥa: I asked ‘Abdullāh bin Abi 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 (the Qur’an).”
(19) CHAPTER. Whoever does not recite the Qur'an in a pleasant tone. And the Statement of Allah عَزَّ وَجَلَّ: "Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them...?" (V.29:51)

5023. Narrated Abū Hurairah رضي الله عنه: Allah's Messenger ﷺ said, "Allah does not listen to anything as He listens to the Prophet reciting the Qur'an in a nice, loud and pleasant tone." The companion of the subnarrator (Abū Salama) said, "It means, reciting it aloud."

(See H. 7482 and 7544, Vol. 9)

5024. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Allah does not listen to anything as He listens to the Prophet reciting the Qur'an in a nice, loud and pleasant tone." Sufyān said: This means, the Prophet ﷺ who regards the Qur'an as something that makes him dispense with much worldly pleasures, etc.

(See H. 7482 and 7544, Vol. 9)

(20) CHAPTER. Wish to be the like of the one who recites the Qur'an.

5025. Narrated ʿAbdullāh bin ʿUmar ﷺ: Allah's Messenger ﷺ said, "Not to wish to be the like except of two men: A man whom Allah has given the knowledge of the Book (the Qur'an) and he stands up [in Salāt (prayer) and] recites it during the hours of
the night, and a man whom Allāh has given wealth, and he spends it in charity during the hours of the night and the hours of the day.”

5026. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Not to wish to be the like of except the like of 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 another person may say, ‘I wish I had been given what so-and-so has been given, for then I would do what he does.’” (See H. 7528)

(21) CHAPTER. The best among you (Muslims) are those who learn the Qur’ān and teach it (to others).

5027. Narrated ‘Uthmān: The Prophet ﷺ said, “The best among you (Muslims) are those who learn the Qur’ān and teach it (to others).”

(21) باب خيركم من تعلم القرآن وعلمه

(5026) حدثنا علي بن إبراهيم: رضي الله عنه: حدثنا زرّاح، حديثنا سُفيان، عن أبي هريرة رضي الله عنه: أن رسول الله ﷺ قال: "لا حسد إلا على التثنين، رجل آتاه الله الكتاب وقام يقرأ الليل، ورجل أغطاه الله مالا فهُوَ يتصدق يقرأ آتاه الليل وآتاه النهار.

(5027) حدثنا أبى حنيف: رضي الله عنه: أبلغنا أن النبي ﷺ قال: "خيركم من تعلم القرآن وعلمه.

(52) 66 - THE BOOK OF THE VIRTUES OF THE QUR’ĀN
5028. Narrated 'Uthmân bin 'Affân: The Prophet said, “The most superior among you (Muslims) are those who learn the Qur'ân and teach it (to others).”

5029. Narrated Sahl bin Sa'd: A lady came to the Prophet and declared that she had decided to offer herself to Allâh and His Messenger. The Prophet said, “I am not in need of women.” A man said (to the Prophet), “Please marry her to me.” The Prophet said (to him), “Give her a garment (as Mahr).” The man said, “I cannot afford it.” The Prophet said, “Give her anything, even if it were an iron ring.” The man apologised again. The Prophet then asked him, “What do you know by heart of the Qur'ân?” He replied, “I know such and such portion of the Qur'ân (by heart).” The Prophet said, “Then I marry her to you for that much of the Qur'ân which you know by heart.”

(22) CHAPTER. The recitation of the Qur'ân by heart.

5030. Narrated Sahl bin Sa'd: A lady came to Allâh’s Messenger and said, “O Allâh’s Messenger! 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 Allâh’s Messenger! If you are not in need of this
woman, then marry her to me.” Allâh’s Messenger ﷺ said, “Do you have anything to offer her (as Mahr)?” He replied, “No, by Allâh, O Allâh’s Messenger!” The Prophet ﷺ said to him, “Go to your family and see if you can find something.” The man went and returned, saying, “No, by Allâh, O Allâh’s Messenger! I have not found anything.” The Prophet ﷺ said, “Try to find something, even if it is an iron ring.” He went again and returned, saying, “No, by Allâh, O Allâh’s Messenger, 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, Allâh’s Messenger ﷺ 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 Allâh’s Messenger ﷺ saw him going away, so he ordered somebody to call him. When he came, the Prophet ﷺ asked him, “How much of the Qur’ân do you know?” He replied, ”I know such Sûrah and such Sûrah and such Sûrah,” and went on counting them. The Prophet ﷺ asked him, “Can you recite them by heart?” He replied, “Yes.” The Prophet ﷺ said “Go, I have married this lady to you for the part of the Qur’ân which you know by heart.”

(23) CHAPTER. The learning of the Qur’ân by heart and the reciting of it repeatedly.

5031. Narrated Ibn ‘Umar ﷺ:  


[راجع: 323]  

(23) باب استذكار القرآن وتعاهده  
5031 - حديثا عن عبد الله بن  

26 - كتاب فضائل القرآن  
446
Allah’s Messenger 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.”

5032. 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. So you must keep on reciting the Qur’an because it escapes from the hearts of men faster than camels do when they are released from their tying ropes.”

5033. Narrated Abū Musa: The Prophet said, “Keep on reciting the Qur’an, for, by Him in Whose Hand my soul is, the Qur’an runs away (is forgotten) faster than camels that are released from their tying ropes.”

(24) CHAPTER. The recitation of the Qur’an on an animal.

5034. Narrated ‘Abdullāh bin Mughaffal:

(1) (H. 5032) Because of neglecting the Qur’an and not reciting it frequently.
I saw Allâh’s Messenger ﷺ reciting Sûrat Al-Fath on his she-camel on the day of the conquest of Makkah.

(25) CHAPTER. Teaching the Qur’ân to the children.

5035. Narrated Sa‘îd bin Jubair: Those Sûrah which you people call the Mufassal,1 are the Muhkam.2 And Ibn ‘Abbas said, “Allâh’s Messenger ﷺ died when I was a boy of ten years, and I had learnt the Mühkam (of the Qur’ân).”

5036. Narrated Sa‘îd bin Jubair: Ibn ‘Abbâs رضي الله عنَّهُ said, “I have learnt all the Mühkam Sûrah during the lifetime of Allâh’s Messenger ﷺ.” I said to him, “What is meant by the Mühkam?” He replied, “The Mufassal.” (from Sûrah No. 49 to 114)

(26) CHAPTER. Forgetting the Qur’ân. And can one say: “I forgot such and such a Verse?”

And the Statement of Allâh ﷻ:

“We shall make you to recite (the Qur’ân), so you (O Muhammad ﷺ) shall not forget (it), except what Allâh may will...” (V.87:6,7)

(1) (H. 5035) Al-Mufassal are the Sûrah which start from the Sûrat Al-Hujurât to the end of the Qur’ân.

(2) (H. 5035) Al-Muhkam are those Sûrah which contain no abrogated decrees or orders.
5037. Narrated ‘Aishah: The Prophet heard a man reciting the Qur’an in the mosque and said, “May Allâh bestow His Mercy on him, as he has reminded me of such and such Verses of such a Sûrah.”

Narrated Hishâm: (The same Ḥadîth, adding): which I missed from such and such Sûrah.

5038. Narrated ‘Aishah: Allâh’s Messenger heard a man reciting the Qur’an at night, and said, “May Allâh bestow His Mercy on him, as he has reminded me of such and such Verses of such and such Sûrah, which I was caused to forget.”

5039. 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 Allâh) to forget.”

(27) CHAPTER. Whoever thinks that there is no harm in saying: Sûrat Al-Baqarah (The Cow) or Sûrat so-and-so.

5040. Narrated Abu Mas‘ûd Al-Anṣârî: The Prophet said, “Whosoever recited the
last two Verses of *Surat Al-Baqarah* at night, that will be sufficient for him (for that night)."

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5041. Narrated 'Umar bin Al-Khattāb: I heard Hishām bin Ḥakīm bin Hizām reciting *Surat Al-Furqān* during the lifetime of Allah's Messenger, and I listened to his recitation and noticed that he recited it in several different ways which Allah's Messenger had not taught me. So I was on the point of attacking him in the *Salāt* (prayer), but I waited till he finished his *Salāt* (prayer), and then I seized him by the collar and said, "Who taught you this *Sūrah* which I have heard you reciting?" He replied, "Allah's Messenger taught it to me." I said, "You have told a lie; By Allah! Allah's Messenger taught me (in a different way) this very *Sūrah* which I have heard you reciting." So I took him, leading him to Allah's Messenger and said, "O Allah's Messenger! I heard this person reciting *Surat Al-Furqān* in a way which you have'n't taught me, and you have taught me *Surat Al-Furqān*." The Prophet said, "O Hishām, recite!" So he recited in the same way as I heard him recite it before. On that Allah's Messenger said, "It was revealed to be recited in this way." Then Allah's Messenger said, "Recite, O 'Umar!" So I recited it as he had taught me. Allah's Messenger then said, "It was revealed to be recited in this way." Allah's Messenger added, "The Qur'ān has been revealed to be recited in seven different ways, so recite of it that which is easier for you."
5042. Narrated 'Aishah: The Prophet heard a reciter reciting the Qur'an in the mosque at night. The Prophet said, “May Allah bestow His Mercy on him, as he has reminded me of such and such Verses of such and such Sūrah, which I missed!”

(28) CHAPTER. The recitation of Qur'an in 'Tartil' (clearly and in slow style).

And the Statement of Allāh (SWT):

“And recite the Qur'an (aloud) in a slow (pleasant tone and) style.” (V.73:4)

And also His Statement:

“And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to mankind at intervals…” (V.17:106)

And it is hated to recite Qur'an very quickly as one recites poetry.

5043. Narrated Abū Wâ’il: We went to 'Abdullâh in the morning and a man said, “Yesterday I recited all the Mufassal Sūrah.” On that 'Abdullâh said, “That is very quick, and we have the (Prophet’s) recitation, and I remember very well the recitation of those
Sarah which the Prophet used to recite, and they were eighteen Sarah from the Mufassal, and two Sarah from the Sarah that start with Ha Mim.”

5044. Narrated Ibn ‘Abbās regarding His (Allah’s) Statement:

“Move not your tongue concerning (the Qur’an, O Muhammad) to make haste therewith.” (V.75:16)

And whenever Jibril (Gabriel) descended to Allah’s Messenger with the Divine Revelation, Allah’s Messenger 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 Divinely. So Allah revealed the Verse which occurs in the Sarah starting with:

“I swear by the Day of Resurrection,” (V.75:1) i.e., “Move not your tongue concerning (the Qur’an, O Muhammad) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Qur’an).” (V.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.

“So, when Jibril came to him, Allah’s Messenger would listen to him attentively, and as soon as Jibril left, he
would recite the Revelations, as Allāh had promised him.

(29) CHAPTER. Prolonging certain sounds while reciting the Qur’ān.

5045. Narrated Qatāda: I asked Anas bin Mālik about the recitation of the Prophet ﷺ. He said, “He used to prolong (certain sounds) very much.”

5046. Narrated Qatāda: Anas was asked, “How was the recitation (of the Qur’ān) of the Prophet ﷺ?” He replied, “It was characterised by the prolongation of certain sounds.” He then recited:

“In the Name of Allāh, the Most Gracious, the Most Merciful,” prolonging the pronunciation of “In the Name of Allāh,” ‘the Most Gracious,’ and ‘the Most Merciful’.

(30) CHAPTER. At-Tarji’ (to recite the Qur’ān in a sort of attractive vibrating tone).

5047. Narrated ‘Abdullāh bin Mughaffal: I saw the Prophet ﷺ reciting (the Qur’ān) while he was riding on his she-camel, or camel which was moving, carrying him. He was reciting Sūrat Al-Fath, or part of Sūrat Al-Fath very softly and in an attractive vibrating tone.

(31) CHAPTER. To recite the Qur’ān in a charming voice.

5048. Narrated Abū Mūsa that the Prophet ﷺ said to him, “O Abū Mūsa!
You have been given one of the musical wind instruments of the family of Dawūd (David)." \(^{(1)}\)

(32) CHAPTER. Whoever likes to hear the Qur'ān from another person.

5049. Narrated ‘Abdullāh that the Prophet ﷺ said to him, “Recite the Qur'ān to me.” ‘Abdullāh said, “Shall I recite (the Qur'ān) to you while it has been revealed to you?” He said, “I like to hear it from others.”

(33) CHAPTER. The saying of the listener (to the recitation of the Qur'ān) to the reciter: “Enough!”

5050. Narrated ‘Abdullāh bin Mas'ūd: The Prophet ﷺ said to me, “Recite (the Qur'ān) to me.” I said, “O Allah’s Messenger! 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), till I reached the Verse:

“How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?” (V.4:41)

He said, “Enough for the present.” I looked at him and behold! His eyes were overflowing with tears.

(1) (H. 5048) The musical instruments stand here for the nice voice.
(34) CHAPTER. What is the proper period for reciting the whole Qur’an.

And the Statement of Allah:
“...So, recite you of the Qur’an as much as may be easy for you...” (V.73:20)

5051. Narrated Sufyân: Ibn Shubruma said, “I wanted to see how much of the Qur’an can be enough [to recite in Şalāt (prayer)] and I could not find a Sūrah containing less than three Verses, therefore I said (to myself), “One ought not to recite less than three (Qur’anic) Verses in Şalāt.”

Narrated Abū Mas‘ūd: The Prophet said, “If somebody recites the last two Verses of Sūrat Al-Baqarah at night, it will be sufficient for him.”

5052. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Āṣ: My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, “What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me.” When this state continued for a long period, my father told the story to the Prophet who said to my father, “Let me meet him.” Then I met him and he asked me, “How do you observe Saum (fast)?” I replied, “I observe Saum daily.” He asked, “How long does it take you to finish the recitation of the whole Qur’an?” I replied, “I
finish it every night.” On that he said, “Observe Saum for three days every month and recite the Qur’an (and finish it) in one month.” I said, “But I have strength to do more than that.” He said, “Then observe Saum for three days per week.” I said, “I have the power to do more than that.” He said, “Then observe Saum for one day and leave for two days. I said, I have the strength to do more than that. He said, then, fast the most superior type of fasting, (that is), the fasting of (Prophet) Dawūd (David) عليه السلام, who used to observe Saum every alternate day; and finish the recitation of the whole Qur’an in seven days.” I wish I had accepted the permission of Allâh’s Messenger ﷺ as I have become a weak old man. It is said that ‘Abdullâh used to recite one-seventh of the Qur’an during the daytime to some of his family members for he used to check his memorization of what he would recite at night, so that it would be easier for him to recite at night. And whenever he wanted to gain some strength, he used to give up observing Saum (for some days and count those days to observe Saum) for a similar period, for he disliked to leave those things which he used to do during the lifetime of the Prophet ﷺ.

5053. Narrated ‘Abdullâh bin ‘Amr: The Prophet ﷺ asked me, “How long does it take you to finish the recitation of the whole Qur’an?”
5054. Narrated ‘Abdullāh bin ‘Amr: Allah’s Messenger ἃ said to me, “Recite the whole Qur’ān in one month’s time.” I said, “But I have strength (to do more than that).” Allah’s Messenger ἃ said, “Then finish the recitation of the Qur’ān in seven days, and do not finish it in less than this period.”

5055. Narrated ‘Abdullāh (bin Mas‘ūd): Allah’s Messenger ἃ said (to me), “Recite the Qur’ān 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-Nīsā’ (The Women) till I reached the Verse:

> “How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ἃ) as a witness against these people?” (V.4:41)

Then he said to me, “Stop!” or said, “Enough!” Thereupon I saw his eyes overflowing with tears.
66—THE BOOK OF THE VIRTUES OF THE QUR’AN

5056. Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه: The Prophet ﷺ said to me, “Recite the Qur’an 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.”

5057. Narrated ‘Ali رضي الله عنه: I heard the Prophet ﷺ saying, “In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out through the game, their faith will not exceed their throats (i.e., they will not have Faith). So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection.”

5058. Narrated Abû Sa‘îd Al-Khudri رضي الله عنه: I heard Allâh’s Messenger ﷺ saying, “There will appear some people among you whose Salât (prayer) will make you look down upon yours, and whose Saum (fasting)
will make you look down upon yours, and whose (good) deeds 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 Islām (i.e. discard Islām) as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered part of arrow but see nothing, and look at its feathers but see nothing, and finally he suspects to find something in its lower part.”

5059. Narrated Abū Mūsā: The Prophet ﷺ 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-fruit which tastes good but has no smell. And the example of a hypocrite who recites the Qur'ān is like a Raihānā (sweet basil) 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 or bad and has a bitter bad smell.”

(37) CHAPTER. Recite (and study) the Qur'ān together as long as you agree about its interpretation.

5060. Narrated 'Abdullāh: The Prophet ﷺ 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).”

5061. Narrated Jundub (bin Abdullãh): The Prophet said, “Recite (and study) the Qur'an 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).”

5062. Narrated 'Abdullah that he heard a man reciting a Verse of the Qur'an 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 Allâh) because they differed.”