



## Sahih Bukhari English

### The Most Authenticated Book of Hadith

Muhammad Ibn Ismail al-Bukhari popularly known as Imam Bukhari, (810-870AD), was a Sunni Islamic scholar. He authored the Hadith collection named *Sahih Bukhari*, a collection which Sunni Muslims regard as the most authentic of all Hadith compilations. Bukhari wrote three works discussing narrators of Hadith with respect to their ability in conveying their material: the "brief compendium of Hadith narrators," "the medium compendium" and the "large compendium". The large compendium is published and well-identified.

## The Book of Commentary (Tafsir)

Ahadith 504

(4474-4977)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

## Prophetic Commentary on the Qur'an

The words 'Ar-Rahman', 'Ar-Rahim' (الرَّحْمَنُ الرَّحِيمُ) (i.e., the Most Gracious, the Most Merciful) are two words derived from 'Ar-Rahma' (i.e., the mercy).

And the words 'Ar-Rahim' and 'Ar-Raahim' have one meaning as the words 'Al-Alim' and 'Al- 'Aleem' have one and the same meaning (i.e., the Cognizant One).

Umm (أم), is called mother. Umm al-Kitab (أُمُّ الْكِتَابِ) is the name of this surah because it is the beginning of writing in the Holy Quran and the recitation in prayer is also started from it.

And al-Din (الدِّينُ) means revenge. Whether it is in good or bad, as they say, (كَمَا تَدْيِنُونَ) (ثَدَانُونَ) you will pay what you do.

Mujahid said that al-Din (الدِّينُ) means calculation, accounted for.

## What has been said about Fātihat al-Kitab

Narrated Abu Sa`id bin Al-Mu'alla:

While I was praying in the Mosque, Allah's Messenger (pbuh) called me but I did not respond to him. Later I said, "O Allah's Messenger (pbuh)! I was praying." He said, "Didn't Allah say"--

اسْتَجِيبُوا لِلّهِ وَلِرَسُولِ إِذَا دَعَاكُمْ لِمَا يُحِبُّكُمْ

"Give your response to Allah (by obeying Him) and to His Apostle when he calls you." (8.24)

He then said to me, "I will teach you a Sura which is the greatest Sura in the Qur'an, 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 Sura which is the greatest Sura in the Qur'an?'

He said,

"**الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ** (i.e., Praise be to Allah, the Lord of the worlds) which is **Al-Sab'a Al-Mathani** (i.e., seven repeatedly recited Verses) and the Grand Qur'an which has been given to me."

And about the verse:

غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Not of those who earned Your Anger, nor of those who went astray." (1:7)

**Hadith # 4475**

**Narrated Abu Huraira:**

Allah's Messenger (pbuh) said,

"When the Imam says: **(غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)** (i.e., not the path of those who earn Your Anger, nor the path of those who went astray), then you must say, 'Ameen', for if one's utterance of 'Ameen' coincides with that of the angels, then his past sins will be forgiven."

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## Surat al-Baqarah (The Cow)

The Statement of Allah:

وَعَلِمَ آدَمَ أَلْأَسْمَاءَ كُلُّهَا

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

**Hadith # 4476**

**Narrated Anas:**

The Prophet (pbuh) said,

"On the Day of Resurrection, the Believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So, they will go to Adam and say, 'You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e., intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Noah, for he was the first Apostle, Allah sent to the inhabitants of the earth.'

They will go to him and Noah will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do what he had no knowledge of, then he will feel ashamed thereof and will say, 'Go to the Khalil--r-Rahman (i.e., Abraham).'

They will go to him and he will say, 'I am not fit for this undertaking. Go to Moses, the slave to whom Allah spoke (directly) and gave him the Torah.' So, they will go to him and he will say, 'I am not fit for this undertaking.' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to Jesus, Allah's Slave, His Apostle and Allah's Word and a Spirit coming from Him.'

Jesus will say, 'I am not fit for this undertaking, go to Muhammad the Slave of Allah whose past and future sins were forgiven by Allah.'

So, they will come to me and I will proceed till I will ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes and then I will be addressed.'

(Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.'

I will raise my head and praise Allah 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 Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me to intercede whom I will let into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' "

The compiler Abu `Abdullah said: 'But those whom the Qur'an has imprisoned in Hell,' refers to the Statement of Allah:

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ حَلَّدِينَ فِيهَا

"So, enter the gates of Hell, to abide therein, (16.29)



The Statement of Allah

فَلَا تَجْعَلُوا إِلَهًا أَنَّدَادًا وَأَنْتُمْ تَعْلَمُونَ

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

## Hadith # 4477

Narrated `Abdullah:

I asked the Prophet, "What is the greatest sin in the Sight of Allah?"

He said, "That you set up a rival unto Allah though He Alone created you."

I said, "That is indeed a great sin."

Then 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 neighbor."



And He stated:

وَظَلَّلَنَا عَلَيْكُمُ الْعَمَامَ وَأَنْزَلَنَا عَلَيْكُمُ الْمَنَّ وَالسَّلَوَىٰ ... ائُوا أَنفُسَهُمْ يَظْلِمُونَ

And We gave you the shade of clouds and sent down to you manna and quails,  
saying: "Eat of the good things We have provided for you;" (but they rebelled);

to Us they did no harm, but they harmed their own souls. (2:57)

## Hadith # 4478

Narrated Sa`id bin Zaid:

Allah's Messenger (pbuh) said,

"The Kam'a (i.e., a kind of edible fungus) is like the Manna (in that it is obtained without effort) and its water is a (medicine) cure for eye trouble."



And His statement

وَإِذْ قُلْنَا أَدْخُلُوا هَذِهِ الْقَرَيْةَ فَكُلُوا مِنْهَا ... وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

And remember We said:

"Enter this town, and eat of the plenty therein as ye wish;  
but enter the gate with humility, in posture and in words,

and We shall forgive you your faults and increase (the portion of) those who do good." (2:58)

## Hadith # 4479

Narrated Abu Huraira

The Prophet (pbuh) said,

"It was said to the children of Israel, 'Enter the gate (of the town), prostrate (in humility) and say: (خطة) Hittatun (i.e., repentance) i.e. O Allah! Forgive our sins.'

But they entered by dragging themselves on their buttocks, so they did something different from what they had been ordered to do and said, خطة حَبَّةٌ فِي شَعْرَةٍ 'Hittatun,' but added, "A grain in a hair."

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The statement of Allah:

قُلْ مَنْ كَانَ عَدُوًّا لِّجَبَرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

Say: Whoever is an enemy to Gabriel, for he brings down the (revelation) to thy heart by Allah's will, (2:97)

## Hadith # 4480

Narrated Anas:

`Abdullah bin Salam heard the news of the arrival of Allah's Messenger (pbuh) (at Medina) while he was on a farm collecting its fruits. So, he came to the Prophet (pbuh) and said, "I will ask you about three things which nobody knows unless he be a prophet.

- Firstly, what is the first portent of the Hour?
- What is the first meal of the people of Paradise?
- And what makes a baby look like its father or mother?".

The Prophet (pbuh) said, "Just now Gabriel has informed me about that." `Abdullah said, "Gabriel?" The Prophet (pbuh) said, "Yes." `Abdullah said, "He, among the angels is the enemy of the Jews." On that the Prophet (pbuh) recited this Holy Verse:

قُلْ مَنْ كَانَ عَدُوًّا لِّجَبَرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

Say: Whoever is an enemy to Gabriel, for he brings down the (revelation) to thy heart by Allah's will, (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 caudite (i.e., extra) lobe of the fish liver.
- And if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother."

On hearing that, `Abdullah said, "أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّكَ رَسُولُ اللَّهِ I testify that None has the right to be worshipped but Allah, and that you are the Messenger of Allah, O, Allah's Messenger (pbuh); the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar."

In the meantime, some Jews came (to the Prophet) and he asked them, "What is `Abdullah'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 (pbuh) said, "What would you think if `Abdullah bin Salam embraced Islam?" They replied, "May Allah protect him from this!"

Then `Abdullah came out and said, "أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّكَ رَسُولُ اللَّهِ I testify that None has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah." The Jews then said, "Abdullah is the worst of us and the son of the worst of us," and disparaged him.

On that `Abdullah said, "O Allah's Messenger (pbuh)! This is what I was afraid of!"

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Allah's Statement:

مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا

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

## Hadith # 4481

**Narrated Ibn `Abbas:**

Umar said,

"Our best Qur'an reciter is Ubai and our best judge is `Ali;

and in spite of this, we leave some of the statements of Ubai because Ubai says, 'I do not leave anything that I have heard from Allah's Messenger (pbuh) while Allah:

"Whatever verse (Revelations) do We abrogate or cause to be forgotten but  
We bring a better one or similar to it." (2.106)

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Allah says:

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ

"And they (pagans, Jews and Christians) say:  
'Allah has begotten a son (children or offspring).' Glory is to Him. (2:116)

## Hadith # 4482

**Narrated Ibn `Abbas:**

The Prophet (pbuh) 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 offspring. No! Glorified be Me! I am far from taking a wife or offspring.' "

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Allah Commands:

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلَّى

"...And take you (people) the Maqam (place) of Ibrāhim (Abraham) as a place of prayer . . ." (2:125)

## Hadith # 4483

**Narrated Anas:**

'Umar said, "I agreed with Allah in three things," or said, "My Lord agreed with me in three things.

I said, 'O Allah's Messenger (pbuh)! Would that you took the station of Abraham as a place of prayer.'

I also said, 'O Allah's Messenger (pbuh)! Good and bad persons visit you! Would that you ordered the mothers of the believers to cover themselves with veils.' So, the Divine Verses of Al-Hijab (i.e., veiling of the women) were revealed.

I came to know that the Prophet (pbuh) had blamed some of his wives so I entered upon them and said, 'You should either stop (troubling the Prophet (pbuh)) or else Allah will give His Apostle better wives than you.' When I came to one of his wives, she said to me, 'O 'Umar! Does Allah's Messenger (pbuh) haven't what he could advise his wives with, that you try to advise them?' " Thereupon Allah revealed: --

عَسَى رَبُّهُ إِنْ طَلَقْتَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا حَيْرًا مِنْكُنَّ مُسْلِمَاتٍ

"It may be, if he divorced you (all) his Lord will give him instead of you, wives better than you Muslims (who submit to Allah)." (66.5)

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Allah says:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَفَقَّلَ مِنَ إِلَّا أَنْتَ السَّمِيعُ الْعَلِيمُ

"And (remember) when Ibrāhim 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'." (2:127)

## Hadith # 4484

**Narrated `Aisha:**

Allah's Messenger (pbuh) said, "Don't you see that when your people built the Ka`ba, they did not build it on all Abraham's foundations?" I said, "O Allah's Messenger (pbuh)! Why don't you rebuild it on Abraham's foundations?"

He said, "Were your people not so close to (the period of Heathenism, i.e., the Period between their being Muslims and being infidels), I would do so."

The sub-narrator, `Abdullah bin `Umar said, "Aisha had surely heard Allah's Messenger (pbuh) saying that, for I do not think that Allah's Messenger (pbuh) left touching the two corners of the Ka`ba facing Al-Hijr except because the Ka`ba was not built on all Abraham's foundations."

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Allah Commands:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا

"Say (o Muslims), We believe in Allah and that which has been sent down to us..." (2:136)

## Hadith # 4485

**Narrated Abu Huraira:**

The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Messenger (pbuh) said, "Do not believe the people of the Scripture or disbelieve them, but say:

"We believe in Allah and what is revealed to us." (2.136)

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The Statement of Allah"

سَيَقُولُ الظَّفَهَاءُ مِنَ النَّاسِ مَا وَلَأَهُمْ عَنْ ... مَنْ يَشَاءُ إِلَى صِرَاطِ مُسْتَقِيمٍ

The fools among the people will say:

"What hath turned them from the Qiblah to which they were used?"

Say: to Allah belong both East and West;

He guideth whom He will to a Way that is straight. (2:142)

## Hadith # 4486

### Narrated Al-Bara:

The Prophet (pbuh) prayed facing Bait-ulMaqdis (i.e., Jerusalem) for sixteen or seventeen months but he wished that his Qibla would be the Ka`ba (at Mecca). (So, Allah Revealed (2.144) and he offered `Asr prayers (in his Mosque facing Ka`ba at Mecca) and some people prayed with him.

A man from among those who had prayed with him, went out and passed by some people offering prayer in another mosque, and they were in the state of bowing. He said, "I, (swearing by Allah,) testify that I have prayed with the Prophet (pbuh) facing Mecca."

Hearing that, they turned their faces to the Ka`ba while they were still bowing. Some men had died before the Qibla was changed towards the Ka`ba. They had been killed and we did not know what to say about them (i.e., whether their prayers towards Jerusalem were accepted or not). So, Allah revealed: --

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

And never would Allah make your faith of no effect.

For Allah is to all people most surely full of kindness, Most Merciful. (2.143)

### The Statement of Allah Almighty:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus, have We made of you an Ummah justly balanced,

that ye might be witnesses over the nations, and the Messenger a witness over yourselves; (2:143)

## Hadith # 4487

### Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (pbuh) said,

"Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa`daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.'

His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.'

Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers.'

So they (i.e., Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah

"Thus, We have made of you a just and the best nation that you may be  
witnesses over mankind

and the Apostle (Muhammad) will be a witness over yourselves." (2.143)

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The Statement of Allah:

وَمَا جَعْلَنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ ... إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

and We appointed the Qiblah to which thou wast used, only to test those who  
followed the Messenger

from those who would turn on their heels (from the faith).

Indeed, it was (a change) momentous, except to those guided by Allah.

And never would Allah make your faith of no effect.

For Allah is to all people most surely full of kindness, Most Merciful. (2.143)

## Hadith # 4488

Narrated Ibn `Umar:

While some people were offering Fajr prayer in the Quba' mosque, some-one came and said,

"Allah has revealed to the Prophet (pbuh) Qur'anic instructions that you should face the Ka`ba (while praying) so you too, should face it."

Those people then turned towards the Ka`ba.

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The Statement of Allah:

قَدْ نَرَى تَنَّبُّعَ وَجْهِكَ فِي السَّمَاءِ ... وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

We see the turning of thy face (for guidance) to the heavens;

now shall We turn thee to a Qiblah that shall please thee.

Turn then thy face in the direction of the Sacred Mosque;

wherever ye are, turn your faces in that direction.

The people of the book know well that that is the truth from their Lord,  
nor is Allah unmindful of what they do. (2:144)

## Hadith # 4489

Narrated Anas:

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

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The Statement of Allah

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ ... إِنَّكَ إِذَا لَمْنَ الظَّالِمِينَ

Even if thou wert to bring to the People of the Book all the signs (together),  
they would not follow thy Qiblah;

nor art thou going to follow their Qiblah; nor indeed will they follow each  
other's Qiblah.

If thou, after the knowledge hath reached thee, wert to follow  
their (vain) desires,

then wert thou indeed (clearly) in the wrong. (2:145)

## Hadith # 4490

Narrated Ibn `Umar:

While some people were offering morning prayer at Quba' a man came to them and said, "A Qur'anic Order has been revealed to Allah's Messenger (pbuh) tonight that he should face the Ka`ba at Mecca (in prayer), so you too should turn your faces towards it."

At that moment their faces were towards Sham (i.e., Jerusalem) (and on hearing that) they turned towards the Ka`ba (at Mecca).

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Allah says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرُفُونَهُ ... فَلَا تَكُونُنَّ مِنَ الْمُمْتَرِينَ

The People of the Book know this as they know their own sons;  
but some of them conceal the truth which they themselves know.  
The truth is from thy Lord, so be not at all in doubt. (2:146,147)

## Hadith # 4491

## Narrated Ibn `Umar:

While some people were offering Fajr prayer at Quba' (mosque), some-one came to them and said,

"Tonight some Qur'anic Verses have been revealed to the Prophet (pbuh) and he has been ordered to face the Ka`ba (at Mecca) (during 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`ba (at Mecca).

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Allah says:

وَلِكُلِّ وِجْهٍ هُوَ مُوْلِيهَا فَاسْتِقْوَا الْخَيْرَاتِ أَيْمَانًا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

To each is a goal to which Allah turns him;

then strive together (as in a race) toward all that is good.

Wheresoever ye are, Allah will bring you together. For Allah hath power over all things. (2:148)

## Hadith # 4492

### Narrated Al-Bara:

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

"And from whence-so-ever you start forth (for prayers) turn your face in the direction of (Sacred Mosque of Mecca) Al-Masjid-ul Haram." (2.149)

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Allah says:

وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِعَالِئٍ عَمَّا تَعْمَلُونَ

From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque;

that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do. (2:149)

## Hadith # 4493

### Narrated Ibn `Umar:

While some people were at Quba (offering) morning prayer, a man came to them and said,

"Last night Qur'anic Verses have been revealed whereby the Prophet (pbuh) has been ordered to face the Ka`ba (at Mecca), so you too should face it."

So, they, keeping their postures, turned towards the Ka`ba. Formerly the people were facing Sham (Jerusalem)

Allah said: --

"And from whence-so-ever you start forth (for prayers), turn your face in the direction of the Sacred Mosque of Mecca,

and whence-so-ever you are, turn your face towards it (when pray)" (2:150)

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Allah says:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ ... وَلَا عَلَّمْتُمْ تَهْتَدُونَ

So, from whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque;

among wheresoever ye are turn your face thither, that there be no ground of dispute against you among the people,

except those of them that are bent on wickedness;

so, fear them not, but fear Me; and that I may complete My favors on you,

and ye may (consent to) be guided. (2:150)

## Hadith # 4494

**Narrated Ibn `Umar:**

While some people were offering Fajr prayer at Quba mosque, someone came to them and said,

"Qur'anic verses have been revealed to Allah's Messenger (pbuh) tonight, and he has been ordered to face the Ka`ba (of Mecca) so you too, should turn your faces towards it."

Their faces were then towards Sham (Jerusalem), so they turned towards the Qibla (i.e., Ka`ba of Mecca).

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**The Statement of Allah:**

إِنَّ الْصَّنَفَةَ وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ

"Verily! A-afā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allah..." (2:158)

## Hadith # 4495

Narrated `Urwa:

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

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَّفَ  
بِهِمَا

"Verily, Safa and Marwa (i.e., two mountains at Mecca) are among the Symbols of Allah."

So it is not harmful of those who perform the Hajj to the House of Allah or perform the Umra, to ambulate (Tawaf) between them. (2:158)

In my opinion it is not sinful for one not to ambulate (Tawaf) between them."

`Aisha said, "Your interpretation is wrong for as you say, the Verse should have been: "So it is not harmful of those who perform the Hajj or Umra to the House, not to ambulate (Tawaf) between them.'

This Verse was revealed in connection with the Ansar who (during the Pre-Islamic Period) used to visit Manat (i.e., an idol) after assuming their Ihram, and it was situated near Qudaid (i.e., a place at Mecca), and they used to regard it sinful to ambulate between Safa and Marwa after embracing Islam. When Islam came, they asked Allah's Messenger (pbuh) about it, whereupon Allah revealed: --

"Verily, Safa and Marwa (i.e., two mountains at Mecca) are among the Symbols of Allah.

So, it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra, to ambulate (Tawaf) between them." (2.158)

## Hadith # 4496

Narrated `Asim bin Sulaiman:

I asked Anas bin Malik about Safa and Marwa.

Anas replied, "We used to consider (i.e., 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, Safa and Marwa ...or perform the Umra to ambulate (Tawaf) between them." (2.158)



The Statement of Allah:

وَمِنَ النَّاسِ مَن يَتَخَذُ مِنْ دُونِ اللَّهِ أَنَادِيلًا يُجْبِنُهُمْ كَحْبٌ اللَّهُ

Yet there are men who take (for worship) others besides Allah as equal (with Allah);

they love them as they should love Allah. (1:165)

## Hadith # 4497

Narrated `Abdullah:

The Prophet (pbuh) said one statement and I said another.

The Prophet (pbuh) said "Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire)."

And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise."

---

"O you who believe! Qisasis is prescribed for you..."

## Hadith # 4498

Narrated Ibn `Abbas:

The law of Qisas (i.e., equality in punishment) was prescribed for the children of Israel, but the Diya (i.e., blood money was not ordained for them). So Allah said to this Nation (i.e., Muslims):

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِسَاصُ ... فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

O ye who believe! the law of equality is prescribed to you in cases of murder;  
- the free for the free, - the slave for the slave, - the woman for the woman.

But if any remission is made by the brother of the slain,  
then grant any reasonable demand, and compensate him with handsome  
gratitude;

this is a concession and a Mercy from your Lord.

After this whoever exceeds the limits shall be in grave penalty. (2:178)

## Hadith # 4499

Narrated Anas:

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

## Hadith # 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 (pbuh) and refused everything except Al-Qisas (i.e., equality in punishment). So Allah's Apostle passed the judgment of Al-Qisas (i.e., equality of punishment).

Anas bin Al-Nadr said, "O Allah's Messenger (pbuh)! 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 (pbuh) said, "O Anas! The prescribed law of Allah is equality in punishment (i.e., Al-Qisas.)"

Thereupon those people became satisfied and forgave her.

Then Allah's Messenger (pbuh) said, "Among Allah's Worshippers there are some who, if they took Allah's Oath (for something), Allah fulfill their oaths."

Allah Says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"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- Muttaqun (2:183).

## Hadith # 4501

**Narrated Ibn `Umar:**

Fasting was observed on the day of 'Ashura' (i.e., 10th of Muharram) by the people of the Pre-Islamic Period. But when (the order of compulsory fasting) in the month of Ramadan was revealed,

the Prophet said, "It is up to one to fast on it (i.e., day of 'Ashura') or not."

## Hadith # 4502

**Narrated `Aisha:**

The people used to fast on the day of 'Ashura' before fasting in Ramadan was prescribed but when (the order of compulsory fasting in) Ramadan was revealed, it was up to one to fast on it (i.e., 'Ashura') or not.

## Hadith # 4503

## Narrated `Abdullah:

That Al-Ash'ath entered upon him while he was eating. Al-Ash'ath said, "Today is 'Ashura." I said (to him),

"Fasting had been observed (on such a day) before (the order of compulsory fasting in) Ramadan was revealed. But when (the order of fasting in) Ramadan was revealed, fasting (on 'Ashura') was given up, so come and eat."

## Hadith # 4504

### Narrated Aisha:

During the Pre-Islamic Period of ignorance, the Quraish used to observe fasting on the day of 'Ashura', and the Prophet (pbuh) himself used to observe fasting on it too. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it.

When (the order of compulsory fasting in ) Ramadan was revealed, fasting in Ramadan became an obligation, and fasting on 'Ashura' was given up, and who ever wished to fast (on it) did so, and whoever did not wish to fast on it, did not fast.

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### The Statement of Allah:

أَيَامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا ... خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ  
(Fasting) for a fixed number of days;

but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later.

For those who can do it (with hardship), is a ransom, the feeding of one that is indigent.

But he that will give more, of his own free will, it is better for him,  
and it is better for you, that ye fast, if ye only knew.

## Hadith # 4505

### Narrated 'Ata:

That he heard Ibn `Abbas reciting the Divine Verse: --

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةً طَعَامٌ مِسْكِينٍ

"And for those who can fast they had a choice either fast, or feed a poor for every day." (2.184)

Ibn `Abbas said,

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

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Allah Says:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمِّمْهُ

So, every one of you who is present during that month should spend it in fasting,

## Hadith # 4506

**Narrated Nafi` :**

Ibn `Umar recited: "They had a choice, either fast or feed a poor for every day." and added, "This Verse is abrogated."

## Hadith # 4507

**Narrated Salama**

When the Divine Revelation:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مِسْكِينٍ

"For those who can fast, they had a choice either fast, or feed a poor for every day," (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.

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Allah Says:

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ... وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

Permitted to you, on the night of the fasts, is the approach to your wives.

They are your garments. And ye are their garments.

Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you;

so now associate with them, and seek what Allah hath ordained for you,  
(2:187)

## Hadith # 4508

Narrated Al-Bara':

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

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَحْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ

"Allah is aware that you were deceiving yourselves but He accepted your repentance and forgave you.." (3:187)

Allah guides:

وَكُلُوا وَاشْرُبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

and eat and drink, until the white thread of dawn appears to you distinct from its black thread; (2:187)

## Hadith # 4509

Narrated Ash-Shu`bi:

'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 Apostle! I put (a white thread and a black thread) underneath my pillow."

The Prophet (pbuh) said, "Then your pillow is too wide if the white thread (of dawn) and the black thread (of the night) are underneath your pillow! "

## Hadith # 4510

Narrated `Adi bin Hatim:

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

He said, "You are not intelligent if you watch the two threads."

He then added, "No, it is the darkness of the night and the whiteness of the day."

## Hadith # 4511

Narrated Sahl bin Sa`d

The Verse

وَكُلُوا وَاشْرُبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ

"And eat and drink until the white thread appears to you distinct from the black thread."

was revealed, but: ' من الفجر ... of dawn' was not revealed (along with it) so some men, when intending to fast, used to tie their legs, one with white thread and the other with black thread and would keep on eating till they could distinguish one thread from the other.

Then Allah revealed' (من الفجر ... of dawn,' whereupon they understood that meant the night and the day.



Allah's decree:

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا ... وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

It is no virtue if ye enter your houses from the back; it is virtue if ye fear Allah.

Enter houses through the proper doors,  
and fear Allah, that ye may prosper. (2:189)

## Hadith # 4512

**Narrated Al-Bara:**

In the Pre-Islamic Period when the people assumed Ihram, they would enter their houses from the rear side. So, Allah revealed: --

"And it is not righteousness that you enter houses from the back, but the righteous man is he who fears Allah," (2.189)

obeys His Orders and keeps away from what He has forbidden. So enter houses through their doors.



Allah's Statement:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انتَهُوا فَلَا عُذُونَ إِلَّا عَلَى الظَّالِمِينَ

And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression. (2:193)

## Hadith # 4513, 4514, 4515

**Narrated Nafi`:**

During the affliction of Ibn Az-Zubair, two men came to Ibn `Umar and said, "The people are lost, and you are the son of `Umar, and the companion of the Prophet, so what forbids you from coming out?"

He said, "What forbids me is that Allah has prohibited the shedding of my brother's blood."

They both said, "Didn't Allah say, 'And fight then until there is no more affliction?'"

He said "We fought until there was no more affliction and the worship is for Allah (Alone while you want to fight until there is affliction and until the worship become for other than Allah.)"

### Narrated Nafi`:

A man came to Ibn `Umar and said, "O Abu `Abdur Rahman! What made you perform Hajj in one year and Umra in another year and leave the Jihad for Allah's Cause though you know how much Allah recommends it?"

Ibn `Umar replied, "O son of my brother! Islam is founded on five principles, i.e.

- believe in Allah and His Apostle,
- the five compulsory prayers,
- the fasting of the month of Ramadan,
- the payment of Zakat, and
- the Hajj to the House (of Allah)."

The man said, "O Abu `Abdur Rahman! Won't you listen to why Allah has mentioned in His Book:

وَإِن طَائِقَتَانِ مِنَ الْمُؤْمِنِينَ افْتَنُوا إِلَيْهِ تَبَغِيَ حَتَّىٰ تَفْيِءَ إِلَى أَمْرِ اللَّهِ فَقَاتِلُوا الَّتِي تَبَغِيَ حَتَّىٰ تَفْيِءَ إِلَى أَمْرِ اللَّهِ

'If two groups of believers fight each other, then make peace between them,  
but if one of them transgresses beyond bounds against the other,  
then you all fight against the one that transgresses. (49.9)

and: --

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ

"And fight them till there is no more affliction

(i.e., no more worshiping of others along with Allah)." (2:193)

Ibn `Umar said, "We did it, during the lifetime of Allah's Messenger (pbuh) when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more afflictions or oppressions."

The man said, "What is your opinion about `Uthman and `Ali?"

Ibn `Umar said, "As for `Uthman, it seems that Allah has forgiven him, but you people dislike that he should be forgiven.

And as for `Ali, he is the cousin of Allah's Messenger (pbuh) and his son-in-law." Then he pointed with his hand and said, "That is his house which you see."

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Allah's Statement:

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْكِمةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And spend of your substance in the Cause of Allah,  
and make not your own hands contribute to your destruction, but do good;  
for Allah loveth those who do good. (2:195)

Hadith # 4516

Narrated Abu Wail:

Hudhaifa said, "The Verse: --

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْكِمةِ

"And spend (of your wealth) in the Cause of Allah  
and do not throw yourselves in destruction," (2.195)

was revealed concerning spending in Allah's Cause (i.e., Jihad).

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The Statement of Allah:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذْى مِنْ رَأْسِهِ

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

Hadith # 4517

Narrated `Abdullah bin Maqal:

I sat with Ka`b bin Ujra in this mosque, i.e., Kufa Mosque, and asked him about the meaning of: "Pay a ransom (i.e., Fidya) of either fasting or . . . (2.196)"

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

So the above Verse was revealed especially for me and generally for all of you."

The Statement of Allah:

فَمَنْ تَمَتَّعَ بِالْعُمَرَةِ إِلَى الْحَجَّ

if anyone wishes to continue the 'Umra on to the Hajj, (2:196)

## Hadith # 4518

**Narrated `Imran bin Husain:**

The Verse of Hajj-at-Tamatu was revealed in Allah's Book, so we performed it with Allah's Messenger (pbuh), and nothing was revealed in Qur'an to make it illegal, nor did the Prophet (pbuh) prohibit it till he died.

But the man (who regarded it illegal) just expressed what his own mind suggested.



**The Statement of Allah:**

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ

It is no crime in you if ye seek of the bounty of your Lord (during Pilgrimage by trading). (2:198)

## Hadith # 4519

**Narrated Ibn `Abbas:**

'Ukaz, Mijanna and Dhul-Majaz were markets during the Pre-islamic Period. They (i.e., Muslims) considered it a sin to trade there during the Hajj time (i.e., season), so this Verse was revealed: --

"There is no harm for you if you seek of the Bounty of your Lord during the Hajj season." (2.198)



**The Statement of Allah:**

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

Then pass on at a quick pace from the place whence it is usual for the multitude so to do, (2:199)

## Hadith # 4520

**Narrated `Aisha:**

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 `Arafat.

When Islam came, Allah ordered His Prophet to go to `Arafat 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....." (2.199)

## Hadith # 4521

Narrated Ibn `Abbas:

A man who wants to perform the Hajj (from Mecca) can perform the Tawaf around the Ka`ba 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 Hadi (i.e., animal for sacrifice), either a camel or a cow or a sheep, whatever he can afford; but if he cannot afford it, he should fast for three days during the Hajj before the day of `Arafat, but if the third day of his fasting happens to be the day of `Arafat (i.e., 9th of Dhul-Hijja) then it is no sin for him (to fast on it).

Then he should proceed to `Arafat and stay there from the time of the `Asr prayer till darkness falls.

Then the pilgrims should proceed from `Arafat, and when they have departed from it, they reach Jam' (i.e., Al-Muzdalifa) where they ask Allah to help them to be righteous and dutiful to Him, and there they remember Allah greatly or say Takbir (i.e., Allah is Greater) and Tahleel (i.e., None has the right to be worshipped but Allah) repeatedly before dawn breaks.

Then, after offering the morning (Fajr) prayer you should pass on (to Mina) for the people used to do so and Allah said: "

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَأَسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Then depart from the place whence all the people depart. And ask for Allah's Forgiveness.

Truly! Allah is Oft-Forgiving, Most Merciful." (2.199)

Then you should go on doing so till you throw pebbles over the Jamra.



The Statement of Allah:

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"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..." (2:201)

## Hadith # 4522

Narrated Anas:

The Prophet (pbuh) used to say,

"O Allah! Our Lord!

Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire." (2.201)

Allah says:

وَهُوَ أَلْدُ الْخَصَامِ

"...Yet he is the most quarrelsome of the opponents." (2:204)

## Hadith # 4523

Narrated `Aisha:

The Prophet (pbuh) said,

"The most hated man in the Sight of Allah is the one who is the most quarrelsome."

Allah admonishes:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتُكُم مَّثْلُ الَّذِينَ خَلُوا مِنْ قَبْلِكُمْ

"Or think you that you will enter Paradise without such (trials)  
as came to those who passed away before you?" (2:214)

## Hadith # 4524, 4525

Narrated Ibn Abu Mulaika

Ibn `Abbas recited:

حَتَّىٰ إِذَا اسْتَيَأَسَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِبُوا

"(Respite will be granted) until when the Apostles gave up hope (of their people) and thought that they were denied (by their people). There came to them Our Help ...." (12.110)

reading Kudhibu (كُذِبُوا) without doubling the sound 'dh', and that was what he understood of the Verse. Then he went on reciting:

حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ -

"...even the Apostle and those who believed along with him said:

When (will come) Allah's Help? Yes, verily, Allah's Help is near." (2.214)

Then I met `Urwa bin Az-Zubair and I mentioned that to him. He said,

"Aisha said, 'Allah forbid! By Allah, Allah never promised His Apostle anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Apostles till they were afraid that their followers would accuse them of telling lies. So I used to recite: --

وَظَلُّوا أَنَّهُمْ قَدْ كَذَّبُوا

"Till they (come to) think that they were treated as liars."

reading 'Kudh-dhibu (كَذَّبُوا) with double 'dh',

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It is said in Quran:

نِسَاءُكُمْ حَرَثٌ لَكُمْ فَأَتُوا حَرَثَكُمْ أَنَّى شِئْتُمْ

"Your wives are as a tilth unto you; so, approach your tilth when or how ye will." (2:223)

Hadith # 4526, 4527

**Narrated Nafi`:**

Whenever Ibn `Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation.

Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed?"

I replied, "No." He said, "It was revealed in such-and-such connection."

Ibn `Umar then resumed his recitation.

Nafi` added regarding the Verse: --"So go to your tilth when or how you will" (فَأَتُوا حَرَثَكُمْ أَنَّى شِئْتُمْ), Ibn `Umar said, "It means one should approach his wife in .."

**Hadith # 4528**

**Narrated Jabir:**

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: --

نِسَاءُكُمْ حَرَثٌ لَكُمْ فَأَتُوا حَرَثَكُمْ أَنَّى شِئْتُمْ

"Your wives are as a tilth unto you; so, approach your tilth when or how ye will." (2:223)

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Allah's decree:

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَا يَعْضُلوْهُنَّ أَنْ يَنْكِحَنَ أَزْوَاجُهُنَّ

"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..." (2:232)

## Hadith # 4529

**Narrated Al-Hasan:**

The sister of Ma'qal bin Yasar was divorced by her husband who left her till she had fulfilled her term of 'Iddat (i.e., the period which should elapse before she can Remarry) and then he wanted to remarry her but Maqal refused, so this Verse was revealed: --

"Do not prevent them from marrying their (former) husbands." (2:232)



Allah says:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ ... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days:

when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner.

And Allah is well acquainted with what ye do. (2:234)

## Hadith # 4530

**Narrated Ibn Az-Zubair:**

I said to 'Uthman bin 'Affan (Qur'an) regarding the Verse: --

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذْرُونَ أَزْوَاجُهُمْ

"Those of you who die and leave wives ..." (2.240) "

This Verse was abrogated by another Verse. So why should you write it? (Or leave it in the Qur'an)?"

'Uthman said. "O son of my brother! I will not shift anything of it from its place."

## Hadith # 4531

**Narrated Mujahid:**

regarding the Verse: --

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذْرُونَ أَزْوَاجُهُمْ يَتَرَبَّصُنَّ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

"If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days:" (2.234)

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

وَالَّذِينَ يُتَوْفَّونَ مِنْكُمْ وَيَذْرُونَ أَزْواجًا وَصِيَّةً ... فِي مَا فَعَلُنَ فِي أَنفُسِهِنَّ مِنْ مَعْرُوفٍ

"Those of you who die and leave wives (i.e., widows) should bequeath for their wives,

a year's maintenance and residences without turning them out,

but if they leave, there is no blame on you for what they do with themselves provided it is honorable.' (2.240)

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

فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنفُسِهِنَّ مِنْ مَعْرُوفٍ

"..without turning them out, but if they leave (the residence), there is no blame on you." (2.240)

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

'Ata said:

Ibn 'Abbas said, "This Verse, i.e. the Statement of Allah: (غَيْرِ إِخْرَاجٍ) "...without turning them out.." cancelled the obligation of staying for the waiting period in her dead husband's house, and she can complete this period wherever she likes."

'Ata said: If she wished, she could complete her 'Idda by staying in her dead husband's residence according to the will or leave it according to Allah's Statement:

فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنفُسِهِنَّ

"There is no blame on you for what they do with themselves." (2.240)

'Ata' added: Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband's house), so she could complete the 'Idda wherever she likes. And it was no longer necessary to provide her with a residence.

Ibn 'Abbas said, "This Verse abrogated her (i.e., widow's) dwelling in her dead husband's house and she could complete the 'Idda (i.e., four months and ten days) wherever she liked, as Allah's Statement says: -- (غَيْرِ إِخْرَاجٍ) "...without turning them out..."

## Hadith # 4532

**Narrated Muhammad bin Seereen:**

I sat in a gathering in which the chiefs of the Ansar were present, and 'Abdur-Rahman bin Abu Laila was amongst them. I mentioned the narration of

`Abdullah bin `Utba regarding the question of Subai'a bint Al-Harith. `Abdur-Rahman said, "But `Abdullah's uncle used not to say so."

I said, "I am too brave if I tell a lie concerning a person who is now in Al-Kufa," and I raised my voice. Then I went out and met Malik bin 'Amir or Malik bin 'Auf, and said, "What was the verdict of Ibn Mas'ud about the pregnant widow whose husband had died?"

He replied, "Ibn Mas'ud said, 'Why do you impose on her the hard order and don't let her make use of the leave?'

The shorter Sura of women i.e., Surat-at- Talaq was revealed after the longer Sura i.e. Surat-al-Baqara." i.e. Her 'Iddah is up till she delivers.

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Allah says:

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى

Guard strictly your (habit of) prayers, especially the middle prayer,(2:238)

## Hadith # 4533

**Narrated `Ali (through two chains):**

On the day of Al-Khandaq (the battle of the Trench). the Prophet (pbuh) said,

"They (i.e., pagans prevented us from offering the middle (the Best) Prayer till the sun had set. May Allah fill their graves, their houses (or their bodies) with fire."

Allah further says:

وَقُومُوا بِاللهِ قَانِتِينَ

and stand before Allah in a devout (frame of mind). (2:238)

## Hadith # 4534

**Narrated Zaid bin Arqam:**

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

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا بِاللهِ قَانِتِينَ

"Guard strictly the (five obligatory) prayers, especially the middle (the Best) (`Asr) Prayer and stand before Allah with obedience (and not to speak to others during the prayers)." (2:238)

Then we were ordered not to speak in the prayers.

Allah's Statement:

فَإِنْ خَفِتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَادْكُرُوا اللَّهَ كَمَا عَلِمْتُمْ مَا لَمْ تَعْلَمُوا

If ye fear (an enemy), pray on foot, or riding (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before). (2:239)

## Hadith # 4535

Narrated Nafi`:

Whenever `Abdullah bin `Umar was asked about Salat-al-Khauf (i.e., prayer of fear) he said,

"The Imam comes forward with a group of people and leads them in a one rak`a prayer while another group from them who has not prayed yet, stay between the praying group and the enemy.

When those who are with the Imam have finished their one rak`a, they retreat and take the positions of those who have not prayed but they will not finish their prayers with Taslim. Those who have not prayed, come forward to offer a rak`a with the Imam (while the first group covers them from the enemy).

Then the Imam, having offered two rak`at, finishes his prayer.

Then each member of the two groups offer the second rak`a alone after the Imam has finished his prayer. Thus each one of the two groups will have offered two rak`at.

But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the Qibla or not."

Nafi` added: I do not think that `Abdullah bin `Umar narrated this except from Allah's Messenger (pbuh).

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Allah's Statement:

وَالَّذِينَ يُتَوَفَّونَ مِنْكُمْ وَيَدْرُونَ أَرْوَاجًا

"Those of you who die and leave widows..." (2:240)

## Hadith # 4536

Narrated Ibn Az-Zubair:

I said to `Uthman, "This Verse which is in Surat-al-Baqara:

وَالَّذِينَ يُتَوَفَّونَ مِنْكُمْ وَيَدْرُونَ أَرْوَاجًا وَصِبَّةً لِأَرْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ

Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; (2:240)

has been abrogated by another Verse. Why then do you write it (in the Qur'an)?"

Uthman said. "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e., the Qur'an) from its original position."

Allah reminds:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ

"And (remember) when Ibrāhim (Abraham) said:

My Lord! Show me how You give life to the dead..." (2:260)

## Hadith # 4537

Narrated Abu Huraira:

Allah's Messenger (pbuh) said, "We have more right to be in doubt than Abraham when he said,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ فَأَنِّي

'My Lord! Show me how You give life to the dead.'

He said, 'Do you not believe?'

He said, 'Yes (I believe) but to be stronger in Faith.' "(2.260)

Allah's Statement:

أَيَوْدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ ... كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَنَفَّعُونَ

Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath,

and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)

that it should be caught in a whirlwind, with fire therein and be burnt up?

thus doth Allah make clear to you (His) signs; that ye may consider. (2:266)

## Hadith # 4538

Narrated Ubaid bin Umair:

Once `Umar (bin Al-Khattab) said to the companions of the Prophet (pbuh) "What do you think about this Verse: أَبُو دُؤْلَهُ أَخْذُكُمْ أَنْ تَتَّوَلَنَّ لِهِ جَنَّةً؟"

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

They replied, "Allah knows best."

`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 `Abbas said, "This Verse has been set up as an example for deeds."

Umar said, "What kind of deeds?" Ibn `Abbas said, "For deeds."

Umar said, "This is an example for a rich man who does goods out of obedience of Allah and then Allah sends him Satan whereupon he commits sins till all his good deeds are lost."



Allah's Statement:

لَا يَسْأَلُونَ النَّاسَ إِلَحَافًا

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

## Hadith # 4539

Narrated Abu Huraira:

The Prophet (pbuh) said, "The poor person is not the one for whom a date 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,

"They do not beg of people at all." (2.273)



Allah's Statement:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

"...Whereas Allah has permitted trading and forbidden Riba (usury) (2:275)

## Hadith # 4540

Narrated `Aisha:

When the Verses of Surat-al-Baqara regarding usury (i.e., Riba) were revealed, Allah's Messenger (pbuh) recited them before the people and then he prohibited the trade of alcoholic liquors.

Allah's Warning:

يَمْحُقُ اللَّهُ الرِّبَا

"Allah will destroy Riba (usury)." (2:276)

## Hadith # 4541

**Narrated `Aisha:**

When the last Verses of Surat-al-Baqara were revealed. Allah's Messenger (pbuh) went out and recited them in the Mosque and prohibited the trade of alcoholic liquors.

Allah Warns:

فَإذْنُوا بِحَرْبٍ مِّنْ أَنْهَى وَرَسُولِهِ

"...Then take a notice of war from Allah and His Messenger..." (2:279)

## Hadith # 4542

**Narrated `Aisha:**

When the last Verses of Surat-al-Baqara were revealed, the Prophet (pbuh) read them in the Mosque and prohibited the trade of alcoholic liquors.

Allah says:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرْهُ إِلَى مَيْسَرٍ

"And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay..." (2:280)

## Hadith # 4543

**Narrated `Aisha:**

When the last Verses of Surat-al-Baqara were revealed, Allah's Messenger (pbuh) stood up and recited them before us and then prohibited the trade of alcoholic liquors.

Allah's Statement:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ

"And be afraid of the Day when you shall be brought back to Allah." (2:281)

## Hadith # 4544

**Narrated Ibn `Abbas:**

The last Verse (in the Qur'an) revealed to the Prophet (pbuh) was the Verse dealing with usury (i.e., Riba).

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Allah's Statement:

وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ

"And whether you disclose what is in your own selves or conceal it..." (2:284)

**Hadith # 4545**

**Narrated Ibn `Umar:**

This Verse: --"Whether you show what is in your minds or conceal it..." (2.284) was abrogated.

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Allah's Statement:

آمَنَ الرَّسُولُ بِمَا أُنزَلَ إِلَيْهِ مِنْ رَبِّهِ

"The Messenger (Muhammad pbuh) believes in what has been sent down to him from his Lord..." (2:285)

**Hadith # 4546**

**Narrated Marwan Al-Asghar:**

A man from the companions of Allah's Messenger (pbuh) who I think, was Ibn `Umar said,

"The Verse: -- "Whether you show what is in your minds or conceal it...." was abrogated by the Verse following it."

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## Surat Ale- 'Imran (The Family of 'Imran)

Allah's Statement:

مِنْهُ آيَاتٌ مُّحْكَمَاتٌ

in it are verses basic or fundamental (of established meaning); (3:7)

Mujahid said, (مُحْكَمَاتٌ) means the verses of halal and haram. (وَأُخْرُ مُتَشَابِهَاتٍ) means other verses that are similar to each other. One confirms the other, as these verses are:

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (٢٦:٢)

وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ (١٠:١٠)  
وَالَّذِينَ اهْتَدُوا رَادَهُمْ هُدًى وَآتَاهُمْ تُقْوَاهُمْ (٤٧:١٧)

If there is no statement of halal or haram in these three verses, then stay similar.

(والراسخون) That is, those who have firm knowledge say that we believe in it, all this is from our Lord.

## Hadith # 4547

Narrated `Aisha:

Allah's Messenger (pbuh) recited the Verse: --

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ ... وَمَا يَذَكُّرُ إِلَّا أُولُو الْأَلْبَابِ  
"It is He who has sent down to you the Book.

In it are Verses that are entirely clear, they are the foundation of the Book,  
others not entirely clear.

So as for those in whose hearts there is a deviation (from the Truth).  
follow thereof that is not entirely clear seeking affliction and searching for its  
hidden meanings;  
but no one knows its hidden meanings but Allah. And those who are firmly  
grounded in knowledge say:  
"We believe in it (i.e., in the Qur'an) the whole of it (i.e., its clear and unclear  
Verses) are from our Lord.  
And none receive admonition except men of understanding." (3:7)

Then Allah's Messenger (pbuh) 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.'

Allah informs:

وَإِنِّي أَعِذُّهَا بِكَ وَدُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

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

## Hadith # 4548

Narrated Sa`id bin Al-Musaiyab:

Abu Huraira said,

"The Prophet (pbuh) said, 'No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son."

Abu Huraira then said, "Recite, if you wish:

**"And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast." (3.36)**

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Allah informs:

**إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا ... وَلَهُمْ عَذَابٌ أَلِيمٌ**

As for those who sell the faith they owe to Allah and their own plighted word for a small price,

they shall have no portion in the hereafter: nor will Allah speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin);  
they shall have a grievous penalty. (3:77)

## Hadith # 4549, 4550

**Narrated Abu Wail:**

‘Abdullah bin Masud said,

"Allah's Messenger (pbuh) said, 'Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allah Who will be angry with him.'

So, Allah revealed in confirmation of this statement: --

**"Verily! Those who Purchase a small gain at the cost of Allah's Covenant and oaths, they shall have no portion in the Hereafter..." (3.77)**

Then entered Al-Ash'ath bin Qais and said, "What is Abu ‘Abdur-Rahman narrating to you?" We replied, 'So-and-so.'

Al-Ash'ath said, "This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my, possessing it). On that the Prophet (pbuh) said to me, 'Either you bring forward a proof or he (i.e., your cousin) takes an oath (to confirm his claim)' I said, 'I am sure he would take a (false) oath, O Allah's Messenger (pbuh).'

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.'

## Hadith # 4551

**Narrated `Abdullah bin Abu `Aufa:**

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

"Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths..."(3.77)

## Hadith # 4552

**Narrated Ibn Abu Mulaika:**

Two women were stitching shoes in a house. 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 `Abbas said,

"Allah's Messenger (pbuh) 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..."(3.77)

So, they reminded her and she confessed.

Ibn `Abbas then said,

"The Prophet (pbuh) said, 'The oath is to be taken by the defendant (in the absence of any proof against him).

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Allah guides:

فُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلْمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا نَعْبُدُ إِلَّا اللَّهُ

Say: "O People of the Book!

come to common terms as between us and you: that we worship none but  
Allah; (3:64)

## Hadith # 4553

**Narrated Ibn `Abbas:**

Abu Sufyan narrated to me personally, saying, "I set out during the Truce that had been concluded between me and Allah's Messenger (pbuh). While I was in Sham, a letter sent by the Prophet (pbuh) was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the 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 the nearest relative to the man who claims to be a prophet?' 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., Abu Sufyan's companions) that I am going to ask him (i.e., Abu Sufyan) regarding that man who claims to be a prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies.

Heraclius then said to his translator, 'Ask him: What is his (i.e., the Prophet's) family status amongst you? I said, 'He 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 followed him.'

He said, 'Is the number of his follower increasing or decreasing?' I said, 'The are increasing.'

He said, 'Does anyone renounce his religion (i.e., Islam) after embracing it, being displeased with it?' I said, 'No.'

He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.'

He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it'

Abu Sufyan added, "By Allah, 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., Islam) before him? I said, 'No.'

Then Heraclius told his translator to tell me (i.e., Abu Sufyan), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you Verily, all Apostles come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i.e., Muhammad) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such

are the followers of the Apostles. Then I asked you whether you have ever accused him of telling lies before saying what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could ever tell a lie about Allah.

Then I asked you whether anyone of his followers had renounced his religion (i.e., Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casual ties upon you and you inflicted casualties upon them. Such is the case with the Apostles; they are out to test and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. I need, Apostles never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him."

Abu Safyan said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakat 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 (pbuh)) 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 Allah's Messenger (pbuh) and read it wherein was written:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is) from Muhammad, Apostle of Allah, to Heraclius, the sovereign of Byzantine..... Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of the tillers (i.e., the people of your kingdom) and (Allah's Statement): --

قُلْ يَأَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ ... فَإِنْ تَوَلُّوْا فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say: "O People of the Book! come to common terms as between us and you:

- that we worship none but Allah;

- that we associate no partners with Him;
- that we erect not, from among ourselves, Lords and patrons other than Allah."

If then they turn back, say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)." (3:54)

"O the people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship None but Allah....bear witness that we are Muslims.' (3.64)

When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out."

Abu Sufyan added, "While coming out, I said to my companions, 'The situation of Ibn Abu Kabsha (i.e., Muhammad) has become strong; even the king of Banu AlAsfar is afraid of him.' So, I continued to believe that Allah's Messenger (pbuh) would be victorious, till Allah made me embrace Islam."

Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantines and had them assembled in his house and said, 'O group of Byzantines! 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."

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Allah's Statement:

لَنْ تَأْلُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ

By no means shall ye attain righteousness unless ye give (freely) of that which ye love; (3:92)

## Hadith # 4554

**Narrated Anas bin Malik:**

Out of all the Ansar, living in Medina, Abu Talha had the largest number of (date palm trees) gardens, and the most beloved of his property to him was Bairuha garden which was standing opposite the Mosque (of the Prophet). Allah's Messenger (pbuh) used to enter it and drink of its good water. When the Verse: -- "By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) Abu Talha got up and said, "O Allah's Messenger (pbuh), Allah says: --

"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92)

and the most beloved of my property to me is the Bairuha garden, so I give it (as a charitable gift) in Allah's Cause and hope to receive good out of it, and to have it stored for me with Allah. So, O Allah's Messenger (pbuh)! Dispose it of (i.e., utilize it) in the way Allah orders you (to dispose it of)."

Allah's Messenger (pbuh) said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives."

The Abu Talha distributed that garden amongst his relatives and his cousins.

### Narrated Yahya bin Yahya:

I learnt from Malik, ". a fruitful property."

### Hadith # 4555

#### Narrated Anas:

Abu Talha distributed the garden between Hassan and Ubai, but he did not give me anything thereof although I was a nearer relative to him.

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Allah's Statement:

فُلْ قَاتِلُوا بِالْتَّورَاهِ فَأَتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ

"Say (O Muhammad pbuh): Bring here the Tourat (Torah) and recite it, if you are truthful." (3:93)

### Hadith # 4556

#### Narrated `Abdullah bin `Umar:

The Jews brought to the Prophet (pbuh) a man and a woman from among them who had committed illegal sexual intercourse. The Prophet (pbuh) 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 Torah?"

They replied, "We do not find anything in it."

`Abdullah bin Salam (after hearing this conversation) said to them. "You have told a lie! Bring here the Torah and recite it if you are truthful."

So the Jews brought the Torah. And the religious teacher who was teaching it to them, put his hand over the Verse of Ar- Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar- Rajm. `Abdullah bin Salam removed his (i.e., the teacher's) hand from the Verse of

Ar-Rajm and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm."

So the Prophet (pbuh) ordered the two adulterers to 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) bowing over her so as to protect her from the stones.

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Allah's Statement:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ ... وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ

"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong,

and believing in Allah. If only the People of the Book had faith, it was best for them;" (3:110)

## Hadith # 4557

Narrated Abu Huraira:

The Verse: -- "You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till, they embrace Islam.

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Allah's Statement:

إِذْ هَمَتْ طَائِقَاتٍ مِنْكُمْ أَنْ تَفْشَلُوا

"When two parties from among you were about to lose heart..." (3:122)

## Hadith # 4558

Narrated Jabir bin `Abdullah:

The Verse: -- "When two parties from among you were about to lose heart, but Allah was their Protector," (3:122) was revealed concerning us, and we were the two parties, i.e. Banu Haritha and Banu 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 Allah says: -- "...Allah was their Protector."

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Allah's Statement:

لَيْسَ لَكُمْ مِنَ الْأَمْرِ شَيْءٌ

Not for you (O Muhammad pbuh, but for Allah) is the decision.." (3:128)

## Hadith # 4559

**Narrated Salim's father:**

That he heard Allah's Messenger (pbuh) on raising his head from the bowing in the last rak'a in the Fajr prayer, saying,

"O Allah, curse such-and-such person and such-and-such person, and such-and-such person," after saying, "Allah hears him who sends his praises to Him, O our Lord, all praise is for you." So Allah revealed: --

"Not for you (O Muhammad) (but for Allah) is the decision, verily they are indeed wrongdoers." (3.128)

## Hadith # 4560

**Narrated Abu Huraira:**

Whenever Allah's Messenger (pbuh) intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah after bowing (in the prayer). Sometimes after saying, "Allah hears him who sends his praises to Him, all praise is for You, O our Lord,"

he would say, "O Allah. Save Al-Walid bin Al-Walid and Salama bin Hisham, and `Aiyash bin Abu Rabi'a. O Allah! Inflict Your Severe Torture on Mudar (tribe) and strike them with (famine) years like the years of Joseph."

The Prophet (pbuh) used to say in a loud voice, and he also used to say in some of his Fajr prayers, "O Allah! Curse so and so and so-and-so." naming some of the Arab tribes till Allah revealed: --

"Not for you (O Muhammad) (but for Allah) is the decision." (3.128)

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**The Statement of Allah Almighty:**

وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَأْكُمْ

"And the Messenger (Muhammad) was in your rear calling you back" (3:153)

## Hadith # 4561

**Narrated Al-Bara bin Azib:**

The Prophet (pbuh) appointed `Abdullah bin Jubair as the commander of the infantry during the battle of Uhud. They returned defeated, and that is what is meant by: -- "And the Apostle was calling them back in the rear. None remained with the Prophet (pbuh) then, but twelve men."

Allah's Statement:

ثُمَّ أَنْزَلَ عَلَيْكُم مِّنْ بَعْدِ الْغَمْ أَمْنَةً نُعَاسًا

"...He sent down security for you. Slumber..." (3:154)

## Hadith # 4562

Narrated Abu Talha:

Slumber overtook us during the battle of Uhud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.



The Statement of Allah the Exalted:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَرَسُولِهِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْفَرُّخُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرًا عَظِيمًا

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

His Statement:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَأَخْشَوْهُمْ

"Those (i.e., believers) unto whom the people (hypocrites) said, 'Verily the people (Mushrikun) have gathered against you (a great army), therefore, fear them...'" (3:173)

## Hadith # 4563

Narrated Ibn `Abbas:

"Allah is Sufficient for us and He Is the Best Disposer of affairs," was said by Abraham when he was thrown into the fire; and it was said by Muhammad when they (i.e., hypocrites) said, "A great army is gathering against you, therefore, fear them," but it only increased their faith and they said: "Allah is Sufficient for us, and He is the Best Disposer (of affairs, for us)." (3.173)

## Hadith # 4564

Narrated Ibn `Abbas:

The last statement of Abraham when he was thrown into the fire was: -- "Allah is Sufficient for us, and He is the Best Disposer (of affairs, for us)." (3.173)

The Statement of Allah the Exalted:

وَلَا يَحْسَبُنَّ الَّذِينَ يَيْخُلُونَ بِمَا أَنْتُمْ لَهُ مِنْ فَضْلٍ

"And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty." (3:180)

## Hadith # 4565

Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

"Anyone whom Allah has given wealth but he does not pay its Zakat, 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 (pbuh) recited this Divine Verse: --

"And let not those who covetously withhold of that which Allah has bestowed upon them of His Bounty." (3:180)

The Statement of Allah:

وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَلِيلٍ وَمِنَ الَّذِينَ أَشْرَكُوا أَدَى كَثِيرًا

"...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..." (3:186)

## Hadith # 4566

Narrated Usama bin Zaid:

Allah's Messenger (pbuh) rode a donkey, equipped with a thick cloth-covering made in Fadak and was riding behind him. He was going to pay visit to Sa`d bin Ubada in Banu Al-Harith bin Al-Khzraj; and this incident happened before the battle of Badr.

The Prophet (pbuh) passed by a gathering in which `Abdullah bin Ubai bin Salul was present, and that was before `Abdullah bin Ubai embraced Islam.

Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering `Abdullah bin Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, `Abdullah bin Ubai covered his nose with his garment and then said, "Do not cover us with dust."

Then Allah's Messenger (pbuh) greeted them and stopped and dismounted and invited them to Allah (i.e., to embrace Islam) and recited to them the Holy Qur'an. On that, `Abdullah bin Ubai bin Saluil 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 `Abdullah bin Rawaha said, "Yes, O Allah's Apostle! Bring it (i.e., what you want to say) to us in our gathering, for we love that." So, the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another.

The Prophet (pbuh) kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sa`d bin Ubada. The Prophet (pbuh) said to Sa`d, "Did you not hear what 'Abu Hub-b said?" He meant `Abdullah bin Ubai. "He said so-andso." On that Sa`d bin Ubada said, "O Allah's Messenger (pbuh)! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e., Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e., `Abdullah bin Ubai) was grieved with jealousy. and that caused him to do what you have seen."

So, Allah's Messenger (pbuh) excused him, for the Prophet (pbuh) and his companions used to forgive the pagans and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah said:

وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذْنِي كَثِيرًا

"And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans.....'(3.186)

And Allah also said: --

وَدَ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنفُسِهِمْ

"Many of the people of the Scripture wish  
if they could turn you away as disbelievers after you have believed, from  
selfish envy..." (2.109)

So, the Prophet (pbuh) used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them.

So, when Allah's Messenger (pbuh) fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Ubai bin Salul and the pagans and idolaters who were with him, said, "This matter (i.e., Islam) has appeared (i.e.,

became victorious)." So, they gave the pledge of allegiance (for embracing Islam) to Allah's Messenger (pbuh) and became Muslims.

Allah said:

لَا تَحْسِنَ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا

"Think not that those who rejoice in what they have done..." (3:188)

## Hadith # 4567

**Narrated Abu Sa`id Al-Khudri:**

During the lifetime of Allah's Messenger (pbuh), 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 Allah's Messenger (pbuh). When Allah's Messenger (pbuh) 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: --

لَا تَحْسِنَ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعُلُوا

"Think not that those who rejoice in what they have done,  
and love to be praised for what they have not done..." (3.188)

## Hadith # 4568

**Narrated Alqama bin Waqqas:**

Marwan said to his gatekeeper, "Go to Ibn `Abbas, O Rafi`, and say, 'If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us will be punished."

Ibn `Abbas said, "What connection have you with this case? It was only that the Prophet (pbuh) 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 favor 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...

and those who rejoice in what they have done

and love to be praised for what they have not done! " (3.187-188)

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

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Allah's Statement:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولَئِكَ الْأَلَّبَابِ

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." (3:190)

## Hadith # 4569

**Narrated Ibn `Abbas:**

I stayed overnight in the house of my aunt Maimuna. Allah's Messenger (pbuh) 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 alteration of night and day, there are indeed signs for men of understanding." (3.190)

Then he stood up, performed ablution, brushed his teeth with a Siwak, and then prayed eleven rak`at. Then Bilal pronounced the Adhan (i.e., call for the Fajr prayer). The Prophet (pbuh) then offered two rak`at (Sunna) prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer

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Allah's Statement:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): (3:191)

## Hadith # 4570

**Narrated Ibn `Abbas:**

(One night) I stayed overnight in the house of my aunt Maimuna, and said to myself, "I will watch the prayer of Allah's Messenger (pbuh) " My aunt placed a cushion for Allah's Messenger (pbuh) and he slept on it in its length-wise direction and (woke-up) rubbing the traces of sleep off his face and then he recited the last ten Verses of Surat-al-'Imran till he finished it.

Then he went to a hanging water skin and took it, performed the ablution and then stood up to offer the prayer. I got up and did the same as he had done, and stood

beside him. He put his hand on my head and held me by the ear and twisted it. He offered two rak`at, then two rak`at, and finally the witr (i.e., one rak`a) prayer.

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Allah's Statement:

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

"Our Lord! any whom thou dost admit to the fire, truly thou coverest with shame, and never will wrongdoers find any helpers! (3:192)

## Hadith # 4571

**Narrated `Abdullah bin `Abbas:**

That once he stayed overnight (in the house) of his aunt Maimuna, the wife of the Prophet. He added: I lay on the cushion transversely and Allah's Messenger (pbuh) lay along with his wife in the lengthwise direction of the pillow. Allah's Messenger (pbuh) 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 Surat-al-'Imran, got up and went to a hanging water skin.

He then performed the ablution from it, and it was perfect ablution, and then stood up to offer the prayer. I too did the same as he had done, and then went to stand beside him. Allah's Messenger (pbuh) put his right hand on my head and held and twisted my right ear.

He then offered two rak`at, then two rak`at, then two rak`at, then two rak`at, then two rak`at. then two rak`at, and finally one rak`a, the witr. Then he lay down again till the Muadhdhin (i.e., the call-maker) came to him, whereupon he got up and offered a light two-rak`at prayer, and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

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Allah's Statement:

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًّا يُنَادِي لِلْإِيمَانَ أَنَّ إِيمَانُ الْمُرْتَكِبِ فَامَّا

"Our Lord! we have heard the call of one calling (us) to faith, 'Believe ye in the Lord', and we have believed. (3:193)

## Hadith # 4572

**Narrated Ibn `Abbas:**

That once he stayed overnight in the house of his aunt, the wife of the Prophet. He added: I lay on the cushion transversely while Allah's Messenger (pbuh) lay along with his wife in the lengthwise direction of cushion. Allah's Messenger (pbuh) 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 Sura ale`Imran.

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 prayer. I also did the same as he had done and then went to stand beside him. Allah's Messenger (pbuh) put his right hand on my head and held and twisted my right ear.

He then offered two rak`at, then two rak`at then two rak`at, then two then two rak`at, then two rak`at, and finally, one rak`at a witr. Then lay down again till the Muadhdhin (i.e., the call-maker) came to him, whereupon he got up and offered a light two rak`at prayer and went out (to the Mosque) and offered the (compulsory congregational) Fajr prayer.

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## Surat an-Nisa' (Women)

Allah's Statement:

وَإِنْ خَفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَتَامَىٰ

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

### Hadith # 4573

**Narrated Aisha:**

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 and not because he loved her. So, the Divine Verse came regarding his case:

If you fear that you shall not be able to deal justly with the orphan girls... (4.3)

The sub-narrator added: "That orphan girl was his partner in that date palm (garden) and in his property."

### Hadith # 4574

**Narrated `Urwa bin Az-Zubair:**

That he asked `Aisha regarding the Statement of Allah:

If you fear that you shall not be able to deal justly with the orphan girls... (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, i.e. the same Mahr as any other person might give her (in case he married her). So, such guardians were forbidden to do that unless they did justice to their female wards and

gave them the highest Mahr their peers might get. They were ordered (by Allah, to marry women of their choice other than those orphan girls."

'Aisha added," The people asked Allah's Messenger (pbuh) his instructions after the revelation of this Divine Verse whereupon Allah revealed:

**"They ask your instruction regarding women " (4.127)**

'Aisha further said, "And the Statement of Allah: "**And yet whom you desire to marry.**" (4.127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty."

'Aisha added, "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

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Allah's Statement:

وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمُ إِلَيْهِمْ أَمْوَالَهُمْ فَاَشْهُدُوا عَلَيْهِمْ وَكَفَىٰ بِاللّٰهِ حَسِيبًا

"But if he (the guardian) is poor, let him have for himself what is just and reasonable.

And when you release their property to them, take witness in their presence;  
and Allah is All-Sufficient in taking account." (4:6)

## Hadith # 4575

**Narrated Aisha:**

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." (4:6)

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.

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Allah's Statement:

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْفُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ

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

## Hadith # 4576

## Narrated Ikrama:

Ibn `Abbas said (regarding the verse), "this verse and its order is valid and not abrogated."

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Allah commands:

يُوصِّيكُمُ اللَّهُ فِي أُولَادِكُمْ

"Allah commands you as regard your children's (inheritance)... " (4:11)

## Hadith # 4577

### Narrated Jabir:

The Prophet (pbuh) and Abu Bakr came on foot to pay me a visit (during my illness) at Banu Salama's (dwellings). The Prophet (pbuh) 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 (pbuh)! What do you order me to do as regards my wealth?" So, there was revealed: --

"Allah commands you as regard your children's (inheritance):" (4.11)

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Allah's Statement:

وَلَكُمْ نِصْفٌ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ

"In what your wives leave, your share is a half, if they leave no child;" (4:12)

## Hadith # 4578

### Narrated Ibn `Abbas:

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 put decreed that the share of a son was to be twice the share of a daughter, and for the parents one-sixth for each one of them, or one third, and for the wife one-eighth or one-fourth, and for the husband one-half, or one-fourth.

---

Allah commands:

يَأَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْثِيَ النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ إِنْ دَهْبُوا بِعَيْنِ مَا آتَيْتُمُوهُنَّ

"...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 dower you have given them..." (4:19)

## Hadith # 4579

### Narrated Ibn `Abbas:

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.



### Allah's Statement:

وَلِكُلِّنِي جَعَلْنَا مَوْالِيٍ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ  
وَالَّذِينَ عَاهَدْتَ أَيْمَانَكُمْ فَلَا تُهُمْ نَصِيبُهُمْ

"And to everyone, We have appointed heirs of that left by parents and relatives.

To those also, to whom your right hand was pledged, give their due portion:"

(4:33)

## Hadith # 4580

### Narrated Ibn `Abbas:

Regarding the Verse: "To everyone We have appointed heirs." (4.33) 'Mawali' (موالي) means heirs.

And regarding: "And those to whom your right hands have pledged." When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari with the exclusion of the latter's relatives, and that was because of the bond of brotherhood which the Prophet (pbuh) had established between them (i.e., the Emigrants and the Ansar). So when the Verses: "To everyone We have appointed heirs." was revealed, (the inheritance through bond of brotherhood) was cancelled.

Ibn `Abbas then said:

"And those to whom your right hands have pledged." is concerned with the covenant of helping and advising each other. So allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will.



### Allah's Statement:

إِنَّ اللَّهَ لَا يَظْلِمُ مِنْ قَالَ ذَرَرَةً

"Surely! Allah wrongs not even of the weight of an atom" (4:40)

## Hadith # 4581

**Narrated Abu Sa`id Al-Khudri:**

During the lifetime of the Prophet (pbuh) some people said, O Allah's Messenger (pbuh)! Shall we see our Lord on the Day of Resurrection?"

The Prophet (pbuh) 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 (pbuh) said, "Similarly you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them.

On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allah like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient and those who were disobedient and the remaining party of the people of the Scripture.

Then the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire.

Afterwards the Christians will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said.

Then, when there remain none but those who used to worship Allah Alone, the real Lord of the Worlds whether they were obedient or disobedient. Then (Allah) the Lord of the worlds will come to them in a shape nearest to the picture they had in their minds about Him.

It will be said, 'What are you waiting for?' Every nation have followed what they used to worship.' They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.'

Allah will say, 'I am your Lord.' They will say twice or thrice, 'We do not worship any besides Allah.' "

Allah's States:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هُؤُلَاءِ شَهِيدًا

"How (will it be) then when We bring from each nation a witness,  
and We bring you (O Muhammad) as a witness against these people?" (4.41)

## Hadith # 4582

Narrated `Abdullah bin Masud:

Allah's Messenger (pbuh) 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 Surat-an- Nisa' till I reached:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هُؤُلَاءِ شَهِيدًا

"How (will it be) then when We bring from each nation a witness,  
and We bring you (O Muhammad) as a witness against these people?" (4.41)

Then he said, "Stop!" And behold, his eyes were overflowing with tears.

Allah's States:

وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ ... فَامسحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ

if ye are ill, or on a journey, or one of you cometh from offices of nature,  
or ye have been in contact with women, and ye find no water,  
then take for yourselves clean sand or earth, and rub therewith your faces and  
hands. (4:43)

## Hadith # 4583

Narrated `Aisha:

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

Allah ordained:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِي الْأَمْرِ مِنْكُمْ

obey Allah, Messenger, and who charged with authority among you. (4:59)

## Hadith # 4584

## Narrated Ibn `Abbas:

The Verse was revealed in connection with `Abdullah bin Hudhafa bin Qais bin `Adi when the Prophet (pbuh) appointed him as the commander of a Sariyya (army detachment).

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Allah's Statement:

فَلَا وَرِبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

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

## Hadith # 4585

### Narrated `Urwa:

Az-Zubair quarrelled with a man from the Ansar because of a natural mountainous stream at Al-Harra. The Prophet (pbuh) said "O Zubair! Irrigate (your lands and the let the water flow to your neighbor. The Ansar said, "O Allah's Messenger (pbuh)! this is because he; 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 neighbor." So, the Prophet (pbuh) enabled Az-Zubair to take his full right after the Ansari provoked his anger. The Prophet (pbuh) had previously given a order that was in favor of both of them

Az-Zubair said, "I don't think but the Verse was revealed in this connection:

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

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Allah's Statement:

فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّنَ

"...Then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets..." (4:69)

## Hadith # 4586

### Narrated `Aisha:

I heard Allah's Messenger (pbuh) saying, "No prophet gets sick (fatal illness) but he is given the choice to select either this world or the Hereafter."

`Aisha added: During his fatal illness, his voice became very husky and I heard him saying:

مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّنَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

"In the company of those whom is the Grace of Allah, of the prophets, the Siddiqin, the martyrs and the pious.' (4.69)

And from this I came to know that he has been given the option.

Allah's Statement:

وَمَا لَكُمْ لَا تُقْتَلُونَ فِي سَبِيلِ اللَّهِ ... رَبَّنَا أَخْرَجَنَا مِنْ هَذِهِ الْقَرِيَةِ الظَّالِمَةِ

And why should ye not fight in the Cause of Allah and of those who, being weak, are ill-treated (and oppressed)?

Men, women, and children whose cry is:

"Our Lord! rescue us from this town, whose people are oppressors; (4:75)

## Hadith # 4587

Narrated Ibn `Abbas

My mother and I were among the weak and oppressed (Muslims at Mecca).

## Hadith # 4588

Narrated Ibn Abi Mulaika:

Ibn `Abbas recited:

وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوُلْدَانِ

"Except the weak ones among men women and children," (4.75)

and said, "My mother and I were among those whom Allah had excused."

Allah's Statement:

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَإِنَّهُمْ أَرْكَسُهُمْ بِمَا كَسَبُوا

"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..." (4:88)

## Hadith # 4589

Narrated Zaid bin Thabit:

Regarding the Verse (4.88), some of the companions of the Prophet (pbuh) returned from the battle of Uhud (i.e., refused to fight) whereupon the Muslims got divided into two parties; one of them was in favor of their execution and the other was not in favor of it. So there were revealed:

"Then what is the matter with you that you are divided into two parties about the hypocrites?" (4:88).

Then the Prophet (pbuh) said "It (i.e., Medina) is Tayyaba (good), it expels impurities as the fire expels the impurities of silver."

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Allah's Statement:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخُوفِ أَذَاعُوا بِهِ

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

أَذَاعُوا, It means well-known.

جَاءَهُمْ, came to them

Allah's Statement:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ

"And whoever kills a believer intentionally, his recompense is Hell..." (4:93)

## Hadith # 4590

Narrated Sa`id bin Jubair:

The people of Kufa disagreed (disputed) about the above Verse. So, I went to Ibn `Abbas and asked him about it.

He said, "This Verse was revealed last of all (concerning premeditated murder) and nothing abrogated it."

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Allah's Statement:

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا

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

## Hadith # 4591

Narrated Ibn `Abbas:

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

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبَتَّعُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا

"And say not to anyone who offers you a salutation: "Thou art none of a believer!"

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

Allah Admonishes:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ

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

## Hadith # 4592

Narrated Zaid bin Thabit:

That the Prophet (pbuh) dictated to him:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

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

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

غَيْرُ أُولَئِي الصَّرَرِ

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

## Hadith # 4593

Narrated Al-Bara:

When the Verse: -- "Not equal are those of the believers who sit (at home)" (4.95) was revealed, Allah Apostle called for Zaid who wrote it. In the meantime, Ibn Um Maktum came and complained of his blindness, so Allah revealed:

"Except those who are disabled (by injury or are blind or lame..." (4.95)

## Hadith # 4594

Narrated Al-Bara:

When the Verse: --"Not equal are those of the believers who sit (at home)" (4.95) was revealed, the Prophet said, "Call so-and-so." That person came to him with an ink-pot and a wooden board or a shoulder scapula bone.

The Prophet (pbuh) said (to him), "Write: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah."

Ibn Um Maktum who was sitting behind the Prophet (pbuh) then said, "O Allah's Messenger (pbuh)! I am a blind man." So, there was revealed in the place of that Verse,

"Not equal are those of the believers who sit (at home)  
except those who are disabled (by injury, or are blind or lame etc.)  
and those who strive and fight in the Cause of Allah." (4:95)

## Hadith # 4595

Narrated Ibn `Abbas:

Not equal are those believers who sat (at home) and did not join the Badr battle and those who joined the Badr battle

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Allah's Statement:

إِنَّ الَّذِينَ تَرَقُّبُهُمُ الْمَلَائِكَةُ ظَالِمٍ أَنفُسِهِمْ ... أَرَضُنَّ اللَّهَ وَأَسِعَتُهُ فَهُاجَرُوا فِيهَا

When angels take the souls of those who die in sin against their souls,  
they say: "In what (plight) were ye?" They reply: "Weak and oppressed were  
we in the earth."

They say: "Was not the earth of Allah spacious enough for you to move  
yourselves away (from evil)??" (4:97)

## Hadith # 4596

Narrated Muhammad bin `Abdur-Rahman Abu Al-Aswad:

The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of `Abdullah bin Az-Zubair at Mecca), and I was enlisted in it; Then I met `Ikrima, the freed slave of Ibn `Abbas, and informed him (about it), and he forbade me strongly to do so, and then said, "Ibn `Abbas informed me that some Muslim people were with the pagans, increasing the number of the pagans against Allah's Messenger (pbuh). An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed this verse.

Verily! as for those whom the angels take (in death) while they are wronging  
themselves (4:97)

Abu AlAswad also narrated it.

Allah's Statement:

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ

"Except the weak ones among men, women..." (4:98)

## Hadith # 4597

Narrated Ibn `Abbas:

"Except the weak ones" (4.98) and added: My mother was one of those whom Allah excused.

Allah's Statement:

فَأُولَئِكَ عَسَى اللَّهُ أَن يَغْفِرَ عَنْهُمْ

"These are they whom Allah is likely to forgive them..." (4:99)

## Hadith # 4598

Narrated Abu Huraira:

While the Prophet (pbuh) was offering the 'Isha' prayer, he said,

"Allah hears him who sends his praises to Him,"

and then said before falling in prostration,

"O Allah, save `Aiyash bin Rabi`a. O Allah, save Salama bin Hisham.

O Allah, save Al-Walid bin Al-Wahd.

O Allah, save the weak ones among the believers.

O Allah, let Your punishment be severe on the tribe of Mudar.

O Allah, inflict upon them years (of famine) like the years of Joseph."

Allah's Statement:

وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَدْبَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَن تَضَعُوا أَسْلَحَتُكُمْ

"but there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill"  
(4:102)

## Hadith # 4599

Narrated Ibn `Abbas:

It was revealed in connection with `Abdur-Rahman bin `Auf who was wounded.

## Allah's Statement:

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُعْتَدِّكُمْ فِيهِنَّ وَمَا يُنْتَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ

"They ask your legal instruction concerning women,

say: Allah instructs you about them, and about what is recited unto you in the Book concerning orphan girls... ." (4:127)

## Hadith # 4600

### Narrated `Aisha:

The 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:

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وَإِنْ امْرَأً هَاجَرَتْ مِنْ بَعْلِهَا نُشُورًا

"If a woman fears cruelty or desertion on her husband's part." (4:128)

## Hadith # 4601

### Narrated `Aisha:

The Verse 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.

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إِنَّ الْمُنَافِقِينَ فِي الدَّرَاكِ الْأَسْفَلِ

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

## Hadith # 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: I testify the uniqueness of Allah! Allah says: "Verily! The hypocrites will be in the lowest depths of the Fire." (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 `Abdullah's smile though he understood what I said. Verily, people better than you became hypocrite and then repented and Allah forgave them."

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Allah's Statement:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ ... وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ

We have sent thee inspiration, as We sent it to Noah and the Messengers after him; We sent inspiration to Abraham, Ismail, Isaac, Jacob, and the Tribes, to Jesus Job, Jonah, Aaron, and Solomon, (4:163)

## Hadith # 4603

Narrated `Abdullah:

The Prophet (pbuh) said, "None has the right to say that I am better than Jonah bin Matta."

## Hadith # 4604

Narrated Abu Huraira:

The Prophet (pbuh) said, "Whoever says that I am better than Jonah bin Matta, is a liar."

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Allah's Statement:

يَسْتَفْتُونَكُمْ قُلْ أَللهُ يُقْرِئُكُمْ فِي الْكَلَالَةِ ... وَهُوَ يَرْثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلْدٌ

"They ask you for a legal verdict.

Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs.

If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: (4:176)"

## Hadith # 4605

Narrated Al-Bara:

The last Sura that was revealed was Bara'a, and the last Verse that was revealed was: "They ask you for a legal verdict, say: Allah's directs (thus) about those who leave no descendants or ascendants as heirs." (4.176),

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## Surat al-Ma'idah (The Spread Table)

فِيمَا نَفْسِهِمْ It means that they did not fulfill the order that Allah had given them to enter Bait al-Maqdis.

المهين means the faithful guardian of the Qur'an, as if the guardian of the next heavenly books.

حرُمٌ is the plural of حَرَامٌ, which means wearing 'Ihram.

Allah ordained:

غَيْرَ مُحِلٍّ لِالصَّيْدِ وَأَنْتُمْ حُرُمٌ

but Games are unlawful while ye are in the Sacred Precincts  
or in pilgrim garb: (5:1)

And

فِيمَا نَفْسِهِمْ مَيِّثَقُهُمْ

"So, because of their breach of their covenant "... (5 :13)

Allah's Statement:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

"This day, I have perfected your religion for you..." (5:3)

## Hadith # 4606

Narrated Tariq bin Shihab:

The Jews said to `Umar, "You (i.e., Muslims) recite a Verse, and had it been revealed to us, we would have taken the day of its revelation as a day of celebration."

`Umar said, "I know very well when and where it was revealed, and where Allah's Messenger (pbuh) was when it was revealed. It was revealed on the day of `Arafat (Hajj Day), and by Allah, I was at `Arafat"

Sufyan, a sub-narrator said: I am in doubt whether the Verse: "This day I have perfected your religion for you." was revealed on a Friday or not.

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Allah's Statement:

فَلَمْ تَحْدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيْبًا

"...And you find no water, then perform Tayammum with clean earth..." (5:6)

## Hadith # 4607

### Narrated Aisha:

We set out with Allah's Messenger (pbuh) on one of his journeys, and when we were at Baida' or at Dhat-al-Jaish, a necklace of mine was broken (and lost). Allah's Messenger (pbuh) stayed there to look for it, and so did the people along with him.

Neither were they at a place of water, nor did they have any water with them. So, the people went to Abu Bakr As-Siddiq and said, "Don't you see what 'Aisha has done? She has made Allah's Messenger (pbuh) and the people, stay where there is no water and they have no water with them."

Abu Bakr came while Allah's Messenger (pbuh) was sleeping with his head on my thigh. He said (to me), "You have detained Allah's Messenger (pbuh) and the people where there is no water, and they have no water with them."

So, he admonished me and said what Allah wished him to say, and he hit me on my flanks with his hand. Nothing prevented me from moving (because of pain! but the position of Allah's Messenger (pbuh) on my thigh. So, Allah's Messenger (pbuh) got up when dawn broke and there was no water, so Allah revealed the Verse of Tayammum.

Usaid bin Hudair said, "It is not the first blessing of yours, O the family of Abu Bakr."

Then we made the camel on which I was riding, got up, and found the necklace under it.

## Hadith # 4608

### Narrated Aisha:

A necklace of mine was lost at Al-Baida' and we were on our way to Medina. The Prophet (pbuh) made his camel kneel down and dismounted and laid his head on my lap and slept.

Abu Bakr came to me and hit me violently on the chest and said, "You have detained the people because of a necklace."

I kept as motionless as a dead person because of the position of Allah's Messenger (pbuh); (on my lap) although Abu Bakr had hurt me (with the slap). Then the Prophet (pbuh) woke up and it was the time for the morning (prayer). Water was sought, but in vain; so the following Verse was revealed:

بِأَيْمَانِهِ الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ ...

"O you who believe! When you intend to offer prayer..." (5.6)

Usaid bin Hudair said, "Allah has blessed the people for your sake, O the family of Abu Bakr. You are but a blessing for them."

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The Statement of Allah:

فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَلْئِنَا قَلْعَدُونَ

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

## Hadith # 4609

**Narrated `Abdullah (bin Masud):**

On the day of Badr, Al-Miqdad said, "O Allah's Messenger (pbuh)! We do not say to you as the children of Israel said to Moses, '**Go you and your Lord and fight you two; we are sitting here, (5.24)** but (we say). "Proceed, and we are with you." That seemed to delight Allah's Messenger (pbuh) greatly.

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The Statement of Allah:

إِنَّمَا جَزَاؤُ الظَّالِمِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ ... أَوْ يُنَفَّوْ مِنَ الْأَرْضِ

**The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is:**

- execution, or crucifixion,
- of the cutting off of hands and feet from opposite sides,
- or exile from the land: (5:33)

## Hadith # 4610

**Narrated Abu Qilaba:**

That he was sitting behind `Umar bin `Abdul `Aziz and the people mentioned and mentioned (about at-Qasama) and they said (various things), and said that the Caliphs had permitted it.

`Umar bin `Abdul `Aziz turned towards Abu Qilaba who was behind him and said. "What do you say, O `Abdullah bin Zaid or O Abu Qilaba?"

Abu Qilaba 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 Allah and His Apostle."

'Anbasa said, "Anas narrated to us such-and-such."

Abu Qilaba said, "Anas narrated to me in this concern, saying,

some people came to the Prophet (pbuh) and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet (pbuh) said, 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out and drink of their milk and urine.' So they took them and set out and drank of their urine and milk, 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 Allah and His Apostle and frightened Allah's Messenger (pbuh)?"

Anbasa said, "I testify the uniqueness of Allah!"

Abu Qilaba said, "Do you suspect me?" 'Anbasa said, "No, Anas narrated that (Hadith) to us."

Then 'Anbasa added, "O the people of such-and-such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you."



Allah's Statement:

وَالْجُرُوحُ قِصَاصٌ

"...And wounds, equal for equal (Al-Qisas i.e., the law of equality in punishment) ..." (5:45)

## Hadith # 4611

**Narrated Anas (bin Malik):**

Ar-Rubai (the paternal aunt of Anas bin Malik) broke the incisor tooth of young Ansari girl. Her family demanded the Qisas and they came to the Prophet (pbuh) who passed the judgment of Qisas.

Anas bin An-Nadr (the paternal uncle of Anas bin Malik) said, "O Allah's Messenger (pbuh)! By Allah, her tooth will not be broken."

The Prophet (pbuh) said, "O Anas! (The law prescribed in) Allah's Book is Qisas."

But the people (i.e., the relatives of the girl) gave up their claim and accepted a compensation. On that Allah's Apostle said,

**"Some of Allah's worshippers are such that if they take an oath, Allah will fulfill it for them."**



Allah ordained:

يَا أَيُّهَا الرَّسُولُ بَلَغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَّبِّكَ

"O Messenger (Muhammad pbuh)!"

Proclaim which has been sent down to you from your Lord..." (5:67)

## Hadith # 4612

Narrated `Aisha:

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

"O Apostle (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord." (5:67)

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Allah's Statement:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

"Allah will not punish you for what is unintentional in your oaths..." (5:89)

## Hadith # 4613

Narrated `Aisha:

This Verse was revealed about a man's state men (during his talk), "No, by Allah," and "Yes, by Allah."

## Hadith # 4614

Narrated Aisha:

That her father (Abu Bakr) never broke his oath till Allah revealed the order of the legal expiation for oath.

Abu Bakr said,

"If I ever take an oath (to do something) and later find that to do something else is better, then I accept Allah's permission and do that which is better, (and do the legal expiation for my oath) ".

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The Statement of Allah:

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ

"O you who believe! make not unlawful the good things which Allah hath made lawful for you," (5:87)

## Hadith # 4615

Narrated `Abdullah:

We used to participate in the holy wars carried on by the Prophet (pbuh) and we had no women (wives) with us.

So we said (to the Prophet (pbuh)). "Shall we castrate ourselves?" But the Prophet (pbuh) forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited:

"O you who believe! Do not make unlawful the good things which Allah has made lawful for you." (5:87)

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### Allah's Statement:

إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ

"Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab and Al-Azlam (arrows for seeking luck or a decision) are an abomination of Satan's handiwork..." (5:90)

Ibn Abbas (may Allah be pleased with him) said that <sup>الْأَزْلَام</sup> Al-Azlam refers to the arrows with which he used to make fortunes in his work. The unbelievers used to inquire about their fate from them.

<sup>النُّصُبُ</sup>, There were 360 idols standing around Baitullah on which they used to sacrifice.

### Hadith # 4616

#### Narrated Ibn `Umar:

The Verse of prohibiting alcoholic drinks was revealed when there were in Medina five kinds of (alcoholic) drinks none of which was produced from grapes.

### Hadith # 4617

#### Narrated Anas bin Malik:

We had no alcoholic drink except that which was produced from dates and which you call Fadikh. While I was standing offering drinks to Abu Talh 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 it after the news from that man.

### Hadith # 4618

#### Narrated Jabir:

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

## Hadith # 4619

**Narrated Ibn `Umar:**

I heard `Umar while he was on the pulpit of the Prophet (pbuh) saying,

"Now then O people! The revelation about the prohibition of alcoholic drinks was revealed; and alcoholic drinks are extracted from five things:

- Grapes,
- dates,
- honey,
- wheat and
- barley.

And the alcoholic drink is that which confuses and stupefies the mind."

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Allah's Statement:

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا

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

## Hadith # 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 Abu Talha. Then the order of prohibiting Alcoholic drinks was revealed, and the Prophet ordered somebody to announce that:

Abu 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."

Abu Talha said to me, "Go and spill it (i.e., the wine),"

Then it (alcoholic drinks) was seen flowing through the streets of Medina.

At that time the wine was Al-Fadikh.

The people said, "Some people (Muslims) were killed (during the battle of Uhud) while wine was in their stomachs." So, Allah revealed:

**"On those who believe and do good deeds there is no blame for what they ate (in the past)." (5.93)**

Allah's Statement:

لَا تَسْأَلُوا عَنِ الْأَشْيَاءِ إِنْ تُبَدِّلَ لَكُمْ تَسْوِيْكُمْ

"...Ask not about things which, if made plain to you, may cause you trouble..."  
(5:101)

## Hadith # 4621

**Narrated Anas:**

The Prophet (pbuh) delivered a sermon the like of which I had never heard before. He said,

"If you but knew what I know then you would have laughed little and wept much."

On hearing that, the companions of the Prophet (pbuh) covered their faces and the sound of their weeping was heard.

A man said, "Who is my father?" The Prophet (pbuh) said, "So-and-so."

So, this Verse was revealed:

"Ask not about things which, if made plain to you, may cause you trouble."  
(5.101)

## Hadith # 4622

**Narrated Ibn `Abbas:**

Some people were asking Allah's Messenger (pbuh) questions mockingly.

A man would say, "Who is my father?"

Another man whose she-camel had gone astray would say, "Where is my she-camel? "

So Allah revealed this Verse in this connection:

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble." (5.101)

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Allah Admonishes:

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَآبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ

'Allah has not instituted things like Bahirah or a Sā'ibah, or a Wasilah or a Ham...' (5:103)

## Hadith # 4623

**Narrated Sa`id bin Al-Musaiyab:**

Bahira is a she-camel whose milk is kept for the idols and nobody is allowed to milk it;

Sa'iba was the she-camel which they used to set free for their gods and nothing was allowed to be carried on it.

Abu Huraira said: Allah's Messenger (pbuh) said,

"I saw `Amr bin 'Amir Al-Khuza'i (in a dream) dragging his intestines in the Fire, and he was the first person to establish the tradition of setting free the animals (for the sake of their deities),"

Wasila is the she-camel which gives birth to a she-camel as its first delivery, and then gives birth to another she-camel as its second delivery.

People (in the Pre-Islamic periods 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.

'Ham' was the male camel which was used for copulation. When it had finished the number of copulations assigned for it, they would let it loose for their idols and excuse it from burdens so that nothing would be carried on it, and they called it the 'Hami.'

Abu Huraira said, "I heard the Prophet (pbuh) saying so."

## Hadith # 4624

**Narrated Aisha:**

Allah's Messenger (pbuh) 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 animals loose (for the idols)."

Allah informs:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الْرَّقِيبُ عَلَيْهِمْ

"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." (5:117)

## Hadith # 4625

**Narrated Ibn `Abbas:**

Allah's Messenger (pbuh) delivered a sermon and said,

"O people! You will be gathered before Allah barefooted, naked and not circumcised."

Then (quoting Qur'an) he said:

كَمَا بَدَأْنَا أَوَّلَ حَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ

"As We began the first creation, We shall repeat it.  
A promise We have undertaken: Truly we shall do it.." (21.104)

The Prophet (pbuh) then said,

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

And I was a witness over them while I dwelt amongst them.

When You took me up. You were the Watcher over them and You are a  
Witness to all things.' (5.117)

Then it will be said, "These people have continued to be apostates since you left them."

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Allah's Statement:

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ

"If You punish them, they are Your slaves."(5:118)

**Hadith # 4626**

**Narrated Ibn `Abbas:**

The Prophet (pbuh) 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 (Jesus) said:

"And I was a witness over them while I dwelt amongst them...if Thou dost forgive them, Thou art the Exalted, the Wise." (5.117-118)

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## Surat al-An'am (Cattle)

**مَعْرُوشَاتٍ**, Meaning mounted on poles like grapes etc.

**حَمُولَةً**, means beast of burden.

**أَمَا اشْتَمَلْتُ**, In other words, don't females have males and females in their stomachs, then why do you make one haram and the other halal?

---

Allah's Messenger informs:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

"And With Him are the keys of the Ghaib, (all that is hidden), none knows them but He..." (6:59)

## Hadith # 4627

Narrated `Abdullah:

Allah's Messenger (pbuh) said,

"The key of the Unseen are five:

- Verily with Allah (Alone) is the knowledge of the Hour
- He sends down the rain - and knows what is in the wombs.
- No soul knows what it will earn tomorrow,
- and no soul knows in what land it will die.

إِنَّ اللَّهَ عَلِيمٌ خَيْرٌ

Verily, Allah is All-Knower, All-Aware." (31.34)

---

Allah Threatens:

فُلْنُ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فُورِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ

"Say: He has power to send torment on you from above and below..." (6:65)

## Hadith # 4628

Narrated Jabir:

When this Verse was revealed Allah's Messenger (pbuh) said, "O Allah! I seek refuge with Your Face (from this punishment).",

And when the verse: "or send torment from below your feet," was revealed, Allah's Messenger (pbuh) said, "(O Allah!) I seek refuge with Your Face (from this punishment).",

But when there was revealed: "Or confuse you in party strife and make you to taste the violence of one another." (6.65)

Allah's Messenger (pbuh) said, "This is lighter (or, this is easier).

---

Allah says:

الَّذِينَ ءامَنُوا وَلَمْ يَلِسُوْا إِيمَانَهُمْ بِظُلْمٍ

"It is those who believe and confuse not their beliefs with wrong -- (6:82)

## Hadith # 4629

Narrated `Abdullah

When: "...and confuse not their belief with wrong." (6.82) was revealed, the Prophet's companions said, "Which of us has not done wrong?"

Then there was revealed:

إِنَّ الشَّرْكَ لَظُلْمٌ عَظِيمٌ

"Verily joining others in worship with Allah is a tremendous wrong indeed."  
(31.13)

---

The Statement of Allah:

وَيُونُسَ وَلُوطًا وَكُلًا فَضَلَّا عَلَى الْعَالَمِينَ

"...And Yünus (Jonah) and Lut (Lot), and each one of them  
We preferred above Al-Alamin (mankind and jinn) (of their times)" (6:86)

## Hadith # 4630

Narrated Ibn `Abbas:

The Prophet (pbuh) said, "Nobody has the rights to say that I am better than Jonah bin Matta."

## Hadith # 4631

Narrated Abu Huraira:

The Prophet (pbuh) said, "Nobody has the right to say that I am better than Jonah bin Matta."

---

The Statement of Allah:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيهِداهُمْ افْتَدِ

"They are those whom Allah had guided. So, follow their guidance..." (6:90)

## Hadith # 4632

Narrated Mujahid:

That he asked Ibn `Abbas, "Is there a prostration in Surat-al-Sa`d?" (38.24)

Ibn `Abbas said, "Yes," and then recited:

"They are those whom Allah had guided. So, follow their guidance..." (6:90)

Then he said, "He (David) is one them (i.e., those prophets)."

Mujahid narrated: I asked Ibn `Abbas (regarding the above Verse). He said, "Your Prophet (Muhammad) was one of those who were ordered to follow them."

---

Allah's Statement:

وَعَلَى الَّذِينَ هَادُوا حَرَّمَنَا كُلَّ ذِي ظُفْرٍ

"And unto those who are Jews, We forbade undivided hoof animal..." (6:146)

## Hadith # 4633

Narrated Jabir bin `Abdullah:

The Prophet (pbuh) said,

"May Allah curse the Jews! When Allah forbade them to eat the fat of animals, they melted it and sold it, and utilized its price!"

---

The Statement of Allah:

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

"...Come not near to Al-Fawahish (shameful sins, illegal sexual intercourse), whether committed openly or secretly..." (6:151)

## Hadith # 4634

Narrated Abu Wail:

`Abdullah (bin Mas`ud) said,

"None has more sense of *ghaira* than Allah therefore - He prohibits shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly. And none loves to be praised more than Allah does, and for this reason He praises Himself."

I asked Abu Wali, "Did you hear it from `Abdullah?" He said, "Yes,"

I said, "Did `Abdullah ascribe it to Allah's Messenger (pbuh)?" He said, "Yes."

---

The Statement of Allah:

فُلْ هَلْمٌ شُهَدَاءَكُمْ الَّذِينَ يَسْهَدُونَ

"Say: 'Bring forward your witnesses..." (6:150)

وَكِيلٌ, refers to the guardian and the guardian over him or the one who surrounds him.

زُخْرُف, Zukhruf - A vain and useless thing or thing that is outwardly adorned.

**زُخْرُفُ الْقَوْلِ**, Zukhruf Al-Qawl Silly talk.

**حِجْرٌ**, Hijr means forbidden and prohibited. And building and also female maresis also called حِجْرٌ, Hijr.

---

The Statement of Allah:

يَوْمَ يَأْتِي بَعْضُ عَالَمَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا

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

## Hadith # 4635

Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

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

## Hadith # 4636

Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

"The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the time) when no good will it do to a soul to believe then."

Then he recited the whole Verse (6.158)

---

## Surat al-A'raf (The Heights)

The Statement of Allah:

قُلْ إِنَّمَا حَرَمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

"Say (O Muhammad pbuh): '(But) the things that my Lord has indeed forbidden are

Al-Fawāhish (great evil sins, unlawful sexual intercourse) whether committed openly or secretly.'" (7:33)

## Hadith # 4637

## Narrated `Abdullah bin Mas`ud:

Allah's Messenger (pbuh) said,

"None has more sense of ghira than Allah, and for this He has forbidden shameful sins whether committed openly or secretly, and none loves to be praised more than Allah does, and this is why He Praises Himself."

---

The Statement of Allah:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَمَهُ رَبُّهُ قَالَ رَبِّي أَنْظُرْ إِلَيْكَ حَسَدًا

"And when Moses came at the time and place appointed by Us, and his Lord (Allah) spoke to him,

he said, 'O my Lord! Show me (Yourself) that I may look upon You.' 7:143

## Hadith # 4638

### Narrated Abu Sa`id Al-Khudri:

A man from the Jews, having been slapped on his face, came to the Prophet (pbuh) and said, "O Muhammad! A man from your companions from the Ansar has slapped me on my face!" The Prophet (pbuh) said, "Call him."

When they called him, the Prophet (pbuh) said, "Why did you slap him?" He said, "O Allah's Messenger (pbuh)! While I was passing by the Jews, I heard him saying, 'By Him Who selected Moses above the human beings,' I said, 'Even above Muhammad?' I became furious and slapped him on the face."

The Prophet (pbuh) said,

"Do not give me superiority over the other prophets, for on the Day of Resurrection the people will become unconscious and I will be the first to regain consciousness. Then I will see Moses holding one of the legs of the Throne. I will not know whether he has come to his senses before me or that the shock he had received at the Mountain, (during his worldly life) was sufficient for him."

---

## Manna and quails

Allah informs:

وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلَوَىٰ

and sent down to them manna and quails, (7:160)

## Hadith # 4639

### Narrated Sa`id Ibn Zaid:

The Prophet (pbuh) said,

"Al-Kam'a is like the Mann (sweet resin or gum) (in that it grows naturally without human care) and its water is a cure for the eye diseases."

---

The Statement of Allah:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ... وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

Say: "O mankind!

I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth:

there is no god but He: it is He that giveth both life and death.

So, believe in Allah and His Messenger, the unlettered Prophet, who believed in Allah and His words: follow him that (so) ye may be guided." (7:158)

## Hadith # 4640

Narrated Abu Ad-Darda:

There was a dispute between Abu Bakr and 'Umar, and Abu Bakr made 'Umar angry. So 'Umar left angrily. Abu Bakr followed him, requesting him to ask forgiveness (of Allah) for him, but 'Umar refused to do so and closed his door in Abu Bakr's face.

So, Abu Bakr went to Allah's Messenger (pbuh) while we were with him. Allah's Messenger (pbuh) said, "This friend of yours must have quarreled (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 (pbuh) and related the story to him.

Allah's Messenger (pbuh) became angry and Abu Bakr started saying, "O Allah's Messenger (pbuh)! By Allah, I was more at fault (than 'Umar)."

Allah's Apostle said, "Are you (people) leaving for me my companion? (Abu 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 Abu Bakr said, 'You have spoken the truth.'

---

Allah's Saying:

وَقُولُوا حَطَّةٌ

And say حَطَّةٌ. Hittatun..." [i.e., (O Allah) forgive our sins] (7:161)

## Hadith # 4641

## Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

"It was said to the children of Israel, 'Enter the gate in prostration and say ﷺ Hitatun. We shall forgive you, your faults.' But they changed (Allah's Order) and entered, dragging themselves on their buttocks and said, 'Habatun (a grain) in a Sha'ratin (hair).

Allah says:

حُذِّفَ وَأَمْرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

"Show forgiveness, enjoin what is good, and turn away from the foolish."  
(7:199)

## Hadith # 4642

### Narrated Ibn `Abbas:

'Uyaina bin Hisn bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais who was one of those whom 'Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of 'Umar's meetings and his advisors whether they were old or young.

'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get for me the permission to see him."

Al-Hurr said, "I will get the permission for you to see him." So, Al-Hurr asked the permission for 'Uyaina and 'Umar admitted him.

When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice."

Thereupon 'Umar became so furious that he intended to harm him, but Al-Hurr said, "O chief of the Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; and leave (don't punish) the foolish." (7.199) and this (i.e., 'Uyaina) is one of the foolish."

By Allah, 'Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of) Allah's Book strictly.

## Hadith # 4643

### Narrated `Abdullah bin AzZubair:

The Verse was revealed only for the reformation of people's morals (character).

## Hadith # 4644

### `Abdullah bin Az-Zubair said:

Allah ordered His Prophet to forgive the people their misbehavior (towards him).

---

## Surat al-Anfal (Spoils of War)

The Statement of Allah:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلْ أَلْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَاصْلِحُوا دَارَتِ بَيْنِكُمْ

"They ask you (O Muhammad pbuh) about Al-Anfal (the spoils of war).

Say: 'The spoils are for Allah and the Messenger pbuh.'

So fear Allah and adjust all matters of difference among you..." (8:1)

### Hadith # 4645

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas regarding Surat-al-Anfal.

He said, "It was revealed in connection with the Battle of Badr."

---

**The worst of living creatures with Allah are the deaf and the dumb,**

### Hadith # 4646

Narrated Ibn `Abbas:

Regarding the Verse:

إِنَّ شَرَّ الدَّوَابِ عِنْدَ اللَّهِ الْصُّمُ الْبُكُمُ الْذِينَ لَا يَعْقِلُونَ

For the worst of beasts in the sight of Allah are the deaf and the dumb, those who understand not. (8.22)

The people referred to here were some persons from the tribe of Bani `Abd-Addar.

---

Allah Commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِرَسُولِ ... بَيْنَ الْمَرْءِ وَقُلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

"O you who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life;

and know that Allah comes in between a man and his heart. And verily, to Him you shall (all) be gathered." (8:24)

### Hadith # 4647

## Narrated Abu Sa`id bin Al-Mu'alla

While I was praying, Allah's Messenger (pbuh) passed me and called me, but I did not go to him until I had finished the prayer. Then I went to him, and he said, "What prevented you from coming to me? Didn't Allah say:

**"O you who believe! Answer the call of Allah (by obeying Him) and His Apostle when He calls you?" (8:24)**

He then said, "I will inform you of the greatest Sura in the Qur'an before I leave (the mosque)." When Allah's Messenger (pbuh) got ready to leave (the mosque), I reminded him.

He said, "It is: 'Praise be to Allah, the Lord of the worlds.' (i.e., Surat-al-Fatiha) As-sab'a Al-Mathani (the seven repeatedly recited Verses).

The Statement of Allah:

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مَنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ...  
"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..." (8:32)

## Hadith # 4648

### Narrated Anas bin Malik

Abu Jahl said,

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ ... أَوْ اثْنَا بِعَذَابِ أَلَيْمٍ

"O Allah! If this (Qur'an) is indeed the Truth from You,

then rain down on us a shower of stones from the sky or bring on us a painful torment." (8:32)

So, Allah revealed:

وَمَا كَانَ اللَّهُ لِيُعَذِّبْهُمْ وَأَنْتَ فِيهِمْ ۝ وَمَا كَانَ اللَّهُ مُعَذِّبْهُمْ وَهُمْ يَسْتَعْفِرُونَ

"But Allah would not punish them while you were amongst them,  
nor He will punish them while they seek (Allah's) forgiveness..." (8:33)

وَمَا لَهُمْ أَلَا يُعَذِّبْهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ

And why Allah should not punish them while they turn away (men) from Al-Masjid-al-Haram " (8:34)

The Statement of Allah:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۝ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

"And Allah would not punish them while you (Muhammad pbuh) are amongst them,

nor will He punish them while they seek (Allah's) forgiveness." (8:33)

## Hadith # 4649

Narrated Anas bin Malik

Abu Jahl said,

"O Allah! If this (Qur'an) is indeed the Truth from You), then rain down on us a shower of stones from the sky or bring on us a painful punishment." (8:32)

So, there was revealed:

'But Allah would not punish them while you were amongst them,  
nor will He punish them while they seek (Allah's) Forgiveness.

And why Allah should not punish them while they stop (men) from Al-Masjid-al-Haram..." '(8:33-34)

---

The Statement of Allah:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۝

"And fight them until there is no more Fitnah (disbelief and polytheism)  
and the religion (worship) will be all for Allah (Alone)..." (8:39)

## Hadith # 4650

Narrated Ibn `Umar:

A man came to him (while two groups of Muslims were fighting) and said, "O Abu `Abdur Rahman! Don't you hear what Allah has mentioned in His Book:

'And if two groups of believers fight against each other...' (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...' (4.93)

Then that man said, "Allah says:

وَقَاتِلُهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينَ كُلُّهُُمْ لَهُؤُلَاءِ

"And fight them until there is no more Fitnah (disbelief and polytheism) and the religion (worship) will be all for Allah (Alone)... " (8:39)

'And fight them until there is no more afflictions (worshipping other besides Allah) and the religion (i.e., worship) will be all for Allah (Alone)" (8.39)

Ibn `Umar said, "We did this during the lifetime of Allah's Messenger (pbuh) when the number of Muslims was small, and a man was put to trial because of his religion, the pagans would either kill or chain him; but when the Muslims increased (and Islam spread), there was no persecution."

When that man saw that Ibn `Umar did not agree to his proposal, he said, "What is your opinion regarding `Ali and `Uthman?"

Ibn `Umar said, "What is my opinion regarding `Ali and `Uthman? As for `Uthman, Allah forgave him and you disliked to forgive him, and `Ali is the cousin and son-in-law of Allah's Messenger (pbuh) ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

## Hadith # 4651

Narrated Sa`id bin Jubair:

Ibn `Umar came to us and a man said (to him), "What do you think about 'Qitalal-Fitnah' (fighting caused by afflictions)."

Ibn `Umar said (to him),

"And do you understand what an affliction is? Muhammad used to fight against the pagans, and his fighting with them was an affliction, (and his fighting was) not like your fighting which is carried on for the sake of ruling."

---

Allah Ordained:

يَا أَيُّهَا النَّبِيُّ حَرِّضْ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

"o Prophet (Muhammad pbuh)! Urge the believers to fight..." (8:65)

## Hadith # 4652

Narrated Ibn `Abbas:

When the Verse: "If there are twenty steadfast amongst you, they will overcome two hundred." (8.65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims).

Sufyan the sub-narrator once said, "Twenty (Muslims) should not flee before two hundred (non Muslims)."

Then there was revealed: '**But now Allah has lightened your (task)...'** (8.66) So it became obligatory that one-hundred (Muslims) should not flee before two hundred (non-Muslims).

Once Sufyan said extra, "The Verse: 'Urge the believers to the fight. If there are twenty steadfast amongst you (Muslims) ..' was revealed.

Sufyan said, "Ibn Shabrama said, "I see that this order is applicable to the obligation of enjoining good and forbidding evil.",

---

Allah's statement:

الآن حَفَّ اللَّهُ عَنْكُمْ وَعِلِّمَ أَنَّ فِيْكُمْ ضَعْفاً

"Now that Allah has lightened your (task), for He knows that there is weakness in you..." (8:66)

### Hadith # 4653

**Narrated Ibn `Abbas:**

When the Verse: '**If there are twenty steadfast amongst you (Muslims), they will overcome two hundred (non-Muslims).'** (8.65) 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:

الآن حَفَّ اللَّهُ عَنْكُمْ وَعِلِّمَ أَنَّ فِيْكُمْ ضَعْفاً فَإِنْ يَكُنْ مِنْكُمْ مَائِةٌ صَابِرَةٌ يَغْلِبُوْا مِائَتَيْنِ

'(But) now Allah has lightened your (task) for He knows that there is weakness in you.

So, if there are of you one-hundred steadfast, they will overcome (two-hundred (non-Muslims).' (8.66)

So, when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

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## Surat at-Tawbah (Repentance)

- **ولِيَجَّةٌ**, everything that you put into something.
- **الشَّقَّةُ**, A journey or a long way.

- **خبل**, means corruption and it also means death.
  - **ولا تفتني**, means do not rebuke me, do not be afraid of me.
  - **كُرها ، كُرها**, Karha and Kurha both mean the same thing i.e. by force of unhappiness.
  - **مدخل**, Entry point like tunnel etc.
  - **يجمون**, Go ahead and run.
  - **أهوى**, means pushed him into a pit.
  - **عدن**, (Eden) means eternity.
  - **الخوالف**, Those who remained behind.
  - **الخيرات**, That is, good deeds.
  - **مرجئون**, Given relaxation.
  - **الشفا**, Al-Shafa says Shafir means the edge.
  - **الجرف**, is the land eroded by the flow of rivers.
  - **لاؤاه**, means one who wails in fear and fear of God



#### Allah's Statement:

يَرَأْءَةً مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ

A (declaration) of immunity from Allah and His Messenger,  
to those of the pagans with whom ye have contracted mutual alliances. (9:1)

Hadith # 4654

## Narrated Al-Bara:

The last Verse that was revealed was: 'They ask you for a legal verdict: Say: Allah directs (thus) about Al-Kalalah (those who leave no descendants or ascendants as heirs).' (4:176) And the last Sura which was revealed was Tawbah.



## The Statement of Allah:

فَسِيَحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي  
الْكَافِرِ بَينَ

"So, travel freely (O Mushrikün) for four months throughout the land, but know that you cannot escape (from the punishment of) Allah, and Allah will disgrace the disbelievers." (9:2)

## Hadith # 4655

### Narrated Humaid bin `Abdur-Rahman

Abu Huraira said, "During that Hajj (in which Abu Bakr was the chief of the pilgrims) Abu Bakr sent me along with announcers on the Day of Nahr (10th of Dhul-Hijja) in Mina to announce:

"No pagans shall perform, Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state."

Humaid bin `Abdur Rahman added: Then Allah's Messenger (pbuh) sent `Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat Bara'a.

Abu Huraira added,

"So `Ali, along with us, recited Bara'a (loudly) before the people at Mina on the Day of Nahr and announced; "No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka`ba in a naked state."



Allah's Statement:

وَأَذْانٌ مِّنْ أَنَّ اللَّهَ وَرَسُولُهُ إِلَى النَّاسِ يَوْمَ الْحِجَّةِ الْأَكْبَرِ أَنَّ اللَّهَ بَرِئٌ مِّنَ الْمُشْرِكِينَ  
وَرَسُولُهُ

And an announcement from Allah and His Messenger, to the people  
(assembled) on the day of

the Great Pilgrimage, that Allah and His Messenger dissolve (treaty)  
obligations with the pagans. (9:3)

## Hadith # 4656

### Narrated Humaid bin `Abdur Rahman:

Abu Huraira said, "Abu Bakr sent me in that Hajj in which he was the chief of the pilgrims along with the announcers whom he sent on the Day of Nahr to announce at Mina:

"No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state."

Humaid added: That the Prophet (pbuh) sent `Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat-Baraa.

Abu Huraira added,

"So `Ali, along with us, recited Bara'a (loudly) before the people at Mina on the Day of Nahr and announced "No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka`ba in a naked state."

Allah's Statement:

إِلَّا الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ

(But the treaties are) not dissolved with those pagans with whom ye have entered into alliance (9:4)

## Hadith # 4657

Narrated Humaid bin 'Abdur-Rahman

Abu Huraira said that Abu Bakr sent him during the Hajj in which Abu Bakr was made the chief of the pilgrims by Allah's Messenger (pbuh) before (the year of) Hajjat al-Wada` in a group (of announcers) to announce before the people;

'No pagan shall perform the Hajj after this year, and none shall perform the Tawaf around the Ka`ba in a naked state.

Humaid used to say The Day of Nahr is the day of Al- Hajj Al-Akbar (the Greatest Day) because of the narration of Abu Huraira.

The Statement of Allah:

فَقَاتِلُوا أَئِمَّةَ الْكُفَّارِ إِنَّهُمْ لَا يَمْنَأُونَ لَعَلَّهُمْ يَتَهَوَّنُ

"Fight you the leaders of disbelief (chiefs of Quraish - Mushrikün of Makkah) for surely their oaths are nothing to them..." (9:12)

## Hadith # 4658

Narrated Zaid bin Wahb:

We were with Hudhaifa and he said, "None remains of the people described by this Verse (9.12), "Except three, and of the hypocrites except four."

A bedouin said, "You the companions of Muhammad! Tell us (things) and we do not know that about those who break open our houses and steal our precious things? '

He (Hudhaifa) replied,

"Those are Al Fussaq (rebellious wrongdoers) (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."

The Statement of Allah:

وَالَّذِينَ يَكْنِزُونَ الدَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعِدَابٍ أَلِيمٍ

"...And those who hoard up gold and silver (the money, the Zakāt of which has not been paid) and spend it not in the Way of Allah—announce to them a painful torment." (9:34)

## Hadith # 4659

Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

"The Kanz (money, the Zakat of which is not paid) of anyone of you will appear in the form of bald-headed poisonous male snake on the Day of Resurrection."

## Hadith # 4660

Narrated Zaid bin Wahb:

I passed by (visited) Abu 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:

وَالَّذِينَ يَكْنِزُونَ الْدَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعِدَابٍ أَلِيمٍ

"They who hoard up gold and silver and spend them not in the way of Allah; announce to them a painful torment," (9:34)

where upon Muawiya 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.'



The Statement of Allah:

يَوْمَ يُحَمَّى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكَوَّى إِلَيْهَا ... فَدُوْقُوا مَا كُنْتُمْ تَكْنِزُونَ

On the day when heat will be produced out of that (wealth) in the fire of hell, and with it will be branded their foreheads, their flanks, and their backs,

"This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!"" (9:35)

## Hadith # 4661

Narrated Khālid bin Aslam:

We went out with 'Abdullāh bin 'Umar and he said,

"This (Verse) was revealed before the prescription of Zakat, and when Zakāt was prescribed, Allah made it a means of purifying one's wealth."



The Statement of Allah:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ  
مِنْهَا أَرْبَعَةٌ حُرُمٌ

"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, " (9:36)

## Hadith # 4662

Narrated Abu Bakr:

The Prophet (pbuh) 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-Muharram, and (the fourth being) Rajab Mudar (named after the tribe of Mudar as they used to respect this month) which stands between Jumad (ath-thani) and Sha'ban."

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The Statement of Allah:

وَأَثَانِي أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا

"...he had no more than one companion: they two were in the cave,

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

## Hadith # 4663

Narrated Abu Bakr

I was in the company of the Prophet (pbuh) in the cave, and on seeing the traces of the pagans, I said, "O Allah's Messenger (pbuh) If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allah?"

## Hadith # 4664

Narrated Ibn Abi Mulaika:

When there happened the disagreement between Ibn Az-Zubair and Ibn 'Abbas, I said (to the latter), "(Why don't you take the oath of allegiance to him as) his father is Az-Zubair, and his mother is Asma,' and his aunt is 'Aisha, and his maternal grandfather is Abu Bakr, and his grandmother is Safiya?"

## Hadith # 4665

## Narrated Ibn Abi Mulaika:

There was a disagreement between them (i.e., Ibn `Abbas and Ibn Az-Zubair) so I went to Ibn `Abbas 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 Meccas)?"

Ibn `Abbas said, "Allah forbid! Allah ordained that Ibn Zubair and Bani Umayya would permit (fighting in Mecca), but by Allah, I will never regard it as permissible."

Ibn `Abbas added.

"The people asked me to take the oath of allegiance to Ibn Az-Zubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair was the helper of the Prophet, his (maternal) grandfather, Abu Bakr was (the Prophet's) companion in the cave, his mother, Asma' was 'Dhatun-Nitaq', his aunt, 'Aisha was the mother of the Believers, his paternal aunt, Khadija was the wife of the Prophet (pbuh), and the paternal aunt of the Prophet (pbuh) was his grandmother. He himself is pious and chaste in Islam, well versed in the Knowledge of the Qur'an. By Allah! (Really, I left my relatives, Bani Umayya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family.'

## Hadith # 4666

### Narrated Ibn Abi Mulaika:

We entered upon Ibn `Abbas 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 Abu 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 (pbuh) and the son of Az-Zubair, and the grandson of Abu Bakr and the son of Khadija's brother, and the son of 'Aisha's sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would 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."



The Statement of Allah

وَالْمُؤْلَفَةِ قُلُوبُهُمْ وَفِي الْرِّقَابِ

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

## Hadith # 4667

Narrated Abu Sa`id:

Something was sent to the Prophet (pbuh) and he distributed it amongst four (men) and said, "I want to attract their hearts, (to Islam thereby),"

A man said (to the Prophet (pbuh)), "You have not done justice."

Thereupon the Prophet (pbuh) said, "There will emerge from the offspring of this (man) some people who will renounce the religion."

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The Statement of Allah:

**الَّذِينَ يُلْمِرُونَ الْمُطَوَّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ**

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

## Hadith # 4668

Narrated Abu Mas`ud:

When we were ordered to give alms, we began to work as porters (to earn something we could give in charity). Abu `Aqil came with one half of a Sa` (special measure for food grains) and another person brought more than he did.

So, the hypocrites said, "Allah is not in need of the alms of this (i.e., Abu `Aqil); and this other person did not give alms but for showing off." Then Allah revealed:

**الَّذِينَ يُلْمِرُونَ الْمُطَوَّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَحْدُونَ إِلَّا جُهْدُهُمْ**

'Those who criticize such of the Believers who give charity voluntarily and those who could not find to give in charity except what is available to them.' (9.79)

## Hadith # 4669

Narrated Shaqiq:

Abu Mas`ud Al-Ansari said,

"Allah's Messenger (pbuh), used to order us to give alms. So one of us would exert himself to earn one Mud (special measure of wheat or dates, etc.,) to give in charity; while today one of us may have one hundred thousand."

Shaqiq said: As if Abu Masud referred to himself.

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The Statement of Allah:

اسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً

'Whether you (O Muhammad pbuh) ask forgiveness for them (hypocrites) or ask not forgiveness for them

(and even) if you ask seventy times for their forgiveness – Allah will not forgive them...' (9:80)

## Hadith # 4670

### Narrated Ibn `Abbas:

When `Abdullah bin 'Ubai died, his son `Abdullah bin `Abdullah came to Allah's Messenger (pbuh) and asked him to give him his shirt in order to shroud his father in it. He gave it to him and then `Abdullah asked the Prophet (pbuh) to offer the funeral prayer for him (his father). Allah's Messenger (pbuh) got up to offer the funeral prayer for him, but 'Umar got up too and got hold of the garment of Allah's Messenger (pbuh) and said, "O Allah's Messenger (pbuh) Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him"

Allah's Messenger (pbuh) said, "But Allah has given me the choice by saying:

'(Whether you) ask forgiveness for them, or do not ask forgiveness for them; even if you ask forgiveness for them seventy times...' (9:80)

so I will ask more than seventy times."

Umar said, "But he ('Abdullah bin 'Ubai) is a hypocrite!" However, Allah's Messenger (pbuh) did offer the funeral prayer for him whereupon Allah revealed:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبْدًا وَلَا تَقُمْ عَلَى قَبْرِهِ

'And never (O Muhammad) pray for anyone of them that dies, nor stand at his grave.' (9:84)

## Hadith # 4671

### Narrated `Umar bin Al-Khattab:

When `Abdullah bin Ubai bin Salul died, Allah's Messenger (pbuh) was called in order to offer the funeral prayer for him. When Allah's Messenger (pbuh) got up (to offer the prayer) I jumped towards him and said, "O Allah's Messenger (pbuh)! Do you offer the prayer for Ibn Ubai although he said so-and-so on such-and-such-a day?" I went on mentioning his sayings.

Allah's Messenger (pbuh) 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 (pbuh) offered the funeral prayer for him and then left, but he did not stay long before the two Verses of Surat-Bara'a were revealed, i.e.:

'And never (O Muhammad) pray for anyone of them that dies.... and died in a state of rebellion.' (9:84),

Later I was astonished at my daring to speak like that to Allah's Messenger (pbuh) and Allah and His Apostle know best.



The Statement of Allah:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقْرَبْهُ

'And never (O Muhammad pbuh) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.' (9:84)

## Hadith # 4672

Narrated Ibn `Umar:

When `Abdullah bin Ubai died, his son `Abdullah bin `Abdullah came to Allah's Messenger (pbuh) who gave his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but `Umar bin Al-Khattab took hold of his garment and said, "Do you offer the funeral prayer for him though he was a hypocrite and Allah has forbidden you to ask forgiveness for hypocrites?"

The Prophet (pbuh) said, "Allah has given me the choice (or Allah has informed me) saying: "Whether you, O Muhammad, ask forgiveness for them, or do not ask forgiveness for them, even if you ask forgiveness for them seventy times, Allah will not forgive them," (9:80)

Then he added, "I will (appeal to Allah for his sake) more than seventy times." So Allah's Messenger (pbuh) offered the funeral prayer for him and we too, offered the prayer along with him. Then Allah revealed:

"And never, O Muhammad, pray (funeral prayer) for anyone of them that dies, nor stand at his grave.

Certainly, they disbelieved in Allah and His Apostle and died in a state of rebellion." (9:84)



The Statement of Allah:

سَيَحْلِفُونَ بِاللهِ لَكُمْ إِذَا أُنْقَبْتُمْ إِلَيْهِمْ لِتُعَرِّضُوا عَنْهُمْ

"They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them..." (9:95)

## Hadith # 4673

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik at the time he remained behind and did not join (the battle of) Tabuk, saying, "By Allah, no blessing has Allah bestowed upon me, besides my guidance to Islam, better than that of helping me speak the truth to Allah's Messenger (pbuh) otherwise I would have told the Prophet (pbuh) a lie and would have been ruined like those who had told a lie when the Divine Inspiration was revealed:"

سَيَحْلِفُونَ بِاللهِ لَكُمْ إِذَا أَنْقَبْتُمْ إِلَيْهِمْ لِتُعَرِّضُوْا عَنْهُمْ ... فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ أَفْسَقِينَ

They will swear to you by Allah, when ye return to them, that ye may leave them alone.

So, leave them alone: For they are an abomination, and Hell is their dwelling place,

a fitting recompense for the (evil) that they did.

They will swear unto you, that ye may be pleased with them  
but if ye are pleased with them, Allah is not pleased with those who disobey.  
(9:95-96)

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وَءَاخَرُونَ أَعْتَرَفُوا بِذُنُوبِهِمْ

"And (there are) others who have acknowledged their sins..." (9:102)

## Hadith # 4674

Narrated Samura bin Jundab:

Allah's Messenger (pbuh) said,

"Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, half of their bodies, look like the most handsome human beings you have ever seen, and 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, 'The first is the Garden of Eden and that is your dwelling place.'

Then they added, 'As for those people who were half ugly and half handsome, they were those who mixed good deeds and bad deeds, but Allah forgave them."

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The Statement of Allah:

مَا كَانَ لِلنَّبِيِّ وَالْذِينَ ءَامَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ

"It is not (proper) for the Prophet (pbuh) and those who believe to ask for Allah's forgiveness

for the pagans (polytheists, idolaters, disbelievers of Allah and His Messenger Muhammad pbuh) "(9 :113)

## Hadith # 4675

Narrated Al-Musaiyab:

When Abu Talib's death approached, the Prophet (pbuh) went to him while Abu Jahl and `Abdullah bin Abi Umaya were present with him. The Prophet (pbuh) said, "O uncle, say: None has the right to be worshipped except Allah, so that I may argue for your case with it before Allah."

On that, Abu Jahl and `Abdullah bin Abi Umaya said, "O Abu Talib! Do you want to renounce `Abdul Muttalib's religion?"

Then the Prophet said, "I will keep on asking (Allah for) forgiveness for you unless I am forbidden to do so." Then there was revealed:

مَا كَانَ لِلنَّبِيِّ وَالْذِينَ ءَامَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ ... أَنَّهُمْ أَصْحَابُ الْجَنَّةِ

'It is not fitting for the Prophet (pbuh) and those who believe that they should invoke (Allah)

for forgiveness for pagans even though they be of kin,

after it has become clear to them that they are companions of the Fire.' (9:113)

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The Statement of Allah:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارَ

"Allah has forgiven the Prophet, the Muhājirun and the Ansār..."' (9:117)

## Hadith # 4676

**Narrated `Abdullah bin Ka`b:**

I heard Ka`b bin Malik talking about the Verse: 'And to the three (He also forgave) who remained behind.' (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 Apostle,'

The Prophet (pbuh) said to me, 'Keep some of your wealth as it is good for you.'



The Statement of Allah:

وَعَلَى الْثَّالِثَةِ الَّذِينَ خُلِقُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ

To the three (He also forgave) who remained behind till for them the earth,  
vast as it is, was straitened..." (9:118)

## Hadith # 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 (pbuh) in any Ghazwa which he had fought except two Ghazwat Ghazwat- Al-'Usra (Tabuk) and Ghazwat-Badr.

He added. "I decided to tell the truth to Allah's Messenger (pbuh) 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`at prayer.

The Prophet (pbuh) forbade others to speak to me or to my two companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet (pbuh) would not offer the funeral prayer for me, or Allah's Messenger (pbuh) 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 (pbuh) in the last third of the night while Allah's Messenger (pbuh) was with Um Salama. Um Salama sympathized with me and helped me in my disaster.

Allah's Messenger (pbuh) said, 'O Um Salama! Ka`b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?'

He said, 'If you did so, the people would not let you sleep the rest of the night.' So when the Prophet (pbuh) 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 (pbuh) lies and remained behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allah said:

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ... وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ

'They will present their excuses to you (Muslims) when you return to them.

Say: Present no excuses; we shall not believe you.

Allah has already informed us of the true state of matters concerning you.

Allah and His Apostle will observe your actions." (9:94)

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The Statement of Allah:

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَتَقْوِا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)." (9:119)

Hadith # 4678

Narrated `Abdullah bin Ka`b:

I heard Ka`b bin Malik talking about the story of the battle of Tabuk when he remained behind, "By Allah, I do not know anyone whom Allah has helped for telling the truth more than me since I mentioned that truth to Allah's Messenger (pbuh) till today, I have never intended to tell a lie. And Allah revealed to His Apostle:

"Verily! Allah has forgiven the Prophet, the Muhajirin..... and be with those who are true (in words and deeds)." (9:117-119),

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The Statement of Allah:

جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

"Verily, there has come unto you a Messenger (Muhammad pbuh) from amongst yourselves.

It grieves him that you should receive any injury or difficulty..." (9:128)

Hadith # 4679

## Narrated Zaid bin Thabit Al-Ansari used to write the Divine Revelation:

Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' 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) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an."

Abu Bakr added, "I said to 'Umar, 'How can I do something which Allah's Apostle has not done?'

'Umar said (to me), 'By Allah, it is (really) a good thing.' So 'Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as 'Umar."

Zaid bin Thabit added: 'Umar was sitting with him (Abu Bakr) and was not speaking. 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 Inspiration for Allah's Messenger (pbuh). Therefore, look for the Qur'an and collect it (in one manuscript). "

By Allah, 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'an.

I said to both of them, "How dare you do a thing which the Prophet has not done?"

Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and 'Umar. So I started locating Qur'anic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart).

I found with Khuza`ima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were):

جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَعُوفٌ رَحِيمٌ

"Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" (9:128)

The manuscript on which the Qur'an was collected, remained with Abu Bakr till Allah took him unto Him, and then with 'Umar till Allah took him unto Him, and finally it remained with Hafsa, 'Umar's daughter.

## Surat Yunus (Jonah)

Ibn Abbas said that the meaning of فاختلط, "Faqlat" is that all kinds of greens grew from the earth due to raining water. That is, Christians say that God has created a son. Subhan Allah, He is Self-sufficient.

And Zayd bin Aslam said that Muhammad (pbuh) is meant by أَنْ لَهُمْ قَدْ صَدَقَ, "Lahm Qadam Sadaq" And Mujahid explained that it means good.

أَنْ لَهُمْ قَدْ صَدَقَ  
أَيَّاتٍ تَلَكَ  
In those verses, تَلَكَ which is meant for the present is absent. That is, these are the signs of the Qur'an.

Mujahid said about the verse يَعِذِ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلُهُمْ بِالْخَيْرِ, that it means when a man is angry, he says about his children and his wealth: O Allah! If you do not bless him and remove him from your mercy, sometimes this supplication does not seem to him, because his destiny has already been decided, and sometimes the one who is cursed, may perish.

Mujahid said in "لَذِينَ أَحْسَنُوا الْحَسْنَى" that زِيَادَةَ means forgiveness and Allah's approval. Others said that زِيَادَةَ means Allah's sight.

الْكَبْرِيَاءُ means Empire and kingdom.



Allah informs:

وَجَوَزْنَا بَيْنَ إِسْرَائِيلَ الْبَحْرَ ... وَأَنَا مِنَ الْمُسْلِمِينَ

"And We took the Children of Israel 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 there is no god except Him Whom the Children of Israel believe in:

I am of those who submit (to Allah in Islam)." (10:90)

## Hadith # 4680

Narrated Ibn `Abbas:

When the Prophet (pbuh) arrived at Medina, the Jews were observing the fast on 'Ashura' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh,"

On that, the Prophet (pbuh) said to his companions,

"You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day."



## Surat Hud (Hud)

Abu Misra Amr bin Shahrabeel said, الْأَوَاهُ, "Awwah" means the kind heart in the Abyssinian language.

And Ibn Abbas said, "The meaning of بادى الرأى, Badi al-Rai that was revealed to us."

And Mujahid said جودي, Judi is a mountain in the island between the Tigris and the Euphrates near Mosul.

إِنَّكَ لَأَنْتَ الْحَلِيمُ, And Imam Hasan Basri said that the infidels said this to Shoaib as a joke.

And Ibn Abbas said, أَقْبَعَى, "Aqla" means stop.

عصيب, "Aseeb" means hard.

لا جرم, Why not mean it is necessary.

وَفَارَ التَّنُورُ, Wafar al-Tanur means the water gushes out.

تَنُورٌ, Ikrama said that the oven is called the surface of the earth.

Allah Tells that:

أَلَا إِنَّهُمْ يَتَنَوَّنُ صُدُورَهُمْ ... إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

"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." (11:5)

Other than Ikramah, other people said that the meaning of حاق, 'Haqq' is that it descended

And Mujahid said, لا تبتهس, means do not grieve

يثنون صدورهم, means that they doubt the truth.

ليستخفا منه, If possible, hide it from Allah.

### Hadith # 4681

Narrated Muhammad bin `Abbas bin Ja`far:

That he heard Ibn `Abbas reciting: أَلَا إِنَّهُمْ يَتَنَوَّنُ صُدُورَهُمْ "No doubt! They fold up their breasts." (11.5) and asked him about its explanation. He said,

"Some people used to hide themselves while answering the call of nature in an open space lest they be exposed to the sky, and also when they had sexual relation with their wives in an open space lest they be exposed to the sky, so the above revelation was sent down regarding them."

## Hadith # 4682

**Narrated Muhammad bin `Abbas bin Ja`far:**

Ibn `Abbas recited. "No doubt! They fold up their breasts." I said, "O Abu `Abbas! What is meant by "They 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 fold up their breasts."

## Hadith # 4683

**Narrated `Amr:**

Ibn `Abbas recited:

أَلَا إِنَّهُمْ يَتَّثُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ﴿١﴾ أَلَا حِينَ يَسْتَعْشُونَ ثِيَابَهُمْ

"No doubt! They fold up their breasts in order to hide from Him.

Surely! Even when they cover themselves with their garments..." (11.5)



The Statement of Allah:

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

"...And His Throne was on the water..." (11:7)

## Hadith # 4684

**Narrated Abu Huraira:**

Allah's Messenger (pbuh) said, "Allah said,

'Spend (O man), and I shall spend on you.'

He also said,

"Allah's Hand is full, and (its fullness) is not affected by the continuous spending night and day."

He also said,

"Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)."



The Statement of Allah:

وَإِلَى مَدِينَ أَخَاهُمْ شَعَيْبًا

To the Madyan people (We sent) Shuaib, one of their own brethren: (11:84)

وإلى مدين, means to the people of Madin, because Madin is the name of a city, which in another place is called Wasal al-Quriyah, which means ask the villagers. Ask the caravans

وراءكم ظهريا، That is, he turned his back and did not pay attention to him.

أراذلنا, Bastards among us.

فلك , فلك Comes for both plural and singular. Also called a boat and several boats.

مجراهـا، Running a boat is a source of income.

راسياتـا، means frozen.



The Statement of Allah:

وَيَقُولُ الْأَشْهَادُ هُؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ

"...The witnesses will say, 'These are the ones who lied against their Lord!"  
(11:18)

## Hadith # 4685

**Narrated Safwan bin Muhriz:**

While Ibn 'Umar was performing the Tawaf (around the Ka'ba), a man came up to him and said, "O Ibn 'Umar! Did you hear anything from the Prophet (pbuh) about An Najwa?"

Ibn 'Umar said, "I heard the Prophet (pbuh) saying,

'The Believer will be brought near his Lord.'

Hisham, a sub-narrator 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.

Allah will ask him, 'Do you know that you did 'such-and-such sin?' He will say twice, 'Yes, I do.'

Then Allah will say, 'I concealed it in the world and I forgive it for you today.' Then the record of his good deeds will be folded up.

As for the others, or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord.' ,



The Statement of Allah:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخْذَ الْفَرَّارِ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

"Such is the Seizure of your Lord when He seizes the towns while they are doing wrong.

Verily, His Seizure is painful and severe." (11:102)

## Hadith # 4686

**Narrated Abu Musa:**

Allah's Messenger (pbuh) said,

"Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited:

"Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong:

Painful indeed, and severe is His seizure.' (11.102)



The Statement of Allah:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُدْهِنُ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ  
لِلذَّاكِرِينَ

"And perform As-Salat" at the two ends of the day, and in some hours of the night; (five compulsory prayers.

Verily, the good deeds remove the evil deeds (small sins)... " (V.11 :114)

## Hadith # 4687

**Narrated Ibn Masud:**

A man kissed a woman and then came to Allah's Messenger (pbuh) and told him of that, so this Divine Inspiration was revealed to the Prophet (pbuh)

'And offer Prayers perfectly at the two ends of the day, and in some hours of the night; Verily, the good deeds remove the evil deeds (small sins) That is a reminder for the mindful.' (11.114)

The man said, Is this instruction for me only?

The Prophet (pbuh) said, "It is for all those of my followers who encounter a similar situation."

## Surat Yusuf (Joseph)

Mujahid said that the meaning of لاترجم متکا means and Fazil sub-narrator also said that لاترجم متکا means in the Abyssinian language.

Mujahid said , منكأ is a thing that is cut with a knife ie fruit or salad.

And Qatadah said, ذو علم Dhu-ilm means one who practices his knowledge.

And Saeed Bin Jubeer said , صواع is a measure which is also called و موك الفارسي, it is like a glass whose two edges meet. People of Ajam drink water in it.

And Ibn Abbas said, "Take these ألو لا ان تفندون if you don't call me ignorant."

Other people said that غيابة absence is something that hides another thing and when it is a crude well that has not been stopped.

و ما انت بمؤمن لنا And you are not a believer in what we say.

أشده, The age that is before the age of degeneration is thirty to forty years.

منكأ مسندا, a pillow on which to lean for eating, drinking or talking.

شفعها, means his love is contained in the cracks of his heart.

أصب, meaning is to incline, bowed down.

أضغاث أحلام, is a disturbing dream that cannot be interpreted.

نمير ، ميرة meaning to eat.

ونزداد كيل بغير, a camel's load and more.

أوى إليه, He met him. He sat next to him.

سقاية, was a measure with which grain was measured.

تفتا, You will always be there.

فلما استيأسوا, When became hopeless.

ولا نتنيأسوا من روح الله, And do not despair of His mercy.

خلصوا نجيا, went separately and began to consult.

حرضا, means sorrow and grief will choke you.

تحسسوا, means to take notice, take notice, search.

مزاجة, A little money. or fun.

غاشية من عذاب الله, The general punishment of Allah that surrounds everyone.

The Statement of Allah:

وَيُتْمِّ نِعْمَتَهُ عَلَيْكُمْ وَعَلَى آلِ يَعْقُوبَ

"...and perfect His Favour on you and on the offspring of Ya'qub..." (12:6)

Hadith # 4688

Narrated `Abdullah bin `Umar:

The Prophet (pbuh) said,

"The honorable, the son of the honorable the son of the honorable, i.e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham."

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The Statement of Allah:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْرَوْتِهِ آيَاتٌ لِّلْسَائِلِينَ

"Verily, in Yusuf (Joseph) and his brethren, there were Ayat (proofs,) for those who ask." (12:7)

## Hadith # 4689

**Narrated Abu Huraira**

Allah's Messenger (pbuh) was asked, "Who are the most honorable of the people?"

The Prophet (pbuh) said, "The most honorable of them in Allah's Sight 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 honorable of the people is Joseph, Allah's prophet, the son of Allah's prophet, the son of Allah's prophet, the son of Allah's Khalil i.e. Abraham)"

They said, "We do not ask you about that."

The Prophet (pbuh) said, Do you ask about (the virtues of the ancestry of the Arabs?" They said, "Yes,"

He said, "Those who were the best amongst you in the Pre Islamic Period are the best amongst you in Islam if they comprehend (the Islamic religion).

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The Statement of Allah:

قَالَ بَلْ سَوَّلْتَ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبَرُّ جَمِيلٌ

"He said, 'Nay, but your yourselves have made up a tale. So (for me), patience is most fitting. (12:18)

## Hadith # 4690

**Narrated Az-Zuhri:**

'Urwa bin Az-Zubair, Sa`id bin Al-Musaiyab, 'Al-Qama bin Waqqas and 'Ubaidullah bin `Abdullah related the narration of 'Aisha, the wife 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 (pbuh) said (to `Aisha).

"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 him." `

Aisha said, "By Allah, I find no example for my case except that of Joseph's father (when he said),

فَصَبَرْ جَمِيلٌ

'So (for me) patience is most fitting.' (12:18)

Then Allah revealed the ten Verses:

إِنَّ الَّذِينَ جَاءُوا بِالْإِلْفَكِ عُصَبَةٌ مِّنْكُمْ

"Verily those who spread the slander are a gang amongst you.. " (24.11)

## Hadith # 4691

Narrated Um Ruman `Aisha's mother:

While I was with `Aisha, `Aisha got fever, whereupon the Prophet (pbuh) said, "Probably her fever is caused by the story related by the people (about her)." I said, "Yes."

Then `Aisha sat up and said, "My example and your example is similar to that of Jacob and his sons:

قَالَ بَلْ سَوَّلْتَ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبَرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

'Nay, but your minds have made up a tale. So (for me) patience is most fitting.

It is Allah (alone) Whose help can be sought against that which you assert.'

(12.18)

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The Statement of Allah:

وَرَأَوْدَتْهُ اللَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذُ اللَّهِ

"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 Allah (or Allah forbid)'..." (12:23)

## Hadith # 4692

Narrated Abu Wail:

'Abdullah bin Mas'ud recited " هَيْتَ لَكَ, Haita laka (Come you)," and added, "We recite it as we were taught it."

## Hadith # 4693

**Narrated `Abdullah (bin Mas`ud):**

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

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ

"Then watch you (O Muhammad) for the day when the sky will produce a kind of smoke plainly visible." (44.10)

And Allah further said:

إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا ۝ إِنَّكُمْ عَابِدُونَ

"Verily! We shall withdraw the punishment a little, Verily you will return (to disbelief)." (44.15)

Will Allah relieve them from torture on the Day of Resurrection?

The punishment of the smoke had passed and Al-Baltsa (the destruction of the pagans in the Badr battle) had passed too.

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The Statement of Allah:

فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ ... فُلْنَ حَشَنَ اللَّهُ مَا عِلْمَنَا عَلَيْهِ مِنْ سُوءٍ

But when the messenger came to him, (Joseph) said:

"Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands?'

for my Lord is certainly well aware of their snare."

The king said: "What was your affair when ye did seek to seduce Joseph from his (true) self?"

The ladies said: "Allah preserve us! no evil know we against him!" (12:50,51)

## Hadith # 4694

**Narrated Abu Huraira:**

Allah's Messenger (pbuh) said,

"May Allah bestow His Mercy on (Prophet) Lot. (When his nation troubled him) he wished if he could betake himself to some powerful support; and if I were to remain in prison for the period Joseph had remained, I would surely respond to the call; and we shall have more right (to be in doubt) than Abraham: When Allah said to him,

أَوْلَمْ تُؤْمِنْ قَالَ بَلٌ وَلَكِنْ لَيَطْمَئِنَّ قَلْبِي

"Don't you believe?" Abraham said, 'Yes, (I do believe) but to be stronger in faith; (2.260)

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Allah says:

حَتَّىٰ إِذَا أُسْتَيْسَنَ الْرُّسُلُ

"(They were reprieved) until, when the Messengers gave up hope..." (12:110)

## Hadith # 4695

### Narrated `Urwa bin Az-Zubair

That when he asked `Aisha about the statement of Allah "Until when the Apostles gave up hope (of their people)." (12.110) she told him (its meaning),

`Urwa added, "I said, 'Did they (Apostles) suspect that they were betrayed (by Allah) or that they were treated as liars by (their people)?'

'Aisha said, 'They suspected that they were treated as liars by (their people),'

I said, 'But they were sure that their people treated them as liars and it was not a matter of suspicion.'

She said, 'Yes, upon my life they were sure about it.'

I said to her. 'So they (Apostles) suspected that they were betrayed (by Allah).' She said, "Allah forbid! The Apostles never suspected their Lord of such a thing.'

I said, 'What about this Verse then?'

She said, 'It is about the Apostles' followers who believed in their Lord and trusted their Apostles, but the period of trials was prolonged and victory was delayed till the Apostles gave up all hope of converting those of the people who disbelieved them and the Apostles thought that their followers treated them as liars; thereupon Allah's help came to them.

## Hadith # 4696

### Narrated `Urwa:

"I told `Aisha: Regarding the above narration, they (Apostles) were betrayed (by Allah)." She said: Allah forbid or said similarly.

## Surat ar-Ra'd (Thunder)

Ibn Abbas said: كَبَاسْطٌ كَفِيهُ, This is the example of a polytheist who worships other than Allah, like a thirsty man who imagines water and stretches his hand towards water from a distance and cannot take it.

Other people said that the meaning of سُخْرًا got him obeyed, Subjugated?

مُتَجَاوِرَاتٍ, Adjacent to each other, close to each other.

مَثَلَاتٍ, plural of al-Muslah, which means pair and simile.

مَعْقَبَاتٍ, are the guardian angels who keep coming one after the other.

الْمَحَالُ, The inevitable doom.

كَبَاسْطٌ كَفِيهُ إِلَى الْمَاءِ, who wants to raise both hands to take water.

رَابِيَاً ، رَبِّاً , is derived from بَرِبُو, meaning rising or floating up.

الْمَتَاعُ, Whatever you benefit from, put it to work.

أَجْفَانُ جَفَاءٍ , has come out of الْقَدْرِ, that is, the handi was excited and the foam came up, then when the handi is cold, the foam dries up and perishes. Truth is separated from falsehood in the same way.

الْمَهَادُ, Spread the word

يَدْرِعُونَ, pushes, repels.

سَلَامٌ عَلَيْكُمْ , means the angels will say to the Muslims, stay safe.

وَإِلَيْهِ مَتَابٌ, And I repent before Him.

أَفَلَمْ يَبْيَسْ , Didn't they go?

قَارِعَةٌ, Calamity, misery.

فَأَمْلَيْتُ , So, I let loose, I gave respite

وَاهْرَنَى مَلِيَا , And the spacious long land is called Mulla.

أَشْقَى , meaning very hard.

مَعْقَبٌ لَا مَعْقَبَ لِحَكْمِهِ , I am not going to change

And Mujahid said that the meaning of مُتَجَاوِرَاتٍ, is that some of the crops are good and some are bad.

صَنْوَانٌ, those palm trees whose roots are mixed, stand on a single root.

غَيْرَ صَنْوَانٍ, All of them grow from the same water, from the same air, in the same land, on separate roots, the same is the case with men, some are good, some are bad, although they are all children of one father, Adam.

**السحاب التقالي**, are those clouds that are filled with water and are less heavy than the weight of water.

**كبسط كفيه**, That is, like a person who extends his hand from a distance and calls water with his tongue, points towards it with his hand, in this case the water will never come towards him.

**سالت أودية بقدرها**, That is, the drains flow in their own way, that is, filled with water

**زبدا ، رابيا**, refers to the foam of running water, from Zubad Masla, it refers to the foam of jewelry, etc.

**عقبات**, means that the angels of the night are different and the angels of the day are different.

The Statement of Allah:

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ الْأَرْحَامُ

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

## Hadith # 4697

**Narrated Ibn `Umar:**

Allah's Messenger (pbuh) said,

"The keys of 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 31:34.)

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## Surat Ibraheem (Abraham)

Ibn Abbas, said that the meaning of هاد, is the one who calls, the one who guides, the Prophet and the Messenger.

And Mujahid said, صدیق, means pus and blood.

And Sufyan bin Ayyna said, **ذكروا نعمة الله عليكم**, "Remember the blessings of God upon you" means, "Remember the blessings of God that you have and the subsequent events that have happened because of His power."

And Mujahid said, **من كل ما سألتكموه**, the meaning of which is the things **that you have been attracted to**.

**يبغونها عوجا**, continues to search for the creation of Kaji in it.

**وإذ تأذن ربكم**, By the permission of your Lord, when your Lord warned you,

**ردوا أيديهم في أفواههم**, This is a proverb in the Arabic language. It means to refrain from the command of Allah, not to carry it out.

**مقامي**, The place where Allah will make him stand before Him.

**من ورائه**, Man behind him from the front.

**يستصرخه**, listens to h

**ولا خلال**, which means there will be no friendship on that day

**اجتثت**, was uprooted.

The Statement of Allah:

**كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ**

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

## Hadith # 4698

**Narrated Ibn `Umar:**

While we were with Allah's Messenger (pbuh) 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 Abu Bakr and `Umar saying nothing, I disliked to speak. So when they did not say anything, Allah's Messenger (pbuh) said, "It is the date-palm tree."

When we got up (from that place), I said to `Umar, "O my father! By Allah, it came to my mind that it must be the date palm tree." `Umar said, "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."



The Statement of Allah:

يُتَبَّعُ اللَّهُ أَلَّذِينَ ءَامَنُوا بِالْقَوْلِ الْثَّابِتِ

"Allah will keep firm those who believe with, the word that stands firm..."  
(14:27)

## Hadith # 4699

Narrated Al-Bara bin Azib:

Allah's Messenger (pbuh) said,

"When a Muslim is questioned in his grave, he will testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger (pbuh), and that is what is meant by Allah's Statement:

"Allah will keep firm those who believe with a Word that stands firm in this world and in the Hereafter." (14.27)

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The Statement of Allah:

أَلَمْ تَرِ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا

"Have you not seen those who have changed the Blessings of Allah into disbelief?" (14:28)

## Hadith # 4700

Narrated Ata:

When Ibn `Abbas heard: "Have you not seen those who have changed the favor of Allah into disbelief?" (14.28),

he said, "Those were the disbelieving pagans of Mecca."

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## Surat al-Hijr (The Stone Valley)

Mujahid said: مُسْتَقِيمٌ عَلَى صِرَاطٍ , is the true path leading to Allah, goes to Allah  
means on the open

Ibn Abbas said: لَعْرٌك , Meaning of your life. The nation-denying Lot considered them aliens.

مَعْلُومٌ كِتَابٌ , Other people said that the meaning of it is the fixed period.

تَاتِينَا لَوْمًا , Why not bring it to us?

شَيْعٌ , communities and sometimes friends are also called شَيْعٌ .

Ibn Abbas said: يَهْرُونٌ , that Yahroon means running, hastening.

**للمتوضعين**, For the viewers.

**سکرت**, was covered.

**بروج** ، بروجا , constellation i.e. the positions of sun and moon.

**حما**, Stinky slime.

**مسنون**, heart is Molded.

**لا توجل**, Do not be afraid.

**دابر**, last time, finally.

**لبامام مبين**, Imam, the person whom you follow and be guided by him.

**الصيحة**, It means death.

The Statement of Allah:

**إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شَهَابٌ مُّبِينٌ**

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

## Hadith # 4701

**Narrated Abu Huraira:**

The Prophet (pbuh) said,

"When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock."

'Ali and other sub-narrators said, "The sound reaches them."

**حَتَّىٰ إِذَا فُرِّغَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا أَلْحَقُّ**

"Until when fear is banished from their (angels) hearts, they say, 'What was it that your Lord said?

They say, 'The truth; And He is Almighty, the Most Great.' (34.23)

Then those who gain a hearing by stealing (i.e., devils) will hear Allah's Statement: 'Those who gain a hearing by stealing, (stand one over the other like this). A flame may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. Then the news is inspired to a sorcerer 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."

The above hadith is also narrated by Abu Huraira, starting: 'When Allah has ordained some affair...') In this narration the word foreteller is added to the word wizard.

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The Statement of Allah:

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجَرِ الْمُرْسَلِينَ

"And verily, the dwellers of Al-Hijr (Rocky Tract, i.e., Thamud people) denied the Messengers." (15:80)

## Hadith # 4702

**Narrated `Abdullah bin `Umar:**

While we were going for the Battle of Tabuk and when we reached the places of the dwellers of Al- Hijr, Allah's Messenger (pbuh) said about the dwellers of Al-Hijr.

"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."

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The Statement of Allah:

وَلَقَدْ عَاتَيْنَاكُمْ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ

"And indeed, We have bestowed upon you seven Al-Mathāni (i.e., seven repeatedly recited Verses i.e., Sūrat Al-Fatiha) and the Grand Qur'an." (15:87)

## Hadith # 4703

**Narrated Abu Sa`id Al-Mualla:**

While I was praying, the Prophet (pbuh) passed by and called me, but I did not go to him till I had finished my prayer. When I went to him, he said, "What prevented you from coming?" I said, "I was praying." He said, "Didn't Allah say"

**"O you who believes Give your response to Allah (by obeying Him) and to His Apostle." (8.24)**

Then he added, "Shall I tell you the most superior Sura in the Qur'an before I go out of the mosque?" When the Prophet (pbuh) intended to go out (of the Mosque), I reminded him and he said,

"That is: "Al hamdu-li I-hahi Rabbil-`alamin (Surat-al-fatiha)' which is the seven oft repeated verses (Al-Mathani) and the Grand Qur'an which has been given to me."

## Hadith # 4704

Narrated Abu Huraira

Allah's Messenger (pbuh) said,

"The Um Qur'an is the seven oft-repeated verses (Al- Mathaini) and is the Great Qur'an (i.e., Surat-al-Fatiha).

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The Statement of Allah:

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِيبَنَ

"Who have made the Qur'an into parts (believed in one part and disbelieved in the other)." (15:91)

## Hadith # 4705

Narrated Ibn `Abbas:

Those who have made their Scripture into parts are the people of the Scripture who divided it into portions and believed in a part of it and disbelieved the other.

## Hadith # 4706

Narrated Ibn `Abbas concerning:

"As We have sent down (the Scripture) on those who are divided (Jews and Christians)." (15.90) They believed in part of it and disbelieved in the other, (and they) are the Jews and the Christians.

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The Statement of Allah:

وَأَعَبَّدُ رَبَّكَ حَتَّىٰ يَأْتِيَكُمُ الْيَقِينُ

"And worship your Lord until there comes unto you the certainty." (15:99)

Salem said: اليقين, death.

## Surat an-Nahl (Bees)

روح الأمين, By Ruh Al-Amin, Holy Spirit Gabriel is meant.

Ibn Abbas said: في تقلبه, meaning, in their disagreement.

Mujahid said: تميد, means to bend, to turn over.

مفترطون, forgotten.

لاستعاذه, Meaning to seek refuge from Allah.

And Abdullah bin Abbas said: تسيمون, The meaning is to graze.

شاكلة, in their own way

قصد السبيل, To describe the true path.

الدفاء, Anything that gives heat, repels cold.

تريحون, to bring in the evening.

تسروحن, You take them to graze in the morning.

بشق, By suffering and laboring.

على تخوف, By doing damage.

سرابيل, means armor.

دخل بينكم, What is illegal is called interference. Like treachery.

Ibn Abbas said: حفدة, is the offspring of a man.

السكر, intoxicating drinks which are forbidden.

رزق الحسنة, which Allah made lawful.

أنكاثا, break in pieces.

Ibn Mas'ud said: لامة, means one who teaches people good things

قانت, means submissive and obedient.

The Statement of Allah the Exalted:

وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ

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

## Hadith # 4707

Narrated Anas bin Malik:

Allah's Messenger (pbuh) used to invoke thus:

أعوذ بك من البخل والكسل، وأرذل العمر، وعذاب القبر، وفتنة الدجال، وفتنة المحييا والممات

"O Allah! I seek refuge with You from miserliness, laziness; from old geriatric age the punishment in the grave; from the affliction of Ad-Dajjal; and from the afflictions of life and death.

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## Surat al-Isra' (The Night Journey)

## Hadith # 4708

Narrated Ibn Mas`ud:

Surat Bani Israel and Al-Kahf and Mary are among my first old property.

Regarding فسينغضون, Ibn Abbas said that he would shake his head

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وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ

And We gave (clear) warning to the Children of Israel,

قضاء, It has many meanings. Like Allah has commanded and has the meaning of deciding and also has the meaning of creating.

نفيرا, Those who go out to fight with the men.

وليتبروا ما علوا, means destroy the cities which they prevail.

حصيرا, prison, jail is obligatory.

ميسورا, soft, flexible.

خطنا, means commit sin.

لن تخرق, So you will not be able to cross the earth, because the earth is huge.

نجوى, That is, they consult each other.

رفاتا, Broken pieces.

واستفزز, Make mad, mislead.

بخيلك, From his riders.

رجل, pawn.

حاصبا, strong wind.

حاصب, which is blown by the wind and brings pebbles etc.

تارة, once,

لاحتكن, I will destroy them, I will dig them up from the root.

طائره, is his luck

Ibn Abbas said that wherever the word سلطان "Sultan", appears in the Qur'an, it means argument and argument.

ولي من الذل, That is, he has not made friendship with anyone to save him from humiliation.

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أَسْرَى بِعَنْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ

Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque

## Hadith # 4709

Narrated Abu Huraira:

Allah's Messenger (pbuh) was presented with two cups one containing wine and the other milk on the night of his night journey at Jerusalem. He looked at it and took the milk. Gabriel said, "Thanks to Allah Who guided you to the Fitra (i.e., Islam); if you had taken the wine, your followers would have gone astray

## Hadith # 4710

Narrated Jabir bin `Abdullah:

The Prophet (pbuh) said,

"When the Quraish disbelieved me (concerning my night journey), I stood up in Al-Hijr (the unroofed portion of the Ka`ba) and Allah displayed Bait-ul-Maqdis before me, and I started to inform them (Quraish) about its signs while looking at it."



The Statement of Allah the Almighty:

وَلَقَدْ كَرِمَنَا بَنِي آدَمَ

"And indeed, We have honoured the Children of Adam..." (17:70)

**كرمنا ، أكرمنا**, both have the same meanings ie honoured.

**ضعف الحياة**, Weakness of life is the torment of life.

**ضعف الممات**, the torment of death.

**خلفك ، خلفك**, both have the same meaning, i.e. after you.

**نَأى**, meaning, has gone away.

**شاكنته**, On its way or on its adornment.

**صرفنا**, bring it up and explain.

**فيلا**, In front of the eyes, face to face.

**الإنفاق**, Meaning to become bankrupt, poor.

**قتورا**, means means Miser.

**أدقان ، دقن**, is the joint of the chin where the two jaws meet i.e. the chin.

Mujahid said, **موفر**, means abundant, meaning full.

**تبينا**, Avenger., vindictive by nature.

And Ibn Abbas said, لا تبذل, means "do not spend your money in illegal activities."

ابتغاء رحمة, In search of sustenance, mercy.

مثورا, cursed.

تفف, don't say

فجاسوا, intended

يُزجي الفلك, means runs.

يخرُون للأدفان, The meaning is to fall on one's face, to prostrate.



Allah Warns:

إِذَا أَرَدْنَا أَنْ نُهَلِّكَ قَرْيَةً أَمْرَنَا مُتَّرِفِيهَا

When We decide to destroy a population, We (first) send a definite order to those among them

who are given the good things of this life and yet transgress; (17:16)

## Hadith # 4711

**Narrated `Abdullah:**

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."

**Naated Al-Humaidi:**

narrated to us something and used the word 'Amir



Allah's Statement:

ذُرِّيَّةٌ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

O ye that are sprung from those whom We carried (in the Ark) with Noah!

Verily he was a devotee most grateful. (17:3)

## Hadith # 4712

**Narrated Abu Huraira:**

Some (cooked) meat was brought to Allah Apostle and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said,

"I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human being of early generations as well as

late generation on one plain so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them.

The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord'

Some people will say to some others, 'Go to Adam.' So they will go to Adam and say to him. 'You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become 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! I am preoccupied with my own problems. Go to someone else; go to Noah.'

So they will go to Noah and say (to him), 'O Noah! You are the first of Allah's Messengers to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say.' Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.'

They will go to Abraham and say, 'O Abraham! You are Allah's Messenger (pbuh) and His Khalil 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. Myself! Myself! Myself! Go to someone else; go to Moses.'

The people will then go to Moses and say, 'O Moses! You art Allah's Messenger (pbuh) and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord Don't you see in what state we are?' Moses will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.'

So they will go to Jesus and say, 'O Jesus! You are Allah's Messenger (pbuh) and His Word which He sent to Mary, and a superior soul created by Him, 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?' Jesus will say. 'My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not

mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.'

So they will come to me and say, 'O Muhammad! You are Allah's Messenger (pbuh) and the last of the prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?"

The Prophet (pbuh) added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad Raise your head. Ask, and it will be granted. Intercede and It (your intercession) will be accepted.'

So, I will raise my head and Say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people."

The Prophet further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca and Busra.

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The Statement of Allah the Exalted:

وَعَانِتَنَا دَأْوٌ دَرْبُرًا

and We gave to David (the gift of) the Psalms. (17:55)

## Hadith # 4713

**Narrated Abu Huraira**

The Prophet (pbuh) said,

"The recitation of Psalms (David's Qur'an) was made light and easy for David that he used to have his ridding animal be saddled while he would finish the recitation before the servant had saddled it."

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The Statement of Allah the Exalted:

قُلْ أَدْعُوا الَّذِينَ رَعَمْتُ مِنْ دُونِهِ

"Say: 'Call upon those besides Him whom you pretend (to be gods) ...'"(17:56)

## Hadith # 4714

**Narrated `Abdullah**

Regarding the explanation of the Verse: إِلَيْ رَبِّهِمْ أَلْوَسِيلَةً "earns of access to their Lord -"

Those Jinns who were worshipped by some Arabs became Muslims (embraced Islam), but those human beings stuck to their (old) religion.

Al- A'mash said extra: '

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُم مِّنْ دُونِهِ

"Say: 'Call upon those besides Him whom you pretend (to be gods) ..."(17:56)



The Statement of Allah the Exalted:

أُولَئِكَ الَّذِينَ يَدْعُونَ بِيَتَّعُونَ إِلَى رَبِّهِمُ الْوَسِيلَةُ أَيُّهُمْ أَقْرَبٌ وَيَرْجُونَ رَحْمَةً وَيَخَافُونَ عَذَابَهُ

Those whom they call upon do desire (for themselves) means of access to their Lord -- even those who are nearest: they hope for His Mercy and fear His Wrath: (17.57)

Hadith # 4715

Narrated `Abdullah:

Regarding the Verse: إِلَى رَبِّهِمُ الْوَسِيلَةُ Those whom they call upon means of access, to their Lord....' (17.57)

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



The Statement of Allah:

وَمَا جَعَلْنَا الرُّؤْيَا النِّيَّ أَرِينَاكَ إِلَّا فِتْنَةً لِلنَّاسِ

We granted the Vision which We showed thee, but as a trial for men -- (17:60)

Hadith # 4716

Narrated Ibn `Abbas:

Regarding: this verse, It was an actual eyewitness which was shown to Allah's Messenger (pbuh) during the night he was taken on a journey (through the heavens). And the شجرة الملعونة "cursed tree" is the tree of Az-Zaqqum (a bitter pungent tree which grows at the bottom of Hell).



The Statement of Allah Almighty:

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Verily, the recitation of the Qur'an in the early dawn is ever witnessed. (17:78)

Hadith # 4717

Narrated Ibn Al-Musaiyab:

Abu Huraira said, "The Prophet (pbuh) said,

'A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr (Morning) prayer.'

Abu Huraira added, "If you wish, you can recite:

'Verily! The recitation of the Qur'an in the early dawn is ever witnessed  
(attended by the angels of the day and the night).' (17:78)

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Allah the Exalted said:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

soon will thy Lord raise thee to a station of Praise and Glory! (17:79)

## Hadith # 4718

Narrated Ibn `Umar:

On the Day of Resurrection, the people will fall on their knees and every nation will follow their prophet and they will say, "O so-and-so! Intercede (for us with Allah), "till (the right) intercession is given to the Prophet (Muhammad) and that will be the day when Allah will raise him into a station of praise and glory (i.e., Al-Maqam -al-Mahmud).

## Hadith # 4719

Narrated Jabir bin `Abdullah:

Allah's Messenger (pbuh) said,

"Whoever, after listening to the Adhan (for the prayer) says,

اللَّهُمَّ رَبِّ هَذِهِ الدُّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ،  
آتِيْ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ،  
وَابْعُثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ،

'O Allah, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasila and Al-Fadila and raise him to Al-Maqam-al-Mahmud which You have promised him, I will be granted my intercession for him on the Day of Resurrection.'

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Allah says:

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say: "Truth has (now) arrived, and Falsehood perished:  
for Falsehood is (by its nature) bound to perish." (17:81)

## Hadith # 4720

**Narrated `Abdullah bin Masud:**

Allah's Messenger (pbuh) entered Mecca (in the year of the Conquest) and there were three-hundred and sixty idols around the Ka`ba. He then started hitting them with a stick in his hand and say:

"Truth (i.e., Islam) has come and falsehood (disbelief) vanished.

'Truly falsehood (disbelief) is ever bound to vanish.' (17.81)

"Truth has come and falsehood (Iblis) cannot create anything.' (34.49)

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Allah says:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ

They ask thee concerning the Spirit (of inspiration). (V17:85)

## Hadith # 4721

**Narrated `Abdullah:**

While I was in the company of the Prophet (pbuh) on a farm and he was reclining on a palm leave stalk, some Jews passed by. Some of them said to the others. "Ask him (the Prophet (pbuh) about the spirit."

Some of them said, "What urges you to ask him about it"

Others said, "(Don't) lest he should give you a reply which you dislike."

But they said, "Ask him." So they asked him about the Spirit.

The Prophet (pbuh) kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet (pbuh) said.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الْرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

"They ask you (O, Muhammad) concerning the Spirit,

Say: "The spirit," its knowledge is with my Lord;

and of knowledge you (mankind) have been given only a Little." (17.85)

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Allah Ordained:

وَلَا تُجْهِزْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا

"...And offer your Salāt (prayer) neither aloud nor in a low voice..." (17:110)

## Hadith # 4722

Narrated Ibn `Abbas:

This Verse was revealed while Allah's Messenger (pbuh) was hiding himself in Mecca. When he prayed with his companions, he used to raise his voice with the recitation of Qur'an, and if the pagans happened to hear him, they would abuse the Qur'an, the One who revealed it and the one who brought it. Therefore Allah said to His Prophet: '**Neither say your prayer aloud.**' (17.110) i.e., do not recite aloud lest the pagans should hear you, but follow a way between

## Hadith # 4723

Narrated Aisha:

The (above) verse was revealed in connection with the invocations.

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## Surah al-Kahf (The Cave)

Mujahid said: تفرضهم, means to leave them, to cut off.

وكان له ثمر, means gold and money. Others said it means collection of fruit.

بائع, one who destroys.

أسفاً ندامت, With regret and sorrow.

كهف, A mountain lair or cave.

الرقيم, means written.

ربطنا على قلوبهم, We put patience in their hearts

شططا, Exceed the limit.

مرفقا, Something to lean on.

تزاور, used to bend,

فجوة, a spacious place,

وصيدا, Patio, yard, Some said that وصيده means door.

بعثناهم, We raised them alive.

أرزكي طعاماً ، أوصد الباب, means that which is the most common food of the village or the food which is halal and has been well cooked.

Ibn Abbas said. أكلها , All its fruit,

ولم نظم، oppression did not decrease.

رَقِيم، It is a lead plate, the ruler of that time wrote the names of the Companions of the Cave on it and put it in his treasury.

فَضَرَبَ اللَّهُ عَلَى آذَانِهِمْ، God closed their ears. Covered them and they slept.

وَنَلَّا وَالْ، That is, he was saved

مُؤْلِئٌ، Mujahid said مُؤْلِئٌ , is a safe place."

لَا يُسْتَطِعُونَ سَمِعاً، is that they do not have intelligence.

Allah warns:

وَكَانَ الْإِنْسَانُ أَكْثَرُ شَيْءٍ جَدَلًا

"But man is ever more quarrelsome than anything." (18:54)

## Hadith # 4724

Narrated `Ali:

That one-night Allah's Messenger (pbuh) came to him and Fatima and said, "Don't you (both offer the (Tahajjud) prayer?"`

Ali said, 'When Allah wishes us to get up, we get up.'

The Prophet (pbuh) then recited: 'But man is more quarrelsome than anything.' (18.54),

رَجَماً بِالْغَيْبِ، That is, they have heard and they themselves have no knowledge.

فَرَطَا نَدَمَتِ، Regret, shame.

سَرَادِقَهَا، That is, fire will surround them from all sides like the qanats, just as tents surround a closet from all sides.

يَحَاوِرُهُ، is derived from idiom which means to talk, to repeat.

خَلَالَهُمَا نَهْرًا، means in the middle of them.

زَلْقاً، Smooth, clean, on which the feet do not slip.

عَقْبَا، the hereafter.

قَبْلاً، to come forward.

لِيَدْحُسُوا، It means to make the right thing wrong.

The Statement of Allah the Exalted:

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرُخُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُفْبًا

"And (remember) when 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." (18:60)

## Hadith # 4725

### Narrated Sa`id bin Jubair

I said to Ibn `Abbas, "Nauf Al-Bikali claims that Moses, the companion of Al-Khadir was not the Moses of the children of Israel"

Ibn `Abbas said, "The enemy of Allah (Nauf) told a lie."

### Narrated Ubai bin Ka`b that he heard Allah's Messenger (pbuh),

"Moses got up to deliver a speech before the children of Israel and he was asked, who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah admonished him for he did not ascribe knowledge to Allah alone. So Allah revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.'

Moses asked, 'O my Lord, how can I meet him?' Allah said, 'Take a fish and put it in a basket (and set out), and where you, will lose the fish, you will find him.'

So Moses (took a fish and put it in a basket and) set out, along with his boy-servant Yusha` bin Noon, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel). (18:61)

Allah stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Moses got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Moses asked his boy-servant 'Bring us our early meal; no doubt, we have suffered much fatigue in this journey of ours.' (18:62)

Moses did not get tired till he had passed the place which Allah had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we be-took 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 marvelous way.' (18:63)

There was a tunnel for the fish and for Moses and his boy-servant there was astonishment. Moses said, 'That is what we have been seeking'. So they went back retracing their footsteps. (18:64)

They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Moses greeted him. Al-Khadir said astonishingly. 'Is there such a greeting in your land?' Moses said, 'I am Moses.' He said, 'Are you the Moses of the children of Israel?' Moses said, 'I have come to you

so that you may teach me of what you have been taught. Al-Khadir said, 'You will not be able to have patience with me. (18:66)

O Moses! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it." Moses said, "Allah willing, you will find me patient, and I will not disobey you in anything.' (18:69)

Al-Khadir said to him. 'If you then follow me, do not ask me about anything until I myself speak to you concerning it.' (18:70),

After that both of them proceeded along the sea coast, till a boat passed by and they requested the crew to let them go on board. The crew recognized Al-Khadir and allowed them to get on board free of charge. When they got on board suddenly Moses saw that Al-Khadir had pulled out one of the planks of the boat with an adze. Moses said to him.' These people gave us a free lift, yet you have scuttled their boat so as to drown its people! Truly, you have done a dreadful thing.' (18:71)

Al-Khadir said, 'Didn't I say that you can have no patience with me?' (18:72)

Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)" (18:73)

Allah's Messenger (pbuh) said, "The first excuse given by Moses, was that he had forgotten. Then a sparrow came and sat over the edge of the boat and dipped its beak once in the sea. Al-Khadir said to Moses, 'My knowledge and your knowledge, compared to Allah's knowledge is like what this sparrow has taken out of the sea.'

Then they both got out of the boat, and while they were walking on the sea shore, Al-Khadir saw a boy playing with other boys. Al-Khadir got hold of the head of that boy and pulled it out with his hands and killed him. Moses said, 'Have you killed an innocent soul who has killed nobody! Truly, you have done an illegal thing.' (18:74) He said, "Didn't I tell you that you can have no patience with me?' (18:75)

Moses said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (18:76)

Then they both proceeded until they came to the inhabitants of a town. They asked them food but they refused to entertain them. (In that town) they found there a wall on the point of falling down. (18:77)

Al-Khadir set it up straight with his own hands. Moses said, 'These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it. Al-Khadir said, 'This is the parting between me and you ..that is the interpretation of (those things) over which you were unable to hold patience.' (18:78-82)

Allah's Messenger (pbuh) said, "We wished that Moses could have been more patient so that Allah might have described to us more about their story."

The Statement of Allah Almighty:

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

"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." (18:61)

## Hadith # 4726

**Narrated Ibn Juraij:**

Ya`la bin Muslim and `Amr bin Dinar and some others narrated the narration of Sa`id bin Jubair.

**Narrated Sa`id:**

While we were at the house of Ibn `Abbas, Ibn `Abbas said, "Ask me (any question)"

I said, "O Abu `Abbas! May Allah let me be sacrificed for you! There is a man at Kufa who is a storyteller called Nauf; who claims that he Al-Khadir's companion is not Moses of Bani Israel." As for `Amr, he said to me, "Ibn `Abbas said, "(Nauf) the enemy of Allah told a lie." Ibn `Abbas said, I was told by Ubai bin Ka`b that, Allah's Messenger (pbuh) said,

"Once Moses, Allah's Messenger (pbuh), preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Moses and asked, 'O Allah's Messenger (pbuh)! Is there anyone on the earth who is more learned than you?'

Moses replied, 'No.' So Allah admonished him (Moses), for he did not ascribe all knowledge to Allah.

It was said, (on behalf of Allah), 'Yes, there is a slave of ours who knows more than you.'

Moses said, 'O my Lord! Where is he?' Allah said, 'At the junction of the two seas.'

Moses said, 'O my Lord! Tell I me of a sign whereby I will recognize the place.' Allah said, "That place will be where the fish will leave you." Allah said (to Moses), 'Take a dead fish (and your goal will be) the place where it will become alive.' "

So Moses took a fish and put it in a basket and said to his 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 Moses)." You have not demanded too much." And that is as mentioned by Allah: 'And (remember) when Moses said to his attendant .... ' (18:60) Yusha` bin Noon.

"The Prophet (pbuh) said, "While the attendant was in the shade of the rock at a wet place, the fish slipped out (alive) while Moses was sleeping. His attendant said (to himself), "I will not wake him, but when he woke up, he forgot to tell him The fish slipped out and entered the sea. Allah stopped the flow of the sea. where the fish was, so that its trace looked as if it was made on a rock.

Moses said "We have suffered much fatigue on this journey of ours." Then they returned back and found Al-Khadir. they found him on a green carpet in the middle of the sea. Al-Khadir was covered with his garment with one end under his feet and the other end under his head.

When Moses greeted, he uncovered his face and said astonishingly, 'Is there such a greeting in my land? Who are you?' Moses said, 'I am Moses.' Al- Khadir said, 'Are you the Moses of Bani Israel?' Moses said, 'Yes.' Al-Khadir said, "What do you want?' Moses said, ' I came to you so that you may teach me of the truth which you were taught.' Al- Khadir said, 'Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Moses?

Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn.' At that time a bird took with its beak (some water) from the sea: Al-Khadir then said, 'By Allah, my knowledge and your knowledge besides Allah's Knowledge is like what this bird has taken with its beak from the sea.'

Until, when they went on board the boat (18:71). They found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khadir and said, 'The pious slave of Allah.' The boat men said, 'We will not get him on board with fare.' Al-Khadir scuttled the boat and then plugged the hole with a piece of wood. Moses said, 'Have you scuttled it in order to drown these people surely, you have done a dreadful thing. (18:71) (Mujahid said. "Moses said so protesting.") Al-Khadir said, didn't I say that you can have no patience with me?' (18:72)

The first inquiry of Moses was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally.

Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).' (18:73)

Then they found a boy and Al-Khadir killed him. They found boys playing and Al-Khadir got hold of a handsome infidel boy laid him down and then slew him with knife. Moses said, 'Have you killed a innocent soul who has killed nobody' (18:74)

Then they proceeded and found a wall which was on the point of falling down, and Al-Khadir set it up straight. Sa'id moved his hand thus and said 'Al-Khadir raised his hand and the wall became straight. Moses said to Al-Khadir, 'If you had wished, you could have taken wages for it.'

'In front of them (was) a king.' They say that the boy was called Haisur. 'A king who seized every ship by force. (18:79) So I wished that if that boat passed by him, he would leave it because of its defect and when they have passed they would repair it and get benefit from it.

'His parents were believers, and he (the boy) was a non-believer and we (Khadir) feared lest he would oppress them by obstinate rebellion and disbelief.' (18:80) (i.e., that their love for him would urge them to follow him in his religion, 'so we (Khadir) desired that their Lord should change him for them for one better in righteousness and near to mercy' (18:81). This was in reply to Moses' saying: Have you killed an innocent soul.'? (18:74).

'Near to mercy' means they will be more merciful to him than they were to the former whom Khadir had killed.



The Statement of Allah Almighty:

فَلَمَّا جَاءَرَا قَالَ لِقَاتَاهُ أَتَنَا غَدَائِنَا ... وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَباً

When they had passed on (some distance), Moses said to his attendant:

"Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey." He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it:

it took its course through the sea in a marvelous way! (18:62,63)

صُنْعًا, means action.

حَوْلًا, means to go again. Musa (peace be upon him) said: This is what we wanted. So, both of them returned with reverse feet.

أَمْرًا، نَكْرًا, means strange.

يَنْقَضُ ، يَنْقَضُ, both have the same meaning,

وَاتَّخَذَتْ ، لَتَخَذَتْ, are both traditions, both have the same meaning.

رَحْمًا ، رَحْمًا, Which means a lot of mercy,



Hadith # 4727

Narrated Sa`id bin Jubair

I said to Ibn `Abbas, "Nauf-al-Bakali " claims that Moses of Bani Israel was not Moses, the companion of Al-Khadir." Ibn `Abbas said, "Allah's enemy tells a lie!

Ubai bin Ka'b narrated to us that Allah's Messenger (pbuh) said, 'Moses got up to deliver a sermon before Bani Israel and he was asked, 'Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah then admonished Moses for he did not ascribe all knowledge to Allah only (Then) came the Divine Inspiration: 'Yes, one of Our slaves at the junction of the two seas is more learned than you.'

Moses said, 'O my Lord! How can meet him?' Allah said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place). So, Moses set out along with his attendant Yusha` bin Noon, and they carried with them a fish till they reached a rock and rested there. Moses put his head down and slept.

Sufyan, a sub-narrator said that somebody said 'At the rock there was a water spring called 'Al-Hayat' and none came in touch with its water but became alive. So, some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea. When Moses woke up, he asked his attendant, 'Bring our early meal' (18:62).

The narrator added: Moses did not suffer from fatigue except after he had passed the place he had been ordered to observe. His attendant Yusha` bin Noon said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (about) the fish ...' (18:63)

The narrator added: So, they came back, 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 attendant, and there was tunnel for the fish.

When they reached the rock, they found a man covered with a garment. Moses greeted him. The man said astonishingly, 'Is there any such greeting in your land?' Moses said, 'I am Moses.' The man said, 'Moses of Bani Israel?' Moses said, 'Yes,' and added, 'may I follow you so that you teach me something of the Knowledge which you have been taught?' (18:66).

Al-Khadir said to him, 'O Moses! You have something of Allah's knowledge which Allah has taught you and which I do not know; and I have something of Allah's knowledge which Allah has taught me and which you do not know.' Moses said, 'But I will follow you.' Al-Khadir said, 'Then if you follow me, ask me no question about anything until I myself speak to you concerning it.' (18:70).

After that both of them proceeded along the seashore. There passed by them a boat whose crew recognized Al-Khadir and received them on board free of charge. So, they both got on board.

A sparrow came and sat on the edge of the boat and dipped its beak unto the sea. Al-Khadir said to 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 Moses was startled by Al-Khadir's action of taking an adze and scuttling the boat with it. Moses said to him, 'These people gave us a free lift, but you intentionally scuttled their boat so as to drown them. Surely you have...' (18:71)

Then they both proceeded and found a boy playing with other boys. Al-Khadir took hold of him by the head and cut it off. Moses said to him, 'Have you killed an innocent soul who has killed nobody? Surely you have done an illegal thing! ' (18:74)

He said, "Didn't I tell you that you will not be able to have patient with me up to ...but they refused to entertain them as their guests. There they found a wall therein at the point of collapsing.' (18:75-77)

Al-Khadir moved his hand thus and set it upright (repaired it). Moses said to him, 'When we entered this town, they neither gave us hospitality nor fed us; if you had wished, you could have taken wages for it,' Al- Khadir said, 'This is the parting between you and me I will tell you the interpretation of (those things) about which you were unable to hold patience.'... (18:78)

Allah's Messenger (pbuh) said, 'We wished that Moses could have been more patient so that He (Allah) could have described to us more about their story.'

Ibn `Abbas used to recite: 'And in front (ahead) of them there was a king who used to seize every (serviceable) boat by force. (18:79) ...and as for the boy he was a disbeliever. "

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The Statement of Allah Almighty:

فُلْ هَلْ نَنِيْكُم بِالْخَسَرَيْنَ أَعْمَالًا

Say: "Shall we tell you of those who lose most in respect of their deeds? --  
(18:103)

**Hadith # 4728**

**Narrated Mus`ab**

I asked my father, "Was the Verse: 'Say: (O Muhammad) Shall We tell you the greatest losers in respect of their deeds?'(18:103) revealed regarding Al-Hururiyya"

He said, "No, but regarding the Jews and the Christians, for the Jews disbelieved Muhammad and the Christians disbelieved in Paradise and say that there are neither meals nor drinks therein.

Al-Hururiyya are those people who break their pledge to Allah after they have confirmed that they will fulfill it, and Sa`d used to call them 'Al-Fasiqin (evildoers who forsake Allah's obedience).

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Allah Warns:

**أُولَئِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَاءِهِ فَحِيطَتْ أَعْمَالُهُمْ**

They are those who deny the Signs of their Lord

and the fact of their having to meet Him (in the Hereafter): vain will be their works, (18:105)

**Hadith # 4729**

**Narrated Abu Huraira:**

Allah's Messenger (pbuh) said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight."

and then the Prophet (pbuh) added,

**فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَرَبُّنَا**

'We shall not give them any weight on the Day of Resurrection' (18.105)

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## Surah Maryam

Ibn Abbas said: **أَبْصَرُوهُمْ وَأَسْمَعُوهُمْ**, This is what Allah says. The meaning is that **اسمع بهم** means that the disbelievers will hear well and see well on the Day of Resurrection, but hearing and seeing at that time will not be of any benefit.

**لِأَرْجُنْكَ**, I will pelt you with insults.

**رَئِيَا**, The meaning of the word is scene, display

And Abu Wail Shaqiq bin Salama said, Maryam knew that he who is pious, is a man of wisdom. That is why she said, I seek refuge in Allah from you if you are pious.

And Sufyan bin Ayyna said, **تَؤْزِّهُمْ أَرْجُنْكَ** means that Satan drags the disbelievers towards sins.

Mujahid said: **إِدَا**, means crooked and crooked, wrong talk or crooked and crooked talk.

Ibn Abbas said: **وَرِدَا**, means thirst and **أَثَاثًا**, means wealth.

**إِدَا**, It's a big deal.

**رَكْزا**, a soft, low voice.

**غَيْبا**, Damaged, broken.

**كَيَا ، بَاكِيَا**, means those who cry.

**مَعْ ، يَسْمَعُ**, means to burn.

**نَادِي ، لَنَادِي**, Both mean assembly.

Allah Warns:

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ

But warn them of the Day of Distress, (19:39)

Hadith # 4730

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (pbuh) 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 will 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 will 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, recited:

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ هُمْ فِي غَفَلَةٍ وَهُمْ لَا يُؤْمِنُونَ

'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e., the people of the world) and they do not believe.' (19:39)

Allah says:

وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ

(The angels say:) "We descend not but by command of thy Lord: (19:64)

Hadith # 4731

Narrated Ibn `Abbas:

The Prophet (pbuh) said to Gabriel, "What prevents you from visiting us more often than you visit us now?" So, there was revealed:

وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ

'And we (angels) descend not but by the command of your Lord.

To Him belongs what is before us and what is behind us...' (19:64)

Allah warns:

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَاُوتَنَّ مَالًا وَوَلَدًا

Hast thou then seen the (sort of) man who rejects Our Signs,

yet says: "I shall certainly be given wealth and children"? (19:77)

## Hadith # 4732

**Narrated Khabbab:**

I came to Al-'Asi bin Wail As-Sahmi and demanded something which he owed me. He said, "I will not give you (your money) till you disbelieve in Muhammad." I said, "No, I shall not disbelieve in Muhammad till you die and then be resurrected."

He said, "Will I die and then be resurrected?" I said, 'Yes'.

He said', "Then I will have wealth and children there, and I will pay you (there)." So, this Verse was revealed:

'Have you then seen him who disbelieved in Our Signs and (yet) says:

I shall certainly be given wealth and children? (19.77)

The Statement of Allah Almighty:

أَطْلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنَ عَهْدًا

Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious? (19:78)

## Hadith # 4733

**Narrated Khabbab:**

I was a blacksmith in Mecca Once I made a sword for Al-'Asi bin Wail As-Sahmi. When I went to demand its price, he said, "I will not give it to you till you disbelieve in Muhammad."

I said, "I shall not disbelieve in Muhammad till Allah make you die and then bring you to life again."

He said, "If Allah should make me die and then resurrect me and I would have wealth and children." So, Allah revealed:

أَفَرَءَيْتَ الَّذِي كَفَرَ بِإِيمَانِنَا... أَمْ أَتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

'Have you seen him who disbelieved in Our Signs, and says I shall certainly be given wealth and children?

Has he known the unseen or has he taken a covenant from (Allah) the Beneficent?' (19:77- 78)

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Allah the Almighty Warns:

كَلَّا سَنَكُتبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا

Nay! We shall record what he says, and We Shall add and add to his punishment. (19:79)

## Hadith # 4734

**Narrated Masruq:**

Khabbab said, "During the pre-Islamic period, I was a blacksmith and Al-Asi bin Wail owed me a debt." So Khabbab went to him to demand the debt. He said, "I will not give you (your due) till you disbelieve in Muhammad."

Khabbab said, "By Allah, I shall not disbelieve in Muhammad till Allah makes you die and then resurrects you."

Al-Asi said, "So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay you your debt." So this Verse was revealed:

'Have you seen him who disbelieved in Our Signs and, (yet) says:

I shall certainly be given wealth and children.' (19:77)

## Hadith # 4735

**Narrated Khabbab**

I was a blacksmith and Al-Asi Bin Wail owed me a debt, so I went to him to demand it. He said to me. "I will not pay you your debt till you disbelieve in Muhammad." I said, "I will not disbelieve in Muhammad 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 Signs, and yet says:

I shall certainly be given wealth and children?

Has he, known to the unseen or has he taken a covenant from (Allah) the Beneficent?

Nay ! We shall record what he says, and we shall add and add to his punishment.

And We shall inherit from him all that he talks of, and he shall appear before Us alone.' (19:77-80)

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## Surat Ta Ha (Ta-Ha)

Saeed bin Jubayr and Zahaq bin Muzahim said: طه , in the Abyssinian language means O man. It is said that the one whose tongue cannot produce a letter or if it comes out with difficulty, his tongue has a knot. This is the indication in the prayer of Musa (peace be upon him).

أزري, means my back.

فيسحلكم, means kill you.

لمثلى ، الأمثل The word al-Muslah is the feminine form of al-Muthmaal, meaning your religion. The Arabs say that he should speak well.

خذ الأمثل, Take the best thing.

ثم ائتوا صفا, The Arabs say: Did you go to the Safa today? That is, in the place of prayer, where they gather and pray, such as the Eidgah, etc.

فأوجس, So, my heart sank.

خيفة, afraid

في جذوع النخل, in the trunks of palm trees

خطبك, means how are you, why did you do this.

مساس, means to touch.

لننسفنه, They will scatter the ashes, that is, they will burn them and throw the ashes into the river.

قاعا, is the land on which the water has flowed, i.e. clean and smooth plain.

صفصافا, Clean flat land.

And Mujahid said, من زينة القوم, means the jewel that the Israelites had asked from Pharaoh's people.

فقدفتها, Finally I put it on.

**وَكَذَلِكَ أَلْقَى السَّامِرِيُّ**, Likewise, the Samaritans, like the Israelites, put on their ornaments.

**فَنَسِي مُوسَى**, the Samaritan, and his subordinates said that Musa was shocked that he left his Lord's calf here and went to the mountains.

**لَا يَرْجِعُ إِلَيْهِمْ قَوْلًا**, They do not see that the calf cannot even respond to their words.

**هَمْسَا**, The sound of feet.

**حَشِرتِي أَعْمَى**, means I used to know arguments and arguments in the world, why did you pick me up blindly?

And Ibn Abbas said in the narration of **عَلَيْ اتَّيْكُمْ مِنْهَا بَقْسٌ**, that Musa and his companions had lost their way and were suffering from the cold. .

**أَمْتَهْم**, the best and wisest.

And Ibn Abbas said: **هَضْمًا**, means that he will not be wronged and the reward of his good deeds will not be reduced.

**عَوْجًا**, means stream, pit

**أَمْتَا**, dune, Elevation.

**سِيرَتِهَا الْأُولَى**, means on the next state.

**النَّهِيَّ**, Prudence or wisdom.

**ضُنكًا**, Bad luck.

**هُوَى**, He was miserable.

**الْمَقْدَسُ**, Holy blessed.

**طَوْيٌ**, the name of this valley.

**بِمُلْكَنَا**, That is, by his own authority and by his own command.

**سُوَى**, means between us and you at an equal distance.

**بِبِسَا**, is dry

**عَلَى قَدْرٍ**, at his appointed time which was written by Allah.

**لَا تَنْتَابَا**, Don't be weak, or lazy.



The Statement of Allah the Exalted:

**وَأَصْطَانَعْتُكَ لِنَفْسِي**

"And I have chosen you for Myself." (20:41)

## Hadith # 4736

Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

"Adam and Moses met, and 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 Torah." Moses said, 'Yes.'

Adam said, "Did you find that written in my fate before my creation?" Moses said, 'Yes.'

So Adam overcame Moses with this argument."

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Allah inspires:

وَلَقَدْ أُوحِيَنَا إِلَى مُوسَى أَنْ أَسْرِ بِعَبَادِي ... وَأَضْلَلْ فِرْعَوْنَ قَوْمَهُ وَمَا هَدَى

We sent an inspiration to Moses:

"Travel by night with my servants, and strike a dry path for them through the sea,

without fear of being overtaken (by Pharaoh), and without (any other) fear."

Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them

and covered them up. Pharaoh led his people astray instead of leading them aright. (20:77-79)

## Hadith # 4737

Narrated Ibn `Abbas

When Allah's Messenger (pbuh) arrived at Medina, he found the Jews observing the fast on the day of 'Ashura' (10th of Muharram). The Prophet (pbuh) asked them (about it) and they replied, "This is the day when Moses became victorious over Pharaoh." The Prophet (pbuh) said (to the Muslims), "We are nearer to Moses than they, so fast on this day."

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The Statement of Allah the Exalted:

فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى

"...So let him not get you both out of Paradise, so that you be distressed."

(20:117)

## Hadith # 4738

Narrated Abu Huraira:

The Prophet (pbuh) said, "Moses argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable."

Adam replied, 'O Moses! You are the one whom Allah selected for His Message and for His direct talk. Yet you blame me for a thing which Allah had ordained for me before He created me?."

Allah's Messenger (pbuh) further said, "So Adam overcame Moses by this Argument."

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## Hadith # 4739

Narrated `Abdullah:

The Suras of Bani Israel, Al-Kahf, Mariyam, Taha and Al-Anbiya are among the most eloquent surahs that were revealed in Makkah and are remembered by me.

The Surash Bani Israel, Surah, Surah Maryam and Surah Taha and Surah Anbiya Qatadah said, **جذذا**"Jazaza" means pieces.

And Hasan Basri said, **كل في فلك**means that each star rotates in the sky one by one, like a spinning wheel.

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## Surat al-Anbiya' (The Prophets

**يسبحون**, means going round.

Ibn Ababs said: **نفشت**, has disappeared.

**يصحبون**, will be withheld. will be saved.

**أمتكم أمة واحدة**, your Din and religion are one Din and religion.

Ikramah said, **حصب**, means firewood in the Abyssinian language.

And people said that the word **أحسوا**, means expected, it is derived from **أحسست**, which means sighing.

**خامدين**, is dead.

**حصيد**, means uprooted, the same word is used for singular and plural.

**لا يستحسرون**, not tired,

**عميق**, means distant.

نكسوا, They turned to disbelief.

صنعة لبوس, Manufacturing of clothing and armor.

تقطعوا أمرهم, means they differed, took a different approach.

لا يسمعون حسيسها, meaning low voice.

آذنناك, We informed you, the Arabs say. آذنتكم, I gave you the news, you are equal, I did not cheat, when you have informed the addressee about something, then you and he are equal and you did not cheat him.

And Mujahid said, لعلكم تسألون, means perhaps you will understand.

ارتضى, liked, Areed.

التماثيل, Means Statues, idol

السجل, Meaning Letters Collection Office.

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Allah's Statement:

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ تُعِيدُهُ وَعَدَّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ

"As We began the first creation, We shall repeat it.

(It is) a promise binding upon Us. Truly, We shall do it." (21:104)

## Hadith # 4740

Narrated Ibn `Abbas:

The Prophet (pbuh) delivered a sermon and said,

"You (people) will be gathered before Allah (on the Day of Resurrection) bare-footed, naked and uncircumcised."

The Prophet (pbuh) then recited:

'As We began the first creation, We shall repeat it. (It is) a promise We have undertaken and truly We shall do it.' (21:104)

and added,

"The first man who will be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave, Jesus, said, 'I was a witness over them while I dwelt among them...(to His Statement)..and You are the Witness to all things.' (5.117). Then it will be said, '(O Muhammad) These people never stopped to apostate since you left them.'

## Surat al-Hajj (The Pilgrimage)

Sufyan bin Ayyna said, المُخْبَتِينَ, means those who trust in Allah or those who humble themselves in the presence of Allah.

And Ibn Abbas said in the commentary of Ayat **فِي أَمْنِيَّتِهِ**, that when the Prophet speaks, he recites the commandments of Allah, then the devil adds something to his speech by making the voice of the Prophet. Then Allah, the Exalted, wipes out the mixture of Satan and upholds His true verses.

**أَمْنِيَّتِهِ**, Some of them said that it means the recitation of the Prophet .

**إِلَّا أَمَانِيٌّ**, which is in Surah Al-Baqarah, means that but desires.

And Mujahid said, Tabari connected it that the meaning of **مُشَيْدٍ**, was lime plastered.

**يَسْطُونُ**, meaning is to abuse. Some people said that its meaning strict.

**وَهَدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ**, He was inspired to say good things.

Ibn Abbas said that the meaning of **سَبَبٍ**, is a rope that is attached to the roof.  
**تَذَهَّلُ**, to be oblivious.



The Statement of Allah Almighty:

**وَتَرَى النَّاسَ سُكَارَى**

"...And you shall see mankind as in a drunken state..." (22:2)

**Hadith # 4741**

**Narrated Abu Sa`id Al-Khudri:**

The Prophet (pbuh) said,

"On the day of Resurrection Allah will say, 'O Adam!' Adam will reply, '*Labbai* our Lord, and *Sa`daik*' Then there will be a loud call (saying), Allah orders you to take from among your offspring a mission for the (Hell) Fire.' Adam will say, 'O Lord! Who are the mission for the (Hell) Fire?'

Allah will say, 'Out of each thousand, take out 999.' At that time every pregnant female shall drop her load (have a miscarriage) and a child will have grey hair. <span class="auto-style1a">And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allah." (22.2) </span>

When the Prophet (pbuh) mentioned this, the people were so distressed (and afraid) that their faces got changed (in color) whereupon the Prophet (pbuh)

said, "From Gog and Magog nine-hundred ninety-nine will be taken out and one from you. You Muslims (compared to the large number of other people) will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be onefourth 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 one-half of the people of Paradise." So we said, Allahu Akbar."

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Allah says:

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ

"And among mankind is he who worships Allah as it were, upon the very edge (in doubt) ..." (22:11)

## Hadith # 4742

**Narrated Ibn `Abbas:**

A man used to come to Medina as if his wife brought a son and his mares produces 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."

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The Statement of Allah the Exalted:

هَذَا نَحْسَنَانِ أَخْتَصَمُوا فِي رَبِّيهِمْ

"These two opponents (believers and disbelievers) dispute with each other about their Lord..." (22:19)

## Hadith # 4743

**Narrated Qais bin Ubud:**

Abu Dharr used to take an oath confirming that the Verse: 'These two opponents (believers, and disbelievers) dispute with each other about their Lord' (22.19) was Revealed in connection with Hamza and his two companions and `Utbah and his two companions on the day when they ease out of the battle of Badr.

## Hadith # 4744

Narrated Qais bin Ubud:

'Ali said, "I will be the first to kneel before the Beneficent 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.' (22.19) was revealed in connection with those who came out for the Battle of Badr, i.e., 'Ali, Hamza, 'Ubaidah, Shaiba bin Rabi'a, 'Utba bin Rabi'a and Al-Walid bin 'Utba.

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## Surat al-Mu'minun (The Believers)

Sufyan bin Ayyna said: سبع طرائق, it refers to the seven heavens.

لها سابقون, means happiness and good fortune were written in their fate from eternity.

وجلة, Those who fear lightning.

Ibn Abbas said: هيهات هيهات, means is far away.

فاسأل العادين, Ask the counting angels who count deeds.

لناكبون, those who deviate from the straight path.

كالحون, shrill cry, ugly mouth makers.

سلالة, means child and sperm.

جنة ، جنون, both have the same meaning viz Madness, insanity.

غثاء, Something that floats on water and is not useful, but should be thrown away.

يجارون, will raise a voice like a cow in distress.

على أعقابكم, will raise a voice like a cow in distress.

رجع على عقبيه, means he walked with his back turned.

سمار, people who gossip at night.

تسخرون, being blinded by magic.

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## Surat an-Nur (The Light)

من خلاله,from among the veils of cloud.

**سنا برقه**, Burqa its lightning light.

**مذعنين ، مذعن**, means humble.

**أشتاتا ، شتى ، شتات ، شت**, all have the same meaning i.e. separate

And Ibn Abbas said, **أنزلناها**, The collection of surahs gave it the name of the Qur'an, and a surah is called a surah because it is separated from another surah.

**مشكاة**, is called niche, it is an Abyssinian word.

And what is said in Surah Qayamat is that it is upon us to collect it and make the Qur'an, so it means to connect it to the Qur'an and to mix one piece with another piece. Then He said, **"إذا قرأناه فاتبع قرآنـه"** "If we recite the Qur'an, then follow the Qur'an." That is, when we combine it and compile it, then follow this collection, i.e. do what is commanded in it and refrain from what Allah has forbidden, And the Qur'an is also called Furqan **فرقان**, because it separates truth and falsehood and says in favor of women.

**ما قرأت بسلاـقط**, means she never held a child in her womb

**فرضناها**, with intensification will mean that We have revealed various duties in it, and whoever reads **فرضناها**, in reduction, then the meaning will be this: We have made it obligatory on you and those who will come after you until the Day of Judgment.

Mujahid sais: **فرضناها**, refers to those young children who are not familiar with women's private parts or sexual intercourse due to their young age.

And Shaabi said, **و الطفل الذين لم يظهروا**, refers to those men who do not need women.

**غير أولي الإربة**, And Taus said that Abdul Razzaq connected it to the fool who does not care about women



The Statement of Allah the Exalted:

**وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ**

"And for those who accuse their wives, but have no witnesses except themselves..." (24:6)

**Hadith # 4745**

**Narrated Sahl bin Saud:**

'Uwaimir came to 'Asim bin 'Adi who was the chief of Bani Ajlan 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 Allah's Messenger (pbuh) about this matter on my behalf."

`Asim then went to the Prophet (pbuh) and said, "O Allah's Messenger (pbuh)! And asked him that question but Allah's Messenger (pbuh) disliked the question,"

When 'Uwaimir asked `Asim about the Prophet's answer `Asim replied that Allah's Messenger (pbuh) disliked such questions and considered it shameful.

"Uwaimir then said, "By Allah, I will not give up asking unless I ask Allah's Messenger (pbuh) about it."

Uwaimir came (to the Prophet) and said, "O Allah's Messenger (pbuh)! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in Qisas) or what should he do?"

Allah's Messenger (pbuh) said, "Allah has revealed regarding you and your wife's case in the Qur'an "So Allah's Messenger (pbuh) ordered them to perform the measures of "Laan" according to what Allah had mentioned in His Book.

So 'Uwaimir did "Laan" with her and said, "O Allah's Messenger (pbuh)! 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 "Laan".

Allah's Messenger (pbuh) 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 Wahra then we will consider that 'Uwaimir has told a lie against her."

Later on she delivered a child carrying the qualities which Allah's Messenger (pbuh) had mentioned as a proof for 'Uwaimir's claim; therefore the child was ascribed to its mother henceforth.



The Statement of Allah the Exalted:

وَالْخَلِمَسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ

"And the fifth (testimony should be) the invoking of the Curse of Allah on him if he is of those who tell a lie (against her) ." (24:7)

## Hadith # 4746

**Narrated Sahl bin Sa`d**

A man came to Allah's Messenger (pbuh) and said, "O Allah's Messenger (pbuh)! Suppose a man saw another man with his wife, should he kill him whereupon you might kill him (i.e., the killer) (in Qisas) or what should he do?"

So Allah revealed concerning their case what is mentioned of the order of "Laan".

Allah's Apostle said to the man, "The matter between you and your wife has been decided." So, they did "Laan" in the presence of Allah's Messenger (pbuh) 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 "Laan".

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 Allah prescribed for her.

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The Statement of Allah the Exalted:

وَيَنْرُوُا عَنْهَا الْعَذَابَ

"But it shall avert the punishment (of stoning to death) from her..." (24:8)

## Hadith # 4747

**Narrated Ibn `Abbas:**

Hilal bin Umaiya accused his wife of committing illegal sexual intercourse with Sharik bin Sahma' and filed the case before the Prophet. The Prophet (pbuh) said (to Hilal), "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back."

Hilal said, "O Allah's Apostle! If anyone of us saw a man over his wife, would he go to seek after witnesses?"

The Prophet (pbuh) kept on saying, "Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back."

Hilal then said, "By Him Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment." Then Gabriel came down and revealed to him: 'As for those who accuse their wives...' (24.6-9) The Prophet (pbuh) recited it till he reached: '... (her accuser) is telling the truth.'

Then the Prophet (pbuh) left and sent for the woman, and Hilal went (and brought) her and then took the oaths (confirming the claim). The Prophet (pbuh) was saying, "Allah knows that one of you is a liar, so will any of you repent?"

Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, "It (the fifth oath) will definitely bring Allah's curse on you (if you are guilty)." So she hesitated and recoiled (from taking the oath) so much that we thought that she would withdraw her denial. But then she said, "I will not dishonor my family all through these days," and carried on (the process of taking oaths).

The Prophet (pbuh) then said, "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharik bin Sahma's child." Later she delivered a child of that description. So the Prophet (pbuh) said, "If the case was not settled by Allah's Law, I would punish her severely."

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The Statement of Allah the Exalted:

وَالْخَامِسَةُ أَنَّ عَصَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الْمُصَدِّقِينَ

"And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth." (24:9)

## Hadith # 4748

**Narrated Ibn `Umar:**

A man accused his wife of illegal sexual intercourse and denied his paternity to her (conceived) child during the lifetime of Allah's Messenger (pbuh).

Allah's Messenger (pbuh) ordered them both to do "Laan" as Allah 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 Laan.

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The Statement of Allah the Exalted:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصَبَةٌ مِنْكُمْ

"Verily! Those who brought forth the slander are a group among you." (24:11)

## Hadith # 4749

**Narrated `Aisha:**

And as for him among them who had the greater share.' (24.11) was `Abdullah bin Ubai bin Salul.

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The Statement of Allah the Exalted:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ حَيْرًا ... فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

Why did not Believers -- men and women -- when ye heard of the affair -- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"?

Why did they not bring four witnesses to prove it?

When they have not brought the witnesses,  
such men, in the sight of Allah, (stand forth) themselves as liars! (24: 12-13)

## Hadith # 4750

### Narrated Aisha:

Whenever Allah's Messenger (pbuh) intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out a Ghazwa, and the lot came upon me. So I proceeded with Allah's Apostle after Allah's order of veiling (the women) had been revealed and thus I was carried in my howdah (on a camel) and dismounted while still in it. We carried on our journey, and when Allah's Apostle had finished his Ghazwa and returned and we approached Medina, Allah's Messenger (pbuh) 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. When I had answered the call of nature, I went towards my howdah, but behold! A necklace of mine made of Jaz Azfar (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me, came and carried my howdah on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the howdah while raising it up, and I was still a young lady. They drove away the camel and proceeded.

Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept.

Safwan bin Al-Mu'attil As-Sulami Adh- Dhakw-ani was behind the army. He had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me on seeing me for he used to see me before veiling. I got up because of his saying: "Inna Li l-lahi wa inna ilaihi rajiun," which he uttered on recognizing me. I covered my face with my garment, and by Allah, he did not say to me a single word except, "**Inna Li l-lahi wa inna ilaihi rajiun,**" till he made his she camel kneel down whereupon he trod on its forelegs and I mounted it.

Then Safwan set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday. Then whoever was meant for destruction, fell in destruction, and the leader of the Ifk (forged statement) was 'Abdullah bin Ubai bin Salul.

After this we arrived at Medina and I became ill for one month while the people were spreading the forged statements of the people of the Ifk, and I was not aware of anything thereof. But what aroused my doubt while I was sick, was that I was no longer receiving from Allah's Messenger (pbuh) the same kindness as I used to receive when I fell sick. Allah's Messenger (pbuh) 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 Um Mistah to answer the call of nature towards Al-Manasi, the place where we used to relieve ourselves, and used not to go out for this purpose except from night to night, and that was before we had lavatories close to our houses. And this habit of ours was similar to the habit of the old 'Arabs (in the deserts or in the tents) concerning the evacuation of the bowels, for we considered it troublesome and harmful to take lavatories in the houses.

So I went out with Um Mistah who was the daughter of Abi Ruhm bin 'Abd Manaf, and her mother was daughter of Sakhr bin Amir who was the aunt of Abi Bakr As-Siddiq, and her son was Mistah bin Uthatha. When we had finished our affair, Um Mistah and I came back towards my house. Um Mistah stumbled over her robe whereupon she said, "Let Mistah be ruined ! " I said to her, "What a bad word you have said! Do you abuse a man who has taken part in the Battle of Badr?" She said, "O you there! Didn't you hear what he has said?" I said, "And what did he say?" She then told me the statement of the people of the Ifk (forged statement) which added to my ailment.

When I returned home, Allah's Messenger (pbuh) 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 (pbuh) 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! Take it easy, for by Allah, there is no charming lady who is loved by her husband who has other wives as well, but that those wives would find fault with her." I said, "Subhan Allah! Did the people really talk about that?"

That night I kept on weeping the whole night till the morning. My tears never stopped, nor did I sleep, and morning broke while I was still weeping, Allah's Messenger (pbuh) called 'Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration delayed, in order to consult them as to the idea of divorcing his wife.

Usama bin Zaid told Allah's Messenger (pbuh) of what he knew about the innocence of his wife and of his affection he kept for her. He said, "O Allah's Messenger (pbuh)! She is your wife, and we do not know anything about her except good." But 'Ali bin Abi Talib said, "O Allah's Messenger (pbuh)! Allah does not impose restrictions on you; and there are plenty of women other than her. If you however, ask (her) slave girl, she will tell you the truth."

Aisha added: So Allah's Messenger (pbuh) called for Barira and said, "O Barira! Did you ever see anything which might have aroused your suspicion? (as regards Aisha). Barira said, "By Allah Who has sent you with the truth, I have never seen anything regarding Aisha which I would blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it."

So, Allah's Messenger (pbuh) got up (and addressed) the people and asked for somebody who would take revenge on `Abdullah bin Ubai bin Salul then. Allah's Messenger (pbuh), while on the pulpit, said, "O Muslims! Who will help me against a man who has hurt me by slandering my family? By Allah, I know nothing except good about my family, and people have blamed a man of whom I know nothing except good, and he never used to visit my family except with me,"

Sa`d bin Mu`adh Al-Ansari got up and said, "O Allah's Messenger (pbuh)! 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 he be from our brethren, the Khazraj, then you give us your order and we will obey it." On that, Sa`d bin 'Ubada got up, and he was the chief of the Khazraj, and before this incident he had been a pious man but he was incited by his zeal for his tribe. He said to Sa`d (bin Mu`adh), "By Allah the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On that, Usaid bin Hudair, the cousin of Sa`d (bin Mu`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!"

So, the two tribes of Al-Aus and Al-Khzraj got excited till they were on the point of fighting with each other while Allah's Messenger (pbuh) was standing on the pulpit. Allah's Messenger (pbuh) 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 Ansari 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 Apostle came to us, greeted, and sat down,

He had never sat with me since the day what was said, was said. He had stayed a month without receiving any Divine Inspiration concerning my case. Allah's Messenger (pbuh) recited the Tashahhud after he had sat down, and then said, "Thereafter, O `Aisha! I have been informed such and-such a thing about you; and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask for Allah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, Allah accepts his repentance."

When Allah's Apostle had finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, "Reply to Allah's Messenger (pbuh) on my behalf as to what he said." He said, "By Allah, I do not know what to say to Allah's Messenger (pbuh)." Then I said to my mother, "Reply to Allah's Apostle." She said, "I do not know what to say to Allah's Messenger (pbuh)." Still a young girl as I was and though I had little knowledge of Qur'an, I said, "By Allah, I know that you heard this story (of the Ifk) so much so that it has been planted in your minds and you have believed it.

So now, if I tell you that I am innocent, and Allah knows that I am innocent, you will not believe me; and if I confess something, and Allah knows that I am innocent of it, you will believe me. By Allah, I cannot find of you an example except that of Joseph's father: "So (for me) patience is most fitting against that which you assert and it is Allah (Alone) Whose help can be sought.

Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allah would reveal my innocence. But by Allah, I never thought that Allah would send down about my affair, Divine Inspiration that would be recited (forever), as I considered myself too unworthy to be talked of by Allah with something that was to be recited: but I hoped that Allah's Messenger (pbuh) might have a vision in which Allah would prove my innocence. By Allah, Allah's Messenger (pbuh) had not left his seat and nobody had left the house when the Divine Inspiration came to Allah's Messenger (pbuh). So there overtook him the same hard condition which used to overtake him (when he was Divinely Inspired) so that the drops of his sweat were running down, like pearls, though it was a (cold) winter day, and that was because of the heaviness of the Statement which was revealed to him.

When that state of Allah's Messenger (pbuh) was over, and he was smiling when he was relieved, the first word he said was, "Aisha, Allah has declared your innocence."

My mother said to me, "Get up and go to him." I said, "By Allah, I will not go to him and I will not thank anybody but Allah." So Allah revealed:

**"Verily! They who spread the Slander are a gang among you. Think it not...."**  
**(24.11-20).**

When Allah revealed this to confirm my innocence, Abu Bakr As-Siddiq who used to provide for Mistah bin Uthatha because of the latter's kinship to him and his poverty, said, "By Allah, I will never provide for Mistah anything after what he has said about Aisha" So Allah revealed:

**"Let not those among you who are good and are wealthy swear not to give  
(help) to their kinsmen,  
those in need, and those who have left their homes for Allah's Cause.  
Let them Pardon and forgive (do not punish them). Do you not love that  
should forgive you?"**

**Verily Allah is Oft-forgiving. Most Merciful." (24.22)**

Abu Bakr said, "Yes, by Allah, I wish that Allah should forgive me." So, he resumed giving Mistah the aid he used to give him before and said, "By Allah, I will never withhold it from him at all."

Aisha further said: Allah's Messenger (pbuh) also asked Zainab bint Jahsh about my case. He said, "O Zainab! What have you seen?" She replied, "O Allah's Messenger (pbuh)! I protect my hearing and my sight (by refraining from telling lies). I know nothing but good (about Aisha)."

Of all the wives of Allah's Messenger (pbuh), it was Zainab who aspired to receive from him the same favor as I used to receive, yet, Allah saved her (from telling lies) because of her piety. But her sister, Hamna, kept on fighting on her behalf so she was destroyed as were those who invented and spread the slander.

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The Statement of Allah Almighty:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُهُ ، فِي الدُّنْيَا وَالْآخِرَةِ لَمْسَكْمٌ فِي مَا أَفْضَلْتُمْ فِيهِ عَذَابٌ  
عَظِيمٌ

"Had it not been for the Grace of Allah 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."  
(24:14)

**Hadith # 4751**

**Narrated Um Ruman:**

Aisha's mother, when 'Aisha was accused, she fell down Unconscious.

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The Statement of Allah Almighty:

إِذْ تَلَقَّوْنَاهُ ، بِالسِّنَنِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

When you were propagating it with your tongues, and uttering with your  
mouths that whereof you had no knowledge..." (24:15)

**Hadith # 4752**

**Narrated Ibn Abi Mulaika:**

I heard 'Aisha reciting: "When you invented a lie (and carry it) on your tongues."  
(24.15),

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The Statement of Allah Almighty:

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْنَا مَا يَكُونُ لَنَا أَنْ نَّتَكَلَّمَ بِهَذَا

"And why did you not, when you heard it, say: It is not right for us to speak of this..." (24:16)

### Hadith # 4753

**Narrated Ibn Abu Mulaika:**

Ibn `Abbas asked permission to visit Aisha before her death, and at that time she was in a state of agony. She then said. "I am afraid that he will praise me too much."

And then it was said to her, "He is the cousin of Allah's Messenger (pbuh) and one of the prominent Muslims." Then she said, "Allow him to enter."

When he entered, he said, "How are you?" She replied, "I am Alright if I fear (Allah)."

Ibn `Abbas said, "Allah willing, you are Alright as you are the wife of Allah's Messenger (pbuh) and he did not marry any virgin except you and proof of your innocence was revealed from the Heaven."

Later on Ibn Az-Zubair entered after him and `Aisha said to him, "Ibn `Abbas came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

### Hadith # 4754

**Narrated Al-Qasim:**

Ibn `Abbas asked `Aisha's permission to enter. Al-Qasim then narrated the whole Hadith (as above) but did not mention: "Would that I had been forgotten and out of sight."

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The Statement of Allah the Exalted:

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا

"And warns you not to repeat the like of it, forever." (24:17)

### Hadith # 4755

**Narrated Masruq:**

`Aisha said that Hassan bin Thabit came and asked permission to visit her. I said, "How do you permit such a person?" She said, "Hasn't he received a severely penalty?"

Sufyan, the subnarrator, said: She meant the loss of his sight.

Thereupon Hassan said the following poetic verse:

'A chaste pious woman who arouses no suspicion.

She never talks about chaste heedless women behind their backs.'

On that she said, "But you are not so."



The Statement of Allah:

وَبِيَّنَ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلَيْمٌ حَكِيمٌ

"And Allah makes the Ayat plain to you. And Allah is All-Knowing, All-Wise."  
(24:18)

## Hadith # 4756

**Narrated Masruq:**

Hassan came to Aisha and said the following poetic Verse:

'A chaste pious woman who arouses no suspicion.

She never talks about chaste heedless women behind their backs.'

'Aisha said, "But you are not,"

I said (to 'Aisha), "Why do you allow such a person to enter upon you after Allah has revealed: "...and as for him among them who had the greater share therein?" (24.11)

She said, "What punishment is worse than blindness?"

She added, "And he used to defend Allah's Apostle against the pagans (in his poetry).



The Statement of Allah:

وَلَا يَأْتِي أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةٌ ... وَاللَّهُ غَفُورٌ رَّحِيمٌ

Let not those among you who are endued with grace and amplitude of means  
resolve by oath

against helping their kinsmen, those in want, and those who have left their  
homes in Allah's cause:

let them forgive and overlook: do you not wish that Allah should forgive you?

For Allah is Oft-Forgiving, Most Merciful. (24:22)

## Hadith # 4757

**Narrated Aisha:**

When there was said about me what was said which I myself was unaware of, Allah's Messenger (pbuh) got up and addressed the people. He recited Tashah-hud, and after glorifying and praising Allah as He deserved, he said,

"To proceed: O people Give me your opinion regarding those people who made a forged story against my wife. By Allah, I do not know anything bad about her. By Allah, 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`adh got up and said, "O Allah's Messenger (pbuh) Allow me to chop their heads off". Then a man from the Al-Khzraj (Sa`d bin 'Ubada) to whom the mother of (the poet) Hassan bin Thabit was a relative, got up and said (to Sa`d bin Mu`adh), "You have told a lie! By Allah, if those persons were from the Aus 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 Um Mistah was accompanying me. On our return, Um Mistah stumbled and said, "Let Mistah. be ruined" I said to her, "O mother Why do you abuse your Son" On that Um Mistah became silent for a while, and stumbling again, she said, "Let Mistah be ruined" I said to her, "Why do you abuse your son?" She stumbled for the third time and said, "Let Mistah be ruined" whereupon I rebuked her for that. She said, "By Allah, I do not abuse him except because of you."

I asked her, "Concerning what of my affairs?" So she disclosed the whole story to me. I said, "Has this really happened?" She replied, "Yes, by Allah." I returned to my house, astonished (and distressed) that I did not know for what purpose I had gone out. Then I became sick (fever) and said to Allah's Messenger (pbuh) "Send me to my father's house." So he sent a slave with me, and when I entered the house, I found Um Rum-an (my mother) downstairs while (my father) Abu Bakr was reciting something upstairs.

My mother asked, "What has brought you, O (my) daughter?" I informed her and mentioned to her the whole story, but she did not feel it as I did. She said, "O my daughter! Take it easy, for there is never a charming lady loved by her husband who has other wives but that they feel jealous of her and speak badly of her." But she did not feel the news as I did. I asked (her), "Does my father know about it?" She said, "yes" I asked, Does Allah's Messenger (pbuh) know about it too?" She said, "Yes, Allah's Messenger (pbuh) does too." So the tears filled my eyes and I wept.

Abu Bakr, who was reading upstairs heard my voice and came down and asked my mother, "What is the matter with her? "

She said, "She has heard what has been said about her (as regards the story of Al-Ifk)." On that Abu- Bakr wept and said, "I beseech you by Allah, O my daughter, to go back to your home".

I went back to my home and Allah's Messenger (pbuh) had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allah, I do not know of any 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 Allah's Messenger (pbuh)." Finally, they told her of the affair (of the slander). She said, "Subhan Allah! By Allah, 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, "Subhan Allah! By Allah, 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 (pbuh) 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 'Aisha! 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 Al-Ansari woman had come and was sitting near the gate. I said to the Prophet. "Isn't it improper that you speak in such a way in the presence of this lady? Allah's Apostle 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, I said, "I testify that none has the right to be worshipped except Allah, and that Muhammad is His Apostle!"

And after praising and glorifying Allah as He deserves, I said, "Now then, by Allah, if I were to tell you that I have not done (this evil action) and Allah is a witness that I am telling the truth, that would not be of any use to me on your part because you (people) have spoken about it and your hearts have absorbed it; and if I were to tell you that I have done this sin and Allah knows that I have not done it, then you will say, 'She has confessed herself guilty.' By Allah, 'I do not see a suitable example for me and you but the example of (I tried to remember Jacob's name but couldn't) Joseph's father when he said; So (for me) "Patience is most fitting against that which you assert. It is Allah (alone) whose help can be sought.'

At that very hour the Divine Inspiration came to Allah's Messenger (pbuh) and we remained silent. Then the Inspiration was over and I noticed the signs of happiness on his face while he was removing (the sweat) from his forehead and saying, "Have the good tidings O 'Aisha! Allah has revealed your innocence."

At that time, I was extremely angry. My parents said to me. "Get up and go to him." I said, "By Allah, I will not do it and will not thank him nor thank either of you, but I will thank Allah Who has revealed my innocence. You have heard this story but neither did not deny it nor change it (to defend me),"

Aisha used to say: "But as regards Zainab bint Jahsh, (the Prophet's wife), Allah protected her because of her piety, so she did not say anything except good (about me), but her sister, Hamna, was ruined among those who were ruined.

Those who used to speak evil about me were Mistah, Hassan bin Thabit, and the hypocrite, `Abdullah bin Ubai, 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.

Abu Bakr took an oath that he would never do any favor to Mistah at all. Then Allah revealed the Divine Verse:

**"Let not those among you who are good and wealthy swear not to give to their kinsmen, and those in need, ...**

**Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (24:22)**

On that, Abu Bakr said, "Yes, by Allah, O our Lord! We wish that You should forgive us." So, Abu Bakr again started giving to Mistah the expenditure which he used to give him before.

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وَلَيَضْرِبُنَّ بِخُمُرٍ هُنَّ عَلَى جُنُوبِهِنَّ

**"... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms) ..." (24:31)**

## Hadith # 4758

**Narrated `Aishah:**

May Allah bestow His Mercy on the early emigrant women. When Allah revealed:

**"... and to draw their veils all over their Juyubihinna (i.e., their bodies, faces, necks and bosoms) ..." (24:31)**

they tore their Murat (woolen dresses or waist-binding clothes or aprons etc.) and covered their heads and faces with those torn Muruts.

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## Hadith # 4759

**Narrated Safiya bint Shaiba:**

'Aisha used to say: "When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth."

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## Surat al-Furqan (The Standard)

Abdullah bin Abbas said: هباء منثروا means which is blown away by the wind and brings dust, etc.

مد الظل, refers to the time from dawn to sunrise.

ساكنا, means always.

In عليه دليل, Reason دليل, means the rising of the sun.

خلفة, means that what cannot be done at night can be completed by day, and what cannot be done by day can be completed by night.

And Imam Hasan Basri said that the meaning of قرة اعين, is to make our wives and children God-fearing and obedient. The eye of a believer is not cooler in anything than when his beloved is engaged in the worship of Allah.

Abdullah bin Abbas said: ثبورا, means death and destruction.

تسعر ، اضطرام refer to the burning of fire.

تملى عليه, is recited to him.

غرااما, means death

Mujahid said: عتوا, means mischief

And Sufyan bin Ayaina said: عاتية, means that he did not hear the angels who have the treasure.

---

The Statement of Allah Almighty:

الَّذِينَ يُحَشَّرُونَ عَلَىٰ وُجُوهِهِمْ إِلَى جَهَنَّمَ أُولَئِكَ شَرُّ مَكَانٌ أَضَلُّ سَبِيلًا

"Those who will be gathered to Hell (prone) on their faces --  
they will be in an evil plight, and, as to Path, most astray." (25:34)

### Hadith # 4760

Narrated Anas bin Malik:

A man said, "O Allah's Prophet! Will Allah gather the non-believers on their faces on the Day of Resurrection?"

He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?"

Qatada, a subnarrator, said: Yes, By the Power of Our Lord!



The Statement of Allah the Exalted:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ... وَمَنْ يَعْمَلْ ذَلِكَ يُلْقَ أَثَامًا

"Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, not commit fornication -- and any that does this (not only) meets punishment. " (25:68)

## Hadith # 4761

**Narrated `Abdullah:**

I or somebody, asked Allah's Messenger (pbuh) "Which is the biggest sin in the Sight of Allah?"

He said, "That you set up a rival (in worship) to Allah though He Alone created you."

I asked, "What is next?"

He said, "Then, that you kill your son, being afraid that he may share your meals with you."

I asked, "What is next?"

He said, "That you commit illegal sexual intercourse with the wife of your neighbor."

Then the following Verse was revealed to confirm the statement of Allah's Messenger (pbuh):

"Those who invoke not with Allah, any other god,  
nor kill life as Allah has forbidden except for just cause,  
nor commit illegal sexual intercourse." (25.68)

## Hadith # 4762

**Narrated Al-Qasim bin Abi Bazza:**

That he asked Sa`id bin Jubair, "Is there any repentance of the one who has murdered a believer intentionally?" Then I recited to him: "Nor kill such life as Allah has forbidden except for a just cause."

Sa`id said, "I recited this very Verse before Ibn `Abbas as you have recited it before me.

Ibn `Abbas said, 'This Verse was revealed in Mecca and it has been abrogated by a Verse in Surat-An-Nisa which was later revealed in Medina.'

## Hadith # 4763

**Narrated Sa`id bin Jubair:**

The people of Kufa differed as regards the killing of a believer so I entered upon Ibn `Abbas (and asked him) about that.

Ibn `Abbas said, "The Verse (in Surat-An-Nisa', 4:93) was the last thing revealed in this respect and nothing cancelled its validity."

## Hadith # 4764

**Narrated Sa`id bin Jubair:**

I asked Ibn `Abbas about Allah's saying: '...this reward is Hell Fire.' (4.93)

He said, "No repentance is accepted from him (i.e., the murderer of a believer).",

I asked him regarding the saying of Allah: 'Those who invoke not with Allah any other god.' ... (25.68)

He said, "This Verse was revealed concerning the pagans of the pre-Islamic period.",



The Statement of Allah the Exalted:

يُضَاعِفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَاجِنًا

"The torment will be doubled to him on the Day of Resurrection,  
and he will abide therein in disgrace." (25:69)

## Hadith # 4765

**Narrated Sa`id bin Jubair:**

Ibn Abza said to me, "Ask Ibn `Abbas regarding the Statement of Allah:

'And whoever murders a believer intentionally, his recompense is Hell.' (4.69)

And also His Statement:

'...nor kill such life as Allah has forbidden, except for a just cause ....except those who repent, believe, and do good deeds.' " (25.68-70)

So I asked Ibn `Abbas and he said,

"When this (25.68-69) was revealed, the people of Mecca said, "We have invoked other gods with Allah, and we have murdered such lives which Allah has made sacred, and we have committed illegal sexual intercourse. So Allah revealed:

'Except those who repent, believe, and do good deeds and Allah is Oft-Forgiving, Most Merciful.' (25.70)

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The Statement of Allah:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحًا ... وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

"Except those who repent and believe (in the Islamic Monotheism) and do righteous deeds,

for those, Allah will change their sins into good deeds,  
and Allah is Oft-Forgiving, Most Merciful." (25:70)

## Hadith # 4766

Narrated Sa`id bin Jubair:

`Abdur-Rahman bin Abza ordered me to ask Ibn `Abbas regarding the two Verses (the first of which was): "And whosoever murders a believer intentionally." (4.93) So I asked him, and he said, "Nothing has abrogated this Verse."

About (the other Verse): 'And those who invoke not with Allah any other god.' (25:68) he said, "It was revealed concerning the pagans."

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The Statement of Allah:

فَسَوْفَ يَكُونُ لِزَاماً

"... So the torment will be yours forever" (25:77)

## Hadith # 4767

Narrated `Abdullah:

Five (great events) have passed:

- the Smoke,
  - the Moon,
  - the Romans,
  - the Mighty grasp and
  - the constant Punishment which occurs in 'So the torment will be yours forever.' (25.77),
-

## Surat ash-Shu'ara' (The Poets)

Mujahid said: تَعْبَثُونَ means You make.

هَضِيمٍ, is something that crumbles to the touch.

مَسْحُرِينَ, means bewitched, enchanted.

شَجَرٌ, means tree.

يَوْمُ الظَّلَةِ, the day in which punishment overshadowed them.

مُوزُونٌ, the meaning of suitable is to Know.

كَالْطَّوْدٍ, Like a mountain.

الشَّرْذَمَةُ, small group.

فِي السَّاجِدِينَ, means among the worshipers.

Ibn Abbas said: لَعْكَمْ تَخْلُدُنْ , meaning is as if you will live forever in this world.

رَبْعٌ, Elevated land like a mound

مَصَانِعٌ, Every building is called or high-rise neighborhoods.

فَرَهِينَ, means Happy, happy go lucky

فَاتَّحَهُ فَارَهِينَ, same as above

فَارَهِينَ, Some say Farhain means craftsman, clever, experienced.

تَعْثُوا, means do not make serious mischief.

يَعِيثُ ، عَيَّثُ ، عَيَّثَ, say to make a serious mischief.

خَلَقْتَ جَبَلٍ, it has been created.

---

وَلَا تُخْزِنِي يَوْمَ يُبَعَّثُونَ

"And disgrace me not on the day when will be resurrected." (26:87)

### Hadith # 4768

Narrated Abu Huraira:

The Prophet (pbuh) said, "On the Day of Resurrection Abraham will see his father covered with Qatara and Ghabara. (i.e., having a dark face).

### Hadith # 4769

Narrated Abu Huraira:

The Prophet (pbuh) said, Abraham will meet his father (on the Day of Resurrection) and will say, 'O my Lords You promised me that You would not let me in disgrace on the Day when people will be resurrected.' Allah will say, 'I have forbidden Paradise to the non-believers.'

---

Allah ordained His Prophet:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَأُخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

"And warn your tribe (O Muhammad pbuh) of near kindred.

And be kind and humble to the believers who follow you.. ." (26:214-215)

## Hadith # 4770

**Narrated Ibn `Abbas:**

When the Verse: 'And warn your tribe of near-kindred ... (26:214), was revealed, the Prophet (pbuh) ascended the Safa (mountain) and started calling, "O Bani Fihir! 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. Abu Lahab and other people from Quraish came and the Prophet (pbuh) then said,

"Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth."

He then said, "I am a warner to you in face of a terrific punishment."

Abu Lahab said (to the Prophet) "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ، مَا أَغْنَى عَنْهُ مَالُهُ ، وَمَا كَسَبَ

"Perish the hands of Abu Lahab (one of the Prophet's uncles), and perish he!

His wealth and his children will not profit him...." (111.1-5)

## Hadith # 4771

**Narrated Abu Huraira:**

Allah's Messenger (pbuh) got up when the Verse: 'And warn your tribe of near-kindred... (26:214) was revealed and said,

"O Quraish people! Buy yourselves! I cannot save you from Allah (if you disobey Him)

O Bani Abu Manaf! I cannot save you from Allah (if you disobey Him).

O `Abbas! The son of `Abdul Muttalib! I cannot save you from Allah (if you disobey Him)

O Safiya, (the aunt of Allah's Messenger (pbuh)) I cannot save you from Allah (if you disobey Him).

O Fatima, the daughter of Muhammad! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him).

---

## Surat an-Naml (The Ants)

**الخباء**, hidden, hidden thing.

**لا قبل**, No power

**الصرح**, means glass slurry

**صرح**, is also called Palace-

Abdullah bin Abbas said: **ولها عرش** means that his throne is very good, of good workmanship, which is very expensive.

**مسلمين**, means being submissive.

**ردد**, approached near.

**جامدة**, Fixed in place.

Mujahid said: **نكرروا**, means change its form.

**وأوتينا العلم**, And give us knowledge This is the saying of Solomon.

**صرح**, It was a reservoir of water. Sulaiman (peace be upon him) covered it with glass, it looked like it was full of water.

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## Surat al-Qasas (The Whole Story)

Ibn Abbas said: **أولي القوة**, means that many powerful were unable to lift its keys.

**لتتواء**, Taken, transferred

**فارغا**, means that there was no one special in the heart of Moses' mother except Moses.

**الفريدين**, means happy, gladly

**قصيه**, means go behind him.

**قصص**, means convey,

**عن جنب ، عن جنابة ، عن اجتناب**, meaning from a distance,

**يأنرون**, means are consulting.

**عدوان** ، **عدو او** ، **ر تعدى**, all have the same meanings, same meaning, that is, to go beyond the limits, to do injustice.

**آنس**, Look up, watch, see.

**جذوة**, s a thick piece of wood with a fire on the top but no flame in it

**وابتيكم بشهاب قبس**, it refers to a burning wood with a flame in it.

**حيات**, means different types of snakes like John, Viper, Black etc

**ردها**, means helper, supporter.

**سنند**, meaning is that we will help you.

**مقبوحين**, means were killed.

**وصلنا**, We have defined it and fulfilled it.

**يجى**, They are drawn.

**بطرت**, He did mischief.

**في أمها رسولا ، أم القرى**, means Makkah and its surroundings.

**نكن**, means hides

**أكنت ، كننته**, means did you not see?

**يسط الرزق لمن يشاء ويقدر**, That is, Allah gives sustenance to whomever He wills with ease and He gives sustenance to whomever He wills with hardship.

---

The Statement of Allah the Exalted:

**إِنَّكَ لَا تَهْدِي مَنْ أَحَبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ**

It is true thou wilt not be able to guide everyone whom thou lovest:

but Allah guides those whom He will, (28:56)

## Hadith # 4772

**Narrated Al-Musaiyab:**

When Abu Talib was on his death bed, Allah's Messenger (pbuh) came to him and found with him, Abu Jahl and `Abdullah bin Abi Umaiya bin Al-Mughira. Allah's Messenger (pbuh) said, "O uncle! Say: **إِلَهٌ إِلَّا اللهُ،** **وَلَا** **نَحْنُ** has the right to be worshipped except Allah, a sentence with which I will defend you before Allah."

On that Abu Jahl and `Abdullah bin Abi Umaiya said to Abu Talib, "Will you now leave the religion of `Abdul Muttalib?" Allah's Messenger (pbuh) kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abu Talib said as the last thing he said to them, "I am on the religion of `Abdul Muttalib," and refused to say: **إِلَهٌ إِلَّا اللهُ،** **وَلَا** **نَحْنُ** has the right to be worshipped except

Allah. On that Allah's Messenger (pbuh) said, "By Allah, I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ

'It is not fitting for the Prophet (pbuh) and those who believe that they should invoke (Allah) for forgiveness for pagans.' (9:113)

And then Allah revealed especially about Abu Talib:

إِنَّكَ لَا تَهْدِي مَنْ أَحَبَّتْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

'Verily! You (O, Muhammad) guide not whom you like, but Allah guides whom He will.' (28:56)

---

Allah Ordained:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ

Verily He Who ordained the Qur'án for thee, (28:85)

Hadith # 4773

Narrated Ibn `Abbas:

لَرْأُدُكَ إِلَى مَعَادٍ...will bring you home' means to Mecca. (28:85)

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## Surat al-Ankabut (The Spider)

Mujahid said: وَكَانُوا مُسْتَبْرِينَ, they were misguided and considered themselves guided, Others said that it means animal and its only life.

فَلِيَعْلَمَنَ الله In ``Knowing God'', it is meant to be distinguished from ``ilm'', i.e., to tell openly,".

أَثْقَالًا مَعَ أَقْلَاهُمْ means that we will bear the burdens of others along with our own burdens.

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## Surat ar-Rum (The Romans)

فَلَا يَرْبُو, means whoever gives loan on interest will not get any reward.

يَحْبُرُونَ, means blessings.

فَلَا نَفْسَهُمْ يَمْهُدُونَ means they make beds for themselves, scorpions in the grave or in paradise.

**الودق**, It is called rain.

Ibn Abbas said that this Ayah هل لكم مما ملكت أيمانكم, was revealed in the example of Allah and idols.

**تحافونهم**, Do you fear your slave-girls that they will become your heirs as you inherit from each other?

**يصدعون**, means separated.

**فاصدع**, Explain the meaning in an open manner

Mujahid said: **السوأى**, means evil, that is, those who do evil will be rewarded with evil.



Hadith # 4774

### Narrated Masruq:

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 (Abdullah) Ibn Mas`ud while he was reclining (and told him what was said) 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, 'Allah knows best,' for it is an aspect of knowledge to say, 'I do not know,' if you do not know a certain thing. Allah said to His prophet.

**قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْزٍ وَمَا أَنَا مِنَ الْمُتَكَبِّرِينَ**

'Say (O Muhammad): No wage do I ask of you for this (Qur'an), nor I am one of the pretenders (a person who pretends things which do not exist).' (38.86)

The Qur'aish delayed in embracing Islam for a period, so the Prophet (pbuh) invoked evil on them, saying,

'O Allah! Help me against them by sending seven years of (famine) like those of Joseph.' So they were afflicted with such a severe year of famine that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger).

Abu Sufyan then came (to the Prophet) 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 Allah (to relieve them).' Then Ibn Mas`ud recited:

**فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ... إِنَّكُمْ عَâبِدُونَ**

Then watch you for the day that the sky will bring forth a kind of smoke  
plainly visible....

but truly you will return! (to disbelief) (44.10-15)

Ibn Mas'ud added, Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So, Allah (threatened them thus):

يَوْمَ نَبَطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ

'On the day when we shall seize you with a mighty grasp.' (44.16)

And that was the day of the Battle of Badr.

Allah's saying- "Lizama" (the punishment) refers to the day of Badr

Allah's Statement:

الْآمِرُ عُلِّيَّتِ الرُّومُ ، فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلْبِهِمْ سَيَغْلِبُونَ

Alif-Lam-Mim, the Romans have been defeated,  
and they, after their defeat, will be victorious,' (30.1- 3)

This verse Indicates that the defeat of Byzantine has already passed.



Allah's Statement:

لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

no change (let there be) in the work (wrought) by Allah: (30:30)

**Hadith # 4775**

**Narrated Abu Huraira:**

Allah's Messenger (pbuh) said,

"No child is born except on Al-Fitrah (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?" Then he recited:

فَأَقِمْ وَجْهَكَ لِلَّدِينِ حَنِيفًا ... وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

'The religion of pure Islamic Faith (Hanifa), (i.e., to worship none but Allah),  
The pure Allah's Islamic nature with which He (Allah) has created mankind.

Let There be no change in Allah's religion (join none in Allah's worship).

That is the straight religion; but most of men know not..." (30.30)

Allah's Statement:

لَا تُشْرِكُ بِاللَّهِ إِنَّ الشَّرْكَ لَظُلْمٌ عَظِيمٌ

"... Join not in worship others with Allah. Verily!

Joining others in worship with Allah is a great Zulm (wrong) indeed." (31:13)

## Hadith # 4776

Narrated `Abdullah:

When there was revealed: 'It is those who believe and confuse not their beliefs with wrong.' (6.82) It was very hard for the companions of Allah's Messenger (pbuh), so they said, "Which of us has not confused his belief with wrong?"

Allah's Messenger (pbuh) said, "The Verse does not mean this. Don't you hear Luqman's statement to his son:

'Verily! Joining others in worship, with Allah is a great wrong indeed.' (31.13)



The Statement of Allah the Exalted:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ

"Verily, Allah! With Him (Alone) is the knowledge of the Hour..." (31:34)

## Hadith # 4777

Narrated Abu Huraira:

One day while Allah's Messenger (pbuh) was sitting with the people, a man came to him walking and said,

"O Allah's Messenger (pbuh). What is Belief?"

The Prophet (pbuh) said, "Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection."

The man asked, "O Allah's Messenger (pbuh) What is Islam?"

The Prophet (pbuh) replied, "Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the (compulsory) charity i.e. Zakat and to fast the month of Ramadan."

The man again asked, "O Allah's Messenger (pbuh) What is Ihsan (i.e., perfection or Benevolence)?"

The Prophet (pbuh) said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you."

The man further asked, "O Allah's Messenger (pbuh) When will the Hour be established?"

The Prophet (pbuh) replied, "The one who is asked about it does not know more than the questioner does, but I will describe to you its portents. When the 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 five things which nobody knows except Allah.

إِنَّ اللَّهَ عِنْدُهُ عِلْمُ السَّاعَةِ ... وَمَا تَدَرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ

Verily the knowledge of the Hour is with Allah (alone).

It is He Who sends down rain,  
and He Who knows what is in the wombs.

Nor does anyone know what it is that he will earn on the morrow:  
nor does anyone know in what land he is to die. (31.34)

Then the man left.

The Prophet (pbuh) said, "Call him back to me." They went to call him back but could not see him. The Prophet (pbuh) said, "That was Gabriel who came to teach the people their religion."

## Hadith # 4778

Narrated `Abdullah bin `Umar:

The Prophet (pbuh) said, "The keys of the Unseen are five." And then he recited:

'Verily, the knowledge of the Hour is with Allah (alone).' (31.34)

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## Surat as-Sajdah (The Prostration)

Mujahid said that the meaning of ضلَّانٍ is the weak, weak or despicable sperm of a man.

ضلَّانٍ, means we are destroyed.

Ibn Abbas said: جَرْزٌ, Land where there is very little rain that is of no benefit or hard and dry land

أَبْيَ, means, we explain

The Statement of Allah the Exalted:

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ فُرَّةٍ أَعْيُنٍ

"No person knows what is kept hidden for them of joy..." (32:17)

## Hadith # 4779

Narrated Abu Huraira

Allah's Messenger (pbuh) said,

"Allah said, 'I have prepared for my pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.'

Abu Huraira added: If you wish you can read:

'No soul knows what is kept hidden for them of joy as reward for what they used to do.' 32.17.

## Hadith # 4780

Narrated Abu Huraira:

The Prophet, said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.'" Then he recited:

'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.' (32.17)

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## Surat al-Ahzab (The Enemy Alliance)

Mujahid said: **صَبَّاصِيهِمْوَصِيدٌ**, which means their forts, palaces and fortresses.

Allah says:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

The Prophet is closer to the Believers than their own selves, (33:6)

## Hadith # 4781

Narrated Abu Huraira:

The Prophet (pbuh) said,

"There is no believer but I, of all the people, I am the closest to him both in this world and in the Hereafter. Recite if you wish:

'The Prophet (pbuh) is closer to the believers than their own selves.' (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 them I am his sponsor (surely).

Allah Ordained:

أَدْعُوهُمْ لِأَبَاهُمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ

"Call them (adopted sons) by (the names of) their fathers. That is more just with Allah..." (33:5)

## Hadith # 4782

**Narrated `Abdullah bin `Umar:**

We used not to call Zaid bin Haritha the freed slave of Allah's Messenger (pbuh) except Zaid bin Muhammad till the Qu'anic Verse was revealed:

"Call them (adopted sons) by (the names of) their fathers. That is more than just in the Sight of Allah." (33:5)

Allah's Statement

فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

of them some have completed their vow to (the extreme), and some (still) wait:

but they have never changed (their determination) in the least: (33:23)

**نَحْبَهُ**, means a commitment and acknowledgment.

**أَقْطَارُهَا**, means from edges.

**لَا تَوْهَا**, Means Accept and participate.

## Hadith # 4783

**Narrated Anas:**

We think that the Verse: 'Among the Believers are men who have been true to their covenant with Allah.' was revealed in favor of Anas bin An-Nadir.

## Hadith # 4784

**Narrated Zaid bin Thabit:**

When we collected the fragmentary manuscripts of the Qur'an into copies, I missed one of the Verses of Surat al-Ahzab which I used to hear Allah's Messenger (pbuh) reading. Finally, I did not find it with anybody except Khuza`ima Al-Ansari, whose witness was considered by Allah's Messenger (pbuh) equal to the witness of two men. And that Verse was:

'Among the believers are men who have been true to their covenant with Allah.' (33:23)

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The Statement of Allah (the Exalted):

يَا أَيُّهَا النَّبِيُّ قُلْ لَا زَوْاجٌ ... وَأَسْرَ حُكْمَ سَرَاحًا جَمِيلًا

O Prophet! say to thy Consorts:

"If it be that ye desire the life of this world, and its glitter, -- then come! I will provide for your enjoyment and set you free in a handsome manner."(33:28)

## Hadith # 4785

Narrated `Aisha:

Allah's Messenger (pbuh) came to me when Allah ordered him to give option to his wives. So Allah's Messenger (pbuh) 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, "O Prophet! Say to your wives..." (33.28-29) On that I said to him, "Then why should I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter."

---

The Statement of Allah the Exalted:

وَإِنْ كُنْتُنَّ تُرْدَنَ اللَّهُ وَرَسُولُهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

"But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsināt (good-doers) amongst you an enormous reward." (33:29)

Qatada said that the Ayah:

وَأَذْكُرْنَ مَا يُتَلَى فِي بُيُوتِكُنَّ مِنْ ءَاءِيَاتِ اللَّهِ وَالْحِكْمَةِ

And recite what is rehearsed to you in your homes, of the Signs of Allah and His wisdom: (33:34)

ءَاءِيَاتِ اللَّهِ, refers to the Quran

وَالْحِكْمَةِ, refers to Prophetic Sunnah.

## Hadith # 4786

## Narrated `Aisha:

When Allah's Messenger (pbuh) 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 (pbuh) 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.....a great reward.' (33.28-29)**

I said, "Then why I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter."

Then all the other wives of the Prophet (pbuh) did the same as I did.

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The Statement of Allah the Exalted:

وَتُحْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَحْشِي النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَحْشَأَ

But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah.

(33:37)

## Hadith # 4787

### Narrated Anas bin Malik:

The Verse: 'But you did hide in your mind that which Allah was about to make manifest.' (33.37) was revealed concerning Zainab bint Jahsh and Zaid bin Haritha.

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The Statement of Allah the Exalted:

تُرْجِئُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمْنْ عَزْلَتْ فَلَا جُنَاحَ  
عَلَيْكَ

Thou mayest defer (the turn of) any of them that thou pleasest,

and thou mayest receive any thou pleasest:

and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. (33:51)

## Hadith # 4788

### Narrated Aisha:

I used to look down upon those ladies who had given themselves to Allah's Messenger (pbuh) and I used to say, "Can a lady give herself (to a man)?" But when Allah revealed:

"You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily).' (33.51)

I said (to the Prophet), "I feel that your Lord hastens in fulfilling your wishes and desires."

## Hadith # 4789

**Narrated Mu`adha:**

'Aisha said, "Allah's Messenger (pbuh) used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:

"You (O Muhammad) can postpone (the turn of) whom you will of them (your wives) and you may receive any (of them) whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily). (33.51)

I asked Aisha, "What did you use to say (in this case)?"

She said, "I used to say to him,

"If I could deny you the permission (to go to your other wives) I would not allow your favor to be bestowed on any other person."



The Statement of Allah the Exalted:

لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ ... إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

enter not the Prophet's houses -- until leave is given you -- for a meal, (and then) not (so early as) to wait for its preparation but when ye are invited, enter;

and when ye have taken your meal, disperse, without seeking familiar talk.

Such (behavior) annoys the Prophet:

He is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth.

And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs.

Nor is it right for you that ye should annoy Allah's Messenger,  
or that ye should marry his widows after him at any time.  
Truly such a thing is in Allah's sight an enormity. (33:53)

## Hadith # 4790

**Narrated `Umar:**

I said, "O Allah's Messenger (pbuh)! Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e., your wives) to observe veils." Then Allah revealed the Verses of Al- Hijab.

## Hadith # 4791

**Narrated Anas bin Malik:**

When Allah's Messenger (pbuh) 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 (pbuh) came back in order to enter his house, but he went away again. Then they left, whereupon I set out and went to the Prophet (pbuh) to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allah revealed:

'O you who believe! Do not enter the houses of the Prophet...' (33.53)

## Hadith # 4792

**Narrated Anas bin Malik**

I of all the people know best this verse of Al-Hijab. When Allah's Messenger (pbuh) 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 (pbuh) went out and then returned several times while they were still sitting and talking.

So, Allah revealed the Verse:

'O you who believe!

Enter not the Prophet's houses until leave is given to you for a meal, ( and then) not (so early as) to wait for its preparation ... ask them from behind a screen.' (33.53)

So, the screen was set up and the people went away.

## **Hadith # 4793**

### **Narrated Anas:**

A banquet of bread and meat was held on the occasion of the marriage of the Prophet (pbuh) to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); They would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite.

Then I said, "O Allah's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food."

Then a batch of three persons stayed in the house chatting. The Prophet (pbuh) left and went towards the dwelling place of Aisha and said, "Peace and Allah's Mercy be on you, O the people of the house!" She replied, "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you. Then he went to the dwelling places of all his other wives and said to them the same as he said to Aisha and they said to him the same as Aisha had said to him.

Then the Prophet (pbuh) returned and found a group of three persons still in the house chatting. The Prophet was a very shy person, so he went out (for the second time) and went towards the dwelling place of `Aisha.

I do not remember whether I informed him that the people have gone away. So he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of Al-Hijab was revealed.

## **Hadith # 4794**

### **Narrated Anas:**

When Allah's Messenger (pbuh) 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 Allah's Messenger (pbuh): going out of his house, they quickly got up (and departed).

I do not remember whether I informed him of their departure, or he was informed (by somebody else). So he returned, and when he entered the house, he lowered the curtain between me and him. Then the Verse of Al-Hijab was revealed.

## **Hadith # 4795**

### **Narrated Aisha**

Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was tall and everybody who knew her before could recognize her. So `Umar bin Al-Khattab saw her and said, "O Sauda! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out.

Sauda returned while Allah's Messenger (pbuh) 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 (pbuh)! I went out to answer the call of nature and `Umar said to me so-and-so."

Then Allah inspired him (the Prophet) and when the state of inspiration was over and the bone was still in his hand as he had not put it down, he said (to Sauda), "You (women) have been allowed to go out for your needs."

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### The Statement of Allah the Exalted:

إِنْ تَبْدُوا شَيْئًا أَوْ تُحْفَوْهُ ... إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things.

There is no blame on these ladies if they appear before - their fathers - or their sons,

- their brothers, - or their brothers' sons, - or their sisters' sons,
- or their women, or the (slaves) whom their right hands possess.

And (ladies), fear Allah: for Allah is Witness to all things. (33:54,55)

### Hadith # 4796

#### Narrated `Aisha:

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 (pbuh) 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 (pbuh) entered upon me, and I said to him, "O Allah's Messenger (pbuh)! 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 (pbuh) said, "What stopped you from permitting him? He is your uncle."

I said, "O Allah's Messenger (pbuh)! 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. Taribat Yaminuki (may your right hand be saved)"

'Urwa, the sub-narrator added: For that 'Aisha used to say, "Consider those things which are illegal because of blood relations as illegal because of the corresponding foster relations."

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The Statement of Allah the Exalted:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّوْنَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوْا عَلَيْهِ وَسَلِّمُوا تَسْلِيمٌ

Allah and His angels send blessings on the Prophet:

O ye that believe! send ye blessings on him, and salute him with all respect.  
(33:56)

## Hadith # 4797

Narrated Ka`b bin Ujra

It was said, "O Allah's Messenger (pbuh)! We know how to greet you, but how to invoke Allah for you?" The Prophet said, "Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ، مَجِيدٌ،

اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

## Hadith # 4798

Narrated Abu Sa`id Al-Khudri:

We said, "O Allah's Messenger (pbuh)! (We know) this greeting (to you) but how shall we invoke Allah for you?" He said, "Say!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ،

In addition to above Al-Laith said:

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ؛

Narrated Ibn Abi Hazim and Ad-Darawardi:

Yazid said, "Kama sallaita ala Ibrahima wa barik 'ala Muhammad in wa all Muhamadin kama barakta 'ala Abrahima wa all Ibrahim."

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Allah Warns:

لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى

"Be you not like those who annoyed Mūsa (Moses)." (33:69)

## Hadith # 4799

Narrated Abu Huraira

Allah's Messenger (pbuh) said, "Moses was a shy man, and that is what the Statement of Allah means:

'O you who believe Be not like those who annoyed Moses,  
but Allah proved his innocence of that which they alleged and he was  
honorable in Allah's Sight.' (33.69)

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## Surat Saba' (Sheba)

مَعاجِزٍ, those who move forward.

بِمَعْجَزٍ, Miraculously out of our hands.

سَبَقُوا, out of our hands.

لَا يَعْجِزُونَ, They can't get out of our hands.

يَسْبَقُونَا, Will be able to humble us.

مَعاجِزٍ, The humble ones,

مَعاجِزٍ, And the second reading of the miracles means those who seek to dominate each other, those who show each other's prowess.

مَعْشَارٍ, means tithe.

لَا كُلُّ, fruit

The famous recitation of بَعْد, Ba'ad and the recitation بَعْد, of Ibn Kathir both have the same meaning

Mujahid said the meaning of لَا يَعْزِزُ, does not disappear from it.

الْعَرْم, was the embankment or a red water which Allah Almighty sent on the embankment, it burst and fell and there was a hole in the field. The gardens became higher on both sides then the water disappeared. Both the gardens dried up and this red water did not flow from the dam but was the punishment of Allah sent from wherever He willed.

And Amr bin Shahrabeel said, عَرْم, is called Dam in the language of the people of Yemen. Others said that Aram means a drain

السَّابِغَات, means armor.

Mujahid said, يجازى means punishment.

أعظكم بواحدة, I exhort you to obey Allah.

مثنى, two to two. فرادى, each other. one to one.

فرادى, It is not possible to come back to this world after destruction.

التناوش, Their desires, wealth and children are the adornment of the world.

يشتئون, Other unbelievers with them.

Ibn Abbas said: يأشيعهم,

كالجواب, As a response, like a pit for filling water, جوبته, is called a reservoir.

خط, Pilu tree.

لائل, tree of Jhar.

العرم, Heavy rain

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Allah's Statement:

حَتَّىٰ إِذَا فُرِّغَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ

"...So much so that when fear is banished from their (angels') hearts, they say:

'What is it that your Lord has said?' They say: 'The truth.

And He is Almighty, the Most Great." (34:23)

## Hadith # 4700

Narrated Abu Huraira

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 disappears, they ask each other,

"What has your Lord ordered? They say that He has said that which is true and just, and He is Almighty, the Most Great." (34.23).

Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other."

A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which 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."

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Allah's Statement:

إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ

"He (Muhammad) is only a warner to you in face of a severe torment." (34:46)

Hadith # 4801

Narrated Ibn `Abbas:

One day the Prophet (pbuh) ascended Safa Mountain and said, "Oh Sabah! " 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 Abu Lahab said, "May you perish ! Is it for this thing that you have gathered us?"

So Allah revealed: 'Perish the hands of Abu Lahab!...' (111.1),

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## Surat Fatir (The Originator)

Mujahid said: قطمير Gamli's sahah is the skin of the kernel or the veil.

متقلة, Heavy load, laden.

حرور, the heat of the day when the sun has risen

Ibn Abbas said: حرور is the heat of the night and سموم is the heat of the day.

غرايب, Very black, pitch black.

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## Surat Ya Seen (Ya-Seen)

Mujahid said: فعزنا اى شدتنا, means we emphasized.

يا حسرة على العباد, means that the unbelievers will regret it on the Day of Resurrection, or the angels will regret that they mocked the Prophets in this world.

أن تدرك القمر, It means that the sun does not hide the light of the moon and neither does the moon hide the light of the sun.

**سابق النهار**, means that they flow behind each other.

**نسلخ**, We take the day out of the night and both are running.

**وخلقناهم من مثله**, means cattle.

**فكمون**, Happy, Or entertaining

**جند محضرون**, They will be present at the time of reckoning.

Narrated from Ikrama: **مشحون**, means burdened, loaded.

Ibn Abbas said: **طائركم**, means your troubles or your good fortune.

**ينسلون**, means will come out.

**مرقدنا**, From the place of exit to the sleeping place, that is, from the grave.

**أحصيناه**, Well, we have saved it.

**مكانتهم ، مكانهم**, both mean the same, i.e. in their abodes, in their homes.

Allah's Statement:

**وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْغَلِيمِ**

"And the sun runs on its fixed course for a term (appointed).

That is the Decree of the All Mighty, the All-Knowing." (36:38)

## Hadith # 4802

**Narrated Abu Dharr:**

Once I was with the Prophet (pbuh) in the mosque at the time of sunset. The Prophet (pbuh) said, "O Abu Dharr! Do you know where the sun sets?"

I replied, "Allah and His Apostle know best."

He said, "It goes and prostrates underneath (Allah's) Throne; and that is Allah's Statement:

'And the sun runs on its fixed course for a term (decreed). And that is the decree of All-Mighty, the All-Knowing....' (36.38)

## Hadith # 4803

**Narrated Abu Dharr:**

I asked the Prophet (pbuh) about the Statement of Allah: 'And the sun runs on fixed course for a term (decreed), ' (36.38)

He said, "Its course is underneath "Allah's Throne."

Prostration of Sun trees, stars. mentioned in Qur'an and Hadith does not mean like our prostration but it means that these objects are obedient to their Creator (Allah) and they obey for what they have been created for.

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## Surat as-Saffat

### (Those Angles Lined up in Ranks)

وَيُقْذِفُونَ بِالغَيْبِ مِنْ مَكَانٍ بَعِيدٍ, means that the shells of the unseen are being thrown from far away.

أَنَّ قَذْفَنَّ مِنْ كُلِّ, means that the devils are hit from all sides.

وَلَهُمْ عَذَابٌ أَسْبَقُ, means eternal punishment or severe punishment.

تَأْتُونَا عَنِ اليمين, is that the disbelievers will say to the devils, You used to come to us from the truth.

غُول, means stomach ache or headache.

وَلَا هُمْ يَنْزَفُونَ, nor will their minds be fooled.

قَرِيبٌ, Shaytan, Devil

بِهِرَاعُونَ, Force to run

يَزْفُونَ, are running with their feet close together.

وَبَيْنَ الْجَنَّةِ نَسْبًا, The infidels of Quraysh used to call the angels the daughters of Allah and their mothers are the fairy daughters of chieftains of Jinns,

وَلَقَدْ عَلِمْتَ الْجَنَّةَ إِنَّهُمْ لَمْ يُحْضِرُونَ And the knowledge of Paradise is for the people those who know that they will have to be present for reckoning on the Day of Judgment

Ibn Abbas said: حَنَ الصَّافُونَ, "This is the word of the angels."

وَسْطُ الْجَهَنَّمِ, صِرَاطُ الْجَهَنَّمِ, both means the middle of hell.

لَشُوْبَا مِنْ حَمِيمٍ, means their food will be mixed with hot boiling water.

مَدْحُورًا, was insulted.

بَيْضٌ مَكْنُونٌ, Pearls attached to eggshells.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ, And we left it to others

يَسْتَخِرُونَ, They mock

بَعْلًا, means Lord, God in the dictionary of Yemenis.

إِسْبَابٌ, It means the sky.

The Statement of Allah the Exalted:

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ

"And, verily, Yunus (Jonah) was one of the Messengers." (37:139)

## Hadith # 4804

Narrated `Abdullah:

Allah's Messenger (pbuh) said, "Nobody has the right to be better than (Jonah) bin Matta.",

## Hadith # 4805

Narrated Abu Huraira:

The Prophet said, 'He who says that I am better than Jonah bin Matta, tells a lie.',

## Surat Sad (Sad)

عِجَابٌ, means strange.

الْقَطْنَى, means a sheet of good deeds or a sheet of calculation.

Mujahid said: عَزَّةٌ , means that they are mischievous and disobedient.

الْمَلَةُ الْآخِرَةُ, refers to the religion of Quraish.

الْخُلُاقُ, refers to lies.

الْأَسْبَابُ, means the way, the gate of heaven.

جَنْدُ مَاهِزُومِ الْأَيَّةِ, جَنْدٌ مَاهِزُومٌ الْأَيَّةٌ, refers to the people of Quraysh.

أُولَئِكَ الْأَحْزَابُ, refer to the previous Ummahs. On whom the punishment of Allah descended.

فَوَاقُ, means to roam, return.

In قَطْنَى, عَجَلَ لَنَا قَطْنَى means

اتَّخَذَهُمْ سَخْرِيَّاً, We surrounded them in mockery.

أَتَرَابٌ, jointed.

Ibn Abbas said: أَيْدٍ means the power of worship.

الْأَبْصَارُ, are the watchers of Allah's deeds.

حَبُّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي, حَبُّ الْخَيْرِ عَنْ مِنْ, is in the meaning of in the remembrance of God.

طَفْقٌ مَسْحَا, started running his hands lovingly on the horses' feet and manes. Or according to some, they started cutting them with a sword.

الأسفار, means chains.

## Hadith # 4806

### Narrated Al-Awwam:

I asked Muhajid regarding the prostration in Surat Sa`d.

He said, "Ibn `Abbas was asked the same question and he said,

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيهِنَّاهُمْ أَفْتَدَهُ

'Those are they (the prophets) whom Allah had Guided. So follow their guidance.' (6.90)

Ibn `Abbas used to perform a prostration (on reading this Sura).

## Hadith # 4807

### Narrated Al-Awwam:

I asked Mujahid regarding the prostration in Surat Sa`d. He said, "I asked Ibn `Abbas, 'What evidence makes you prostrate?'

He said, "Don't you recite:

وَمِنْ ذُرِّيَّتِهِ دَاوُ دَ وَسُلَيْمَانَ

'And among his progeny, David and Solomon.(6.84).

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيهِنَّاهُمْ أَفْتَدَهُ

'Those are they whom Allah had guided. So, follow their guidance.' (6.90)

So, David was the one of those prophets whom Prophet (Muhammad) was ordered to follow. David prostrated, so Allah's Messenger (pbuh) (Muhammad) performed this prostration too.'

## Hadith # 4808

### Narrated Abu Huraira:

The Prophet (pbuh) said, "Last night a demon from the Jinns came to me (or the Prophet (pbuh) said, a similar sentence) to disturb my prayer, but Allah gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the Statement of my brother Solomon:

هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَابُ

"My Lord! Forgive me. And bestow upon me a kingdom such as shall not belong to any other after me." (38:35)

The narrator added: Then he (the Prophet) dismissed him, rejected.



The Statement of Allah the Exalted:

وَمَا أَنَا مِنَ الْمُتَكَبِّفِينَ

"...Nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist)." (38:86)

## Hadith # 4809

**Narrated Masruq:**

We came upon `Abdullah bin Mas`ud and he said "O people! If somebody knows something, he can say it, but if he does not know it, he should say, 'Allah knows better,' for it is a sign of having knowledge to say about something which one does not know, 'Allah knows better.' Allah said to His Prophet: '

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْزٍ وَمَا أَنَا مِنَ الْمُتَكَبِّفِينَ

Say (O Muhammad!) No wage do I ask of You for this (Qur'an)

nor am I one of the pretenders (a person who pretends things which do not exist).' (38.86)

Now I will tell you about Ad- Dukhan (the smoke), Allah's Messenger (pbuh) invited the Quraish to embrace Islam, but they delayed their response. So, he said, "O Allah! Help me against them by sending on them seven years of famine similar to the seven years of famine of Joseph." So, the famine year overtook them and everything was destroyed till they ate dead animals and skins. People started imagining to see smoke between them and the sky because of severe hunger. Allah said:

'Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people. . . This is painful torment.' (44.10-11),

So they invoked Allah "Our Lord! Remove the punishment from us really we are believers." How can there be an (effectual) reminder for them when an Apostle, explaining things clearly, has already come to them? Then they had turned away from him and said: 'One taught (by a human being), a madman?' 'We shall indeed remove punishment for a while, but truly, you will revert (to disbelief).' (44.12-15),

Will the punishment be removed on the Day of Resurrection?"

Abdullah added, "The punishment was removed from them for a while but they reverted to disbelief, so Allah destroyed them on the Day of Badr. Allah said:

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ

"The day We shall seize you with a mighty grasp. We will indeed (then) exact retribution." (44.16)

## Surat az-Zumar

### (The Successive Groups)

Mujahid said: تقي بوجهه , means that you will be dragged to hell on your face.

ذى عوج, suspicious.

ورجلا سلما لرجل, This is an example of false gods of polytheists and true Gods.

In ين من دونه, *Man Dunah* means idols, that is, the polytheists scare you with their false gods.

خولنا, We have given

والذى جاء بالصدق, means the Qur'an, and the truthfulness means the Muslim who will come before the Lord on the Day of Judgment and say that this is the Qur'an that You bestowed upon me in this world, and I followed it.

شكس, متشاكسون , شكس, derived from *Shaks*. is called a bad-tempered, recalcitrant person who does not like to talk about justice.

سلاما ، سالما , refers to a good whole man.

اشمأزت, to hate, to be angry.

فوز بمنفازتهم , derived from فوز, means success.

حافين, means around him.

متشابها , اشتباها , is not derived from تشابه, but Derived from تشابه, That is, one verse of it supports and confirms another verse.

The Statement of Allah Almighty:

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Say: "O 'Ibādi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)!

Despair not of the Mercy of Allah..." (V39:53)

Hadith # 4810

Narrated Ibn 'Abbas:

Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad 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 Divine Verses came:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًاٰءًاٰخَرًّا وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْثُونَ<sup>٤</sup>

'Those who invoke not with Allah any other god, not kill such life as Allah has forbidden

except for just cause, nor commit illegal sexual intercourse.' (25:68)

And there was also revealed:

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

'Say: O My slaves who have transgressed against their souls! Despair not of the Mercy of Allah.' (39:53)

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The Statement of Allah Almighty:

وَمَا قَدْرُوا اللَّهُ حَقُّ قَدْرِهِ

"They made not a just estimate of Allah such as is due to Him..." (39:67)

## Hadith # 4811

Narrated `Abdullah:

A (Jewish) Rabbi came to Allah's Messenger (pbuh) 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 (pbuh) smiled so that his pre-molar teeth became visible, and that was the confirmation of the Rabbi. Then Allah's Messenger (pbuh) recited:

وَمَا قَدْرُوا اللَّهُ حَقُّ قَدْرِهِ  
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ<sup>٥</sup>  
سُبْحَانَهُ وَتَعَلَّى عَمَّا يُشَرِّكُونَ

'They made not a just estimate of Allah such as is due to Him.

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.

Glorified is He, and High is He above all that they associate as partners with Him.' (39:67)

The Statement of Allah Almighty:

وَالْأَرْضُ جَمِيعًا قَبَضَتُهُ وَيَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتِ مَطْوَيَّاتٍ بِيمِينِهِ

"...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..." (39:67)

## Hadith # 4812

Narrated Abu Huraira:

I heard Allah's Messenger (pbuh) saying,

"Allah will hold the whole earth, and roll all the heavens up in His Right Hand,  
and then He will say, 'I am the King; where are the kings of the earth?'"

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The Statement of Allah Almighty:

وَنُفِخَ فِي الصُّورِ فَصَعَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ

"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..." (39:68)

## Hadith # 4813

Narrated Abu Huraira:

The Prophet (pbuh) said,

"I will be the first to raise my head after the second blowing of the trumpet and will see Moses hanging the Throne, and I will not know whether he had been in that state all the time or after the blowing of the trumpet."

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## Hadith # 4814

Narrated Abu Huraira:

The Prophet (pbuh) said,

"Between the two blowing of the trumpet there will be forty." The people said, "O Abu Huraira! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply and added:

Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body.

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## Surat Ghafir (The Forgiver)

Mujahid said that the meaning of حم, is known to Allah, just as the real meanings of the letters that appear at the beginning of other surahs are known only to Allah.

Some said that حم, is the name of the Qur'an or Surah, as Shareeh Ibn Abi Ufi Abbasi says in this poem, while the spear began to move in battle. Reads *Ham* was to read first.

الطول, means kindness and grace.

داخرين, means humiliated.

Mujahid said: ادعوكم الى النجاۃ, means Faith.

ليس له دعوة, means idol cannot accept anyone's supplication.

يسجرون, means they will become the fuel of hell.

تمرحون, get boosted

And Alaa bin Ziyad, the famous *Tabi*, was threatening the people of hell, one person said, "Why do you disappoint people from the mercy of Allah?" He said, "How can I make people despair of Allah's mercy? What is my power?" Allah Almighty says

فُلَّ يَعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Say: "O my Servants who have transgressed against their souls!

Despair not of the Mercy of Allah:(V39:53)

Allah also says thus:

وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ

and the Transgressors will be Companions of the Fire! (40:43)

But I understand your meaning is to keep doing bad deeds and get the good news of heaven. Allah has sent Muhammad (peace be upon him) as a bearer of good news and a warner of hell for the disobedient.

## Hadith # 4815

Narrated `Urwa bin Az-Zubair:

I asked `Abdullah bin `Amr bin Al-`As to inform me of the worst thing the pagans had done to Allah's Apostle.

He said: "While Allah's Messenger (pbuh) was praying in the courtyard of the Ka`ba, `Uqba bin Abi Mu'ait came and seized Allah's Messenger (pbuh) by the shoulder and twisted his garment round his neck and throttled him severely. Abu Bakr came and seized `Uqba's shoulder and threw him away from Allah's Apostle and said, "

أَفْتَلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ

Would you kill a man because he says: 'My Lord is Allah,' and has come to you with clear Signs from your Lord?" (40.28)

## Surat Fussilat (Perfectly Explained)

Ta'aws narrated from Abdullah bin Abbas that the meaning of اتَّبَعْنَا طَوْعاً, is to accept obedience willingly.

قالَنَا أَتَيْنَا طَائِعِينَ, We gladly accepted obedience.

أَعْطَيْنَا, We gave gladly.

And Minhal bin Amr Asadi narrated on the authority of Saeed bin Jubayr that a man said to Abdullah bin Abbas, may Allah be pleased with him, I find a few contradictory things in the Qur'an. Ibn Abbas said: Explain.

He said that in one verse it is like this

فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمٌ وَلَا يَسْتَأْلُونَ

there will be no more relationships between them that day, nor will one ask after another! (23:101)

It is like this in the second verse

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْأَلُونَ

They will advance to each other, engaging in mutual enquiry. (52:25)

Thus, the statements of the two verses are different

It is like this in one verse

وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

but never will they hide a single fact from Allah! (4:42)

In the second verse, the polytheists will say on the Day of Resurrection: زَبَّانَا مَا كُنَّا رَبِّنَا مَا كُنَّا, we swear by our Lord Allah that we were not polytheists. (6:23) shows that they will hide their polytheism, thus the explanations of these two verses are different.

It is evident from this verse (79:27) (إِنَّمَا أَشْدُ خَلْقَاهُ أَمَّا السَّمَاءُ بَنَلَهَا ...), that the sky was created before the earth. He said in Surah Ham Sajdah (41:9) أَنَّكُمْ لَكُفَّارٌ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ, from this it follows that the earth was created before the sky, thus there is a difference between the two.

and said in Ayah (25:70), وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا, was Forgiving, the Merciful. عزيزاً حَكِيمًا, It follows from them that Allah was described by these attributes in the past, but not now.

Ibn Abbas said in reply, "What he said, do not relate to them. فَلَا أَنْسَابٌ بَيْنَهُمْ (On that day, there will be no relationship left). This is the remembrance of the time when the first trumpet will be blown, and all those in the heavens and the earth will faint at that time. Neither will there be anything left, neither will they ask each other, they will all call out to each other in terror.

Then what is in the second verse, أَقْبَلَ بَعْضُهُمْ عَلَىٰ (some will come before each other and question each other).

And this is the statement of the polytheists that has been quoted: رَبُّنَا مَا كُنَّا مُشْرِكِينَ، وَلَا يَكْتُمُونَ اللَّهَ حِدِيثًا (By our Lord, we were not polytheists). He said in another place, (They will not be able to hide anything from Allah), so the point is that Allah will forgive the sins of those who are pure monotheists on the Day of Judgment, and the polytheists will consult with each other saying that let us also go and say in the court of God that we are not polytheists. Then Allah will seal their mouths and their hands and feet will begin to speak. At that time, they will know that nothing can be hidden from Allah and at that time the disbelievers will wish that they were Muslims in this world.

In this way, these two verses are not different, and what he said, وَخَلَقَ الْأَرْضَ فِي يَوْمَيْنَ (that he created the earth in two days)," means that he did not expand it, only created its substance, then created the sky and made it straightened in two days. Then compiled their classes, then spread the earth and its spread is to extract water from it, produce grass fodder, mountains, animals, camels, etc. mounds that are in between them. Did all this in two days.

The meaning of دَحَاهَا, Dahana is that the earth was created in two days, as he said, وَخَلَقَ الْأَرْضَ فِي يَوْمَيْنَ The creation of the earth in the world was created in four days with all its things, and the heavens were created in two days. Thus, this objection is resolved."

Now His Saying that in وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا 'Kan' means that Allah Almighty has these attributes from eternity and these are His names: غَفُورٌ، رَّحِيمٌ، عَزِيزٌ، حَكِيمٌ، سَمِيعٌ، بَصِيرٌ Ghafoor, Rahim, Aziz, Hakeem, Sami, Basir, etc., because Allah, the Exalted, obtains what He wills. The result is that the attributes are all ancient. Even if their relationship is accidental, like سَمِيعُ اللَّهِ سَمِيعُ اللَّهِ (Samaullah's) was from ancient times, but the relationship of Sama's happened from the time when voices were born.

In the same way, they will say in attributes also, now there is no difference in the Qur'an, how can there be a difference? The Holy Quran was revealed by Allah. His words cannot be disputed.

Mujahid said: مَنْوَنْ , eaning is calculation.

أَفْوَاتُهَا, means the estimation of rainfall, which determined how much rainfall is suitable for each country.

**فِي كُلِّ سَمَاءٍ امْرَهَا**, the order and management that was to be done, was told to the angels about each sky.

**نَحْسَاتٍ**, nauspicious, unlucky.

**وَقَيْضَنَا لَهُمْ قُرْنَاءً**, means We have associated Satan with the disbelievers.

**تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ**, At the time of death, the angels descend upon them.

**اَهْتَزَتْ**, means sizzling with vegetables.

**وَرَبَتْ**, Blooms, emerges.

**مِنْ أَكْمَامِهَا**, means when the fruits come out of the pods.

**لِيَقُولُنَّ هَذَا لِي**, This is my right, the reward of my good deeds.

**سَوَاء لِلْسَّائِلِينَ**, Keep it the same for all applicants.

**فَهَدَيْنَاهُمْ**, We showed them good and bad, and informed.

**بِوْزُونٍ**, will be stopped.

**مِنْ أَكْمَامِهَا** Kum, is called the husk of gaba, This is the opinion of Ibn Abbas, may Allah be pleased with him, and he said that when the grapes come out, they are also called **فُورٌ ، كُفْرٌ**, four and kufr.

**كَمْ**, a close friend.

**وَلِي حَمِيمٍ**, a close friend.

**مِنْ مَحِيصٍ ، حَاصٍ**, Derived from **حَاصٍ**, means ran away, got separated.

**وَرَمْرَةٌ بِضْمِمِيْمٌ ، مَرْمَةٌ بِكَسْرِيْمٌ**, are both readings, both have the same meaning ie suspicion, doubt.

Mujahid said: **مَلَوْا مَا شَتَّمْ**, It refers to promise.

Ibn Abbas said: **ادْفِعْ النَّى هِيَ أَحْسَنٌ**, means to be patient in times of anger and to forgive evil. Enemies will humble themselves and become their sincere friends.



The Statement of Allah Almighty:

**وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا إِبْصَارُكُمْ وَلَا جُلُودُكُمْ**

"And you have not been hiding yourself (in the world),

lest your ears, and your eyes, and your skins should testify against you..."

(41:22)

Hadith # 4816

Narrated Ibn Mas`ud:

While two persons from Quraish and their brother in- law from Thaqif were in a house, they said to each other, "Do you think that Allah hears our talks?"

Some said, "He hears a portion thereof" Others said, "If He can hear a portion of it, He can hear all of it." Then the following Verse was revealed:

'And you have not been screening against yourself lest your ears, and your eyes and your skins should testify against you...' (41:22)

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The Statement of Allah Almighty:

وَذِلِكُمْ ظَنُّكُمُ الَّذِي ظَنَّتُمْ بِرِّيْكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

"And that thought of yours which you thought about your Lord, has brought you to destruction,

and you have become (this Day) of those utterly lost!" (41:23)

## Hadith # 4817

Narrated `Abdullah:

There gathered near the House (i.e., the Ka`ba) two Quraishi persons and a person from Thaqif and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allah hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said, "If He can hear when we talk in a loud tone, then He can also hear when we speak in a low tone." Then Allah, the Honorable, the Majestic revealed:

"Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you!

But ye did think that Allah knew not many of the things that ye used to do!

"But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!" (41.22-23)

This hadith has been narrated through another chain as well.

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## Surat ash-Shura (Consultation)

Ibn Abbas interpreted that عَقِيمًا, as barrenness.

روحاً من أمرنا, The Holy Qur'an is meant by the soul (*Ruh*).

Mujahid said: بِنَرْوُكُمْ فِيهِ, means that one generation after another will continue to spread.

لَا حِجَّةَ بَيْنَنَا, means that now there is no quarrel between us and you.

طَرْفُ الْخَافِي, with the gaze of the weak, with a stealthy gaze.

فِيظَلَّنَ رَوَادِكَ عَلَى ظَهُورِهِ, means to remain in one's place, swayed by the slap of the waves, neither moving forward nor retreating.

شَرَعُوا, started a new religion.

The Statement of Allah Almighty:

إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ

"...Except to be kind to me for my kinship with you..." (42:23)

## Hadith # 4818

Narrated Ibn `Abbas:

That he was asked (regarding): إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ, "Except to be kind to me for my Kinship with you.' (42.23) Sa`id bin Zubair said, "It means here (to show what is due for) the relatives of Muhammad."

On that Ibn `Abbas said: you have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet (pbuh) had relatives therein.

The Prophet (pbuh) said, "I do not want anything from (you ) except to be Kind to me for my Kinship with you."

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## Surat az-Zukhruf (Ornaments)

Mujahid said: لِأَمَّةٍ, means on one Imam or on one nation or on one religion.

وَقِيلَهُ يَا رَبٌّ do the unbelievers think that we do not listen to their soft words and whispers and their conversations? Allah knows and listens to their conversation.

Ibn Abbas said: بِاَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً This means that if it were not for the fact that he would make all the people unbelievers, I would have made silver roofs and silver stairs in the houses of the unbelievers.

مَعَارِجٍ, means stairs, throne etc.

مَقْرَنِينَ, Strong ones.

آسْفُونَا, Made us angry.

يَعْشُ, become blind.

Mujahid said: فتضرب عنكم الذكر means that do you think that you will continue to deny the Qur'an and We will not punish you, you will surely be punished.

ومضى مثل الأولين, And the stories of the others continued like the first.

وما كان له مقرنون, We could not control the camels, horses, mules and donkeys.

ينشأ في الحليهmeans daughters, That is, you considered the daughter-in-law to be the child of Allah. Wow, what a good order you make.

لو شاء الرحمن ما عبناهم, in this turns towards the idols, because further he said, لهم بذلك من علم, that is, the idols whom they worship do not have any knowledge, they are completely lifeless.

في عقبه, In his descendants.

مقرنون, Walking together.

سلفا, refers to Pharaoh's people. Those who are disbelievers in the Ummah of Muhammad (peace be upon him) were his forerunners.

ومثلا لآخرين, means the lesson and example of the previous ones.

يصدون, They started shouting, making noise.

مirmون, The bearers, the declarers.

أول العابدين, the first to believe.

إنني براء مما تعبدون, The Arabs say that we are evil to you, we are separate from you, that is, we are disgusted, we are separate, we do not have any relation with you.

الزخرف, means gold.

ملائكة يخلفون, means the angels who keep coming one after the other.

---

The Statement of Allah the Exalted:

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كُنْتُمْ

They will cry: "O Malik! would that thy Lord put and end to us!"

He will say, "Nay, but ye shall abide!" (43:77)

## Hadith # 4819

Narrated Ya`la:

I heard the Prophet (pbuh) reciting when on the pulpit:

"They will cry, "O Malik (Keeper of Hell) Let your Lord make an end of us.'  
(43.77)

And Qatadah said, **للآخرين**, for example, advice for the latter.

**مقرنين**, means those who control. The Arabs say that so-and-so is the **مقرن**, *muqrin* of so-and-so, which means that he has authority over him and has brought him under control.

**أكواب**, are those jugs that do not have a spout but have an open mouth from which a person can drink.

**ان كان للرحمن ولد**, means that he has no children.

**عابدين**, refers to **Anfin**. That is, first of all, I refuse it.

**أول العابدين**, means the first to deny, i.e. if you prove that you are the son of God, then I am the first to deny.

And Qatadah said: **أم الكتاب**, means that the entire book and the original book, i.e. in the safe tablet.

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Allah's statement:

**أَفَنَضَرِبُ عَنْكُمُ الْذَّكَرَ صَفَحًا أَنْ كُنْتُمْ قَوْمًا مُسَرِّفِينَ**

Shall We then take away the Message from you and repel (you),  
for that ye are a people transgressing beyond bounds? (43:5)

**مسرفيين**, means polytheists. By Allah, if this Qur'an had been taken away when the Quraysh had rejected it in the beginning, then all would have perished.

**مثل**, means punishment. (43:8)

**جزاء**, means **عدلا**, Punishment 'torment.

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## Surat ad-Dukhan (The Haze)

**رهوا**, means the way.

**على العالمين**, refers to the people of their time.

**فاعتلوه**, means to push them.

**وزوجناهم بحور**, means We have paired them with big eyed hoors whose beauty amazes the eyes.

**ترجمون**, Kill me.

**رهوا**, means Stopped.

Ibn Abbas said: **كالمهل**, Like a black sediment.

تَبْعَ, means the king of Yemen. They were called *Taba* because there was a king after one and the shadow is also called *Taba* because it lives with the sun.

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The Statement of Allah Almighty:

يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ

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

## Hadith # 4820

**Narrated `Abdullah:**

Five things have passed, i.e.

- the smoke,
  - the defeat of the Romans,
  - the splitting of the moon,
  - Al-Batsha (the defeat of the infidels in the battle of Badr) and
  - Al-Lizam (the punishment').
- 

The Statement of Allah Almighty:

يَعْشَى النَّاسَ هَذَا عَذَابُ أَلِيمٍ

"Covering the people, this is a painful torment." (44:11)

## Hadith # 4821

**Narrated `Abdullah:**

It (i.e., the imagined smoke) was because, when the Quraish refused to obey the Prophet, he asked Allah to afflict them with years of famine similar to those of (Prophet) Joseph. So, they were stricken with famine and fatigue, so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of extreme fatigue. So Allah revealed:

فَأَرْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ، يَعْشَى النَّاسَ هَذَا عَذَابُ أَلِيمٍ

"Then watch you for the Day that the sky will bring forth a kind of smoke  
plainly visible,

covering the people; this is a painfull of torment.' (44.10-11)

Then someone (Abu Sufyan) came to Allah's Messenger (pbuh) and said, "O Allah's Messenger (pbuh)! Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction." On that the Prophet (pbuh) said (astonishingly) "Shall I invoke Allah for the tribes of Mudar? Verily, you are a brave man!" But the Prophet prayed for rain and it rained for them. Then the Verse was revealed.

إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَادِلُونَ

'But truly you will return (to disbelief).' (44.15)

(When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allah revealed:

يَوْمَ نَبْطِشُ الْأَبْطَشَةَ الْكُبَرَى إِنَّا مُنْتَقِمُونَ

'On the Day when We shall seize you with a Mighty Grasp.

We will indeed (then) exact retribution.' (44.16)

The narrator said, "That was the day of the Battle of Badr."



The Statement of Allah:

رَبَّنَا أَكْشِفْتَ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

"(They will say) Our Lord! Remove the torment from us, really we shall become believers!" (44:12)

## Hadith # 4822

Narrated `Abdullah:

It is a sign of having knowledge that, when you do not know something, you say: 'Allah knows better.' Allah said to his Prophet: 'Say:

فُلْ مَا أَسْلَكْمَ عَلَيْهِ مِنْ أَجْزٍ وَمَا أَنَا مِنَ الْمُتَكَبِّفِينَ

No wage do I ask of you for this (Qur'an), nor am I one of the pretenders (38.86)

When the Quraish troubled and stood against the Prophet (pbuh) he said, "O Allah! Help me against them by afflicting them with seven years of famine like the seven years of Joseph." So they were stricken with a year of famine during which they ate bones and dead animals because of too much suffering, and one of them would see something like smoke between him and the sky because of hunger. Then they said:

رَبَّنَا أَكْشِفْتَ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

**Our Lord! Remove the torment from us, really we are believers. (44.12)**

And then it was said to the Prophet (by Allah), "If we remove it from them. they will revert to their ways (of heathenism)." So the Prophet (pbuh) 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:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ

'Then watch for the day that the sky will bring forth a kind of smoke plainly visible...

we will indeed (then) exact retribution.' (44.10).

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The Statement of Allah:

أَنَّى لَهُمُ الْذِكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ

"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?" (44:13)

## Hadith # 4823

**Narrated Masruq:**

I came upon `Abdullah and he said,

"When Allah's Messenger (pbuh) invited Quraish (to Islam), they disbelieved him and stood against him. So he (the Prophet) said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years of Joseph." So they were stricken with a year of drought that destroyed everything, and they started eating dead animals, and if one of them got up he would see something like smoke between him and the sky from the severe fatigue and hunger."

‘Abdullah then recited: '

Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible, covering the people. This is a painful torment... (till he reached) .....

We shall indeed remove the punishment for a while, but truly you will revert (to heathenism): (44.10-15)

‘Abdullah added: "Will the punishment be removed from them on the Day of Resurrection?"

He added, "The severe grasp" was the Day of the Battle of Badr."

The Statement of Allah:

ثُمَّ تَوَلُواْ عَنْهُ وَقَالُواْ مُعَلِّمٌ مَجْنُونٌ

"Then they had turned away from him and said: (He is) taught by a madman!"  
(44:14)

## Hadith # 4824

Narrated `Abdullah:

Allah sent (the Prophet) Muhammad and said:

فَلَمَّا أَسْأَلْتُكُمْ عَلَيْهِ مِنْ أَجْزٍ وَمَا أَنَا مِنَ الْمُنْتَكِبِينَ

No wage do I ask of you for this (Qur'an), nor am I one of the pretenders  
(38.86)

When Allah's Messenger (pbuh) saw Quraish standing against him, he said, "O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years (of famine) of Joseph." So, they were afflicted with a year of drought that destroyed everything, and they ate bones and hides. (One of them said), "And they ate hides and dead animals, and (it seemed to them that) something like smoke was coming out of the earth.

So, Abu Sufyan came to the Prophet (pbuh) and said, "O Muhammad! Your people are on the verge of destruction! Please invoke Allah to relieve them." So the Prophet (pbuh) invoked Allah for them (and the famine disappeared). He said to them. "You will revert (to heathenism) after that." `Abdullah then recited:

Then watch you for the Day that the sky will bring forth a kind of smoke plainly visible.....but truly you will revert (to disbelief).

He added, "Will the punishment be removed from them in the Hereafter? The smoke and the grasp and the Al-Lizam have all passed."

One of the sub-narrators said, "The splitting of the moon."

And another said, "The defeat of the Romans (has passed).

Allah's Statement:

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ

"On the Day when We shall seize you with the greatest seizure (punishment).

Verily, We will exact retribution." (44:16)

## Hadith # 4825

## Narrated `Abdullah:

Five things have passed:

- Al-Lizam,
  - the defeat of the Romans,
  - the mighty grasp,
  - the splitting of the moon,
  - and the smoke.
- 

## Surat al-Jathiyah (The Kneeling)

جاثية، Due to fear, the people of Mahshar will be on their knees..

Mujahid said: نستنسخ , meanx نكتب , that is, we write.

ننساكم اى نترككم, We will forget you, means we will leave you.

Allah's Statement:

وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ  
and nothing but Time can destroy us." (45:24)

## Hadith # 4826

### Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

"Allah said, 'The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.',

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## Surat al-Ahqaf (The Sand-Hills)

Mujahid said: تفيفون , means what you take out of your tongue and say.

أثره ، أثره بضم همزه ، أثارة meaning of these three recitations, is the rest of the knowledge. On the hadith, the word of أثر "effect" has been spoken from this, that it is the remaining knowledge of the Holy Prophet pbuh).

Ibn Abbas said: دعا من الرسل , means that I am not the first prophet to come into the world.

رأيتم , In al-Ahqaf (46:4), Hamza is for chastisement and rebuke. That is, if your claim is correct, tell me that these things which you worship besides Allah, have they created anything?

**احقاف**, Ahqaf was the name of the land of the nation of Aad where Prophet Hud was sent. Ahqaf, refers to the mountain of sand. The punishment of a strong wind with a cloud came upon this nation, by which all perished.

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The Statement of Allah Almighty:

وَالَّذِي قَالَ لِوَالِدَيْهِ أَفَلَكُمَا أَتَعْدَانِي ... فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

But (there is one) who says to his parents, "Fie on you!

Do ye hold out the promise to me that I shall be raised up,

even though generations have passed before me (without rising again)?"

And they two seek Allah's aid, (and rebuke the son): "Woe to thee! have Faith!  
For the promise of Allah is true."

But he says, "This is nothing but tales of the ancients (46:17)

## Hadith # 4827

**Narrated Yusuf bin Mahak:**

Marwan had been appointed as the governor of Hijaz by Muawiya. He delivered a sermon and mentioned Yazid bin Muawiya so that the people might take the oath of allegiance to him as the successor of his father (Muawiya).

Then `Abdur Rahman bin Abu Bakr told him something whereupon Marwan ordered that he be arrested. But `Abdur-Rahman entered `Aisha's house and they could not arrest him.

Marwan said, "It is he (`AbdurRahman) about whom Allah revealed this Verse: '

And the one who says to his parents: 'Fie on you! Do you hold out the promise to me..?'"

On that, `Aisha said from behind a screen, "Allah did not reveal anything from the Qur'an about us except what was connected with the declaration of my innocence (of the slander).

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The Statement of Allah Almighty:

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقِلَّ أَوْ دِيَتْهُمْ

Then, when they saw it as a dense cloud coming towards their valleys (46:24)

## Hadith # 4828, 4829

**Narrated `Aisha:**

I never saw Allah's Messenger (pbuh) laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Messenger (pbuh)! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face."

He said, "O 'Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain.' "

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## Surat Muhammad (Muhammad)

أَوْزَارُهَا, means put away their sins until there was no one left but a Muslim, Most people have taken it to mean weapons.

عِرْفَهَا, will explain it, will be told Each heavenly will recognize its own house.

مَوْلَى الَّذِينَ آمَنُوا, means the guardian.

عَزْمُ الْأَمْرِ, when the will to fight is ripe.

فَلَا تَهْنُوا, Don't be lazy

Ibn Abbas said: أَضْغَانِهِمْ means their jealousy and envy.

آسَنْ, is rotten water that has changed color or smell or taste.

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Allah's statement:

وَنُنْقِطُ عُوْدًا أَرْحَامَكُمْ

"...And sever your ties of kinship." (47:22)

### Hadith # 4830

**Narrated Abu Huraira:**

The Prophet (pbuh) said,

"Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said, "What is the matter?" On that, it said, 'I seek refuge with you from those who sever the ties of Kith and Kin.' On that Allah said, 'Will you be satisfied if I bestow My favors on him who keeps your ties, and withhold My favors from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' "

Abu Huraira added: If you wish, you can recite:

**فَهُلْ عَسِيْتُمْ إِن تَوَلَّتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُنْقِطُوا أَرْحَامَكُمْ**

"Would you then if you were given the authority. do mischief in the land and sever your ties of kinship. (47. 22)

## Hadith # 4831

**Narrated Abu Huraira:**

As above, No. 354, but added Then Allah's Messenger (pbuh) said, "Recite if you wish:

"Would you then if you were given the authority. do mischief in the land and sever your ties of kinship. (47. 22)

## Hadith # 4832

**Narrated Muawiya bin Abi Al-Muzarrad:**

Allah's Messenger (pbuh), said, "Recite if you wish: Would you then if you were given the authority." (47.22)

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## Surat al-Fath (The Triumph)

Mujahid said: بورا, means those who died.

Mujahid also said: سيماهم في وجوههم, means that their faces are soft and pleasant due to prostrations.

And Mansoor quoted from Mujahid **that**, سيمما means modesty and humility.

**اخْرَجَ شَطَأَهُ**, He took out his scepter.

**فَاسْتَغْلَظَ**, So he became fat.

**سُوق**, The tube of a tree on which a tree stands, its root.

**دَائِرَةُ السُّوءِ**, means punishment.

**تَعَزِّرُوهُ**, Please help him.

**شَطَأَهُ**, means a strand of hair. A seed grows ten or eight or seven hairs and they support each other.

This is what is meant by فَازَرَه, i.e. emphasized, if there was only one earring, it could not stand on one tube. This is an example that Allah Ta'ala has narrated about the Prophet (peace be upon him). When you received the Prophethood, you were completely alone, and helpless. Then Allah gave you strength from your Companions like a grain gets strength from earrings.

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The Statement of Allah Almighty:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

"Verily, We have given you (O Muhammad pbuh) a manifest victory." (48:1)

## Hadith # 4833

**Narrated Aslam:**

While Allah's Messenger (pbuh) was proceeding at night during one of his journeys and 'Umar bin Al-Khattab was traveling beside him, 'Umar asked him about something but Allah's Messenger (pbuh) 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-Khattab said to himself, "Thakilat Ummu 'Umar (May 'Umar's mother lose her son)! I asked Allah's Messenger (pbuh) 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 Allah's Messenger (pbuh) and greeted him.

He (Allah's Messenger (pbuh)) said, 'Tonight a Sura has been revealed to me, and it is dearer to me than that on which the sun rises (i.e., the world)' Then he recited:

"Verily, We have given you a manifest victory." (48:1)

## Hadith # 4834

**Narrated Anas:**

"Verily, We have given you (O Muhammad) a manifest victory.' refers to Al-Hudaibiya Peace treaty).

## Hadith # 4835

**Narrated `Abdullah bin Mughaffal:**

On the Day of the Conquest of Mecca, the Prophet (pbuh) recited Surat Al-Fath in a vibrating and pleasant voice.



The Statement of Allah the Exalted:

لِيغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ ... وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا

"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." (48:2)

## Hadith # 4836

## Narrated Al-Mughira:

The Prophet (pbuh) used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you, your faults of the past and those to follow."

On that, he said, "Shouldn't I be a thankful slave of Allah?"

## Hadith # 4837

### Narrated Aisha:

The Prophet (pbuh) used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O Allah's Messenger (pbuh)! Why do you do it since Allah has forgiven you your faults of the past and those to follow?"

He said, "Shouldn't I love to be a thankful slave (of Allah)?"

When he became old, he prayed while sitting, but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing.

Allah states:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

"Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner." (48:8)

## Hadith # 4838

### Narrated `Abdullah bin `Amr bin Al-As:

This Verse of Qur'an, appears in the Torah thus:

'Verily We have sent you (O Muhammad) as a witness, as a bringer of glad tidings and as a warner, and as a protector for the illiterates i.e., the Arabs. You are my slave and My Apostle, and I have named you Al-Mutawakkil (one who depends upon Allah),,

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.,

Allah will not take you unto Him till He guides through you a crooked (curved) nation on the right path by causing them to say: ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ "None has the right to be worshipped but Allah." With such a statement He will cause to open blind eyes, deaf ears and hardened hearts.',

Allah states:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ

"He it is Who sent down As-Sakinah (tranquillity and calmness) into the hearts of the believers..." (48:4)

## Hadith # 4839

**Narrated Al-Bara:**

While a man from the companions of the Prophet (pbuh) was reciting (Qur'an) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet.

The Prophet (pbuh) said, "That was the tranquility (calmness) which descended because of the recitation of the Qur'an."

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The Statement of Allah Almighty:

إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

"...When they gave their Bai'a (pledge) to you (O Muhammad pbuh) under the tree..." (48:18)

## Hadith # 4840

**Narrated Jabir:**

We were one thousand and four hundred on the Day of Al-Hudaibiya.

## Hadith # 4841

**Narrated `Uqba bin Sahban:**

`Abdullah bin Mughaffal Al-Muzani who was one of those who witnessed (the event of) the tree, said, "The Prophet (pbuh) forbade the throwing of small stones (with two fingers).",

## Hadith # 4842

**`Abdullah bin Al-Mughaffal Al-Muzani also said:**

"The Prophet (pbuh) also forbade urinating at the place where one takes a bath."

## Hadith # 4843

**Narrated Thabit bin Ad-Dahhak:**

who was one of the companions of the tree (those who swore allegiance to the Prophet (pbuh) beneath the tree at Al-Hudaibiya):

## Hadith # 4844

**Narrated Habib bin Abi Thabit:**

I went to Abu Wail to ask him about those who had rebelled against `Ali. On that Abu Wail said, "We were at Siffin (a city on the bank of the Euphrates, the place where me battle took place between `Ali and Muawiya). A man said, "Will you be on the side of those who are called to consult Allah's Book (to settle the dispute)?"

‘Ali said, 'Yes (I agree that we should settle the matter in the light of the Qur'an)." '

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-Hudaibiya (i.e., the peace treaty between the Prophet (pbuh) and the Quraish pagans), if we had been allowed to choose fighting, we would have fought (the pagans). At that time ‘Umar came (to the Prophet) and said, "Aren't we on the right (path) and they (pagans) 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 Allah has settled the matter between us?"

The Prophet (pbuh) said, "O the son of Al-Khattab! No doubt, I am Allah's Messenger (pbuh) and Allah will never neglect me."

So ‘Umar left the place angrily and he was so impatient that he went to Abu Bakr and said, "O Abu Bakr! Aren't we on the right (path) and they (pagans) on the wrong?" Abu Bakr said, "O the son of Al-Khattab! He is Allah's Messenger (pbuh), and Allah will never neglect him." Then Sura Al-Fath (The Victory) was revealed."

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## Surat al-Hujurat (The Private Quarters)

Mujahid said, لا تقدموا, means not to talk too much in front of the Holy Prophet. Rather, listen to Allah's sayings and His Messenger's words in a polite way, until He conveys to you what Allah has to say through the tongue of His Messenger.

امتحن, Means Cleaned, tested.

لا تتبذروا باللأقاب, that after becoming a Muslim, do not call him a Kafir, a Jew or a Christian.

لا يلتكم, Your reward will not be diminished

In Surat al-Tur, ما أنتا, is because We did not diminish the reward of their deeds.

Allah Ordained:

لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

"O you who believe! Raise not your voices above the voice of the Prophet pbuh  
..." (49:2)

## Hadith # 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 (pbuh) when a mission from Bani Tamim came to him. One of the two recommended Al-Aqra' bin Habeas, the brother of Bani Mujashi (to be their governor) while the other recommended somebody else.

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 Allah revealed:

**'O you who believe! Raise not your voices above the voice of the Prophet.'**  
**(49.2)**

Ibn Az-Zubair said, "Since the revelation of this Verse, `Umar used to speak in such a low tone that the Prophet (pbuh) 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).

## Hadith # 4846

**Narrated Anas bin Malik:**

The Prophet (pbuh) missed Thabit bin Qais for a period (So he inquired about him). A man said. "O Allah's Apostle! 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 (pbuh) 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 (pbuh) and told him that Thabit had said, so-and-so. The Prophet (pbuh) 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."



Allah Warned:

إِنَّ الَّذِينَ يُنَادِونَكَ مِنْ وَرَاءِ الْحُجُّرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

"Verily! Those who call you from behind the dwellings, most of them have no sense." (49:4)

## Hadith # 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-Qaqa bin Mabad." `Umar said, "Appoint Al-Aqra' bin Habeas."

On that Abu 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! Be not forward.....' (49.1)

And the Statement of Allah Almighty:

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ

"And if they had patience till you could come out to them, it would have been better for them..." (49:5)

## Surat Qaf (Qaf)

**رجوع بعده**, that is, going back to the world is far from speculation.

**فروج**, means hole

**وريد**, jugular vein.

Mujahid said: **ما تنقص الأرض**, means their bones, which are eaten by the earth.

**تبصرة**, is to show the way.

**حب الحصيد**, wheat grains.

**باسفات**, long hair.

**أفعيننا**, have we become incapable of it?

**قال قرين**, Qureen refers to Shaitan Hamzad, who is attached to every man.

**فنبوا في البلاد**, to travel in the cities, to visit.

**أو ألقى السمع**, means that one should not think about anything else in the heart, listen with one's ears.

**أفعيننا بالخلق الاول**, means when we created you in the beginning, then did we become weak and can't create again?

**سائق**, Saiq and **شهيد**, Shaheed are two angels, one is a writer and the other is a witness. **شهيد**, Shaheed means to listen with heart.

**لغوب**, Fatigue

**نَصِيدٌ**, is a grain, as long as it hides under the cover of leaves. It is called **نَصِيدٌ**, because it is layer by layer. When the pod of the tree comes out of the cover, then it will not be called **نَصِيدٌ**, nazid.

Ibn Abbas said: **يَوْمُ الْخُروجِ**, that the Day of Resurrection means the day on which people will come out of the graves.

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Allah's Statement:

وَتَقُولُ هَلْ مِنْ مَرْيَدٍ

"...It (Hell) will say: 'Are there any more (to come)?'" (50:30)

## Hadith # 4848

**Narrated Anas:**

The Prophet (pbuh) said,

"The people will be thrown into the (Hell) Fire and it will say: " هَلْ مِنْ مَرْيَدٍ، Are there any more?" (50.30) till Allah puts His Foot over it and it will say, 'Qati! Qati! (Enough Enough!)'"

## Hadith # 4849

**Narrated Abu Huraira:**

The Prophet (pbuh) 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 'Qati! Qati! (Enough! Enough!).'

## Hadith # 4850

**Narrated Abu Huraira:**

The Prophet (pbuh) said,

"Paradise and the Hell argued, and the Hell said, "I have been given the privilege of receiving the arrogant and the tyrants." Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?'

On that, Allah said to Paradise. 'You are My Mercy which I bestow on whoever I wish of my servants.'

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 puts His Foot over it whereupon it will say, 'Qati! Qati!' 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."



The Statement of Allah the Exalted:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

"...And glorify the praises of your Lord, before the rising of the sun  
and before (its) setting (i.e., the Fajr, zuhr and 'Asr prayers) ." (50:39)

## Hadith # 4851

**Narrated Jarir bin `Abdullah:**

We were in the company of the Prophet (pbuh) on a fourteenth night (of the lunar month), and he looked at the (full) moon and said,

"You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of prayers before sunrise (Fajr prayer) and before sunset ('Asr prayer)." Then the Prophet (pbuh) recited:

## Hadith # 4852

**Narrated Mujahid:**

Ibn `Abbas said, "Allah ordered His Prophet to celebrate Allah's praises after all prayers." أَدْبَارُ السَّجُود، He refers to His Statement: 'After the prayers.' (50.40)



## Surat adh-Dhariyat (Scattering Winds)

Ali (may Allah be pleased with him) said that الذاريات means the winds. others said to them that the meaning of تذروه is to scatter it. This word is in Surah Al-Kahf and was brought here in connection with الرياح،

وَفِي أَنفُسِكُمْ إِفْلًا تَبَصِّرُونَ, There are signs in your own self. Don't you see that food and drink go through one way through the mouth, but it comes out as waste through other ways?

فِرَاغٌ, means returned or sneaked away.

فَصَكَتْ, to beat the hand on the forehead with a clenched fist.

الرَّمِيم, The grass of the earth when dry and trampled.

**لموسعون**, Meaning We have made it spacious and wide. And in Surah al-Baqarah, what is said about **على الموسع قدره**, here, **موسع**, means strong.

**زوجين**, Couples, i.e. male and female or different colors or different tastes like sweet and sour, these are two types.

**ففرروا إلى الله**, Run away from Allah's disobedience to His obedience.

**إلا ليعبدون**, I have created all the righteous souls among the jinn and humans except for ``Abdoun" only for My monotheism. Some people said that Allah created the jinn and humans for the same purpose that they believe in the Oneness of Allah, but some believed and some did not. There is no argument in this verse for Mu'tazilah.

**الذنوب**, meaning big sins

Mujahid said **ذنوبا**, is a meaningful way.

Mujahid said that the meaning of **صرة**, is to shout.

**ذنوبا**, means way and method.

**العقيم**, one who does not bear a child, barren.

Ibn Abbas said: **الحبك**, means the beautiful level of the sky.

**في غمرة**, means spending time lying in their own error.

**تواصوا**, they also started saying in favor of them.

**مسومة**, Marked. It is derived from **سيما**, which means sign.

**قتل الخراسون**, liars were cursed.

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## Surat at-Tur (Mount Tur)

Qatada said: **مسطور**, means written.

Mujahid said: **الطور**, is called a mountain in Syriac language

**رق منشور**, means open sheet of scripture.

**لسفق المرفوع**, means the sky.

**المسجور**, means heated. Hasan Basri said that Masjoor means that one day there will be a flood in the sea and all its water will dry up and not even a drop will remain in it.

**أنتاهم**, means is reduced, reduced, made less.

**تمور**, will wander.

**أحلامهم**, means their intellects.

**البر**, means kind.

**كُسْفًا**, means pieces.

**المنون**, means death.

**يَتَنَازَ عَوْنَ**, means to snap to each other by joking or fighting each other by joking or fighting

## Hadith # 4853

### Narrated Um Salama:

I complained to Allah's Messenger (pbuh) that I was sick, so he said, "Perform the Tawaf (of Ka`ba at Mecca) while riding behind the people (who are performing the Tawaf on foot)." So, I performed the Tawaf while Allah's Messenger (pbuh) was offering the prayer by the side of the Ka`ba and was reciting: 'By the Mount (Saini) and by a Decree Inscribed.'

## Hadith # 4854

### Narrated Jubair bin Mut`im:

I heard the Prophet (pbuh) reciting Surat at-Tur 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 do they own the treasures of Your Lord?

Or have they been given the authority to do as they like...' (52.35-37)

my heart was about to fly (when I realized this firm argument).

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## Surat an-Najm (The Stars)

Mujahid said that the meaning of **مرة** is strong, mighty, which means Gabriel (peace be upon him).

**قَابٌ قُوسِينَ**, means the two sides of the bow where the bow rests.

**ضَيْزِي**, means crooked, wrong distribution.

**وَأَكْدَى**, Confirmed and stopped giving.

**رَزْمُ الْجُوزَاءِ**, the star also known as **الشَّعْرَى**,

**الَّذِي وَفَى**, means that Allah fulfilled what He had made obligatory upon them.

**أَرْفَتِ الْأَرْزَفَة**, The Day of Judgment is near.

**سَامِدُونَ**, means You play.

**بِرْطَمَة**, is the name of a game. Ikramah said it means to sing in Hamiri language

**أَفْتَمَارُونَه**, Do you argue with him? Some have read like this **أَفْتَمَرُونَه**, means do you deny this work.

**مَا زَاغَ الْبَصَرُ**, refers to the blessed sight of the Holy Prophet (peace be upon him).

**وَمَا طَغَى**, means as much as the order was, and did not increase more than what was seen.

**فَقْتَمَارُوا**, means denied.

**إِذَا هُوَيْ**, if he disappeared and drowned

**أَغْنَى وَأَقْنَى**, means "give and satisfy".



## Hadith # 4855

**Narrated Masruq:**

I said to `Aisha, "O Mother! Did Prophet Muhammad see his Lord?"

Aisha said, "What you have said makes my hair stand on end ! Know that if somebody tells you one of the following three things, he is a liar:

Whoever tells you that Muhammad saw his Lord, is a liar." Then Aisha recited the Verse:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ مُطْ وَهُوَ اللَّطِيفُ الْخَيْرُ

'No vision can grasp Him, but His grasp is over all vision.

He is the Most Courteous Well-Acquainted with all things.' (6.103)

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ

'It is not fitting for a human being that Allah should speak to him except by inspiration or from behind a veil.' (42.51)

Aisha further said,

"And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar." She then recited:

وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًّا

'No soul can know what it will earn tomorrow.' (31.34)

She added: "And whoever tell you that he concealed (some of Allah's orders), is a liar." Then she recited:

يَا أَيُّهَا الرَّسُولُ بِلْغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord..' (5.67)

'Aisha added. "But the Prophet (pbuh) saw Gabriel in his true form twice."

Allah states:

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

"And was at a distance of two bows' length or (even) nearer." (53:9)

## Hadith # 4856

**Narrated `Abdullah:**

Regarding the Verses: 'And was at a distance of but two bow-lengths or (even) nearer; So, did (Allah) convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed (that to Muhammad...)' (53.9-10) Ibn Mas`ud narrated to us that the Prophet (pbuh) had seen Gabriel with six hundred wings.

The Statement of Allah Almighty:

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى

"So (Allah) revealed to His slave [Muhammad pbuh through Jibrael whatever He revealed." (53:10)

## Hadith # 4857

**Narrated Ash-Shaibani:**

I asked Zirr about the Statement of Allah: 'And was at a distance of but two bow-lengths or (even) nearer. So did Allah convey the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed that to Muhammad.' (53.10) He said, "Abdullah (bin Mas`ud) informed us that Muhammad had seen Gabriel with six hundred wings."

The Statement of Allah Almighty:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبِيرَى

"Indeed he (Muhammad pbuh) did see of the Greatest Signs of his Lord (Allah)." (53:18)

## Hadith # 4858

Narrated `Abdullah:

Truly he (Muhammad) did see of the signs of his Lord; the Greatest! (53.18) The Prophet (pbuh) saw a green screen covering the horizon.

Allah tells:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

"Have you then considered Al-Lat and Al-'Uzza?" (53:19)

Lat and 'Uzza were two idols worshipped by the pagan Arabs during the Pre-Islamic Period of Ignorance.

## Hadith # 4859

Narrated Ibn `Abbas:

Lat was originally a man who used to mix Sawiq for the pilgrim.

## Hadith # 4860

Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

"Whomever takes an oath in which he mentions Lat and 'Uzza (forgetfully), should say: None has the right to be worshipped but Allah, and whoever says to his companion. 'Come along, let us gamble' must give alms (as an expiation)."

Allah tells:

وَمَنَّاهَا التَّالِثَةُ الْأُخْرَىٰ

"And Manat (another idol of the pagan Arabs) the other third." (53:20)

## Hadith # 4861

Narrated `Urwa:

I asked `Aisha regarding the Sai between As-Safa and Al-Marwa. She said, "Out of reverence to the idol Manat which was placed in Al-Mushailal, those who used to assume Ihram in its name, used not to perform Sai between As-Safa and Al-Marwa, so Allah revealed:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

'Verily! The As-Safa and Al-Marwa (two mountains at Mecca) are among the symbols of Allah.' (2.158).

Thereupon, Allah's Messenger (pbuh) and the Muslims used to perform Sai (between them)."

Sufyan said: The (idol) Manat was at Al-Mushailal in Qudaid.

'Aisha added, "The Verse was revealed in connection with the Ansar. They and (the tribe of) Ghassan used to assume Ihram in the name of Manat before they embraced Islam."

'Aisha added, "There were men from the Ansar who used to assume Ihram in the name of Manat which was an idol between Mecca and Medina. They said, "O Allah's Messenger (pbuh)! We used not to perform the Tawaf (Sai) between As-Safa and Al-Marwa out of reverence to Manat."

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Allah atates:

فَاسْجُدُوا لِلّٰهِ وَاعْبُدُوا

"So, fall you down in prostration to Allah, and worship Him (Alone) ." (53:62)

## Hadith # 4862

**Narrated Ibn `Abbas:**

The Prophet (pbuh) performed a prostration when he finished reciting Surat-an-Najm, and all the Muslims and pagans and Jinns and human beings prostrated along with him.

## Hadith # 4863

**Narrated `Abdullah:**

The first Sura in which a prostration was mentioned, was Sura An-Najm (The Star).

Allah's Messenger (pbuh) prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a hand-full of dust in his hand and prostrated on it. Later I saw that man killed as an infidel, and he was Umaiya bin Khalaf.

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## Surat al-Qamar (The Moon)

Mujahid said: مُسْتَرٌ, means, one who goes away, the one who is void.

مُزَدْجَرٌ, reprovers without end, warners.

وَازْدَجَرٌ, was made mad or reprimanded.

دُسْرٌ, Boat planks or nails or ropes.

**لمن كان كفر**, means this punishment was revenge from Allah for the person whom they disrespected i.e. Noah.

**كل شرب مختضر**, Every party came to drink water in turn.

Saeed bin Jubayr (RA) said, **مهطعين إلى الداع**,

**فتعاطى**, "Running while being afraid" in Arabic is called "Lansalan", "Khabb", "Sara".

**كهشيم المحظر**, means he ran his hand and injured him.

**جزاء لمن كان كفر**, means like a broken and burnt fence.

**مستقر**, The recompense of disbelief means that what We did to Noah and his people was a recompense for what was done to Noah and his faithful companions by the disbelievers.

**عذاب اشر**, established, fixed.

**عذاب اشر**, means to boast, to boast, be proud.

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Allah's statement:

وَانْشَقَ الْقَمَرُ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا

and the moon is cleft asunder. But if they see a Sign, they turn away, (54:1,2)

## Hadith # 4864

**Narrated Ibn Masud:**

During the lifetime of Allah's Messenger (pbuh) 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 (pbuh) said, "Witness this miracle."

## Hadith # 4865

**Narrated `Abdullah:**

The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet (pbuh) said, Witness, witness (this miracle).

## Hadith # 4866

**Narrated Ibn `Abbas:**

The moon was cleft asunder during the lifetime of the Prophet.

## Hadith # 4867

**Narrated Anas:**

The people of Mecca asked the Prophet (pbuh) to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.

## Hadith # 4868

Narrated Anas:

The moon was cleft asunder into two parts.



Allah's statement:

تَحْرِي بِأَعْيُنَا جَزَاءً لِمَنْ كَانَ كُفَّارَ

"Floating under Our Eyes, a reward for him who had been rejected! " (54:14)

## Hadith # 4869

Narrated `Abdullah bin Masud:

The Prophet (pbuh) used to recite: "فَهَلْ مِنْ مُذَكَّرٍ (then is there any that will receive admonition?")



Allah's statement:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ

"And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition)??" (54:17)

## Hadith # 4870

Narrated `Abdullah bin Masud:

The Prophet (pbuh) used to recite: "فَهَلْ مِنْ مُذَكَّرٍ (then is there any that will receive admonition?")



Allah Warns:

أَعْجَازُ نَخْلٍ مُنْقَعِرٍ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِ

"... As if they were uprooted stems of date-palms.

Then, how (terrible) was My Torment and My Warnings?" (54: 20, 21)

## Hadith # 4871

Narrated Abu 'Is-haq:

A man asked Al-Aswad, 'is it فَهَلْ مِنْ مَذَكُورٍ or فَهَلْ مِنْ مُذَكَّرٍ ..؟'"

Al Aswad replied, 'I have heard `Abdullah bin Masud reciting it, I too, heard the Prophet (pbuh) reciting it فَهَلْ مِنْ مُذَكَّرٍ with 'd'

Allah Warns:

فَكَانُوا كَهَشِيمَ الْمُخْتَطِرِ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ

"... And they became like the dry stubble of a fold-builder.

And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition) ." (54:31,32)

Hadith # 4872

Narrated `Abdullah bin Masud:

The Prophet (pbuh) used to recite: "فَهَلْ مِنْ مُذَكَّرٍ (then is there any that will receive admonition?")

Allah Warns:

وَلَقَدْ صَبَّحُهُمْ بُكْرَةً عَذَابٌ مُسْتَقْرٌ فَذُوقُوا عَذَابِي وَنُذُرٌ

"And verily, an abiding torment seized them early in the morning.

Then, taste you My Torment and My Warnings." (54:38,39)

Hadith # 4873

Narrated `Abdullah:

The Prophet (pbuh) recited: فَهَلْ مِنْ مُذَكَّرٍ 'And verily, We have destroyed nations like unto you; then is there any that will receive admonition?' (54.51)

Allah Warns:

وَلَقَدْ أَهْلَكْنَا أَشْيَا عَكْمٌ فَهَلْ مِنْ مُذَكَّرٍ

"And We have already destroyed your kinds, so is there any who will remember?" (54:51)

Hadith # 4874

Narrated `Abdullah:

I recited before the Prophet (pbuh). فَهَلْ مِنْ مَذَكُورٍ The Prophet (pbuh) said, "فَهَلْ مِنْ مُذَكَّرٍ"

The Statement of Allah Almighty:

سَيُهْزَمُ الْجَمْعُ وَيُوْلَوْنَ الدُّبُرَ

Their multitude will be put to flight, and they will show their backs.' 54:45)"

## Hadith # 4875

Narrated `Abbas:

Allah's Messenger (pbuh) while in a tent on the day of the Battle of Badr, said,

"O Allah! I request you (to fulfill) Your promise and contract! O Allah! If You wish that you will not be worshipped henceforth."

On that Abu Bakr held the Prophet (pbuh) by the hand and said, "That is enough, O Allah's Messenger (pbuh) You have appealed to your Lord too pressingly,"

while the Prophet (pbuh) was putting on his armor. So Allah's Messenger (pbuh) went out, reciting

سَيُهْزَمُ الْجَمْعُ وَيُوْلَوْنَ الدُّبُرَ

Their multitude will be put to flight, and they will show their backs.' (54.45)



The Statement of Allah Almighty:

بِلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُ

"Nay, but the Hour is their appointed time (for their full recompense),  
and the Hour will be more grievous and more bitter." (54:46)

## Hadith # 4876

Narrated Yusuf bin Mahik:

I was in the house of `Aisha, the 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 previous and most bitter." (54.46)

was revealed to Muhammad at Mecca while I was a playfull little girl."

## Hadith # 4877

Narrated Ibn `Abbas:

While in his tent on the day the Battle of Badr, the Prophet (pbuh) said,

"O Allah! I request You (to fulfill) Your promise and contract. O Allah! If You wish that the Believers be destroyed). You will never be worshipped henceforth."

On that, Abu Bakr held the Prophet (pbuh) by the hand and said, "That is enough, O Allah's Messenger (pbuh)! You have appealed to your Lord too pressingly"

The Prophet (pbuh) was wearing his armor and then 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 previous and most bitter.' (54.45-46)

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## Surat ar-Rahman (The Most Compassionate)

Mujahid said: بحسبان, they are spinning like a mill.

وأقيموا الوزن, means to keep the balance of the scales straight, that is, to weigh equally.

عصف, is said to the produce of the farm, which is cut before it is ripe, And here ريحان, "basil" refers to the cultivated leaves and seeds that are eaten. And basil is called livelihood in the language of the Arabs, some say it is a fragrant green. Some said "Asaf" is the grain which is eaten and ""Reyhan"" is the ripe grain which is not eaten raw. Others said that "Asaf" is the leaves of wheat. Dahhak said, "Asaf". The straw that animals eat. Abu Malik Ghafari Tabi said that the green of "Asaf" field which grows first, the farmers call it هبور. Mujahid said: "Asaf" is the leaf of wheat and ""Reyhan"" is the bread.

المارج, refers to the yellow or green embers that rise up when the fire is lit

Some have narrated from Mujahid that رب المشرقين ورب المغربين, The Lord of the East and the Lord of the Maghrib are the مشرقين, 'East' of the dry and the summer of the East, And from مغاربيين, means the west of dry summer.

لا يبغيان, means not found.

المنشات, Boats whose sails are raised look like mountains from a distance, and boats whose sails are not raised will not be called المنشات.

الشواز, is a flame with smoke.

فنحاس, brass that will be swallowed and put on the head of the hellish people will be punished with it.

خاف مقام ربه, means that a person intends to commit a sin and then remembers his Lord and refrains from it.

مدهامتان, may be turning black or green due to too much freshness.

**صلصالو**, The slushy mud in which sand is added started to shrivel like a brick. Some said that salsal smelly mud, as they say **صلصال**, means the meat has become smelly, rotted like

**فاكهة ونخل ورمان**, means there will be fruit and dates and pomegranates. The Arabs consider both of them to be fruits. Now, the relation of the date palm and the palm tree to the fruit is as it was said in the other verse.

**أفان**, means branches.

**وجنى الجنتين دان**, The fruit of the two gardens will be near

And Hasan al-Basri said, **فبأى آلاء**, means which of his blessings, and Qatadah said, **ربكم**, I am addressing the jinn and man."

And Abu Darda' said **كل يوم هو في شأن**, "Every day, he is in honor." This means he forgives someone's sins, relieves someone's pain, increases a nation, decreases a nation.

Ibn Abbas said: **برزخ**, "Barzakh" means a cover.

**لأنام الخلق نضاختان**, lives here with good and blessings.

**ذو الجلال**, the Great One

**مارج**, pure embers without smoke,

**مرج البحارين**, means the two rivers have joined.

**مرجت دابتک**, It is derived from **دابتک**, means you have left your animal and by living like this we will soon destroy you. Leisure does not mean here because nothing can stop Allah Almighty from thinking about something else.

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The Statement of Allah Almighty:

**وَمِنْ دُونِهِمَا جَنَّاتٌ**

"And besides these two, there are two other gardens (in Paradise)." (55:62)

## Hadith # 4878

Narrated `Abdullah bin Qais:

Allah's Messenger (pbuh) said,

"Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

---

The Statement of Allah Almighty:

## خُورٌ مَّقْصُورَاتٌ فِي الْخَيَامِ

Companions restrained (as to their glances), in (goodly) pavilions --(55:72)

Hadith # 4879, 4880

Narrated `Abdullah bin Qais:

Allah's Messenger (pbuh) said,

"In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them.

And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e., gold) and nothing will prevent the people staying in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

## Surat al-Waqi'ah (The Inevitable Event)

Mujahid said: رجت, means should be shaken.

بست, will be grinded and trampled like sattu.

المضود, loaded or not having thorn.

منضود ، موز, banana.

عربا, beloved wife of her husband.

ثلة, A group of people.

حوم, black smoke.

يصرون, used to be stubborn, they always did.

الهيم, thirsty camel.

لمغرمون, were at a loss, they were punished.

روح, Behesht, rest, relief.

ريحان, sustenance, livelihood

وننشاكم فيما لا تعلمون, means We create you in whatever form We will.

تفكهون, means to be surprised.

خاضة, is the one that humiliates a nation, that is, the one that takes it to hell.

رافعة, is the one who lifts a nation, i.e. the one who takes it to heaven.

موضوعة,Made of gold,

**وَضِين النَّاقَة**, means narrow undergarment of a camel.

**كُوب**, Cup sink without faucet and swivel.

**ابريق**, Abraeq is a jug with a spout.

**مسكوب**, Flowing, Continued running.

**وَفْرَش مَرْفُوعَة**, High piles are stacked one on top of the other.

**مُتَرَفِّين**, means comfortable, relaxed.

**ما تَمْنَون**, the sperm that is put into the wombs of women.

**لِلْمَقْوِين**, For the benefit of the able-bodied travelers,

**بِمَوَاقِع النَّجُوم**, By the stars, the strong verses of the Qur'an are meant.

**وَاقِع**, Occurrence is plural, the only time it has the same meaning is when it is added.

**مَدْهُونٌ**, means deniers.

**تُورُون**, When you smolder, you bring out the fire

**أُورِيت**, means I slayed,

**لَغُو**, Absurdity, falsehood, Lying..

**تَأْثِيما**, Falsehood, wrong.

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وَظِيلٌ مَمْدُودٍ

"And in shade long extended." (56:30)

**Hadith # 4881**

**Narrated Abu Huraira:**

The Prophet (pbuh) said,

"In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without passing it; and if you wish, you can recite: 'In shade long extended.' 56.30.,

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## Surat al-Hadeed (Iron)

Mujahid said: **جَعَلْكَ مُسْتَخْلِفِينَ فِيهِ**, means the one who settled you in the earth, succeeded you, inhabited you.

من الظلمات إلى النور, From darkness to light, that is, from misguidance to guidance

ومنافع الناس, It is useful for people, meaning you make shields and weapons etc. from iron.

مولاكم, means Fire is more worthy of you.

لئلا يعلم أهل الكتاب, so that the people of the book know that there is more than that.

الظاهر, By the appearance of knowledge.

الباطن, From the inner knowledge.

أنظرونا بفتح همزه و كسره ظاء, is a recitation meaning wait for us.

## Surat al-Mujadilah (The Pleading Woman)

Mujahid said, يحدون الله, means opposing Allah.

كبتوا, was humiliated.

استحوذ, Possession prevailed.

## Surat al-Hashr (The Banishment)

The meaning of the word الجلاء, is to expel from one land to another land, which is called exile.

### Hadith # 4882

Narrated Sa`id bin Jubair:

I asked Ibn `Abbas about Surat Al-Tauba, and he said, "Surat Al-Tauba? It is exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (that 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) Surat Al-Anfal?" He replied, "Surat Al-Anfal was revealed in connection with the Badr Battle."

I said, "(What about) Surat Al-Hashr?" He replied, "It was revealed in connection with Bani an-Nadir."

### Hadith # 4883

Narrated Sa`id:

I asked Ibn `Abbas about Surat Al-Hashr. He replied, "Say Surat An-Nadir."

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The Statement of Allah the Exalted:

مَا قَطَعْتُمْ مِنْ لِينَةٍ

"What you (O Muslims) cut down of the palm-trees (of the enemy) ..." (59:5)

## Hadith # 4884

Narrated Ibn `Umar:

'Allah's Messenger (pbuh) burnt and cut down the palm trees of Bani An-Nadir which were at Al-Buwair (a place near Medina). There upon Allah 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 the leave of Allah, so that He might cover with shame the rebellious.' (59.5)

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The Statement of Allah Almighty:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ

"What Allah gave as booty (Fai') to His Messenger . . ." (59:7)

## Hadith # 4885

Narrated `Umar:

The properties of Bani An-Nadir were among the booty that Allah gave to His Apostle such Booty were not obtained by any expedition on the part of Muslims, neither with cavalry, nor with camelry. So those properties were for Allah's Messenger (pbuh) 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 Allah's Cause.

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The Statement of Allah Almighty:

وَمَا آتَكُمُ الرَّسُولُ فَخُذُوهُ

"And whatsoever the Messenger (Muhammad pbuh) gives you take it." (59:7)

## Hadith # 4886

Narrated Alqama:

`Abdullah (bin Masud) said. "Allah curses those ladies who practice tattooing and those who get themselves tattooed, and those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allah's creation."

His saying reached a lady from Bani Asd called Um Yaqub who came (to `Abdullah) and said, "I have come to know that you have cursed such-and-such (ladies)?"

He replied, "Why should I not curse these whom Allah's Messenger (pbuh) has cursed and who are (cursed) in Allah's Book!"

Um Yaqub said, "I have read the whole Qur'an, but I did not find in it what you say."

He said, "Verily, if you have read it (the Qur'an), you have found it. Didn't you read:

**'And whatsoever the Apostle gives you take it and whatsoever he forbids you, you abstain (from it). (59.7)**

She replied, "Yes, I did,"

He said, "Verily, Allah's Messenger (pbuh) forbade such things."

"She said, "But I see your wife doing these things?" He said, "Go and watch her."

She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."

## Hadith # 4887

**Narrated `Abdullah bin Mus'ud:**

Allah's Messenger (pbuh) has cursed the lady who uses false hair.

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The Statement of Allah Almighty:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ

**"And (it is also for) those who, before them, had homes (in Al-Madīna) and had adopted the Faith..." (59:9)**

## Hadith # 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 Ansar who had homes (in Medina) and had adopted the Faith, before the Prophet (pbuh) migrated to them,

and to accept the good from their good ones and excuse their wrong doers.

The Statement of Allah the Exalted:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ

"...And give them (emigrants) preference over themselves..." (59:9)

**الخاصة**, means starvation.

**المفلحون**, are always successful.

**الفلاح**, Remain prosperous.

**حي على الفلاح**, come quickly to survival, i.e. to the work that leads to eternal life

Imam Hasan al-Basri said, **لا يجيدون في صدورهم ، حاجة**, Jealousy is meant by need.

## Hadith # 4889

**Narrated Abu Huraira:**

A man came to Allah's Messenger (pbuh) and said, "O Allah's Messenger (pbuh)! I am suffering from fatigue and hunger." The Prophet (pbuh) sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allah's Messenger (pbuh) said (to his companions). "Isn't there anybody who can entertain this man tonight so that Allah may be merciful to him?"

An Ansari man got up and said, "I (will, entertain him), O Allah's Messenger (pbuh)!" So, he went to his wife and said to her, "This is the guest of Allah's Messenger (pbuh), so do not keep anything away from him." She said. "By Allah, I have nothing but the children's food."

He said, "When the children ask for their dinner, put them to bed and put out the light; we shall not take our meals tonight," She did so.

In the morning the Ansari man went to Allah's Messenger (pbuh) 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:

'But give them preference over themselves even though they were in need of that.' (59.9)

## Surat al-Mumtahinah (The Test of Faith)

Mujahid said: **لَا تَنْخُذُوا عَدُوّي وَعَذُوكُمْ أَوْلَيَاء**, means that we were not hurt by the hands of the infidels. They started saying that if the religion of these Muslims was true, why would they have been defeated by our hands, why would they have suffered such hardships.

**بعض الكوافر**, means that the Companions of the Prophet (peace and blessings of Allah be upon him) were ordered to leave the unbelieving women who remained in Makkah in disbelief.



Allah Ordained:

لَا تَتَّخِذُوا عَدُوّي وَعَدُوّكُمْ أَوْلِيَاءَ

"(O you who believe!)

Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends..." (60:1)

## Hadith # 4890

**Narrated `Ali:**

Allah's Messenger (pbuh) sent me along with AzZubair and Al-Miqdad and said, "Proceed till you reach a place called Raudat-Khakh where there is a lady travelling in a howda on a camel. She has a letter. Take the letter from her." So we set out, 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." So she took the letter out of her hair braid.

We brought the letter to the Prophet (pbuh) and behold, it was addressed by Hatib bin Abi Balta'a to some pagans at Mecca, informing them of some of the affairs of the Prophet.

The Prophet (pbuh) said, "What is this, O Hatib?" Hatib replied, "Do not be hasty with me, O Allah's Messenger (pbuh)! I am an Ansari man and do not belong to them (Quraish infidels) while the emigrants who were with you had their relatives who used to protect their families and properties at Mecca. So, to compensate for not having blood relation with them.' I intended to do them some favor so that they might protect my relatives (at Mecca), and I did not do this out of disbelief or an inclination to desert my religion."

The Prophet then said (to his companions), "He (Hatib) has told you the truth." `Umar said, "O Allah's Apostle! Allow me to chop his head off?"

The Apostle 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 sub-narrator, said, This Verse was revealed about him (Hatib):

**'O you who believe! Take not My enemies and your enemies as friends or protectors.'** (60.1)

## Narrated `Ali:

Sufyan was asked whether (the Verse): 'Take not My enemies and your enemies...' was revealed in connection with Hatib.

Sufyan 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."

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The Statement of Allah the Exalted:

إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ

"...When believing women come to you as emigrants..." (60:10)

## Hadith # 4891

### Narrated `Urwa:

Aisha the wife of the Prophet, said, "Allah's Messenger (pbuh) used to examine the believing women who migrated to him in accordance with this Verse: '

O Prophet! When believing women come to you to take the oath of allegiance to you... Verily! Allah is Oft-Forgiving Most Merciful.' (60.12)

'Aisha said, "And if any of the believing women accepted the condition (assigned in the above-mentioned Verse), Allah's Messenger (pbuh) would say to her. "I have accepted your pledge of allegiance."

"He would only say that, for, by Allah, his hand never touched, any lady during that pledge of allegiance. He did not receive their pledge except by saying, "I have accepted your pledge of allegiance for that."

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Allah's statement:

إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ يُبَايِعْنَكُ

"O Prophet! When believing women come to you to give you the Bai'a (pledge)." (60:12)

## Hadith # 4892

### Narrated Um Atiya:

We took the oath of allegiance to Allah's Messenger (pbuh) 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 taking the oath of allegiance), and said, "But such-and-such lady lamented over one of my relatives, so I must reward (do the same over the dead relatives of) hers."

The Prophet (pbuh) did not object to that, so she went (there) and returned to the Prophet (pbuh) so he accepted her pledge of allegiance.

## Hadith # 4893

**Narrated Ibn `Abbas:**

Regarding the saying of Allah: '**And they will not disobey you in any just matter.' (60.12)** That was one of the conditions which Allah imposed on The believing women (who came to take the oath of allegiance to the Prophet)

## Hadith # 4894

**Narrated 'Ubada bin As-Samit:**

While we were with the Prophet, he said,

- "Will you swear to me the pledge of allegiance that you will not worship any thing besides Allah,
- will not commit illegal sexual intercourse,
- and will not steal?"

Then he recited the Verse concerning the women.

Sufyan, the subnarrator, often said that the Prophet: added,

- "Whoever among you fulfills 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."

## Hadith # 4895

**Narrated Ibn `Abbas:**

I witnessed the `Id-al-Fitr prayer with Allah's Messenger (pbuh), Abu Bakr, `Umar and `Uthman; and all of them offered it before delivering the sermon... and then delivered the sermon. Once the Prophet (after completing the prayer and the sermon) came down, as if I am now looking at him waving at the men with his hand to sit down, and walked through them till he, along with Bilal, reached (the rows of) the women. Then he recited:

**'O Prophet!**

When believing women come to you to take the oath of allegiance  
that they will not worship anything other than Allah,  
will not steal,  
will not commit illegal sexual intercourse,  
will not kill their children,  
and will not utter slander, intentionally forging falsehood .... (60.12)

Having finished, he said, 'Do you agree to that?'

One lady, other than whom none replied the Prophet (pbuh) said, "Yes, O Allah's Messenger (pbuh)!"

Then the Prophet (pbuh) said to them: "Will you give alms?" Thereupon Bilal spread out his garment and the women started throwing big rings and small rings into Bilal's garment.

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## Surat as-Saff (The Solid Ranks)

Mujahid said **من أنصاري إلى الله**, means who goes with me to Allah

Ibn Abbas said: **مرصوص**, is strongly mixed, and others said that it is mixed with lead.

Allah's statement:

مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

"a Messenger to come after me, whose name shall be Ahmad."(61:6)

### Hadith # 4896

**Narrated Jubair bin Mut`im:**

I heard Allah's Messenger (pbuh) saying,

'I have several names:

- I am Muhammad and
- I am Ahmad, and
- I am Al- Mahi with whom Allah obliterates Kufr (disbelief), and
- I am Al-Hashir (gatherer) at whose feet (i.e., behind whom) the people will be gathered (on the Day of Resurrection), and
- I am Al-Aqib (i.e., who succeeds the other prophets in bringing about good).

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## Surat al-Jumu'ah (Friday Congregation)

The Statement of Allah Almighty:

وَآخَرِينَ مِنْهُمْ لَمَّا يُلْكِثُوا بِهِمْ

"As well as (to confer all these benefits upon) others of them, who have not already joined them:" (62:3)

### Hadith # 4897

**Narrated Abu Huraira:**

While we were sitting with the Prophet (pbuh) Surat Al-Jumu'a was revealed to him, and when the Verse,

"And He (Allah) has sent him (Muhammad) also to other (Muslims)...'" (62.3)

was recited by the Prophet, I said, "Who are they, O Allah's Messenger (pbuh)?"

The Prophet (pbuh) did not reply till I repeated my question thrice.

At that time, Salman Al-Farisi was with us. So Allah's Messenger (pbuh) put his hand on Salman, saying,

"If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e., Salman's folk) would attain it."

### Hadith # 4898

**Narrated Abu Huraira:**

The Prophet (pbuh) said, Then some men from these people would attain it."

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The Statement of Allah Almighty:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهُوا ...

"And when they see some merchandise or some amusement..." (62:11)

### Hadith # 4899

**Narrated Jabir bin `Abdullah:**

A caravan of merchandise arrived at Medina on a Friday while we were with the Prophet (pbuh) All the people left and headed for the caravan except twelve persons. Then Allah revealed:

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهُوا أَنْفَضُوا إِلَيْهَا

'But when they see some bargain or some amusement they disperse headlong to it.' .(62.11)

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## Surat al-Munafiqun (The Hypocrites)

The Statement of Allah Almighty:

إِذَا جَاءَكُمُ الْمُنَافِقُونَ قَالُوا نَشْهُدُ إِنَّكُمْ لَرَسُولُ اللَّهِ

"When the hypocrites come to you (O Muhammad pbuh) they say:

'We bear witness that you are indeed the Messenger of Allah...' (63:1)

### Hadith # 4800

**Narrated Zaid bin Arqam:**

While I was taking part in a Ghazwa. I heard `Abdullah bin Ubai (bin Abi Salul) saying. "Don't spend on those who are with Allah's Messenger (pbuh), that they may disperse and go away from him. If we return (to Medina), surely, the more honorable will expel the meander amongst them."

I reported that to my uncle or to `Umar who, in his turn, informed the Prophet (pbuh) of it. The Prophet (pbuh) called me and I narrated to him the whole story.

Then Allah's Messenger (pbuh) sent for `Abdullah bin Ubai and his companions, and they took an oath that they did not say that. So, Allah's Messenger (pbuh) disbelieved my saying and believed his.

I was distressed as I never was before. I stayed at home and my uncle said to me. "You just wanted Allah's Messenger (pbuh) to disbelieve your statement and hate you." So Allah revealed (the Sura beginning with) 'When the hypocrites come to you.' (63:1) The Prophet (pbuh) then sent for me and recited it and said, "O Zaid! Allah confirmed your statement."

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The Statement of Allah Almighty:

اتَّخَذُوا أَيْمَانَهُمْ جُنَاحًا يَجْتَنِّبُونَ بِهَا

"They have made their oaths a screen (for their hypocrisy)." (63:2)

Hypocrisy is of two types, namely:

- Hypocrisy in Belief
- Hypocrisy in deeds and actions.

### Hadith # 4901

## Narrated Zaid bin Arqam:

I was with my uncle and I heard `Abdullah bin Ubai bin Salul, saying, "Don't spend on those who are with Allah's Messenger (pbuh) that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honorable will expel the meaner." So I informed my uncle of that and then my uncle informed Allah's Messenger (pbuh) thereof.

Allah's Messenger (pbuh) sent for `Abdullah bin Ubai and his companions. They swore that they did not say anything of that sort Allah's Messenger (pbuh) deemed their statement true and rejected mine.

Thereof I became as distressed as I have never been before, and stayed at home. Then Allah revealed (Surat Al-Munafiqin):

'When the hypocrites come to you.....(63.1)

They are the ones who say: Spend nothing on those who are with Allah's Messenger (pbuh) ..(63.7)

Verily the more honorable will expel therefrom the meaner..' (63.7-8)

Allah's Messenger (pbuh) sent for me and recited that Sura for me and said, "Allah has confirmed your statement."



The Statement of Allah Almighty:

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

"That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (63:3)

## Hadith # 4902

### Narrated Zaid bin Arqam:

When `Abdullah bin Ubai said, "Do not spend on those who are with Allah's Messenger (pbuh)," and also said, "If we return to Medina," I informed the Prophet (pbuh) of his saying. The Ansar blamed me for that, and `Abdullah bin Ubai swore that he did not say. I returned to my house and slept. Allah's Messenger (pbuh) then called me and I went to him. He said, "Allah has confirmed your statement." The Verse: "They are the one who say: Spend nothing.....(63.7) was revealed.



## Hadith # 4903

### Narrated Zaid bin Arqam:

We went out with the Prophet (pbuh): on a journey and the people suffered from lack of provisions. So `Abdullah bin Ubai said to his companions, "Don't spend on those

who are with Allah's Messenger (pbuh), that they may disperse and go away from him." He also said, "If we return to Medina, surely, the more honorable will expel therefrom the meaner. So I went to the Prophet (pbuh) and informed him of that.

He sent for `Abdullah bin Ubai and asked him, but `Abdullah bin Ubai swore that he did not say so.

The people said, "Zaid told a lie to 'Allah's Messenger (pbuh)." What they said distressed me very much. Later Allah revealed the confirmation of my statement in his saying: 'When the hypocrites come to you.' (63:1). So the Prophet (pbuh) called them that they might ask Allah to forgive them, but they turned their heads aside.

Concerning Allah's saying:

حَسْبُ مُسَنَّدٌ

' Pieces of wood propped up,' (63:4)

Zaid said; They were the most handsome men.

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The Statement of Allāh Almighty:

"When the hypocrites come to you (O Muhammad pbuh) they say:

'We bear witness that you are indeed the Messenger of Allah...' (63:1)

"They have made their oaths a screen (for their hypocrisy)." (63:2)

Hypocrisy is of two types, namely:

- Hypocrisy in Belief
- Hypocrisy in deeds and actions.

The Statement of Allah:

"That is because they believed, then disbelieved,  
therefore their hearts are sealed, so they understand not." (63:3)

"And when you look at them, their bodies please you,  
and when they speak, you listen to their words." (63:4)

The Statement of Allah the Exalted:

"And when it is said to them: 'Come, so that the Messenger of Allah may ask  
forgiveness from Allah for you,'  
they turn aside their heads, and you would see them turning away their faces  
in pride." (63:5)

**Hadith # 4904**

## Narrated Zaid bin Arqam:

While I was with my uncle, I heard `Abdullah bin Ubai bin Salul saying, "Do not spend on those who are with Allah's Messenger (pbuh), that they may disperse and go away (from him). And if we return to Medina, surely, the more honorable will expel therefrom the meaner." I mentioned that to my uncle who, in turn, mentioned it to the Prophet. The Prophet (pbuh) called me and I told him about that.

Then he sent for `Abdullah bin Ubai and his companions, and they swore that they did not say so.

The Prophet (pbuh) disbelieved my statement and believed theirs. I was distressed as I have never been before, and I remained in my house.

My uncle said to me, "You just wanted the Prophet (pbuh) to consider you a liar and hate you." Then Allah revealed:

**'When the hypocrites come to you, they say:**

**'We bear witness that you are indeed the Apostle of Allah.' (63:1)**

So, the Prophet (pbuh) sent for me and recited it and said, "Allah has confirmed your statement."

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The Statement of Allah the Exalted:

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرُ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ

It is equal to them whether you (Muhammad) ask for their forgiveness. (63:6)

## Hadith # 4905

### Narrated Jabir bin `Abdullah:

We were in a Ghazwa (Sufyan once said, in an army) and a man from the emigrants kicked an Ansari man (on the buttocks with his foot). The Ansari man said, "O the Ansar! (Help!)" and the emigrant said. "O the emigrants! (Help!)"

Allah's Messenger (pbuh) heard that and said, "What is this call for, which is characteristic of the period of ignorance?"

They said, "O Allah's Messenger (pbuh)! A man from the emigrants kicked one of the Ansar (on the buttocks with his foot)."

Allah's Messenger (pbuh) said, "Leave it (that call) as is a detestable thing."

`Abdullah bin Ubai heard that and said, 'Have the (the emigrants) done so? By Allah, if we return Medina, surely, the more honorable will expel therefrom the meaner.'

When this statement reached the Prophet. `Umar got up an, said, "O Allah's Messenger (pbuh)! Let me chop off the head of this hypocrite (`Abdullah bin Ubai)!"

The Prophet (pbuh) said "Leave him, lest the people say that Muhammad kills his companions."

The Ansar were then more in number than the emigrants when the latter came to Medina, but later on the emigrant increased.

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The Statement of Allah the Exalted:

هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنفَضُوا

"They are the ones who say:'Spend not on those who are with Allah's Messenger, until they desert him..." (63:7)

وَإِنَّ اللَّهَ خَرَابٌ لِّلْسَمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْقِلُونَ

"And to Allah belong the treasures of the heavens and the earth,  
but the hypocrites comprehend not." (63:7)

## Hadith # 4906

Narrated Musa bin `Uqba:

'Abdullah bin Al-Fadl told me that Anas bin Malik said, "I was much grieving over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqarr heard of my intense grief (over the killed Ansar), he wrote a letter to me saying that he heard Allah's Messenger (pbuh) saying, O Allah! Forgive the Ansar and the Ansar children, and their grand-children."

Some of those who were present, asked Anas (about Zaid). He said, "He (Zaid) is the one about whom Allah's Messenger (pbuh) said, 'He is the one whose sound hearing Allah testified.'

---

The Statement of Allah the Exalted:

يَقُولُونَ لِئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُحْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

"They (hypocrites) say: 'If we return to Al- Madīna, indeed the more honourable will expel therefrom the meander..." (63:8)

## Hadith # 4907

Narrated Jabir bin `Abdullah:

We were in a Ghazwa and a man from the emigrants kicked an Ansari (on the buttocks with his foot). The Ansari man said, "O the Ansari! (Help!)" The emigrant said, "O the emigrants! (Help)." When Allah's Messenger (pbuh) heard that, he said,

"What is that?" They said, "A man from the emigrants kicked a man from the Ansar (on the buttocks his foot). On that the Ansar said, 'O the Ansar!' and the emigrant said, 'O the emigrants!' The Prophet (pbuh) said' "Leave it (that call) for it Is a detestable thing."

The number of Ansar was larger (than that of the emigrants) at the time when the Prophet (pbuh) came to Medina, but later the number of emigrants increased.

'Abdullah bin Ubai said, "Have they, (the emigrants) done so? By Allah, if we return to Medina, surely, the more honorable will expel therefrom the meeker,"

'Umar bin Al-Khattab said, "O Allah's Messenger (pbuh)! Let me chop off the head of this hypocrite!"

The Prophet said, "Leave him, lest the people say Muhammad kills his companions:"

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## Surat at-Taghabun (Mutual Loss and Gain)

Al-Qama narrated from Abdullah that the verse

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ فَلَبِّهُ

and if anyone believes in Allah, (Allah) guides his heart (aright): (64:11)

It means a person who, if any trouble befalls him, he is content with it, rather he thinks that it is from Allah.

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## Surat at-Talaq (Divorce)

### Hadith # 4908

**Narrated Salim:**

That 'Abdullah bin 'Umar told him that he had divorced his wife while she was in her menses so 'Umar informed Allah's Messenger (pbuh) of that. Allah's Messenger (pbuh) 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 Allah has ordered."

---

The Statement of Allah the Exalted:

وَأُولَاتُ الْأَحْمَالِ أَجْلُهُنَّ أَنْ يَضْعَنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

"... for those who carry (life within their wombs), their period is until they deliver their burdens:

and for those who fear Allah, He will make their path easy. (65:4)

## Hadith # 4909

### Narrated Abu Salama:

A man came to Ibn `Abbas while Abu Huraira 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 `Abbas 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." Abu Huraira said, I agree with my cousin (Abu Salama)."

Then Ibn `Abbas sent his slave, Kuraib to Um Salama to ask her (regarding this matter).

She replied. "The husband of Subai'a al Aslamiya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allah's Messenger (pbuh) married her (to somebody). ,

Abu As-Sanabil was one of those who asked for her hand in marriage".

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## Hadith # 4910

### Narrated Muhammad bin Sirin

I was present in a gathering in which Abd al-Rahman bin Abi Laila was also present. His disciples respected him a lot. I narrated the story of Sabi'ah bint al-Harith to 'Abdullah bin 'Utbah bin Mas'ud, that his disciple warned me by biting his lips with his tongue and his eyes.

Muhammad bin Sirin stated that I understood and said that Abdullah bin Utbah is still alive in Kufa. If I tell lies to them too, it will be a matter of great courage. The gentleman who warned me was ashamed of this and Abd al-Rahman bin Abi Laila said, "But his uncle did not talk like this."

Ibn Sirin narrated that I then met Abu Atiyah Malik bin Amir and asked him about this issue. He also started narrating the hadeeth of Sabiyah, but I said to him, "You have also heard something in this regard from Abdullah bin Mas'ud, may God be pleased with him."?

He narrated that we were present in the service of Abdullah bin Masoud. You want to make the period of ``Iddah difficult by prolonging it and are not ready to give leave

and convenience, the thing is that the small Surah Al-Nisa' i.e. Surah Al Talaq was revealed after the big Surah Al-Nisa' .

And the period of the pregnant women is the birth of their pregnancy.

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## Surat at-Tahreem (The Prohibition)

The Statement of Allah the Exalted:

يَا أَيُّهَا النَّبِيُّ لَمْ تُحَرِّمْ مَا أَحَلَّ اللَّهُ لَكَ ...

"O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you?..." (66:1)

### Hadith # 4911

Narrated Ibn `Abbas:

If someone says to his wife, "You are unlawful to me." he must make an expiation (for his oath).

Ibn `Abbas added: There is for you in Allah's Messenger (pbuh), an excellent example to follow.

### Hadith # 4912

Narrated `Aisha:

Allah's Messenger (pbuh) used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he come to either of us, she would say to him. "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir," (We did so) 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."

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The Statement of Allah the Exalted:

تَبَتَّغُونَ مَرْضَاتَ أَزْوَاجِكُمْ... قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلِةً أَيْمَانِكُمْ

"... seeking to please your wives..." (66:1) "

Allah has already ordained for you the dissolution of your oaths" (66:2)

### Hadith # 4913

Narrated Ibn `Abbas:

For the whole year I had the desire to ask 'Umar bin Al-Khattab regarding the explanation of a Verse (in Surat Al-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 Arak 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 (pbuh) who aided one another against him?"

He said, "They were Hafsa and 'Aisha."

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 the is matter? Why do you poke your nose in a matter which I want to see fulfilled?"

She said, How strange you are, O son of Al-Khattab! You don't want to be argued with whereas your daughter, Hafsa surely, argues with Allah's Messenger (pbuh) so much that he remains angry for a full day!"

'Umar then reported; how he at once put on his outer garment and went to Hafsa and said to her, "O my daughter! Do you argue with Allah's Messenger (pbuh) so that he remains angry the whole day?" Hafsa 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 (pbuh) . . . O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allah's Messenger (pbuh) for her (i.e., 'Aisha)."

'Umar added, "Then I went out to Um Salama's house who was one of my relatives, and I talked to her. She said, O son of Al-Khattab! It is rather astonishing that you interfere in everything; you even want to interfere between Allah's Apostle and his wives!' By Allah, by her talk she influenced me so much that I lost some of my anger. I left her (and went home).

At that time I had a friend from the 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 Messenger (pbuh)

has isolated himself from his wives.' I said, 'Let the nose of 'Aisha and Hafsa be stuck to dust (i.e., humiliated)!'

Then I put on my clothes and went to Allah's Messenger (pbuh)'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 (pbuh) was (sitting) on the first step. I said to him, 'Say (to the Prophet (pbuh)) 'Umar bin Al-Khattab is here.' Then the Prophet (pbuh) admitted me and I narrated the story to Allah's Messenger (pbuh).

When I reached the story of Um Salama, Allah's Messenger (pbuh) 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 (pbuh)! Caesar and Khosrau are leading the life (i.e., Luxurious life) while you, Allah's Messenger (pbuh) though you are, is living in destitute".

The Prophet (pbuh) then replied. 'Won't you be satisfied that they enjoy this world and we the Hereafter?' "

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### The Statement of Allah the Exalted:

وَإِذْ أَسْرَ النَّبِيَّ إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثُ ... قَالَ نَبَانِي الْعَلِيمُ الْحَمِيرُ

When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and Allah made it known to him, he confirmed part thereof and repudiated a part.

Then when he told her thereof, she said, "Who told thee this?"

He said, "He told me who knows and is well-acquainted." (66:3)

### Hadith # 4914

#### Narrated Ibn 'Abbas:

I intended to ask 'Umar so I said, "Who were those two ladies who tried to back each other against the Prophet?" I hardly finished my speech when he said, They were 'Aisha and Hafsa."

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### The Statement of Allah Almighty:

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَّثْتُمْ قُلُوبَكُمَا

If ye two turn in repentance to Him, your hearts are indeed so inclined;(66:4)

## Hadith # 4915

Narrated Ibn `Abbas:

I intended to ask `Umar about those two ladies who back each other against 'Allah's Messenger (pbuh) . 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 Zahran, `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)?" Before I could complete my question, he replied, "They were 'Aisha and Hafsa."



The Statement of Allah Almighty:

عَسَىٰ رَبُّهُ إِن طَّلَقُنَّ أَن يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ ... سَيِّحَاتٍ ثَيَّبَاتٍ وَأَبْكَارًا

"It may be, if he divorced you (all), that his Lord (Allah) will give him instead of you, wives better than you... (66:5)

- who submit (their wills), - who believe, - who are devout,
- who turn to Allah in repentance, - who worship (in humility),
  - who travel (for faith) and fast --
  - previously married or virgins.

## Hadith # 4916

Narrated `Umar:

The wives of the Prophet (pbuh) out of their jealousy, backed each other against the Prophet, so I said to them, "It may be, if he divorced you all, that Allah will give him, instead of you wives better than you."

So this Verse was revealed. (66.5)



## Surat al-Mulk (All Authority)

النِّفَاقُ, means disagreement,difference,

نفاوت ، نفوت Both have same meaning ie Differences.

تمیز broken into pieces.

مناکبها in its banks.

تدعون you claim

يقبضن They beat or fold their wings.

صافات opening their arms.

نفور Disbelief and mischief is meant.



## Surat al-Qalam (The Pen)

Abdullah bin Abbas said: يخافتون, Stealth, whispering.

Qatadah said: حرد, Means earnest effort or stinginess or anger.

Ibn Abbas said: لضالون, means we forgot our garden spot, wandered off and moved on.

صریم, means morning which is cut off from the night or night which is cut off from the day. صریم also refers to the sand that is cut and separated from large sand dunes.

Allah's statement:

عُذْلٌ بَعْدَ ذَلِكَ زَانِيم

"Cruel, and moreover base-born (of illegitimate birth) ." (68:13)

### Hadith # 4917

Narrated Ibn `Abbas:

It was revealed in connection with a man from Quaraish who had a notable sign (Zanamah) similar to the notable sign which usually-hung on the neck of a sheep (to recognize it).

### Hadith # 4918

Narrated Haritha bin Wahb Al-Khuza`i:

I heard the Prophet (pbuh) saying.

"May I tell you of the people of Paradise?

Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something.

And may I inform you of the people of the Hell-Fire?

They are all those violent, arrogant and stubborn people."

Allah's statement:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

"(Remember) the Day when the Shin shall be laid bare..." (68:42)

## Hadith # 4919

Narrated Abu Sa`id:

I heard the Prophet (pbuh) saying,

"Our Lord Allah 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 people will try to prostrate (on the Day of Judgment) but their back will be as stiff as if it is one bone (a single vertebra).

## Surat al-Haqqah (The Inevitable Hour)

، عِيشَة رَاضِيَة مَرْضِيَّة ، means favorite luxury.

القاضية، The first death means I wish I had died after the first death and then I would not have come back to life.

من أَحَد عَنْه حَاجِزِين applies to both singular and plural.

طَغَى الْمَاء، means the vein of the soul, the cutting of which kills a person.

بِالْطَّاغِيَة، طَاغِيَة means Because of his wickedness, some people said that طَاغِيَة means the wind. It was so strong that it was beyond the control of the angels, just like the water was strong on the people of Noah (peace be upon him).

## Surat al-Ma'arij (Pathways of Heavenly Ascent)

فَصِيلَة، immediate grandfather to whom the man is related.

شَوَّى، Both hands and feet, sides of the body, The skin of the head is called شَوَّا، And the organ from which a person does not die is شَوَّى،.

عَزُون، group.

## Surat Nuh (Noah)

أطواراً، sometimes, something, for example, semen, then a lump of meat.

كبار meaning very big, like Jameel is beautiful, Jamal is very beautiful

ديناراً means killing someone.

Ibn Abbas said: ، مدراً means continuous rain.

، وقاراً means greatness.

Allah's statement:

لَا تَذَرُنَّ الْهَتَّكْمَ وَلَا تَذَرُنَّ وَدًا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

abandon not your gods; abandon neither Wadd nor Suwa,

neither Yaghuth nor Ya'uq, nor Nasr --." (71:23)

### Hadith # 4920

**Narrated Ibn `Abbas:**

All the idols which were worshiped by the people of Noah were worshiped by the Arabs later on.

As for the idol Wadd, it was worshiped by the tribe of Kalb at Daumat-al-Jandal;

Suwa` was the idol of (the tribe of) Hudhail;

Yaghouth was worshiped by (the tribe of) Murad and then by Bani Ghutaif at Al-Jurf near Saba; Ya`uq was the idol of Hamdan, and

Nasr was the idol of Himyar, the branch of Dhi-al-Kala`.

The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshiped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshiping them.

## Surat al-Jinn (The Jinn)

Ibn Abba said that بَدْأَ Labda means a helper.

### Hadith # 4921

## Narrated Ibn `Abbas:

Allah's Messenger (pbuh) went out along with a group of his companions towards 'Ukaz Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down upon them, so the devils returned. Their fellow-devils said, "What is wrong with you? " They said, "Something has intervened between us and the news of the Heaven, and 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 Tihama, went to Allah's Messenger (pbuh) at Nakhla (a place between Mecca and Taif) while he was on his way to 'Ukaz Market. (They met him) while he was offering the Fajr prayer with his companions. When they heard the Holy Qur'an being recited (by Allah's Messenger (pbuh)), they listened to it and said. This is the thing which has intervened between you and the news of the Heavens." Then they returned to their people and said,

فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجِيبًا ، يَهْدِي إِلَى الْرُّشْدِ فَأَمَّا بِهِ مِنْ وَلَنْ تُشْرِكَ بِرَبِّنَا أَحَدًا

"O our people! We have really heard a wonderful recital (Qur'an).

It gives guidance to the right, and we have believed therein.

We shall not join in worship, anybody with our Lord." (See 72.1-2)

Then Allah revealed to His Prophet (Surat al- Jinn):

قُلْ أَوْحَى إِلَيَّ أَنَّهُ أُسْتَمَعُ نَفْرُ مِنَ الْجِنِّ

'Say: It has been revealed to me that a group of Jinns listened (Qur'an).' (72.1)

The statement of the Jinns was revealed to him

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## Surat al-Muzzammil (The Wrapped One)

Mujahid said that the meaning of تبنّ, should be purely this.

Imam Hasan Basri said that أَنْكَالًا, means fetters. مُنْفَطِرٌ بِهِ, means will also become heavy because of it, it will become heavy and burst.

Ibn Abbas said, كثيباً مهلاً, slips and the sand flows.

وبيلاء, means hard.

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## Surat al-Muddathir (The One Covered up)

Ibn Abbas said, عَسِيرٌ, means hard.

قُسْوَةٌ, means noise of people.

Abu Hurairah said: قُسْوَةٌ, is called a lion and every hard and strong thing is called قُسْوَةٌ.

مُسْتَنْفِرٌ, Flammable.

## Hadith # 4922

Narrated Yahya bin Abi Kathir

I asked Aba Salama bin `Abdur-Rahman about the first Sura revealed of the Qur'an. He replied "بِأَيْمَانِكُمْ مُدَّثِّرٌ" (O you, wrapped-up (i.e., Al Muddaththir)." (74:1)

I said, "They say it was, 'اقرأ باسم ربك الذي خلق' Read, in the Name of your Lord Who created,' (96:1)."

On that, Abu Salama said, "I asked Jabir bin `Abdullah about that, saying the same as you have said, whereupon he said, 'I will not tell you except what Allah's Messenger (pbuh) had told us. Allah's Messenger (pbuh) said,

"I was in seclusion in the cave of Hiram', and after I completed the limited period of my seclusion. I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing. Then I looked up and saw something. So I went to Khadija (the Prophet's wife) and told her to wrap me up and pour cold water on me. So they wrapped me up and poured cold water on me."

Then, Surat Al Muddaththir partially was revealed. ie,

بِأَيْمَانِكُمْ مُدَّثِّرٌ قُمْ فَانذِرْ وَرَبُّكَ فَكِيرٌ

O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! (94:1-3)

---

The Statement of Allah the Exalted:

قُمْ فَانذِرْ

"Arise and warn." (74:3)

## Hadith # 4923

Narrated Jabir bin `Abdullah:

The Prophet (pbuh) said, "I was in a seclusion in the cave of Hira....."(similar to the narration above).

---

The Statement of Allah Almighty:

وَرَبَّكَ فَكِّرْ

"And magnify your Lord (Allah)!" (74:3)

## Hadith # 4924

Narrated Yahya:

I asked Aba Salama, "Which Sura of the Qur'an was revealed first?" He replied, "يَا أَيُّهَا الْمُنْذَرُ O you, wrapped-up' (Al-Muddaththir)."

I said, "I have been informed that it was, 'اقرأ باسم رب الذي خلق' Read, in the Name of your Lord who created (i.e., Surat Al-Alaq) ...similar to the narration above).

Allah Ordained:

وَثِيَابَكَ فَطَهِّرْ

"And purify your garments!" (74:4)

## Hadith # 4925

Narrated Jabir bin `Abdullah:

I heard the Prophet (pbuh) describing the period of pause of the Divine Inspiration. 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, 'Fold me up in garments!' They wrapped me up. Then Allah revealed: 'O you wrapped...and desert the idols before the prayer became compulsory.'

*Rujz* means idols.

وَالرِّجْزَ فَاهْجُرْ

"And keep away from Ar-Rujz (the idols)" (74:5)

## Hadith # 4926

Narrated Jabir bin `Abdullah:

That he heard Allah's Messenger (pbuh) describing the period of pause of the Divine Inspiration, and in his description, he said,

"While I was walking, I heard a voice from the sky. I looked up towards the sky, and behold! I saw the same Angel who came to me in the Cave of Hira', sitting on a chair between the sky and the earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said, 'Wrap me in garments! Wrap me in

garments!' They wrapped me, and then Allah revealed: "O you, (Muhammad) wrapped-up! Arise and warn...and desert the idols." (74.1-5),

Abu Salama said.... *Rujz* means idols."

After that, the Divine Inspiration started coming more frequently and regularly.

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## Surat al-Qiyamah (The Rising for Judgment)

Ibn Abbas said: سدى , means unrestricted, free to do whatever he wants.

لیفجِر امامه , means that a person always commits sins and keeps saying that he will repent soon, he will do good deeds soon.

لا وَزْرَ إِلَّا حَصْنٌ , means no fortress will be found for refuge.

The Statement of Allah the Exalted:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

"Move not your tongue concerning (the Qur'an, O Muhammad pbuh) to make haste therewith." (75:16)

### Hadith # 4927

**Narrated Ibn `Abbas:**

The Prophet (pbuh) used to move his tongue when the divine Inspiration was being revealed to him.

Sufyan, a sub narrator added. "In order to memorize it." So, Allah revealed:

"Move not your tongue concerning (Qur'an) to make haste therewith." (75.16)

---

The Statement of Allah the Exalted:

إِنَّ عَلَيْنَا جَمْعَةً وَقُرْآنًا

"It is for Us to collect it and to give you, the ability to recite it." (75:17)

### Hadith # 4928

**Narrated Musa bin Abi Aisha:**

That he asked Sa`id bin Jubair regarding (the statement of Allah). 'Move not your tongue concerning (the Qur'an) to make haste therewith.'

He said, "Ibn `Abbas said that the Prophet (pbuh) used to move his lips when the Divine Inspiration was being revealed to him. So, the Prophet (pbuh) was ordered not to move his tongue, which he used to do, lest some words should escape his memory.

'It is for Us to collect it' means, We will collect it in your chest;' and its recitation' means, We will make you recite it. 'But when We recite it (i.e., when it is revealed to you), follow its recital; it is for Us to explain it and make it clear,' (i.e., We will explain it through your tongue).

---

The Statement of Allah the Exalted:

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ فُرْقَانَهُ

"And when We have recited it to you (through Jibril), then follow its recital."  
(75:18)

**Hadith # 4929**

**Narrated Ibn `Abbas**

When Gabriel revealed the Divine Inspiration in Allah's Messenger (pbuh), he (Allah's Messenger (pbuh)) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that revelation was taking place. So Allah revealed in Surat Al-Qiyama which begins: 'I do swear by the Day of Resurrection...' the Verses:

'Move not your tongue concerning (the Qur'an) to make haste therewith.  
It is for Us to collect it (Qur'an) in your mind, and give you the ability to recite it by heart. (75.16-17)

Ibn `Abbas added: Ayah (17) means,

"When We reveal it, listen. Then it is for Us to explain it," means, 'It is for us to explain it through your tongue.'

So whenever Gabriel came to Allah's Messenger (pbuh) ' he would keep quiet (and listen), and when the Angel left, the Prophet (pbuh) would recite that revelation as Allah promised him.

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## Surat al-Insan (Humans)

Allah Informs:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ

Has there not been over Man a long period

هَلْ أَتَى, The meaning has arrived.

The word **هَلْ**, sometimes comes for denial, sometimes for research in the sense of **فَدْ**, here it means **فَدْ**. That is, a time has come upon man that he was

not worth mentioning, this is the time when it was thinned out of clay. Until the spirit was breathed into him.

**أمشاج**, Mixed things, i.e. semen, blood and urine of both men and women, and when something is mixed with another thing, it is said to be a **مشيخ** mixture,

**مستطير**, His evil spread.

**قطير**, means tough. The Arabs call it **يوم قمطرير ويوم قماطر**, which means the day of great trouble.

**عيوس**, **قطير**, **قماطر**, **قصيب**, these four mean the day on which severe trouble comes

Muammar bin Ubaidah said, **شددنا أسرهم**, means that we have strengthened their creation. The Arabs call it **مأسور**, which is tied tightly like palan, hodaj, etc.

The Messenger of Allah (peace and blessings of Allah be upon him) often recited Surah Al-Sajdah in the first rak'at of the Friday Fajr prayer and Surah **هل أتى على الإنسان** in the second rak'at.



## Surat al-Mursalat (Those Winds Sent Forth)

Mujahid said: **جمالات**, the thick ropes of the ship.

**ارکعوا**, bow down, Pray.

**لَا يرکعون** They do not pray

Someone asked Ibn Abbas, whether there is a difference in the Holy Qur'an. In another place, the unbelievers will swear that we were not polytheists in this world. The third place is that we will seal their mouths.

He said that the disbelievers will have different situations on the Day of Resurrection. Sometimes they will talk, sometimes their mouths will be sealed.

### Hadith # 4930

**Narrated `Abdullah:**

We were with the Prophet (pbuh) when Surat al-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 le said,

"It has escaped your evil, and you too, have escaped its evil."

### Hadith # 4931

**Narrated `Abdullah:**

(Same as above.)

## Hadith # 4931b

**Narrated `Abdullah:**

While we were with Allah's Messenger (pbuh) in a cave, Surat "al 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 (pbuh) said,

"Get at it and kill it!" We ran to kill it but it outstripped us.

Allah's Apostle said, "It has escaped your evil, as you too, have escaped its."

---

The Statement of Allah Almighty:

إِنَّهَا تَرْمِي بِشَرِّ كَالْقَصْرِ

"Verily! It (Hell) throws sparks (huge) as Al-Qasr (fort or a huge log)." (7:32)

## Hadith # 4932

**Narrated Ibn 'Abbas:**

We used to collect wood in the form of logs, three cubits long or shorter. for heating purposes in winter., and we used to call such wood, the Qasr.

---

The Statement of Allah Almighty:

كَأَنَّهُ جِمَالَاتٌ صُفْرٌ

"As if they were yellow camels or bundles of ropes." (77:33)

## Hadith # 4933

**Narrated Ibn 'Abbas:**

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- Qasr, it also means a castle or a fort.

"As if they were Jimalatun Sufr (yellow camels or bundles of ropes)" (77:33):

means the ropes of a ship which are made in bundles till it become as wide as men's waists.

---

The Statement of Allah Almighty:

هَذَا يَوْمٌ لَا يَنْطِقُونَ

"That will be a Day when they shall not speak (some part of it)." (77:35)

## Hadith # 4934

Narrated `Abdullah:

While we were with the Prophet (pbuh) in a cave, Surat al-Mursalat 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 (pbuh) said, "Kill it!" We ran to kill it but it escaped quickly. The Prophet (pbuh) said. "It has escaped your evil, and you too have escaped its evil."

---

## Surat an-Naba' (The Momentous News)

Mujahid said: لا يرجون حسابا, means that they are not afraid of the accounting of deeds.

لا يملكون منه خطابا, means they will not be able to talk to him out of fear, except when they are allowed to talk.

صوابا, means the one who had spoken the truth in the world and acted on it.

Ibn Abbas said: وهاجا, bright and shining."

غساقا, غسلت, is derived from عينه, meaning his eye became dark, it is from him.

يغسل لجراح, means the wound is flowing.

غساق, غسيق, both have the same meaning, i.e. the pus of the hellish people.

أعطاني ما أحسبني, عطاء حسابا, Full reward for giving, Arabs says that he gave me so much that it was enough.

---

Allah Warns:

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

"The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups)." (78:18)

أفواجا, زمرا, means groups

## Hadith # 4935

Narrated Al-A`mash:

Abu Huraira said,

"Allah's Messenger (pbuh) said, 'Between the two sounds of the trumpet, there will be forty.'

Somebody asked Abu Huraira, "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.

Abu Huraira added. "Then (after this period) Allah 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 decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection."

---

## Surat an-Nazi'at (Those Angles Stripping out Souls)

Mujahid said: الْأَيْةُ الْكَبْرِيٌّ refers to the staff of Musa (peace be upon him) and his hand.

نَخْرَةٌ, the rotten bone

نَالْخَرَةُ, is a hollow bone that makes a sound when air is blown inside it

Ibn Abbas said: حَافِرَةٌ, is our condition in the life of this world." Others said where is the end of it

### Hadith # 4936

Narrated Sahl bin Sa`d:

I saw Allah's Messenger (pbuh) pointing with his index and middle fingers, saying. "The time of my Advent and the Hour are like these two fingers."

---

## Surat 'Abasa (He Frowned)

عَبَسٌ, frowned.

تَوَلَىٰ, turned away.

مَطَهْرَةٌ, means pure. لَا يَمْسَاهَا إِلَّا الْمَطَهُورُونَ, Only those who are pure touch them, that is, the angels, وَالصَّحْفُ مَطَهْرَةٌ, Here actually purification is the attribute of the books, and the angels who carry them are also purified.

سَفَرَةٌ, Safarah Angels is the plural form of Safar, The Arabs say that he made peace among the people of the nation, and he declared the angels who carry the revelation of Allah to the prophets as ambassadors who bring reconciliation between people. Some say the meaning of سَفَرَةٌ writers

تَصَدِّيٌّ, means to be oblivious.

Mujahid said: The meaning of, يَقْضِي مَا أُمِرَّهُ is that a man did not fulfill what he was ordered to do.

Ibn Abbas said: مسْفَرٌ, means that it will be hard on him. Shining.

سفرة, means The writers, in Surah Al-Jamaa, the word أَسْفَارًا, is from the same, which means books.

## Hadith # 4937

**Narrated Aisha:**

The Prophet (pbuh) said,

"Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."

## Surat at-Takweer (Putting out the Sun)

Allah said:

إِذَا الشَّمْسُ كُوَرَثْ

When the Sky is cleft asunder; (81:1)

Imam Hasan Basri said that the meaning of سجرت, is that the seas will dry up, not even a drop of water will remain in them.

Mujahid said that the meaning of مسجور, which is in Surah Al-Toor, is full

The meaning of سجرت, is that the oceans will split and merge into one ocean.

خنس, In the walking position, then returning.

كنس, derived from تكس, meaning to hide like a deer.

تنفس, Let the day rise.

ظنن, This is also a recitation from Zanin-za-e-Majma, which means to slander, and ضنن, means that he is not stingy in conveying the message of Allah.

Umar (may Allah be pleased with him) said: النَّفُوسُ زَوْجٌ, is a wife, that is, every man will be joined, whether he is in heaven or hell." Then he recited this verse.

أَحْشِرُوا الَّذِينَ ظَلَمُوا وَأَزْرُوا جَهَنَّمَ

"Bring ye up," it shall be said, "The wrongdoers and their wives, (37:22)

عسعن, When the night turns its back or when the darkness of the night comes.

---

## Surat al-Infitar (The Sky Splitting Open)

Allah Warns:

إِذَا السَّمَاءُ افْتَرَطْتُ

When the Sky is cleft asunder;

Rabi bin Khatym said, "The meaning of فجرت, is to flow."

Amish and Asim read فعدلك, with a reduction. The people of Hijaz have recited فعدلك, with the accent. When it is with emphasis, the meaning will be that the great creation was kept appropriate and moderate, and when read with reduction, the meaning will be that in any case, he made you beautiful or ugly, tall or thin, short.

---

## Surat al-Mutaffifeen (Defrauders)

Allah Warns:

وَيْلٌ لِلْمُطَّغِينَ

Woe to those that deal in fraud --

And Mujahid said that the meaning of بل ران, is that the sin settled on his heart.

ثوب, The clothes were replaced.

مطف, s one who does not weigh the full measure and cheats.

Allah's statement:

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

"A Day when (all) mankind will stand before the Lord of the Worlds?" (83:6)

Hadith # 4938

Narrated `Abdullah bin `Umar:

The Prophet (pbuh) said,

"On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears."

---

## Surat al-Inshiqaq (The Sky Bursting Open)

Allah's statement:

إِذَا السَّمَاءُ انْشَقَتْ

When the Sky is rent asunder,

Allah's statement:

فَسَوْفَ يُحَاسَبُ حَسَابًا يَسِيرًا

"Soon will his account be taken by an easy reckoning," (84:8)

## Hadith # 4939

**Narrated Aisha:**

Allah's Messenger (pbuh) said,

"On the Day of Resurrection any one whose account will be taken will be ruined (i.e., go to Hell)."

I said, "O Allah's Messenger (pbuh)! May Allah make me be sacrificed for you. Doesn't Allah say:

"Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning??" (84.7-8)

He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

---

Allah's statement:

لَتَرْكُنَّ طَبَقًا عَنْ طَبَقٍ

"You shall certainly travel from stage to stage (in this life and in the Hereafter)" (84:19)

## Hadith # 4940

**Narrated Ibn `Abbas:**

as regards the Verse: 'You shall surely travel from stage to stage (in this life and in the Hereafter).' It means from one state to another. That concerns your Prophet.

---

## Surat al-Buruj (Constellations)

Mujahid said that **الأخذود**, The channel that should be dug in the ground.

**فتوا**, means suffering.

---

## Surat at-Tariq (The Nightly Star)

Mujahid said, ذات الرجع, is an attribute of cloud, so it means cloud from the sky, which means it rains repeatedly.

ذات الصد, which grows again and again, sprouts, this is the attribute of the earth.

---

## Surat al-A'la (Almighty)

### Hadith # 4941

#### Narrated Al-Bara:

The first of the companions of the Prophet (pbuh) who came to us (in Medina), were Mus`ab bin `Umar and Ibn Um Maktum, and they started teaching us the Qur'an.

Then came `Ammar, Bilal and Sa`d. Afterwards `Umar bin Al-Khattab came along with a batch of twenty (men): and after that the Prophet (pbuh) came.

I never saw the people of Medina so pleased with anything as they were with his arrival, so that even the little boys and girls were saying, "This is Allah's Messenger (pbuh) who has come."

He (the Prophet (pbuh)) did not come (to Medina) till I had learnt Surat Al-Ala and also other similar Suras.

---

## Surat al-Ghashiyah (The Overwhelming Event)

Ibn Abbas said, عاملة ناصبة, means the Christians.

Mujahid said that عين آنية, means the limit of heat has been reached, the time has come to drink it. The meaning of حميم آن, in Surat al-Rahman is also the same meaning that the limit of heat has been reached.

لا تسمع فيها لاغية, No swearing will be heard there.

الضرير, is a bhaji which is called شبرق, , the people of Hijaz call it ضرير, , when it dries up it is poison.

بمصير, is absolutely bitter ,

Ibn Abbas said: ابابهم, Bring them back.

عاملة ناصبة, is meant Ahl al-Bayt.

---

## Surat al-Fajr (Dawn)

Mujahid said وتر, means Allah Ta'ala.

إرم ذات العماد, refers to the old nation of Ad. عماد, means tent, these people were nomads. They would pitch their tents wherever they could find food.

سوط عذاب, they were punished.

أكلما لما, to wrap up and eat everything.

حبا جما, Love you so much.

Mujahid said: شفع , What Allah has created is a pair, the sky is also a pair of the earth, and وتر, is only Allah.

سوط عذاب, This is an Arab idiom which says that every type of punishment is the punishment of even one whip.

لبالمرصاد, means that everyone should return to Allah.

لا تحاضرون, with Al-Af as is the famous recitation do not protect لا تحاضرون, Some have recited Muthadhus, which means you do not command.

المطمئنة, The soul who believes in Allah's reward, a believer, perfect faith.

نفس المطمئنة, Imam Hasan al-Basri said, Nafs al-Mutsimita is the soul that when death comes when Allah wills to call it, then God will be blessed with China, may Allah be pleased with him, may he be pleased with Allah. Then may Allah command to seize his soul and take him to Paradise, and include him among His righteous servants.

جابوا, is to build a house by folding it.

لمته, in the plural, it reached its end.

---

## Surat al-Balad (The City)

بهذا البلد, Mujahid said that Makkah is meant by this city. It means that this city has become halal especially for you and it is a sin for others to fight there.

والد, means Adam,

وما ولد, means his offspring.

لبدا, Probably a lot.

النجدين, two ways good and bad.

مسندة، Hungry

متربة، lying in the soil.

فلا أقتحم العقبة، means he did not create a valley in the world, then he explained the valley further.

برده، Freeing the slaves and feeding the hungry in the days of hunger and pain.

---

## Surat ash-Shams (The Sun)

Hadith # 4942

Narrated `Abdullah bin Zama:

That he heard the Prophet (pbuh) delivering a sermon, and he mentioned the she camel and the one who hamstrung it. Allah's Messenger (pbuh) recited: '

When, the most wicked man among them went forth (to hamstrung the she-camel).' (91.12.)

Then he said, "A tough man who's equal was rare and who enjoyed the protection of his people, like Abi Zama went forth to (hamstrung) it."

The Prophet (pbuh) then mentioned about the women (in his sermon). "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening."

Then he advised them not to laugh when somebody breaks wind and said, "Why should anybody laugh at what he himself does?"

---

## Surat al-Layl (The Night)

وكذب بالحسنى، Ibn Abbas (may Allah be pleased with him) said, "Belief in good deeds" means that he does not believe that Allah will reward him for what he spends in the way of Allah.

Mujahid said، اذا تردى، when he dies.

تلطى، The fire of hell strikes a blazing flame.

تنطقى، Ubayd bin Umayr recited Tatlzi with two ta's.

The Statement of Allah the Exalted:

وَالنَّهَارِ إِذَا تَجَلَّ

**By the day as it appears in brightness." (92:2)**

## **Hadith # 4943**

### **Narrated Alqama:**

I went to Sham with a group of the companions of `Abdullah (bin Mas`ud). Abu Ad-Darda' heard of our arrival so he came to us and said, "Is there anybody among you who can recite (Qur'an)" 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 the female.' (92:1-3)**

Abu Ad-Darda' then said to me, "Did you hear it (like this) from the mouth of your friend (`Abdullah bin Mas`ud)?" I said, "Yes."

He said, "I too, heard it (like this) from the mouth of the Prophet, but these people do not consider this recitation as the correct one."



The Statement of Allah the Exalted:

وَمَا حَكَرَ النَّذْكَرُ وَالْأُنْثَى

**"By Him Who created male and female." (92:3)**

## **Hadith # 4944**

### **Narrated Ibrahim:**

The companions of `Abdullah (bin Mas`ud) came to Abu Darda', (and before they arrived at his home), he looked for them and found them. Then he asked them, 'Who among you can recite (Qur'an) as `Abdullah 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 `Abdullah bin Mas`ud reciting Surat Al-Lail (The Night)?"

Alqama recited: 'By the male and the female.' Abu Ad-Darda said, "I testify that I heard me Prophet reciting it likewise, but these people want me to recite it: 'And by Him Who created male and female.' but by Allah, I will not follow them."



The Statement of Allah the Exalted:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى

**"As for him who gives (in charity) and keeps his duty to Allah and fears Him." (92:5)**

## Hadith # 4945

Narrated `Ali:

We were in the company of the Prophet (pbuh) in a funeral procession at Baqi Al-Gharqad. He said,

"There is none of you but has his place written for him in Paradise or in the Hell-Fire."

They said, "O Allah's Apostle! Shall we depend (on this fact and give up work)?"

He said, "Carry on doing (good deeds), for every body will find it easy to do (what will lead him to his destined place)." Then he recited:

'As for him who gives (in charity) and keeps his duty to Allah,  
and believes in the Best reward from Allah (i.e., Allah will compensate him for  
what he will spend in Allah's way).

So, We will make smooth for him the path of ease. But he who is a greedy  
miser....for him, the path for evil.' (92:5-10)

---

The Statement of Allah the Exalted:

وَصَدَقَ بِالْخُسْنَى

And (in all sincerity) testifies to the Best --(92:6)

The best (ie 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.

## Hadith # 4945b

Narrated Abu `Abdur-Rahman:

Ali said, "We were sitting with the Prophet," He then mentioned the Hadith above.

---

The Statement of Allah the Exalted:

فَسَيِّسِرْهُ وَ لِيُسَرَى

"We will make smooth for him the path of ease (goodness)." (92:7)

## Hadith # 4946

Narrated `Ali:

While the Prophet (pbuh) 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, "Allah's Messenger (pbuh)! Shall we depend on this (and leave work)?"

He replied. "Carry on doing (good deeds), for everybody will find easy (to do) such deeds as will lead him to his destined place." The Prophet (pbuh) then recited:

'As for him who gives (in charity) and keeps his duty to Allah,  
and believes in the Best Reward.'...(92:5-10)

---

The Statement of Allah the Exalted:

وَأَمَّا مَنْ يَخْلُقُ وَأَسْتَعْفَنِي

"But he who is [a] greedy miser and thinks himself self-sufficient." (92:8)

## Hadith # 4947

Narrated `Ali:

We were in the company of the Prophet (pbuh) 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 (pbuh)! 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 as will lead him to his destined place."

Then the Prophet (pbuh) recited:

'As for him who gives (in charity) and keeps his duty to Allah, and believes in  
the Best reward.

We will make smooth for him the path of ease....the path for evil.' (92:5-10)

---

The Statement of Allah the Exalted:

وَكَذَبَ بِالْحُسْنَى

And gives the lie to the Best -- (92:9)

## Hadith # 4948

## Narrated `Ali:

While we were in a funeral procession in Baqi Al-Gharqad, Allah's Messenger (pbuh) 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 has his happy or miserable fate (in the Hereafter) written for him."

A man said, "O Allah's Messenger (pbuh)! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be fortunate (in the Hereafter), will join the fortunate peoples and whoever among us is destined to be miserable will do such deeds as are characteristic of the people who are destined to misery."

The Prophet (pbuh) said, "Those who are destined to be happy (in the Hereafter) will find it easy and pleasant to do the deeds characteristic of those destined to happiness, while those who are to be among the miserable (in the Hereafter), will find it easy to do the deeds characteristic of those destined to misery." Then he recited:

'As for him who gives (in charity) and keeps his duty to Allah and believes in the Best reward from Allah,' (92:5-6)



The Statement of Allah the Exalted:

فَسَيِّرْهُ وَلِلْعُسْرَى

"We will make smooth for him the path for evil." (92:10)

## Hadith # 4949

## Narrated `Ali:

While the Prophet (pbuh) 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 (pbuh)! Shall we not depend upon what has been written for us and give up deeds?

He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created. So he who is destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it easy to do the deeds characteristic of such people." Then he recited:

'As for him who gives (in charity) and fears Allah, and believes in the best....'

(92.5-10)

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## Surat adh-Dhuha (The Morning Sunlight)

Mujahid said, **إذا سجى**, means gets equal. Others said when it gets dark or to cease.

**عائلا**, childless, needy.

The Statement of Allah Almighty:

مَا وَدَعَكَ رَبُّكَ وَمَا قَلَىٰ

"Your Lord (O Muhammad pbuh) has neither forsaken you Nor is He displeased." (93:3)

### Hadith # 4950

**Narrated Jundub bin Sufyan:**

Once Allah's Messenger (pbuh) became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abu Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allah revealed:

وَالضُّحَىٰ - وَاللَّيْلِ إِذَا سَجَىٰ - مَا وَدَعَكَ رَبُّكَ وَمَا قَلَىٰ

'By the fore-noon, and by the night when it darkens,  
your Lord has neither forsaken you, nor is He displeased.' (93:3)

---

The Statement of Allah the Exalted:

مَا وَدَعَكَ رَبُّكَ وَمَا قَلَىٰ

"Your Lord has neither forsaken you nor hates you." (93:3)

**مَا وَدَعَكَ رَبُّكَ وَمَا قَلَىٰ** It can be read both as aggravating and abating and the meaning will remain the same, i.e. Allah has not forsaken you.

Ibn Abbas said that the meaning is **ما تركك وما أغضبك**, That is, Allah has not left you nor has He become your enemy.

### Hadith # 4951

**Narrated Jundub Al-Bajali:**

A lady said, "O Allah's Messenger (pbuh)! I see that your friend has delayed. (in conveying Qur'an) to you." So there was revealed:

'Your Lord (O Muhammad) has neither forsaken you, nor hated you.' (93:3)

---

## Surat ash-Sharh (Uplifting the Heart)

Mujahid said, **وزرك**, refers to the activities that were committed by the Prophet (pbuh) during the age of Jahiliyyah.

**أنقض**, Meaning heavy?

Sufyan bin Ayaina said that this means that with one affliction there are two blessings, as in the verse

**هل تربصون بنا إلا إحدى الحسنين**, mean two virtues for Muslims and it is in the hadith that one affliction cannot overcome two virtues

Mujahid said, **فانصب**, he worked hard to pray to his Lord.

Ibn Abbas said: **ألم نشرح لك صدرك**, means we have opened your chest for Islam.

---

## Surat at-Teen (The Fig)

Mujahid said that in the verse, **تين**, means famous fruits like figs and olives are mentioned which people eat.

**فما يكذب**, That is, what is the reason to deny that people will be rewarded for their deeds on the Day of Resurrection? As if he said so, who can say that you started denying punishment and reward.

### Hadith # 4952

**Narrated Al-Bara:**

While the Prophet (pbuh) was on a journey, he recited Surat at-Tini in one of the first two rak`at of the `Isha prayer.

**تقويم**, Means birth, creation.

---

## Surat al-'Alaq (The Clinging Clot of Blood)

Imam Hasan Basri said that at the beginning of Surah Fatiha in the Mushaf, write **بسم الله الرحمن الرحيم** and draw a line between two Surahs, which shows that a new Surah has begun.,

Mujahid said: نادِيَه, means his family members.

الزبانية, Hell's Angels

Maumar said: الرجُعى, is the place of return.

لنسفعن, Of course we will get hold of them.

## Hadith # 4953

**Narrated Aisha:**

The commencement (of the Divine Inspiration) to Allah's Messenger (pbuh) was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of *Hira* where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay.

He came 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 (pbuh) replied, "I do not know how to read."

The Prophet (pbuh) added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, '

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ... عَلَمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read, in the Name of your Lord Who has created (all that exists),

has created man out of a clot, Read! And your Lord is the Most Generous.

Who has taught (the writing) by the pen, has taught man that which he knew  
not." (96.1-5).

Then Allah's Messenger (pbuh) returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, "Cover me!" They covered him, and when the state of fear was over, 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 the story.

Khadija said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities."

Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle. Waraqa had been converted to Christianity in the Pre-Islamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight.

Khadija said (to Waraqa), "O my cousin! Listen to what your nephew is going to say." Waraqa said, "O my nephew! What have you seen?" The Prophet (pbuh) then described whatever he had seen. Waraqa said, "This is the same Angel (Gabriel) who was sent to Moses. I wish I were young."

He added some other statement. Allah's Messenger (pbuh) asked, "Will these people drive me out?" Waraqa said, "Yes, for nobody brought the like of what you have brought, but was treated with hostility. If I were to remain alive till your day (when you start preaching). then I would support you strongly."

But a short while later Waraqa died and the Divine Inspiration was paused (stopped) for a while so that Allah's Messenger (pbuh) was very much grieved.

## Hadith # 4954

**Narrated Jabir bin `Abdullah:**

While Allah's Messenger (pbuh) was talking about the period of pause in revelation. he said in his narration.

"Once while I was walking, all of a sudden I heard a voice from the sky. I looked up and saw to my surprise, the same Angel as had visited me in the cave of *Hira*.' He was sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, Wrap me! Wrap me!" So they covered him and then Allah revealed:

يَأَيُّهَا الْمُدْئِنُ... وَلِرَجْزٍ فَاهْجُرْ

'O you, wrapped up! Arise and warn and your Lord magnify,  
and your garments purify and dessert the idols.' (74.1-5)

Abu Salama said, " لِرَجْزٍ are the idols which the people of the Pre-Islamic period used to worship."

After this the revelation started coming frequently and regularly.



The Statement of Allah the Exalted:

فُمْ فَانِذْ

"He has created man from a clot." (96:2)

## Hadith # 4955

## Narrated Aisha:

The commencement of the Divine Inspiration to Allah's Messenger (pbuh) was in the form of true dreams. The Angel came to him and said, "

Read, in the Name of your Lord Who has created (all that exists), has created man a clot.

Read! And your Lord is Most Generous" ..(96.1,2,3)



The Statement of Allah Almighty:

وَرَبُّكَ فَكِيرٌ

"Read! And your Lord is the Most Generous." (96:3)

## Hadith # 4956

### Narrated `Aisha:

The commencement of (the Divine Inspirations to) Allah's Messenger (pbuh) was in the form of true dreams. The Angel came to him and said,

"Read! In the Name of your Lord Who has created all exists), has created man from a clot.

Read! And your Lord is Most Generous, Who has taught (the writing) by the pen. (96.1-4)



Allah states:

وَنَّيَابَكَ فَطَهَرٌ

"Who has taught (the writing) by the pen." (96:4)

## Hadith # 4957

### Narrated Aisha:

The Prophet (pbuh) returned to Khadija and said, "Wrap me! Wrap me!"

Then the sub-narrator narrated the rest of the narration.



The Statement of Allah Almighty:

كَلَّا لَيْنَ لَمْ يَنْتَهِ لَنْسَفَعًا بِالنَّاصِيَةِ-نَاصِيَةٌ كَذِبَةٌ حَاطِئٌ

"Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock, a lying sinful forelock!" (96:15,16)

## Hadith # 4958

**Narrated Ibn `Abbas:**

Abu Jahl said, "If I see Muhammad praying at the Ka`ba, I will tread on his neck."

When the Prophet (pbuh) heard of that, he said, "If he does so, the Angels will snatch him away."

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## Surat al-Qadr (The Night of Glory)

الْمَطْلُعُ, is the rising, and the وَالْمَطْلُعُ, is the place from which it emerges.

إِنَّا أَنْزَلْنَاهُ, In ``Anzalnah'', the pronoun moves towards the Qur'an, although the Qur'an has not been mentioned above, but to increase its glory, the pronoun أَنْزَلْنَاهُ of the previous one is plural, although the one who sent it down is the same, that is, Allah, Almighty, but the only one in Arabic. All are brought together for confirmation.

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## Surat al-Bayyinah (The Clear Proof)

مُنْفَكِينٍ, Those who leave

قَيْمَةً, established and strong

## Hadith # 4959

**Narrated Anas bin Malik:**

The Prophet (pbuh) said to Ubai (bin Ka`b). "Allah has ordered me to recite to you: '

لَمْ يَكُنْ أَذْدِينَ كَفُرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ

Those who disbelieve among the people of the Scripture

and among the idolators are not going to stop (from their disbelief.)' (98:1)

Ubai said, "Did Allah mention me by name?"

The Prophet (pbuh) said, "Yes." On that, Ubai wept.

## Hadith # 4960

**Narrated Anas bin Malik:**

The Prophet (pbuh) said to Ubai, "Allah has ordered me recite Qur'an to you."

Ubai asked, "Did Allah mention me by name to you?"

The Prophet (pbuh) said, "Allah has mentioned your name to me." On that Ubai started weeping.

The sub-narrator Qatada added: I have been informed that the Prophet (pbuh) recited: 'Those who disbelieve among the people of the Scripture,' ...to Ubai.

## Hadith # 4961

### Narrated Anas bin Malik

Allah's Prophet said to Ubai bin Ka'b, "Allah has ordered me to recite Qur'an to you."

Ubai said, "Did Allah mention me by name to you?" The Prophet (pbuh) said, "Yes."

Ubai said, "Have I been mentioned by the Lord of the Worlds?" The Prophet (pbuh) said, "Yes." Then Ubai burst into tears.

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## Surat az-Zalzalah (The Ultimate Quake)

The Statement of Allah the Exalted:

فَمَن يَعْمَلْ مِنْقَالْ ذَرَّةٍ حَيْرًا بِرَهْ

"So whosoever does good equal to the weight of an atom, shall see it." (99:7)

## Hadith # 4962

### Narrated Abu Huraira:

Allah's Messenger (pbuh) said,

"Horses are kept for one of three purposes: A man may keep them (for Allah's Cause) to receive a reward in the Hereafter; another may keep them as a means of protection; and a third may keep them to be a burden for him.

- As for the man for whom the horse is a source of reward, he is the one who ties it for Allah's Cause, and he ties it with a long rope in a pasture or a garden, then, whatever it eats or drinks in that pasture or garden will be added to his good deeds. And if it breaks its rope and jumps over one or two hills, then, for all its footsteps and its manure, good deeds will be written for him. And if it passes by a river and drinks 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 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 Zakat 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 a burden (of sins) for him."

Then Allah's Messenger (pbuh) was asked regarding donkeys. He replied, "Nothing has been revealed to me except this comprehensive Verse which includes everything: '

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

So whoever does good equal to the weight of an atom (or a smallest ant) shall see it;

and whoever does evil equal to the weight of an atom (or a smallest ant) shall see it.' (99:7-8)

The Statement of Allah the Exalted:

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

"And whosoever does evil equal to the weight of an atom shall see it." (99:8)

Hadith # 4963

**Narrated Abu Huraira:**

The Prophet (pbuh) was asked about donkeys and he replied, "Nothing has been revealed to me regarding donkeys except this comprehensive Verse which includes everything: "

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

So whoever does good equal to the weight of an atom shall see it;  
and whoever does evil equal to the weight of an atom shall see it.' (99:7-8)

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## Surat al-'Aadiyat (The Galloping Horses)

Mujahid said that the meaning كنود, ungrateful.

فأثربن به نقا, they blow the dust in the morning, pick dirt up.

لحب الخير, means due to lack of wealth.

لشديد, A miser

حصل, To be separated or collected.

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## Surat al-Qari'ah (The Striking Disaster)

**كالغراش المبتorth**, That is, like anxious locusts, they climb on each other in such a state, the same will be the case with humans on the Day of Judgment, that they will be falling on each other.

**كالعهن**, As colorful as wool.

Abdullah bin Masoud (may Allah be pleased with him) recited it like this: **الصوف المنفوش**, means that he will fly like wool.

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## Surat at-Takathur (Competition for More Gains)

Ibn Abbas said: **التكاثر**, means having many children and wealth.

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## Surat al-'Asr (The Passage of Time)

Yahya bin Ziyad Fara said **العصر**, means the age, and he has been sworn to it.

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## Surat al-Humazah (The Backbiters)

**الحطمة**, is a name of hell

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## Surat al-Fil (The Elephant)

Mujahid said, **أبابيل**, means the birds of successive flocks.

Ibn Abbas said: **من سجيل**, is a Persian word that means stone and clay.

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## Surat al-Quraysh (The People of Quraysh)

Mujahid said: **لإيلاف قريش**, it means that the people of Quraish had set their hearts on travel, it was not difficult for them to travel in any season, hot or cold, and by giving them a place in the Haram, they had made them carefree from their enemies.

Sufyan bin Ayyna said that the meaning of **لإيلاف قريش**, is because of my kindness to Quraish.

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## Surat al-Ma'un (Simplest Aid)

Mujahid said: بَدْعٌ , means is to reject, i.e. he does not allow the orphan to take his right,

سَاهُونٌ, forgetful, oblivious.

مَاعُونٌ, Every good deed of Marwat is called Ma'un.

Some Arabs call water Ma'un.

Ikramah said that the highest level of charity is to give Zakat and the lowest level is that if a person asks for something, he should give it to him and not refuse it.

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## Surat al-Kawthar (Abundant Goodness)

Ibn Abbas said: شَانِكٌ, your enemy.

### Hadith # 4964

**Narrated Anas:**

When the Prophet (pbuh) was made to ascend to the Heavens, he said (after his return),

"I came upon a river the banks of which were made of tents of hollow pearls. I asked Gabriel. What is this (river?) He replied, 'This is the Kauthar.'

### Hadith # 4965

**Narrated Abu Ubaida:**

I asked 'Aisha 'regarding the verse: 'Verily we have granted you the Kauthar.' She replied,

"The Kauthar is a river which has been given to your Prophet on the banks of which there are (tents of) hollow pearls and its utensils are as numberless as the stars."

### Hadith # 4966

**Narrated Abu Bishr**

Sa'id bin Jubair said that Ibn 'Abbas said about Al-Kauthar. "That is the good which Allah has bestowed upon His Apostle."

I said to Sa'id bin Jubair. "But the people claim that it is a river in Paradise."

Sa'id said, "The river in Paradise is part of the good which Allah has bestowed on His Apostle."

## Surat al-Kafirun (The Disbelievers)

لَكُمْ دِينُكُمْ وَلِيَ دِينِي, refers to disbelief and دِينِي refers to Islam.

Others said that I will not worship your gods now, i.e. the gods you worship at this time, nor will I accept your religion for the rest of my life, nor will you worship my god. It refers to the disbelievers about whom Allah Almighty has said

وَلَيَزَدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ طُغْيَانًا وَكُفْرًا

But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. (5:64)

## Surat an-Nasr (The Ultimate Help)

Hadith # 4967

Narrated Aisha:

"When the "Surat-An-Nasr", 'When comes the Help of Allah and the conquest,' had been revealed to the Prophet (pbuh) he did not offer any prayer except that he said therein,

سُبْحَانَكَ رَبُّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

"I testify the Uniqueness of our Lord, and all the praises are for Him: O Allah, forgive me!"

Hadith # 4968

Narrated Aisha:

Allah's Messenger (pbuh) used to say very often in bowing and prostration (during his prayers),

سُبْحَانَكَ رَبُّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

"I testify the Uniqueness of our Lord, and all the praises are for Him:  
O Allah, forgive me!"

according to the order of the Qur'an.

The Statement of Allah Almighty:

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

"And you see that the people enter Allah's religion (Islam) in crowds." (110:2)

## Hadith # 4969

**Narrated Ibn `Abbas:**

`Umar asked the people regarding Allah's Statement: 'When comes the Help of Allah (to you O Muhammad against your enemies) and the conquest of Mecca.' (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, "It indicates the termination of the life of Muhammad. Through it he was informed of the nearness of his death."

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The Statement of Allah Almighty:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرُهُ إِنَّهُ كَانَ تَوَابًا

"So, glorify the praises of your Lord, and ask His forgiveness.

Verily! He is the One Who accepts the repentance and forgives." (110:3)

## Hadith # 4970

**Narrated Ibn `Abbas:**

`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 comes Help of Allah and the conquest (of Mecca).' (110.1)

Some of them said, "We are ordered to praise Allah and ask for His forgiveness when Allah's Help and the conquest (of Mecca) comes to us."

Some others kept quiet and did not say anything. On that, `Umar asked me, "Do you say the same, O Ibn `Abbas?"

I replied, "That is the sign of the death of Allah's Messenger (pbuh) which Allah informed him of. Allah said:

'When comes the Help of Allah (against enemies) and the conquest (Mecca).

You should celebrate the praises of your Lord and ask for His Forgiveness,  
and He is the One Who accepts the repentance and forgives.' (110.3)

On that `Umar said, "I do not know anything about it other than what you have said."



## Surat al-Masad (The Palm-Fibre Rope)

### Hadith # 4971

**Narrated Ibn `Abbas:**

When the Verse: 'And warn your tribe of near kindred.' (26.214) was revealed. Allah's Messenger (pbuh) went out, and when he had ascended As-Safa mountain, he shouted, "O Sabahah!" The people said, "Who is that?" "Then they gathered around him, whereupon he said,

"Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie."

Then he said, "I am a plain warner to you of a coming severe punishment."

Abu Lahab said, "May you perish! You gathered us only for this reason?" Then Abu Lahab went away.

So the "Surat: ul-LAHAB" 'Perish the hands of Abu Lahab!' (111.1) was revealed.

The Statement of Allah Almighty:

تَبَّقَ يَدَا أَبِي لَهَبٍ وَتَبَّ - مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ

"... and perish he! His wealth and his children will not benefit him!" (111:1-2)

### Hadith # 4972

**Narrated Ibn `Abbas:**

The Prophet (pbuh) went out towards Al-Batha' and ascended the mountain and shouted, "O Sabahah!" 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."

Abu Lahab said, "Is it for this reason that you have gathered us? May you perish!"

Then Allah revealed: 'Perish the hands of Abu Lahab!'

The Statement of Allah Almighty:

سَيَصْلُى نَارًا ذَاتَ لَهَبٍ

"He (Abu Lahab) will be burnt in a Fire of blazing flames!" (111:3)

### Hadith # 4973

## Narrated Ibn `Abbas:

Abu Lahab said, "May you perish! Is it for this that you have gathered us?" So there was revealed: 'Perish the hands of Abu Lahab'.

The Statement of Allah Almighty:

وَامْرَأُتُهُ حَمَالَةُ الْحَطَبِ

His wife shall carry the (crackling) wood -- as fuel! -- (111:4)

Mujahid said: حَمَالَةُ الْحَطَبِ means Backbiter.

مَسْدَسْ means means the bark of the Google tree, some say that it means the rope of hell..

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## Surat al-Ikhlas (Purity of Faith)

Allah says:

قُلْ هُوَ اللَّهُ أَحَدٌ

Say: He is Allah, the One and Only;

## Hadith # 4974

### Narrated Abu Huraira:

The Prophet (pbuh) said, "Allah said:

'The son of Adam 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, the first creation was not easier for Me than new creation.

As for his abusing Me, it is his saying that Allah has begotten children, while I am the One, the Self-Sufficient Master Whom all creatures need, I beget not, nor was I begotten, and there is none like unto Me."

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The Statement of Allah:

اللَّهُ الصَّمَدُ

The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. (112:2)

Arabs call the chief and honorable person. صَمَدْ،

Abu Wail Shaqiq bin Salamah said that the greatest chief is called صَمَدْ،

## Hadith # 4975

### Narrated Abu Huraira:

Allah's Messenger (pbuh) said, "Allah 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 Allah has begotten children, while I am the self-sufficient Master, Whom all creatures need, Who begets not nor was He begotten, and there is none like unto Me.'"

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## Surat al-Falaq (The Daybreak)

Mujahid said that **غاسق** means night.

**غاسق**, refers to the setting of the sun.

**فرق**, **فلق**, have the same meaning. Arabs say **وَقْبَ** when something completely penetrates something and becomes dark.

## Hadith # 4976

### Narrated Zirr bin Hubaish:

I asked Ubai bin Ka'b regarding the two Muwwidhat (Surats of taking refuge with Allah).

He said, "I asked the Prophet (pbuh) about them, He said, 'These two Surats have been recited to me and I have recited them (and are present in the Qur'an).' So, we say as Allah's Messenger (pbuh) said i.e., they are part of the Qur'an."

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## Surat an-Nas (Humankind)

Ibn Abbas, may Allah be pleased with him, said about **الْوَسَّاسِ**, that when a child is born, the devil shocks it. If Allah's name is mentioned there, it runs away, otherwise it gets stuck in the child's heart.

## Hadith # 4977

### Narrated Zirr bin Hubaish:

I asked Ubai bin Ka'b, "O Abu AlMundhir! Your brother, Ibn Mas'ud said so-and-so (i.e., the two Mu'awwidh-at do not belong to the Qur'an)."

Ubai said, "I asked Allah's Messenger (pbuh) about them, and he said, 'They have been revealed to me, and I have recited them (as a part of the Qur'an),"

So Ubai added, "So we say as Allah's Messenger (pbuh) has said."

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