English Translation of Jāmi' At-Tirmidhī

Compiled by:
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Final review by:
Islamic Research Section
Darussalam
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2606. Abū Hurairah narrated that the Messenger of Allah said: “I have been ordered to fight the people until they say لَا إِلَهَ إِلَّا الَّذِي خَلَقَ الْعَالَمَ,” and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allah.” (Sahih)

There are narrations on this topic from Jābir, Abū Sa‘eed and Ibn ‘Umar.

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣahih.

Comments:

Ilā bi-Ḥaqqa: Translated as ‘Except what it makes it obligatory upon them’ is that if a crime is committed after embracing Islam which is financially and physically punishable according to Islamic Law, he will get punished accordingly, and he cannot escape the legal punishment just by being a Muslim.
2607. Abū Hurairah said: “When the Messenger of Allāh ﷺ died and Abū Bakr became the Khalīfah after him, whoever disbelieved from the Arabs disbelieved, so ‘Umar bin Al-Khattāb said to Abū Bakr: ‘How will you fight the people while the Messenger of Allāh has said: ‘I have been ordered to fight the people until they say Lā Ḥa Ḥa Allāh, and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allāh?’ So Abū Bakr said: ‘By Allāh I will fight whoever differentiates between Ṣalāt and Zakāt. For indeed, Zakāt is the right due upon wealth. And by Allāh! If they withhold even (camel) tethers which they used to give to the Messenger of Allāh ﷺ I will fight them for withholding it.’ So ‘Umar bin Al-Khattāb said: ‘By Allāh! I saw that Allah had opened Abū Bakr’s chest to fighting, so I knew that it was correct.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Shu‘aib bin Abū Ḥamzah reported it similarly from Az-Zuhri, from ‘Ubaidullāh bin ‘Abdullāh bin ‘Utba from Abū Hurairah. ‘Imrān Al-Qattān reported this Hadith from Ma‘mar from Az-Zuhri, from Anas bin Mālik, from Abū Bakr, but this narration is mistaken; ‘Imrān has been contradicted in narrating from Ma‘mar.
Comments:

After the demise of the Noble Prophet ﷺ, three types of people appeared among the tribes from Al-Madinah.

1. Those who became apostates and believed in a new false prophet or deviated from Islam and returned to the time of pre-Islamic era and waited for the Muslims way of life and strategies after the Prophet’s demise.

2. Some remained on Tawhid (the Oneness of Allah) and on regular prayers but they denied the obligation of Zakāt.

3. Some maintained Tawhid, regular prayers and Zakāt but they denied paying Zakāt to the Caliph. There was no disagreement in fighting against the apostates, as the first two groups were disbelievers, therefore collectively they all were called disbelievers.

Chapter 2. What Has Been Related About The Statement Of The Prophet ﷺ: “I Have Been Ordered To Fight The People Until They Say: Lā Ilaha Illāhū And Establish The ʿSalāt.”

2608. Anas bin Malik narrated that the Messenger of Allah ﷺ said: “I have been ordered to fight the people until they bear witness to Lā Ilaha Illāhū, and that Muhammad is His servant and Messenger, and they face our Qiblah, eat our slaughtered (meat), and perform our ʿSalāt. And if they do that, then their blood and wealth will be unlawful for us, except with its due right. For them shall be whatever is for the Muslims, and they shall be obliged with that with which the Muslims are obliged.” (Ṣaḥīḥ)

There are narrations on this topic from from Mu‘ādh bin Jabal and Abū Hurairah.

[Abū ‘Eisā said:] This Ḥadīth is
Hasan Ṣaḥīḥ Gharīb from this route. Yahya bin Ayūb reported it similarly from Humaid from Anas.

Comments:
This Hadith also explains the same purpose just like the previous ones that whomever we fight it is just for the sake of religion and guiding the people to the Truth by bringing them out of disbelief, polytheism and ignorance. As these were the apparent symbols of Faith and Islam in that time and atmosphere that a person bore witness of the Word of Islam, offered prayers according to way of Muslims, directed his face towards Ka'bah in prayer and ate of meat slaughtered according to the way of the Muslims; therefore the Messenger of Allāh mentioned these acts. It does not mean at all that Islam consists of only these few things; and that whoever follows only these few acts but still wants to deny Zakāt or Hajj and wants to believe in a new prophet, he will still be treated as a Muslim!

Chapter 3. What Has Been Related About “Islam Is Based Upon Five.”

2609. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Islam is based upon five: the testimony of La Ilāha IllāAllāh, and that Muhammad is the Messenger of Allāh, the establishment of the Salāt, giving the Zakāt, fasting (the month of) Ramadan, and performing Hajj to the House.” (Ṣaḥīḥ)

There is something on this topic from Jarir bin ‘Abdullāh.

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh.

Similar to this has been reported through other routes from Ibn ‘Umar from the Prophet ﷺ. Su‘air bin Al-Khims is trustworthy.
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according to the people of Hadith.

(Another chain with similar narration) from ‘Ikrimah bin Khalîd Al-Makhzûmî from Ibn ‘Umar from the Prophet ﷺ.

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:

The real meaning of Islam is to surrender oneself to someone and to obey him by all means. The Religion sent by and brought by His messenger i.e., Islamic Code of Life and Way of Living is named Islam because by following this a servant surrenders himself fully to Allaah, and he accepts His obedience and total submission.

Chapter 4. What Has Been Related About Jibrîl Describing Îmân and Îslâm to the Prophet ﷺ

2610. ‘Abdullâh bin Buraidah narrated from Yahyâ bin Ya’mur who said: “The first person to speak about Al-Qadr was Ma’bad Al-Juhâni.” He said: “Humaid bin ‘Abdur-Rahmân Al-’Imyari and I went out until we reached Al-Madinah, and we said: ‘If we could only meet someone among the Companions of the Prophet ﷺ so we could ask him about what those people have innovated.’” [He said:] “So we met him – meaning ‘Abdullâh bin ‘Umar – while he was leaving the Masjid.” [He said:] “My companion and I were on either side of him.” [He said:] “I thought my companion was going to leave the speaking to me so I
said: ‘O Abū ‘Abdur-Rahmān! There is a group of people who recite the Qur’ān and seek knowledge, and they claim that there is no Al-Qadar, and that the affair is left to chance.’ He said: “Whenever you meet those people, then tell them that I am not of them and they are not of me. By the One Whom Abdullah swears by! If one of them were to spend gold the like of Uhud (mountain) in charity, it would not be accepted from him until he believes in Al-Qadar; the good of it and the bad of it.” He said: “Then he began to narrate, he said: “‘Umar bin Al-Khattāb said:‘We were with the Messenger of Allāh when a man came with extremely white garments, and extremely black hair. He had no appearance of traveling visible on him, yet none of us recognized him. He came until he reached the Prophet ﷺ. He put his knees up against his knees, and then said: ‘O Muhammad! What is Iman?’ He said: ‘To believe in Allāh, His Angels, His Books, His Messengers, the Day of Judgement, and Al-Qadar, the good of it and the bad of it.’” He said: ‘Then what is Islam?’ He said: ‘Testifying to Lā Ilāha Illālāh, and that Muḥammad is His servant and Messenger; establishing the Ṣalāt, giving the Zakāt, performing Hajj to the House, and fasting (the month of) Ramaḍān.’ He said: ‘Then what is Ḥiṣān?’ He said ‘That (is) you worship Allāh as if you see Him, and although you do not see Him,
He certainly sees you.’ He said:
“For all of those he replied to him:
‘You have told the truth.’” He said:
“So we were amazed at him, he
would ask, and then tell him that
he is telling the truth. He said:
‘Then when is the Hour?’ He said:
‘The one being asked knows
no more than the questioner.’ He
said: ‘Then what are its signs?’ He
said: ‘That the slave woman gives
birth to her master, and that the
naked, poor, and bare-footed
shepherds rival each other in the
height of the buildings.’” ‘Umar
said: “Then the Prophet met me
three days after that and said: ‘O
‘Umar! Do you know who the
questioner was? It was Jibril. He
came to teach you about the
matters of your religion.’” *(Saih)*

(Another chain) with similar in
meaning.

(Another chain) with similar in
meaning.

There are narrations on this topic
from Talhah bin ‘Ubaidullah, Anas
bin Malik and Abü Hurairah.

[Abi ‘EIsa said:] This *Hadith* is
*Saith Hasan*. Similar to this has
been reported through other routes
[from ‘Umar]. And this *Hadith*
have been reported from Ibn ‘Umar
from the Prophet; but what is
correct is that it is from Ibn ‘Umar,
from ‘Umar from the Prophet.”
Comments:
The Noble Prophet stated five things in answer to the questioner, in this Hadith; and one of these is İmân (Faith). The literal meaning of İmân is to believe someone’s words to be true relying on his trust; and in Islamic terminology it means: whatever the Messenger of Allah told us about the realities which are beyond the limits of our senses, instrumental approach, comprehension and perception, and what he brought to us from Allah as knowledge and guidance, to confirm him in these matters and to accept them to be true is called İmân.

Chapter 5. What Has Been Related Linking The Obligations To İmân

2611. Ibn ‘Abbâs said: “A delegation of ‘Abdul-Qais came to the Messenger of Allah and said: ‘We are a tribe from Rabi‘ah, and we cannot come to you except during the sacred months. So order us with something that we can take from you, and then we call those who are behind us to it.’ So he said: ‘I order you with four things: To believe in Allah,’ then he explained it to them: ‘To testify to La Ilaha Illallah, and that I am the Messenger of Allah; to establish the Salât, to give the Zakât, and to give the Khumus from the spoils of war that you gain.’” (Saḥîh)

(Another chain) with similar narration from the Prophet (SA). [Abū ‘Eīsâ said:] This Hadîth is Ḥasan Saḥîh.

Abû Jamrah Ad-Duba‘î’s (a narrator in the chain) name is Naṣr bin ‘Imrân. Shu‘bah also reported it from Abû Jamrah but he added: “Do you know what İmân is? To testify to La Ilaha Illallah, and that I am the Messenger of Allah,” and
then he mentioned the Hadith.
I heard Qutaibah bin Sa'eed say: “I have not seen the likes of these four great Fuqahā’: Mālik bin Anas, Laith bin Sa'd, ‘Abbād bin ‘Abbād Al-Muhallabī and ‘Abdul-Wahhāb Ath-Thaqafi.” Qutaibah said: “We used to be happy to return every day from ‘Abbād bin ‘Abbād with two Hadith.” ‘Abbād bin ‘Abbād is among the sons of Al-Muhallab bin Abī Ṣufrah.

Comments:
The Messenger of Allāh, while explaining the reality of Īmān, also mentioned the practical deeds along with the declaration of Īmān and Messenger-hood, which is a proof that the compulsory duties are also the part of Īmān and they are included in it. No one can have perfect Īmān without practical deeds. Īmān Al-Tirmidhi reported this Hadith briefly and its full version is in Sahih Al-Bukhārī.

Chapter 6. Regarding The Completion Of Faith, Its Increasing And Decreasing

2612. ‘Aishah narrated that the Messenger of Allāh said: “Indeed among the believers with the most complete faith is the one who is best in conduct, and the most kind to his family.” (Da'i) There are narrations on this topic from Abū Hurairah and Anas bin Malik.

[Abū ‘Eisā said:] This Hadith is Hasan [Sahih]; we do not know of Abū Qilābah hearing from ‘Aishah. Abū Qilābah reported Ahādīth other than this one from ‘Abdullāh bin Yazīd – ‘Aishah’s foster son –
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from ‘Aishah.

Abū Qilābah’s name is ‘Abdullāh bin Zaid Al-Jarmi.

Ibn Abī ‘Umar narrated to us (he said): “Šuyfān bin ‘Uyainah narrated to us, he said: ‘Ayyūb As-Sakhtiyānī mentioned Abū Qilābah, then said: “By Allāh! He was among the insightful Fuqahā’.”

Comments:

It is known from this Hadith that as much are the good manners of a Muslim, his generosity and kindness towards his family, his Iman will be perfect and increases to the same extent; and as much as there is a shortcoming and deficiency to the same extent his Iman will be imperfect. It proves the increase and decrease in Iman, and the Iman of all people is not equal.

2613. Abū Hurairah narrated that the Messenger of Allāh ﷺ delivered a Khutbah in which he exhorted them, then he said: “O women! Give charity for you are the majority of the people of the Fire.” A woman among them said: “And why is that O Messenger of Allāh?” He said: “Because of your cursing so much,” – meaning your ungratefulness towards your husbands. He said: “And I have not seen any among those lacking in intellect and religion who are more difficult upon people possessing reason and insight than you.” A woman among them said: “And what is the deficiency of her intellect and religion?” He said: “The testimony of two women among you is like the testimony of
a man, and the deficiency in your religion is menstruation, because one of you will go three or four days without performing Ṣalāt."

(Saḥīḥ)

There are narrations on this topic from Abū Sa‘īd and Ibn ‘Umar.

[Abū ‘Eisā said:] This Hadīth is Hasan Saḥīḥ [from this route].

١٠٠٠ من حديث عبدالعزيز الدراويدي به ورواه مسلم، ح: ١٣٢/٨٠ من طريق آخر عن أبي هريرة به معقتا وفي الباب عن أبي سعيد [مسلم، ح: ١٣٢/٨٠] [وابن عمر [مسلم، ح: ١٣٢/٨٠]

Comments:
A woman in the state of menses cannot perform prayer nor can she observe fasting. After passing the menstruation period she makes up the missed fasts but the missed prayers are not required to be made up. Prayer is a good deed, due to the reason of the prayers being missed, Iman of a woman remains deficient. This proves that the Iman increases by performing good deeds and acts of obedience abundantly, and it decreases due to the acts of disobedience.

٢٦١٤. Abū Hurairah narrated that the Messenger of Allāh  said: "Faith has seventy-some doors, the lowest of which is removing something harmful from the road, and its highest is the statement ‘La Ilāha Illā Allāh.’" (Saḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Saḥīḥ. Suhail bin Abī Šāliḥ narrated it this way, “from ‘Abdullāh bin Dīnār, from Abū Šāliḥ from Abū Hurairah.

‘Umārah bin Ghaziyyah narrated this Hadīth from Abū Šāliḥ, from Abū Hurairah from the Prophet ، that he said: “Faith has sixty-four doors.”

This was narrated to us by Qutaibah (he said): “Bakr bin Mudar narrated to us from
Chapter 7. What Has Been Related About "Al-Hayā’ (Modesty) Is Part Of Faith"

2615. Ibn 'Umar narrated that the Messenger of Allāh passed by a man and he was chastising his brother about modesty, so the Messenger of Allāh said: “Al-Hayā’ is part of faith.” (Sahih)

In his narration of it, Ahmad bin Mani’ said: “The Prophet heard a man chastising his brother about modesty.”

[He said:] This Hadith is Hasan Sahīh.

There are narrations on this topic from Abū Hurairah, [Abū Bakrah and Abū Umāmah].

Comments:

Al-Hayā’, translated as bashfulness, shyness and modesty, is a great branch of Īmān, it is a means to strengthen and support Īmān; because bashfulness means “the soul gets strained or the nature gets stressed for Committing a sin”. Therefore the Prophet prevented his companion from rebuking his brother concerning bashfulness and modesty.
Chapter 8. What Has Been Related About The Sacredness Of Ṣalāt

2616. Mu‘ādh bin Jabal narrated: ‘I accompanied the Prophet on a journey. One day I was near him while we were moving so I said: ‘O Messenger of Allah! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.’ He said: ‘You have asked me about something great, but it is easy for whomever Allah makes it easy: Worship Allah and do not associate any partners with him, establish the Ṣalāt, give the Zakāt, fast Ramadān and perform Ḥajj to the House.’ Then he said: ‘Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire – and a man’s praying in the depths of the night.”’ He said: “Then he recited: ‘Their sides forsake their beds to call upon their Lord.’ Until he reached: ‘What they used to do.’” He said: “Then he recited: ‘Of course O Messenger of Allah!’ He said: ‘The head of the matter is Islām, its pillar is the Ṣalāt, and its hump is Jihad.’ Then he said: ‘Shall I not inform you about what governs all of that?’ I said: ‘Of course O Messenger of Allah!’” He said:
“So he grabbed his tongue. He said: ‘Restrain this.’ I said: ‘O Prophet of Allah! Will we be taken to account for what we say?’ He said: ‘May your mother grieve your loss Mu‘adh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?’” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Sahih.

Comments:
The Noble Prophet ﷺ told us in this Ḥadīth about the status and virtues of the important and fundamental principles, and about their good effects and results, that the deeds that will be a means to enter paradise are hard, but they are easy for whom Allah makes them easy and bestows ability to perform them, because no deed is possible without the assistance of Allah.

2617. Abū Sa‘eed narrated that the Messenger of Allah ﷺ said: “If you see a man who comes to the Masjid then bear witness to his faith. Because Allah, the Exalted, says: Only those who believe in Allah, and the Last Day, and establish the Salāt, and give the Zakāt (should) maintain the Masājid until the end of the Ayah.”[1] (Da‘f)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharib.

Looking after a mosque is apparently its construction and participating actively in its maintenance. But the real care of a mosque is performing prayers in congregation; and love for a mosque, close ties and contact with it is a symbol and sign of *İmân*, and these tasks cannot take place without *İmân*.

**Chapter 9. What Has Been Related About Abandoning The ُ Salaat**

2618. Jābir narrated that the Prophet ﷺ said: “Between disbelief and faith is abandoning the *Salaat*.” (*Ṣaḥīḥ*)

Comments:

*Salaat* (prayer) is such a symbol and fundamental deed of religion and it is connected with the reality of *İmân* to such a depth that a Muslim who abandons it enters the fold of disbelief. So the prayer is a deed that makes a distinction between disbelief and *İmân*, and he who abandons the prayer goes out of the fold of *İmân*.

2619. Al-A‘mash narrated similar to the previous chain and said: “Between a slave (of Allah) and *Shirk* or disbelief is abandoning the *Salaat*.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Şaḥīh*. Abū Șufyān’s name is Țalḥah bin Nāfî‘.

2620. Jābir narrated that the Messenger of Allah ﷺ said: “Between a slave (of Allah) and disbelief is abandoning the *Salaat*.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Şaḥīh*. Abū Aţ-Zubair’s (a narrator in the chain) name is Talha bin Nafees.
Muḥammad bin Muslim bin Tadrus.

2621. ‘Abdullāh bin Buraidah narrated from his father, that the Messenger of Allāh ﷺ said: “The covenant between us and them is the Salāt, so whoever abandons it he has committed disbelief.”

(Sahih)

There are narrations on this topic from Anas and Ibn ‘Abbās.

[Abū ‘Eisā said:] This Hadith is Hasan Ṣāhih Gharib.

Comments:

This Hadith tells that he who embraces Islam, is as if he signs a treaty that he will perform prayers regularly and consciously, therefore whoever abandons the prayer, he violates this treaty and promise, and he follows a path of disbelief.
2622. ‘Abdullâh bin Shaqîq Al-‘Uqaylî said: “The Companions of Muḥammad ﷺ didn’t consider leaving anything to be disbelief except for ʿSalâṭ. (Ṣâhîh)

[Abū ʿEisâ said:] I heard Abū Muṣ‘âb Al-Madânî say: “Whoever said: ‘Faith is merely statements’ then he should be told to repent, and he either repents or his neck should be severed.”

Comments:
If one denies the legality and obligation of the prayer, according to the consensus of the Ummah he/she is a disbeliever; and if one believes the legality of the prayer but he does not pray merely because of slackness and negligence, he is in disbelief too. Yet this is not such a disbelief, according to the majority, due to which he/she will dwell in the Hell forever and he will not enter paradise even after bearing the chastisement; according to Imâm Al-Bukhârî this is a minor disbelief as opposed to the real disbelief, i.e., it is lesser than the real disbelief due to which a person will dwell in the Hell forever.

Chapter 10. The Hadîth: “He Has Tasted The Sweetness Of Faith” And The Hadîth: “There Are Three Things For Which Whomever Has Them Then He Has Tasted The Sweetness Of Faith”

2623. Al-ʿAbbâs bin ʿAbdul-Muṭṭalîb narrated that he heard the Messenger of Allâh ﷺ say: “Whoever is pleased with Allâh as (his) Lord, and Islam as (his) religion, and Muḥammad as (his) Prophet, then he has tasted the sweetness of faith.” (Ṣâhîh)

[Abu ʿEisâ said:] This Hadîth is Ḥasan Ṣâhîh.
Inclining not to anyone’s lordship except Allâh’s, not to accept any other way of life except that of Islam, and to accept the Prophet hood and Messenger ship of Muhammad ﷺ from the depth of the heart is such a deed that it is tasty and delicious like the nourishing food, similarly the result of a good deed also has the same taste. If a Muslim does not realise the taste of Iman, it then means that his relation with Allâh, the Messenger and Islam is merely customary and by birth, or just intellectual and theological, the heart is not adhering to it.

2624. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “There are three things for which whomever has them, then he has tasted the sweetness of faith: The one for whom Allâh and His Messenger are more beloved to than anything else; whoever loves someone and he does not love him except for the sake of Allâh, and whoever hates to return to disbelief after Allâh has saved him from it, just as he hates to be thrown into fire.” (Sahih)

[Abû ’Eisâ said:] This Hadith is Hasan Sahih. Qatâdah reported it from Anas bin Mâlik from the Prophet ﷺ.

Comments:

One’s being pleased and delighted by performing good deeds and abandoning evil deeds is a taste and sweetness of Iman. Such desire and interest in the matters of religion, as a hunger is cured from food and thirst from cool water, only that person who will gain who has absorbed in himself the love of Allâh and the Messenger and he loves Allâh and His Messenger more than anything that is dearer to him.
Chapter 11. What Has Been Related About ‘The Adulterer Does Not Commit Adultery While He Is A Believer’

2625. Abū Hurairah narrated that the Messenger of Allâh ﷺ said: “The adulterer is not a believer while he is committing adultery, and the thief is not a believer while he is stealing, but there is a chance for repentance; (if he repents, Allâh will accept the repentance).” (Sahih)

There are narrations on this topic from Ibn ‘Abbâs, ‘Āishah, ‘Abdullâh bin Abi Awfâ. [Abû ‘Eïsâ said:] The Hadîth of Abû Hurairah is a Hasan Sahih Gharib Hadîth from this route.

It has been reported from Abû Hurairah from the Prophet ﷺ that he said: “If a worshipper commits adultery then faith leaves him, so it remains above his head like a shadow, then if he leaves that action the faith returns to him.”

It was reported that Abû Ja‘far Mûhammad bin ‘Âli said: “In this is a departure from faith to Islâm.”

Through other routes, it has been reported that the Prophet ﷺ said about adultery and theft: “Whoever does any of that then the penalty (for the crime) is implemented upon him, that will be an atonement for his sin. And whoever does any of that, and Allâh covers it for him then, it is up to Allâh, the Exalted – if He wishes, He punishes him on the Day of Judgement, and if He
wishes, He forgives him.” This was narrated by ‘Ali bin Abī Ṭālib, ‘Ubādah bin Aš-Šāmit and Khuzaymah bin Thābit from the Prophet ﷺ.

Comments:
Adultery, stealing — and in the light of other narrations — alcoholism, killing, manslaughter, looting, robbery, dishonesty, illegal killing are such bad and evil deeds that their perpetrator remains deprived of perfect and real Īmān; there is a saying in every language that if one has a low and small quality, it is regarded next to nothing and it is negated totally.

2626. ‘Ali bin Abū Ṭālib narrated that the Prophet ﷺ said: “Whoever is penalized (for a crime) then his punishment has been hastened for him in the world, for Allāh is more just than to double the punishment upon His slave in the Hereafter. And whoever does a punishable act and then Allāh covers it for him and forgives him, then Allāh is more kind than to recount something which He has already forgiven.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib [Ṣahih]. This is the saying of the people of knowledge, and I do not know anyone who made Takfīr of anyone for adultery, theft or drinking intoxicants.
Committing sins and evils one does not become a disbeliever. If a person is out of the fold of Islam and joins the disbelievers because of committing these disobediences and sins, then there is no need to inflict the prescribed punishment, and so he will be the dweller of Hell forever.

Chapter 12. What Has Been Related [About] “The Muslim Is The One From (The Harm Of) Whose Tongue And Hand (Other) Muslims Are Safe.”

2627. Abu Hurairah narrated that the Messenger of Allah ﷺ said: “The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one with whom the people trust their blood and their wealth.” (Saheeh)

[Abu ‘Eisa said: This Hadith is Hasan Sahih].

It has been related that the Prophet ﷺ was asked: “Which of the Muslims is the most virtuous?” He said: “From (the harm of) whose tongue and hand (other) Muslims are safe.” [There are narrations on this topic from Ja’bir, Abu Musa and ‘Abdulah bin ‘Amr regarding this topic].

Comments:

An adjective made of the root of the verb is a proof that the person had this adjective, name or title, because of performing the act of the verb; i.e., only that person has the right to be called a Muslim if other Muslims are safe from...
his tongue and hand. The tongue and hand are named exceptionally because the troubles and harms are mostly relevant to these two, and the believer is one above that, since it is not everyone that feels safe from his tongue and hand, that they trust.

2628. Abū Mūsā Al-Ash'arī narrated that the Prophet ﷺ was asked: “Which of the Muslims is most virtuous?” He said: “The one from (the harm of) whose tongue and hand (other) Muslims are safe.” (Ṣaḥīḥ)

[Abū ‘Eisa said:] This Hadith is Ṣaḥīḥ Gharib [Ḥasan] as a narration of Abū Mūsā Al-Ash'arī from the Prophet ﷺ.

There are narrations on this topic from Jābir, Abū Mūsā, and ‘Abdullāh bin ‘Amr. The Hadith of Abū Hurairah is a Ḥasan Ṣaḥīḥ Hadīth.

Chapter 13. What Has Been Related About “Islam Began As Something Strange And It Will Return To Being Something Strange”

2629. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Indeed Islam began as something strange and it will return to being strange as it began. So Tūba is for the strangers.” (Ṣaḥīḥ)

There are narrations on this topic from Sa’d, Ibn ‘Umar, Jābir, Anas and ‘Abdullāh bin ‘Amr.

[Abū ‘Eisa said:] This Hadith is Ḥasan Gharib Ṣaḥīḥ as a narration of Ibn Mas‘ūd, and we only know of it as a narration of Ḥafṣ bin Ghiyāth from Al-‘Amash. And Abū
Chapter 14. What Has Been Related About The Signs Of The Hypocrite

2630. ‘Abdullâh bin ‘Amr bin ‘Awf bin Zaid bin Mîlah narrated from his father, from his grandfather that the Messenger of Allah ﷺ said: “Indeed the religion will creep into the Ḥijâz just like a snake creeps into its hole, and the religion will cling to the Ḥijâz just like the female mountain goat cling, to the peak of a mountain. Indeed the religion began as something strange and it will return to being strange. So Tūba is for the strangers who correct what the people have corrupted from my Sunnah after me.” (Da’îf) [Abû ‘Eisâ said:] This Hadîth is Hasan [Sahîh].

Chapter 14. What Has Been Related About The Signs Of The Hypocrite

2631. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “The sign of a hypocrite is that whenever he speaks he lies, and whenever he作案 he perishes.” (Saheeh)
whenever he makes a promise he does not fulfill it, and if he is entrusted he betrays.” (Saḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ḡharīb as a narration of Al-‘Alā’. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Anas and Jābir.

(Another chain) from Abū Hurairah that the Prophet ﷺ said similarly with the same meaning.

[Abū ‘Eisā said: This is a Saḥīḥ Ḥadīth]. Abū Suhail is the paternal uncle of Mālik bin Anas, and his name is Nāfî’ bin Mālik bin Abī ‘Āmir Al-Āsbahī Al-Khwālnī.

Comments:

Hypocrisy is of two types:

1. Hypocrisy in Faith, it is a real and actual hypocrisy and this is the one that the Qurʾān makes mention of. Its meaning is that Islam is uttered verbally only, while the heart denies its truth and opposes it. This hypocrisy is the worst and meanest type of disbelief. Allāh Almighty says regarding this state of hypocrisy:

   “Verily, the hypocrites will be in the lowest depth of the Fire” (4:145).

2. A practical hypocrisy where bad habits and evil characteristics are named hypocrisy, the objective of giving them such names is to urge their avoidance and deterrence.

2632. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “There are four things that whoever has them, then he is a hypocrite, and
whoever has one attribute from among them, then he has an attribute of hypocrisy, until he leaves it: Whoever lies whenever he speaks, he does not fulfill whenever he promises, he is vulgar whenever he argues, and whenever he makes an agreement he proves treacherous.” (Sahih)

He said: This Hadith is Hasan Sahih.

According to the people of knowledge, this only means the hypocrisy of action, and during the time of the Messenger of Allah there was only hypocrisy of rejection (in the hearts). Similar to this has been narrated from Al-Hasan Al-Baśni regarding this, he said: “Hypocrisy is of two types: the hypocrisy of action and the hypocrisy of rejection.”

(Another chain) with similar narration.

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:

Three characteristics are proof of real [practical] hypocrisy, if the fourth one is present too, it will then be the sign of complete hypocrisy, and such a person will be a real hypocrite. Both Ahādīth prove five characteristics of a hypocrite: 1. telling lies, 2. dishonesty, 3. breaking a treaty, 4. breaking a promise and 5. swearing and the use of abusive language. Breaking a promise and breaking a treaty is one thing, therefore some narrations have the version ‘breaking a treaty’ and some have ‘breaking a promise’. ‘Swearing and abusive language’ is included in ‘telling lies’. If these characteristics become a daily habit, it will then be hypocrisy, and if committed occasionally it will be sin and disobedience.
2633. Zaid bin Arqam narrated that the Messenger of Allah ﷺ said: “Whenever a man makes a promise and he intends to fulfill it, but he does not fulfill it, then there is no burden upon him.” (Da'if)

[Abu 'Eisa said:] This Hadith is Gharib, its chain is not strong. Ali bin 'Abdul-'Ala' is trustworthy, Abu An-Nu'man is unknown and Abu Waqqas is unknown.

Chapter 15. What Has Been Related That ‘Verbally Abusing A Muslim Is Disobedience’

2634. Ibn Mas'ud narrated that the Messenger of Allah ﷺ said: “A Muslim’s fighting his brother is disbelief, and verbally abusing him is disobedience.” (Sahih)

There are narrations on this topic from Sa'd and 'Abdullah bin Mughaffal.

[Abu 'Eisa said:] The Hadith of Ibn Mas'ud is a Hasan Sahih Hadith. It has been reported from 'Abdullah bin Mas'ud from other routes.
Comments:

Even fighting with a Muslim is disbelief, but not such a disbelief that ousts one from the fold of Islam; Muslims' fighting with each other is against Islam and Īmān and it is an act of disbelief. Therefore avoiding it is an essential demand of Īmān.

2635. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Verbally abusing a Muslim is disobedience and fighting him is disbelief." (Sahih)

[Abū 'Eisā said:] This Hadith is Hasan Sahih. [And the meaning of this Hadith: “Fighting him is disbelief” does not refer to the disbelief that is equal to apostasy from Islām. The proof for this is that it has been reported that the Prophet ﷺ said: “Whoever is killed on purpose, then those responsible for the one killed have a choice, if they want, they can kill him, and if they want, they can forgive him.”]

While if killing was disbelief, it would be obligatory. It has been reported from Ibn ‘Abbās, Ṭawūs, ‘Atā‘ and others among the people of knowledge that they said: “It is a disbelief below disbelief, and a sin below sin.”

Query: من نعف علیه، وأخرج مسلم، الإمام، باب بيان قول النبي ﷺ: "سباب المسلم فسوق وقتلله كفر، ح: 44 من حديث سفيان الوردي والبخاري، ح: 48 من حديث زبيد به حديث: من قال متعمدًا... إلخ، تقدم: 1387 وهو حديث حسن.

Chapter 16. What Has Been Related About The One Who Accuses His Brother Of Disbelief

2636. Aḍ-Ḍahāk narrated that the Prophet ﷺ said: “It is not for a slave (of Allāh) to vow about
something he does not possess, and
cursing a believer is like killing
him, and whoever accuses a
believer of disbelief, then it is like
he has killed him, and whoever
kills himself with something, then
Allah will punish him with
whatever he killed himself with on
the Day of Judgement.” (Sahih)

There are narrations on this topic
from Abū Dharr and Ibn ‘Umar.

[Abū ‘Eisā said:] This Hadith is
Hasan Sahih.

Comments:
As killing someone is a crime and offence, likewise is cursing and criticising
someone, so calling a Muslim ‘disbeliever’ is a crime like killing; committing
suicide is also a sin, and a person who does so will be punished with the same
weapon that he had used to commit suicide.

2637. Ibn ‘Umar narrated that the
Prophet said: “Whoever says to
his brother ‘disbeliever’ then it will
have settled upon one of them.”

(Sahih)

This Hadith is Hasan Sahih Gharib
and the meaning of ‘(Bā’)]’ is
settled.

Comments:
It is an extreme criminal offence to call a Muslim ‘disbeliever’; and one of
the two definitely fall victim to it, either the addressed person will certainly
become a disbeliever, or the caller is not safe from the bad consequence of
what he said.
Chapter 17. What Has Been Related About Whoever Dies While He Bears Witness To La Ilaha Illallah

2638. As-Sunabîhi narrated from 'Ubâdah bin A-Sâmit, he said: "I entered upon him while he was dying, so I cried, and he said: 'There now, why are you crying? For by Allâh, if I am a martyr, then I will bear witness for you, and if I am granted intercession I will intercede for you, and if I can I will benefit you,' then he said: 'By Allâh! There is no Hadith which I heard from the Messenger of Allâh which is good for you but I narrated it to you, except for one – and I shall narrate it to you today, while I am near death. I heard the Messenger of Allâh say: "Whoever testifies to La Ilaha Illallah and that Muhammad is the Messenger of Allâh, then Allah has forbidden the Fire to him."' (Sahîh)

There are narrations on this topic from Abu Bakr, 'Umar, 'Uthmân, 'Alî, Talhah, Jâbir, Ibn 'Umar and Zaid bin Khâlid.

[He said: I heard Ibn Abî 'Umar say: “I heard Ibn ‘Uyainah say: ‘Muhammad bin ‘Ajlân (a narrator in the chain) was trustworthy and reliable in Hadith].

As-Sunabîhi is ‘Abdur-Rahmân bin Usailah, Abû ‘Abdullâh.

Abû ‘Eisâ said: This Hadith is Hasan Sahîh Gharib from this route.

It has been related from Az-Zuhri
that he was asked about the statement of the Prophet ﷺ: “Whoever says Lā Ilāha Illallah, will enter paradise,” so he said: “That was only in the beginning of Islam before the revelation of the obligations, and the commands and prohibitions.”

[Abū ‘Eisā said:] According to some of the people of knowledge, the meaning of this Hadith is that the people of Tawḥīd will enter Paradise, even if they are punished in the Fire because of their sins, so they will not dwell eternally in the Fire.

It has been related from [‘Abdullāh] b. Mas‘ūd, Abū Dharr, ‘Imrān b. Huṣain, Jābir b. ‘Abdullāh, Ibn ‘Abbās, Abū Sa‘eed Al-Khudrī and Anas b. Mālik that the Prophet ﷺ said: “A group of people from the people of Tawḥīd will come out of the Fire and enter Paradise.”

This is what has been reported from Sa‘eed b. Jubair, Ibrāhīm an-Nakha‘ī, and others among the Tābi‘īn – and it has been reported through other routes from Abū Hurairah, from the Prophet ﷺ – regarding the explanation of the Ayah: And those who disbelieve will wish that they were Muslims.[1]

They said: “When the people of Tawḥīd are taken out from the Fire and admitted into Paradise, those who disbelieved will wish that they had been Muslims.”

In this Hadith, the meaning of declaration of Tawhid and the truth of the Messenger is to accept the call of Islam fully from the heart and to follow it; in other words, it may be said thus that the declaration of Tawhid and Messengerhood include the complete religion of Islam. Doubtlessly, he who embraces the religion of Tawhid from the heart truly, he will enter paradise.
the scale), and the card on (the other) pan; the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allah." (Sahih)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Gharīb.

(Another chain) with similar in meaning. The Biṭāqah is a small piece (of paper).

Comments:
If a person embraces Islam out of sincerity of the heart, all his sins are forgiven because of it; the phrase of declaration of Faith is the phrase that is declared on the tongue along with the sincerity of the heart at the very first time to come out of disbelief and polytheism to enter the fold of Islam. On the Day of Judgement, the person will be shown, at the time of weighing the deeds, the result of the ‘Phrase of Oneness’ that the previous sins of his entire life will become weightless and ineffective.

Chapter 18. What Has Been Related About The Splitting That Will Occur In This Ummah

2640. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The Jews split into seventy-one sects, or seventy-two sects, and the Christians similarly, and my Ummah will split into seventy-three sects.” (Hasan)

There are narrations on this topic from Sa’d, and ‘Abdullāh bin ‘Amr and ‘Awf bin Malik.

[Abū ‘Eisā said:] The Hadīth of Abū Hurairah is a Ḥasan Sahīh Hadīth.
2641. ‘Abdullâh bin ‘Amr narrated that the Messenger of Allâh said: “What befell the children of Isrâ’il will befall my Ummah, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my Ummah who would do that. Indeed the children of Isrâ’il split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire except one sect.” He said: “And which is it O Messenger of Allâh?” He said: “What I am upon and my Companions.” (Da’î)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharib, and explanatory, and we do not know of its like except through this route.

2642. ‘Abdullâh bin ‘Amr narrated that the Messenger of Allâh said: “Indeed Allâh, the Blessed and Exalted, created His creation in darkness, then He cast His Light upon them, so whoever is touched by that light he is guided, and whoever is not, he goes astray. It is
for this reason that I say that the pens have dried with Allâh’s knowledge.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan.

2643. Mu‘âdh bin Jabal narrated that the Messenger of Allâh said: “Do you know what Allâh’s right upon His slaves is?” I said: “Allâh and His Messenger know best.” He said: “His right upon them is that they worship Him alone and do not associate any partners with Him.” He said: “And do you know what their right over Allâh is if they do that?” I said: “Allâh and His Messenger know best.” He said: “That He will not punish them.” (Sahîh)

This Hadîth is Hasan Sahîh.

It has been reported through other routes from Mu‘âdh bin Jabal.

Comments:

To worship Allâh and to abandon polytheism is in fact to accept the Islamic life and adhere to it, because the greatest and clearest difference between Islam and disbelief is Tawhîd (the servitude to Allâh) and the abandonment of Shirk. So those who perform these deeds will fulfill the rights due to Allâh and consequently escape punishment.
2644. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “Jibrīl came to me and gave me glad tidings, that whoever dies without associating anything with Allāh, then he will enter Paradise.” I said: “Even if he commits adultery and theft?” He said: “Yes.” (Ṣahīh)

[Abū ‘Īsā said:] This Ḥadīth is Ḥasan Ṣahīh.

There is something on this topic from Abū Ad-Dardā’.

Comments:

The meaning of not committing *Shirk* is the confession of *Tawhīd* and its practice, and he who believes in the religion of *Tawhīd* from the heart, will enter paradise; as its detail has previously passed.
Chapter 1. When Allah Wants Good For A Slave, He Gives Him Understanding In The Religion

2645. Ibn ‘Abbas narrated that the Messenger of Allah said: “For whomever Allah wants good, he gives him understanding in the religion.” (Sahih)

There are narrations on this topic from ‘Umar, Abu Hurairah and Mu‘awiyah. This Hadith is Hasan Sahih.

Comments:
Deep understanding and quick comprehension is called ‘Fiqh’, through which a person reaches the goal and core of a matter. A believer’s comprehension and deep understanding is a grant and favor of Allah, and only that person gets it with whom Allah promises abundant good.

Chapter 2. The Virtue Of Seeking Knowledge

2646. Abu Hurairah narrated that the Messenger of Allah said: “Whoever takes a path upon which
to obtain knowledge, Allāh makes the path to Paradise easy for him.”  

(Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan.

Comments:
The means and sources of entering Paradise are correct belief and good deeds, and the authenticity of belief and deeds dependent on correct knowledge; therefore the knowledge mentioned in this Hadīth is that of the Book and Sunnah, and to achieve this one has to leave one’s home.

2647. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever goes out seeking knowledge, then he is in Allāh’s cause until he returns.” (Da‘f)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib Some of them reported it without it being Marfu‘.

Comments:
The means of preaching and spreading the religion of Islam, protecting and defending it is knowledge. So working and striving hard to achieve it, bearing hardship and adversity for its sake is also a form of Jihād in the path of Allāh.

2648. ‘Abdullāh bin Sakhbarah narrated from Sakhbarah, that the Prophet ﷺ said: “Whoever seeks knowledge, he is atoning for what has passed (of sins while doing so).” (Da‘f)

[Abū ‘Eisā said:] The chain of
narration of this Hadith is weak. Abū Dāwūd's (a narrator in the chain) name is Nufī Al-A'mā; he was graded weak in Ḥadīth, and we do not know of much from ‘Abdullāh bin Sakhbarah nor from his father.

**Comments:**
True knowledge is a means of getting rid of the mistakes and sins committed in the previous days of life, and knowledge urges for repentance and to seek forgiveness by creating fear of Allāh regarding one's evil deeds; repenting and seeking forgiveness is a channel of pardon and forgiveness for all types of sins.

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**Chapter 3. What Has Been Related About Concealing Knowledge**

2649. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with bridle of fire.” *(Hasan)*

There is something on this topic from Jābir and ‘Abdullāh bin ‘Amr. [Abū ‘Eisā said:] The Hadith of Abū Hurairah is Ḥasan.

**Comments:**
The true objective of seeking knowledge is to propagate and spread it and to make the unmindful aware of it, and a knowledgeable person who keeps quiet at an opportunity where he should speak and he does not tell the truth, he deserves such punishment that his tongue is to be reined, because he bridled himself with the rein of silence and quietness.
Chapter 4. What Has Been Related About Exhortation Regarding One Who Seeks Knowledge

2650. Abū Hārūn [Al-‘Abdī] said: “We went to Abū Sa‘eed and he said: ‘Welcome with the exhortation of the Messenger of Allah [1]. Indeed the Prophet said: “Surely, the people are followers of you, and men will certainly come to you from the regions of the earth to gain understanding in the religion. So when they come to you exhort them with good.” (Da’if)


Abū Hārūn’s name is ‘Ummārah bin Juwain.

Comments:

Students should be treated kindly and affectionately, they should be educated lovingly and by dedicated hard work, and they should get full supervision and care.

2651. Abū Hārūn [Al-‘Abdī] narrated from Abū Sa‘eed Al-Khudrī that the Prophet said: “Men will come to you from the direction of the east to learn. So when they come to you then exhort them to good.” He said: “When Wayiyyah has been given a general translation, while the implication is “the will of Allāh’s Messenger” that is, he does not leave any inheritance, but rather knowledge, and those who came to the Companions to seek that legacy are its heirs.

[1] Wayiyyah has been given a general translation, while the implication is “the will of Allāh’s Messenger” that is, he does not leave any inheritance, but rather knowledge, and those who came to the Companions to seek that legacy are its heirs.
Abū Sa'eed saw us he would say: 'Welcome with the exhortation of the Messenger of Allāh, may the peace and blessings of Allāh be upon him and his family.' (Da'if)

He said: We do not know of this Hadīth except as a narration of Abū Ḥārūn Al-ʿAbdī from Abū Sa'eed Al-Khudrī.

Chapter 5. What Has Been Related About Knowledge Leaving

2652. ʿAbdullāh bin ‘Amr bin Al-ʿĀṣ narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh does not take away knowledge by removing it from the people, but He takes away knowledge by taking the scholars, until there remains no scholar and the people begin to ask ignorant leaders, so they give their verdict without knowledge. They will go astray and lead the people astray.” (Sahīh)

There are narrations on this topic from ‘Āishah and Ziyād bin Labīd.

[Abū ʿEisā said:] This Hadīth is Hasan Sahīh. Az-Zuhrī has reported this Hadīth from ‘Urwah, from ‘Abdullāh bin ‘Amr, and (also) from ‘Urwah from ‘Āishah from the Prophet ﷺ, and it is similar to this.

تفريج: [إسناده ضعيف جدًا] وأخرجه الخطب: ۲۸۷/۱۴ من حديث أبي هارون العبدي بعه ونظر الحديث السابق لعله.

(المعجم ۵) - باب ما جاء في ذهاب العلم (التحفة ۵)

Ifl ٢۶۵۲ - حُدَّثَنَا حارُونٌ بْنُ إسحاق الهملِدُعيَّ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمانَ عَنْ هِناَمِ ابن عَروةَ، عنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ عُمَروِ ابن العاصِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ لَا يُخَفِّضُ الْعِلْمَ إِنَّما يَتَزَهَّرُهُ مِنْ النَّاسِ، وَلَكِنْ يُخَفِّضُ الْعِلْمَ يُخَفِّضُ الْعِلْمَاءَ، حَتَّى إِذَا لَمْ يَزَادَ عَالِمًا أَنْ زَادَ النَّاسِ رَؤُوسًا جَعَّالًا فَقَيَّمُوا يَقِيرُ عَلَمَ فَضَلُّوا وَأَصْلُوا.

وفي الباب عن عائشة وزياد بن لبيد.

[قال أبو عبيدة:] هذا حديث حسن صحيح. وقد روى هذا الحديث الزهري عن عروة، عن علي بن عمر، وعن عروة، عن عائشة عن النبي ﷺ مثل هذا.

In this Hadith, there is a great urge and advocacy for the Muslims that they should value and honor their God-conscious scholars, the people should get maximum benefit from them, otherwise the time may be near that they will be deprived of this favor.

2653. Jubair bin Nufair narrated from Abū Ad-Dardā’ who said: “We were with the Prophet ﷺ when he raised his sight to the sky, then he said: ‘This is the time when knowledge is to be taken from the people, until what remains of it shall not amount to anything.’ So Ziyād bin Labīd Al-Anṣāri said: ‘How will it be taken from us while we recite the Qur’ān. By Allah we recite it, and our women and children recite it?’ He (ﷺ) said: ‘May you be bereaved of your mother O Ziyād! I used to consider you among the Fuqahā’ of the people of Al-Madinah. The Tawrah and Injil are with the Jews and the Christians, but what do they avail of them?’” Jubair said: “So I met ‘Ubādah bin As-Ṣāmit and said to him: ‘Have you not heard what your brother Abū Ad-Dardā’ said?’ Then I informed him of what Abū Ad-Dardā’ said. He said: ‘Abū Ad-Dardā’ spoke the truth. If you wish, we shall narrate to you about the first knowledge to be removed from the people: It is Khushū’, soon you will enter the congregational Masjid, but not see any man in it with Khushū’.”” (Ṣahīh)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib. Mu‘āwiyah bin Šāliḥ (a narrator in the chain) is
trustworthy according to the people of Hadith, and we do not know of anyone who criticized him except for Yahyâ bin Sa'eed Al-Qatîân. Similar to this has been reported (by others) from Mu'âwiyyah bin Sulîh, and some of them reported this Hadith from 'Abdul-Rahmân bin Jubair bin Nufair, from his father, from 'Awf bin Mâlik from the Prophet ﷺ.

Comments:

Religious knowledge will gradually come to an end by the death of religions scholars, even though the Qur'an will yet exist, but the people will not act upon it. The real and true purpose of knowledge is to act accordingly, when knowledge is not practised, as if it is ignorance instead of knowledge. Were knowledge true and firm it would be practised. Knowledge brings fear and consciousness to a man regarding Allah and the result of fear is humbleness and humility i.e. lowliness and submission.

Chapter 6. About One Who Seeks The World With His Knowledge

2654. Ibn Ka'b bin Malik narrated from his father that he heard the Messenger of Allah ﷺ saying: “Whoever seeks knowledge to contend with the scholars, or to use it to argue with the fools, and to have the people's faces turn towards him, then he shall be admitted to the Fire.” (Da'jf)

[Abû 'Eisâ said:] This Hadith is Gharib, we do not know of it except from this route. Ishâq bin Yahyâ bin Talhah is not that strong according to them (the scholars of Hadith), he was criticized due to
Ibn 'Umar narrated that the Prophet said: "Whoever learns knowledge for other than (the sake of) Allah, or intends by it other than Allah, then let him take his seat in the Fire." (Da'if)

[There is something on this topic from Jābir].

[Abū 'Eisā said: This Hadīth is Hasan Gharib, we do not know of it as a narration of Ayyūb except through this route.]

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his memory.

Comments:

True purpose of religious knowledge is its spread and preaching, and to achieve the pleasure and bliss of Allāh by acting upon it, so that a person secures salvation and success in the Hereafter.

2655. Ibn ‘Umar narrated that the Prophet said: “Whoever learns knowledge for other than (the sake of) Allāh, or intends by it other than Allāh, then let him take his seat in the Fire.” (Da'if)

[There is something on this topic from Jābir].

[Abū ‘Eisā said: This Hadīth is Hasan Gharib, we do not know of it as a narration of Ayyūb except through this route.]

Chapter 7. What Has Been Related About The Encouragement To Convey What Is Heard

2656. ‘Abdur-Rahmān bin Abān bin ‘Uthmān narrated from his father who said: “Zaid bin Thabit left to go to Marwān during the middle of the day. We said: ‘He did not send for him [during] this hour except to ask him about something.’ So we got up to ask him, and he said: ‘Yes, he asked us..."
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I heard the Messenger of Allāh ﷺ saying: "May Allāh gladden a man who hears a Hadith from us, so he memorizes it until he conveys it to someone else. Perhaps he carries the Fiqh to one who is more understanding than him, and perhaps the one who carries the Fiqh is not a Fiqh." (Sahīh)

There is something on this topic from 'Abdullāh bin Mas‘ūd, Mu‘ādh bin Jabal, Jubair bin Mu‘ādh bin Abū Ad-Darda’, and Anas.

[Abū ‘Eisā said:] The Hadith of Zaid bin Thābit is a Hasan Hadith.

Comments:

Preaching about Hadith and its spread is a source of its revival, prosperity and life, therefore he who preaches, transmits and spreads it, has the right that Allāh will keep him delighted and pleased.

2657. Simāk bin Harb said: "I heard ‘Abdur-Rahmān bin ‘Abdullāh bin Mas‘ūd narrating from his father who said: 'I heard the Messenger of Allāh ﷺ saying: 'May Allāh gladden a man who hears something from us, so he conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than the one who heard it.'" (Sahīh)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh. [It has been reported from ‘Abdul-Malik bin ‘Umair bin Abī Wās]."
from ‘Abdur-Rahmân bin ‘Abdullâh].

**Comments:**

`Hadith` is to be narrated exactly in its true version without any omission and addition, making an addition into it by oneself and attributing it to the Prophet is an illegal act and a heinous crime.

2658. [‘Abdul-Mâlik bin ‘Umair narrated from ‘Abdur-Rahmân bin ‘Abdullâh bin Mas‘ûd that he narrated from his father, from the Prophet who said: “May Allâh beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it. Perhaps he carries the `Fiqh` to one who has more understanding than him. There are three with which the heart of a Muslim shall not be deceived: Sincerity in deeds for Allâh, giving `Nâshi`ah to the `A’immah` of the Muslims, and sticking to the `Jâmã’ah`. For indeed the call is protected from behind them.”] *(Sâhih)*

Chapter 8. What Has Been Related About The Gravity Of Lying Against The Messenger Of Allâh

2659. ‘Abdullâh [bin Mas‘ûd] narrated that the Messenger of Allâh said: “Whoever lies upon me, then let him take his seat in the Fire.” *(Sâhih)*
2660. ‘Ali bin Abī Ṭālib narrated that the Messenger of Allah ﷺ said: “Do not lie upon me, for indeed whoever lies upon me, he will be admitted into the Fire.”


[Abū ‘Eisā said:] The Ḥadīth of ‘Ali bin Abī Ṭālib is Ḥasan Ṣaḥīḥ. ‘Abdur-Rahmān bin Mahdī said: “Mansūr bin Al-Mu‘tamir is the most trustworthy of the people of Al-Kūfah.” Wākī said: “Ribī‘ bin Khirāsh did not utter any lie in ʿIṣlām.”

تخريج: [صحيح] وله شاهد قردم: ٢٤٥٧.

٢٦٦٠ - حَدَّثَنَا إِسْمَاعِيلُ بنُ مُوسَى الْقَرَازِيُّ، أَبِيٌّ إِبْنِ السَّدِّيْدِ، حَدَّثَنَا شَرِيحُ بْنُ عَبْدُ اللَّهِ عِنْدَ مَنْ تَعْصَرُ بْنُ الْمُعَتَّمِرِ، عَنْ رَبِيَّةَ بْنِ جِرَاحٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لا تَكَلُّبُوا عَلَيْهِ فَإِنَّهُ مُنْذِرٌ عَلَيْهِ النَّارِ.

وَفِي الْبَابِ عَنْ أَبِي بُكْرٍ وَعُمَّرٍ وَعَفْدَانٍ وَالْحَرِيرٍ وَسَعِيدٍ بْنُ زَيْدٍ وَعَبْدِ اللَّهِ بْنُ عَمَّرٍ وَأَنْسٍ وَحَارِبٍ وَأَبِي عَبْدُ اللَّهِ، وَأَبِي سَعِيدٍ وَعَفْدَانٍ وَأَبِي عَبْدِ اللَّهِ، وَأَبِي عَبْدِ اللَّهِ، وَأَبِي مُوسَى وَأَبِي آمَانَةٍ وَعَبْدُ اللَّهِ، وَأَبِي عَمَّرٍ وَالْمَذْهِبُ وَأَوْلُو الْقُرْآنِ.

[قَالَ أَبُو يَعْبُدٍ]: حَدَّثَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ، حَدَّثَنَا حَنْسُ صَحِيحٌ. قَالَ عَبْدُ اللَّهِ الرَّخْصَيْنِيُّ بْنُ مَهْدِيٍّ: مَنْ تَعْصَرُ بْنُ الْمُعَتَّمِرِ أَتْبَعْ أَهْلِ الْكُوفَةِ. وَقَالَ وَكَبْعُ: لَمْ يَكَلِّفْ رَبِيعٌ بْنُ جِرَاحٍ فِي الْبَلَدِ الْأَسْلَامِيَّةَ.

2661. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever lies upon me” — I think he said — “purposely, then let him take his seat in the Fire.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib Saḥīh from this route, as a narration of Az-Zuhri from Anas bin Mālik. This Hadith has been reported through other routes from Anas from the Prophet ﷺ.

Comments:
Something attributed to the Prophet becomes a part of religion, and when he did not utter that, it is as if a saying of a person or that of others was made part of religion, mixing non-religious acts into the religion is unlawful and a heinous offence. Therefore its punishment is severe, i.e., it will cause the person to dwell in Hell.

Chapter 9. What Has Been Related About Whoever Reports A Hadith Which He Knows Is A Lie

2662. Al-Mughirah bin Shu‘bah narrated that the Prophet ﷺ said: “Whoever narrates a Hadith from me which he knows is a lie, then he is one of the liars.”[1] (Sahih)

There are narrations on this topic from ‘Alī bin Abī Ṭalib and Samurah.

[Abū ‘Eisā said:] This Hadith is Hasan Saḥīh.

Shu‘bah reported this Hadith from
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Al-Ḥakam, from ‘Abdur-Raḥmān bin Abī Lailā, from Samurah from the Prophet ﷺ. Al-A’mahsh and Ibn Abī Lailā reported it from Al-Ḥakam, from ‘Abdur-Raḥmān bin Abī Lailā, from ‘Ali, from the Prophet ﷺ. It is as if the Hadith of ‘Abdur-Raḥmān bin Abī Lailā, from Samurah is more correct according to the people of Hadith.

He said: I asked ‘Abdullāh bin ‘Abdur-Raḥmān, Abu Muhammad 111 about the Hadith of the Prophet ﷺ: "Whoever narrates a Hadith from me which he knows is a lie, then he is one of the liars.” I said to him: “If someone reports a Hadith and he knows that its chain of narration is mistaken, do you fear that he falls under this Hadith of the Prophet ﷺ, or when people report a Mursal Hadith, and some of them mention a chain for it, or alter its chain, does this case fall under this Hadith?” He said: “No. This Hadith only refers to when a man reports a Hadith and that Hadith is not known to have any source from the Prophet ﷺ, yet he narrates it. In this case I fear that he falls under this Hadith.” (Sahīh)

Chapter 10. What Saying Has Been Prohibited Regarding The Hadith Of The Prophet

2663. 'Ubaidullah bin Abū Rāfī narrated from Abū Rāfī and others, from the Prophet who said: "Let me not find one of you reclining on his couch when a command I ordered, or a prohibition from me comes to him, and he says: 'I do not know. What we find in the Book of Allāh, we follow it.'"

(Sahih)

[Abū 'Eisā said:] This Hadith is Hasan [Sahih]. Some of them reported it from Sufyān from Ibn Al-Munkadīr, from the Prophet in Mursal form. And, (also from) Sālim Abū An-Nādhr, from 'Ubaidullah bin Abū Rāfī, from his father from the Prophet. When Ibn 'Uyainah reported this Hadith from them separately, he would distinguish between the narrations of Muhammad bin Al-Munkadīr and Sālim Abū An-Nādhr, and when he combined them, he would narrate it like this.

Abū Rāfī is the freed slave of the Prophet, and his name is Aslam.

Comments:

This Hadith tells us that turning away from an authentic Hadith with a claim that its order is not found in the Qur'ān is unlawful; how can it then be right to ignore the authentic Hadith just for the sake of opinions and views of the A'immah.
Allāh said: “Lo! Soon a Hadith from me will be conveyed to a man, while he is reclining on his couch, and he says: ‘Between us and you is Allah’s Book. So whatever we find in it that is lawful, we consider it lawful, and whatever we find in it that is unlawful, we consider it unlawful.’ Indeed whatever the Messenger of Allah made unlawful, it is the same as what Allah made unlawful.” (Hasan)

[Abū ‘Eisā said:] This Hadith is [Hasan] Gharib from this route.

Comments:
It is necessary to research and investigate to find out about a narration, whether it is a saying of the Prophet or not, as the scholars of Ḥadīth used to do, but once it has been proven to be a saying of the Messenger of Allah, it will be disbelief to criticize it or to reject it.

Chapter 11. What Has Been Related About It Being Disliked To Write Down Knowledge

2665. Abū Sa‘eed Al-Khudrī said: “We sought permission from the Messenger of Allāh for writing but he did not permit us.” (Sahih)

[Abū ‘Eisā said:] This Hadith has been reported from Zaid bin Aslam via other routes as well. Hammām reported it from Zaid bin Aslam.
Comments:

(1) In the beginning, the number of the scribes was very few, so the Prophet wanted them to pay their full attention to write the Qur'an and not to be engaged in any other writing. (2) As the number of scribes increased and they had well-versed training, the distinction between the Qur'an and the Hadith became possible, he then gave permission to write the Hadith as well; as it will be mentioned in the following chapter.

Chapter 12. What Has Been Related About Permitting That

2666. Abū Hurairah said: “There was a man among the Anṣār who would sit with the Messenger of Allāh, and he would listen to the Ahādīth of the Prophet and he was amazed with them but he could not remember them. So he complained about that to the Messenger of Allāh. He said: ‘O Messenger of Allāh! I listen to your Ahādīth and I am amazed but I cannot remember them.’ So the Messenger of Allāh said: ‘Help yourself with your right hand’ and he motioned with his hand as if writing.”

There is something on this topic from ‘Abdullāh bin ‘Amr.

[Abū ‘Eisā said:] The chain for this Hadith is not that strong. I heard Muhammad bin Ismā’il saying: “Al-Khalīl bin Murrah (a narrator in the chain) is Munkār in Hadith.”

2667. Abū Hurairah narrated that the Messenger of Allāh gave an address. So he mentioned a story in
the Hadith, and Abū Shāh said: ‘Have it written for me O Messenger of Allāh!’ So the Messenger of Allāh ﷺ said: ‘Write it for Abū Shāh.’” (Sahih)

There is a story along with the Hadith.

[Abū ‘Eīsā said:] This Hadith is Hasan Sahih. Shaibān has narrated a similar narration from Yahyā bin Abī Kathīr.

Comments:

Banū Khuzā’ah killed a man of Banū Laith in retaliation to take the revenge of their man whom Banū Laith had killed. So on the occasion of the conquest of Makkah, the Prophet delivered a sermon concerning this, its detail is in the chapter, “The writing of knowledge” of Sahih Al-Bukhārī (no. 112).

2668. Hammām bin Munabbih narrated that he heard Abū Hurairah say: “None of the Companions of the Messenger of Allāh ﷺ narrated more Ahādīth from him than me, except ‘Abdullāh bin ‘Amr. For, he used to write them down and I did not write.” (Sahih)
Chapter 13. What Has Been Related About Narrations From The Children Of Isrāʾīl

2669. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Convey from me, even if it be an ʿĀyah, and narrate from the Children of Isrāʾīl, and there is no harm. And whoever lies upon me purposely, then let him take his seat in the Fire.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ṣaḥīḥ.

(Another chain) from the Prophet ﷺ with similar. This Ḥadīth is Ṣaḥīḥ.

Comments:
Reporting from the Children of Israel such incidents and stories for the purpose of good advice and admonition that are not contrary to the reason and Islamic texts, and also to tell about it being an Israelite narration, there is no harm in it; but there is no need to derive rules and laws from these narrations.

Chapter 14. What Has Been Related About ‘The One Who Leads To Good Is Like The One Who Does It’

2670. Anas bin Mālik narrated: “A man came to the Prophet ﷺ to get a mount, but he ﷺ did not have anything to mount him on with

المحجوم (13) - باب ما جاء في الحديث عن بنى إسرائيل (التحفة 13)

(المجمع 14) - باب ما جاء أن الدالَّ على الخير كفاعله (التحفة 14)
The performance of good deeds is a result of knowledge and acquaintance, so a person guiding to a good deed shares equal reward to the one who practises it.

2671. Abū Mas'ūd Al-Badrī narrated that a man came to the Prophet looking for a mount, he said: ‘Mine has been ruined.’ So the Messenger of Allāh said: ‘Go to so-and-so.’ So he went to him and he gave him a mount. The Messenger of Allāh said: ‘Whoever leads to good, then for him is the same reward as the one who does it – or – who acts upon it.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣaḥīḥ.

Abū ‘Amr As̄h-Shaibānī’s (a narrator in the chain) name is Sa’d bin Iyās. Abū Mas'ūd Al-Badrī’s name is ‘Uqba bin ‘Amr.

(Another chain) from the Prophet with similar. He said: “The
same reward as the one who does it.” And the narrator did not had any doubt in it.


2672. Abū Mūsā Al-Ash'arī narrated that the Prophet ﷺ said: “Intercede, and you will be rewarded, and Allāh will fulfill what He wills upon the tongue of His Prophet.” (Sahih)

[Abū 'Eisā said:] This Hadith is Hasan Sahih. As for Buraid bin ‘Abdullāh bin Abī Burdah bin Abī Mūsā (a narrator in the chain), Ath-Thwārī and Ṣufyān bin ‘Uyainah reported from him. Buraid’s Kunyah is Abū Burdah [also, and he is from Al-Kūfah and is trustworthy in Hadith; Shu’bah, Ath-Thawrī, and Ibn ‘Uyainah reported from him] he is Ibn Abī Mūsā Al-Ash’arī.

Comments:
Interceding for a needy person is a matter of reward and virtuousness, whether the intercession is granted or not, thus he ﷺ advised about it being a source of good deed. This Hadith also tells us that the Messenger of Allāh would always act according to the Will and desire of Allāh, and only the lawful intercession should be accepted.

2673. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “No soul is wrongfully taken except that some of the burden of its blood is upon the son of Ādam, because he was
The first to institute murder.”

‘Abdur-Razzāq said: “The first to commit murder.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

(Another route) with this chain and it is similar in meaning, he said: “To commit murder.”

Comments:

The two sons of Adam, Hābīl and Qābīl, offered sacrifice in the Name of Allah, Hābīl’s sacrifice was accepted due to his sincerity and good intention, whereas Qābīl burnt in the fire of jealousy and he killed Hābīl; thus he introduced a wrong act for the people to come, consequently he also shares the burden of crime and sin of any murder.

Chapter 15. Whoever Calls To Guidance And Is Followed, Or To Misguidance

2674. [Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Whoever calls to guidance, then he receives the reward similar to the reward of whoever follows him, without that diminishing anything from their rewards. And whoever calls to misguidance, then he receives of sin similar to the sins of those who followed him, without that diminishing anything from their sins.”] (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

تخريج: وآخرج حضرت مسلم، العلماء، باب من سنّة حسنة أو سبعة، ومن دعا إلى هدى أو ضلاالة، ح: ٢٢٧٤ عن علي بن حجر به.
He who works actively for good and betterment, i.e., he who calls for the practice of the Qur'an and the Sunnah by means of writing, literature, compilation, publication, its spread and propagation, preaching and exhortation, education and teaching, as long as these objects will remain and serve the purpose and the people will keep benefiting from it, the person who initiated and performed such activities will also gain the reward. A person who calls for the activities contrary to the Book, the Sunnah and the Shari'ah by any means, and he who works actively for innovation and error, so long as these evils are practised, the introducer will be equally responsible for this crime and sin, like Qābil.

2675. Ibn Jarir bin ‘Abdullāh narrated from his father that the Messenger of Allāh ﷺ said: “Whoever starts a good tradition which is followed, then for him is a reward, and the likes of the rewards of whoever follows him, there being nothing diminished from their rewards. And whoever starts a bad tradition which is followed, then for him is the sin, and the likes of the sins of whoever follows him, there being nothing diminished from their sins.”

(Saḥīḥ)

There is something on this topic from Hudhaifah.

[Abū ‘Eisā said:] This Ḥadīth is Hasan Saḥīḥ.

It has been related similar to this narration through other routes from Jarir bin ‘Abdullāh, from his father from the Prophet ﷺ. It has also been related from ‘Ubaidullāh bin Jarir, from his father from the Prophet ﷺ.

Comments:

A good practice and better way is only that which is according to the Book.
and Sunnah, he who performs good deeds first will also share the reward of those who performed it after seeing him. Evil way and wrong practice is that which is contrary to the teachings and laws of religion. The first performer of sin, evil and innovation will be responsible for the sins of those after him, who adopted his evil practice.

Chapter 16. What Has Been Related About Adhering To The Sunnah And Staying Away From Innovation

2676. Al-'Irbaḍ bin Sāriyah narrated: "One day after the morning Salāt, the Messenger of Allāh Ḥ exorted us to the extent that the eyes wept and the hearts shuddered with fear. A man said: 'Indeed this is a farewell exhortation. [So what] do you order us O Messenger of Allāh?' He said: 'I order you to have Taqwā of Allāh, and to listen and obey, even in the case of a Ethiopian slave. Indeed, whomever among you lives, he will see much differences. Beware of the newly invented matters, for indeed they are astray. Whoever among you sees that, then he must stick to my Sunnah and the Sunnah of the rightly guided Khulāfā', cling to it with the molars.'" (Sahih)

[Abū 'Eisā said:] This Hadith is Hasan Sahih. Similar to this was reported by Thawr bin Yazīd, from Khalīd bin Ma'dān, from 'Abdūr-Rahmān bin 'Amr As-Sulāmī, from Al-'Irbaḍ bin Sāriyah from the Prophet ﷺ. That was narrated to us by Al-Ḥasan bin 'Ali Al-Khallāl and more than one, they said: (And he mentioned the same).

Al-'Irbaḍ bin Sāriyah’s Kunyah is
Abū Najīh. Similar to this Hadith has been related from Hūjār bin Hūjār, from ‘Ibāḍ bin Sāriyah from the Prophet ﷺ.

Comments:

When the disputes and disagreements are rife, at that time adhere to my practice which is the Book and the Sunnah; hold fast unto the rightly guided caliph who will follow only my practice and footsteps, and the ground of his way of life will be the texts of the Book and the Sunnah, wherefrom he will get the Shari'ah law.' This also proves that the practice and way of life of the rightly guided caliphs particularly the first four caliphs: Abū Bakr, 'Umar, 'Uthmān and 'Alī ﷺ was according to the good example of the Prophet ﷺ.

2677. Kathīr bin 'Abdullāh [and he is Ibn 'Amr bin 'Awf Al-Muzani], narrated from his father, from his grandfather that the Prophet ﷺ said to Bilāl bin Al-Hārith: “Know.” He said: “I am ready to know O Messenger of Allah.” He ﷺ said: “That indeed whoever revives a Sunnah from my Sunnah which has died after me, then for him is a reward similar to whoever acts upon it without diminishing anything from their rewards. And whoever introduces an erroneous innovation which Allāh is not pleased with, nor His Messenger, then he shall receive sins similar to whoever acts upon it, without that diminishing anything from the sins of the people.” (DaTJ)

[Abū 'Eisā said:] This Hadith is Hasan. Muḥammad bin 'Uyainah is
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Al-Missisi, from Ash-Sham, and Kathir bin 'Abdullâh is Ibn 'Amr bin 'Awf Al-Muzani.

2678. Anas bin Mâlik narrated: "The Messenger of Allah said to me: '0 my son! If you are capable of (waking up in) the morning and (ending) the evening, while there is nothing of deception in your heart for anyone, then do so.' Then he said to me: '0 my son! That is from my Sunnah. Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise.'"

(Da'iff)

And there is a lengthy story along with the Hadith.

[Abû 'Eisá said:] This Hadith is Hasan Gharib from this route. Muhammad bin 'Abdullâh Al-Ansârî is trustworthy, and his father is trustworthy. 'Alî bin Zaid (narrators in the chain) is truthful, but he sometimes narrates something in Marfu' form when others narrate it in Mawqif form. I heard Muhammad bin Bash-shâr saying: "Abû Al-Walid said: 'Shu'bah said: 'Alî bin Zaid narrated to us – and he would narrate in Marfu' form – and we do not know any narration of Sa'eeed bin Al-Musayyab from Anas except this Hadith in its entirety.

'Abbâd [bin Maisarah] Al-Minqari reported this Hadith from 'Alî bin Zaid from Anas, and he did not
mention “from Sa’eed bin Al-Musayyab” in it.

[Abū ‘Eisā said:] I conferred with Muhammad bin Ismā’īl about it, but he did not know it, nor did he know of Sa’eed bin Al-Musayyab reporting this Hadith, or any other Hadith from Anas bin Mālik. Anas bin Mālik died during the year ninety-three, and Sa’eed bin Al-Musayyab died two years after him, in the year ninety-five.

Chapter 17. Regarding Refraining From What Was Prohibited By The Messenger Of Allah ﷺ

2679. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Leave me with what I left you. When I narrate a Hadith to you, then take it from me. The people before you were only destroyed by their excessive questioning and disagreeing with their Prophets.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadith is Hasan Ṣaḥīḥ.

Comments:

This Hadith proves that opposing the saying of the Messenger of Allah ﷺ after having knowledge of it is a reason of Ummah’s destruction and devastation. In these days, we see with our open eyes that the Muslim nation has fallen into a deep pit of regret because of ignoring their religion.
Chapter 18. What Has Been Related About The Scholar Of Al-Madinah

2680. Abū Ṣāliḥ reported a narration from Abū Hurairah: “It shall soon be that people are beating the livers of camels seeking knowledge. But they will not find anyone more knowledgeable than a scholar of Al-Madinah.”

(Da‘y)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh, it is a narration of Ibn ‘Uyainah. It has been reported that Ibn ‘Uyainah said about this when he was asked about the scholar of Al-Madinah, he said that it is Mālik bin Anas.


Comments:
The city of Al-Madinah was a central and focal point for the knowledge of the Book and the Sunnah during the time of the noble Companions and the

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[1] Meaning that they are hastening and traveling upon them.

[2] Ḥāfīz Ibn Ḥajar considered it incorrect that it refers to ‘Abdul-‘Azīz, saving in the biography of ‘Abdullāh the son of this ‘Abdul-‘Azīz, that he - ‘Abdullāh is this Al-‘Umari Az-Zāhid. See At-Taqrib and At-Tahdhib, and the narration from Ishāq bin Mūsā from Ibn ‘Uyainah; its chain is Sahīh So take note, and the same is the case of what he narrated from ‘Abdur-Razzāq.
great Successors. İmam Mālik was such a personality in his time that he attracted people from all across the Muslim world.

Chapter 19. What Has Been Related About the Superiority Of Fiqh Over Worship

2681. Ibn 'Abbas narrated that the Messenger of Allāh ﷺ said: "The Faqih is harder on Ash-Shaiṭān than a thousand worshippers." (Da'if)

[Abū 'Eisā said:] This Hadith is Gharib, we do not know of it except through this route, as a narration of Al-Walīd bin Muslim.

Comments:
A dedicated worshipper who does not have firm knowledge, the benefit of his worship is restricted to his own self, and also it is easy for the Satan to misguide him; while a learned jurist does not only correct himself and is safe from the illusion of the Satan, but also he protects others against the plots, conspiracy and errors of the devil, and he guides them correctly by teaching the issues of religion.

2682. Qais bin Kathīr said: "A man from Al-Madīnah came to Abū Ad-Dardā' when he was in Dimashq. So he said: 'What brings you O my nephew?' He replied: 'A Hadith has reached me which you have narrated from the Messenger of Allāh ﷺ.' He said: 'You did not come for some need?' He said: 'No.' He said: 'Did you come for trade?' He said: 'No.' 'I did not come except seeking this Hadith.' So he said: 'Indeed, I heard the
لا، قال: ما جبت إلا في طلب هذا الحديث. قال: فإنما سمعت رسول الله ﷺ يقول: من سلك طريقًا ينتهي فيه علمًا سلك الله حتى طريقًا إلى الجنة، وإن الملائكة تقتضي أبحتاره رفعه لطلب العلم، وإن العالم ليستخير له من في السماوات ومن في الأرض حتى الجبين في الماء، وفصل العالم على العائد، كفضل القمر على سائر الكواكب، إن العلماء ورئة الأنياب، فإن الأنياب لم ترثوا دينارا ولا ذهبًا، إنما ورثوا العلم، فمن أخذ به فقد أخذ بحظ وافر. 

[Abū 'Eisā said:] We do not know of this Hadith except through the narration of ‘Āsim bin Rajā’ bin Ḥaiwah, and to me, its chain is not connected. This is how Maḥmūd bin Khidāsh narrated this Hadith to us. While this Hadith has only been related from ‘Āsim bin Rajā’ bin Ḥaiwah, from Dāwud bin Jamīl, from Kathīr bin Qais, from Abū Ad-Dardā’ from the Prophet ﷺ. This is more correct than the narration of Maḥmūd bin Khidāsh. [Muḥammad bin Ismā‘īl saw this as more correct].

[1] Whatever it contains is also narrated in other authentic Ahādīth. See Chapter 10 in the Book of Knowledge of Sahih Al-Bukhārī, no. 2685 which follows, 2856 Al-Bukhārī, 2643 of Al-Tirmidhī, and this Hadith - Al-Hāfiz said there are chains to strengthen it - in Fath Al-Bārī, chapter 10 of the Book of Knowledge, and it was graded Sahih by Shaikh Al-Albānī.
Although the light of stars is dim in the presence of the moon light, yet the light of the moon is not its own, it is the reflected light from the sun; similarly the knowledge of the scholars is extracted from the light of Prophethood (i.e. Qur'ān and the Sunnah) due to it being radiant and glittering.

2683. Ibn Ashwa' narrated from Yazid bin Salamah Al-Ju'fī, he said: “Yazid bin Salamah said: ‘O Messenger of Allah! I heard so many narrations from you that I am afraid the last of them will cause me to forget the first of them. So narrate a statement to me that will encompass them.’ So he said: ‘Have Taqwā of Allah with what you learn.” (Da'if)

[Abū ‘Eisā said:] The chain for this Hadith is not connected, it is Mursal in my view. To me, Ibn Ashwa' did not see Yazid bin Salamah. Ibn Ashwa's name is Sa'eed bin Ashwa'.

The extract and a full outcome of the whole religion is Taqwā, for this objective the Prophets, Messengers and the Books were sent; and Taqwā is to refrain from any kind of major and minor sins, it big and small.

2684. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Two things will not be together in a hypocrite: Good manners, and Fiqh in the religion.” (Da'if)

[Abū ‘Eisā said:] This Hadith is Gharib. We do not know of this
Hadith as a narration of ‘Awf except through the narration of this Shaikh, Khalaf bin Ayyūb Al-‘Amiri. I have not seen anyone reporting from him other than [Abū Kuraib] Muḥammad bin Al-‘Alā’, and I do not know how he is.[1]

Comments:
The Noble Prophet  said that a believer should develop these two characteristics in himself, the heart and the tongue of a hypocrite do not agree and tally with each other; therefore these characteristics are not found in a hypocrite.

2685. Abū Umāmah Al-Bahili narrated: “Two men were mentioned before the Messenger of Allāh . One of them a worshipper, and the other a scholar. So the Messenger of Allāh  said: ‘The superiority of the scholar over the worshipper is like my superiority over the least of you.’ Then the Messenger of Allāh  said: ‘Indeed Allāh, His Angels, the inhabitants of the heavens and the earths – even the ant in his hole, even the fish – say Salāt upon the one who teaches the people to do good.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib Sahih. [He said:] I heard Abū ‘Ammār Al-Ḥusain bin Ḥuraith Al-Khuza‘ī saying: “I heard Al-Fuḍail bin Iyād saying:

[Cal. Abū ‘Ubaida:] هَذَا حَدِيثُ غَرِيبٌ، وَلَا نَظُرُ لِهذَا الحَدِيثَ مِنْ حَدِيثٍ غُوْفِ إِلَّا مِنْ حَدِيثِ هذَا الشَّيْخِ خَلَفُ بْنِ أَبِي الْعَامِرٍ، وَلَمْ أُرْحَدْ أَحَدًا يُؤْوَي عَنْهُ عَيْنُ [أَبِي كَرِيْبٍ] مُحَمَّدُ بْنِ الْبَلَامُ، وَلَا أُذْرِي كَيْفَ هُوَ؟


[1] See As-Sahihah no. 278 where it was graded Sahih.
The scholar who works in teaching is regarded a great man in the domain of the heavens.”

Comments:
It is proven from these Ahādīth that the knowledge of which the virtues and merits are mentioned in the Ahādīth is the knowledge of the Book, the Sunnah and Islam.

2686. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allah said: “The believer will never be satisfied with the good he hears, until he ends up in Paradise.” (Da‘f)

This Hadīth is Hasan Gharib.

2687. Abū Hurairah narrated that the Messenger of Allah said: “The wise statement is the lost property of the believer, so wherever he finds it, then he is more worthy of it.” (Da‘f)

[Abū ‘Eisā said:] This Hadīth is Gharib, we do not know of it except through this route. Ibrahim bin Al-Fadl [Al-Madani] Al-Makhzumī is weak in Hadīth [due to his memory].
Comments:

In the creation and nature of human, the passion of obedience and submission is planted, which is the origin and source of every good and righteousness; but because of worldly benefits, objectives and lusts it becomes neglectful of good and righteousness, whereas the demand of its nature and habit is to accept everything that is good and perfect.
Chapter 1. What Has Been Reported About Spreading The Salâm

2688. Abu Hurairah narrated that the Messenger of Allah ﷺ said: “By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you about a matter which if you do it, then you will love one another? Spread the Salâm among each other.” (Sahîh)

There are narrations on this topic from 'Abdullâh bin Salâm, Shuraih bin Hâni from his father, 'Abdullâh bin 'Amr, Al-Bar', Anas and Ibn 'Umar.

[Abû 'Eisâ said:] This Hadîth is Hasan Ŧahîth.

Translation:

In the Name of Allah, the Merciful, the Beneficent

23. The Chapters On Seeking Permission And On Manners From The Messenger Of Allah ﷺ

Chapter 1. What Has Been Reported About Spreading The Salâm

2688. Abu Hurairah narrated that the Messenger of Allah ﷺ said: “By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you about a matter which if you do it, then you will love one another? Spread the Salâm among each other.” (Sahîh)

There are narrations on this topic from 'Abdullâh bin Salâm, Shuraih bin Hâni from his father, 'Abdullâh bin 'Amr, Al-Bar', Anas and Ibn 'Umar.

[Abû 'Eisâ said:] This Hadîth is Hasan Ŧahîth.
Comments:
It is proven from this Hadith that the Faith, for which is the good news and promise of entry to Paradise, is not merely the utterance of this phrase, it is in fact so comprehensive that the mutual love and compassion of the people of Faith is also a part of it.

Chapter 2. What Has Been Mentioned About The Virtue Of The Salâm

2689. ‘Imrân bin Ḥuṣain narrated: “A man came to the Prophet (peace be upon him) and said: ‘As-Salâmu ‘Alaikum (Peace be upon you).’” [He said:] “So the Prophet (peace be upon him) said: ‘Ten.’ Then another came and he said: ‘As-Salâmu ‘Alai kum Wa Rahmatullâhî Wa Barakâtuh (Peace be upon you, and the mercy of Allâh).’ So the Prophet (peace be upon him) said: ‘Twenty.’ Then another came and said: ‘As-Salâm, Alai kum Wa Rahmatullâhî Wa Barakâtuh (Peace be upon you, and the mercy of Allâh, and His blessings).’ So the Prophet (peace be upon him) said: ‘Thirty.’” (Hasan)

[Abû ‘Eisa said:] This Hadith is Hasan [Sahih] Gharib from this route, as a narration of ‘Imrân bin Ḥuṣain.

There is something on this topic from Abû Sa’eed, ‘Alî and Sahl bin Ḥunaif.

Comments:
All civilised and well-mannered nations of the world have particular customary words which they use to express love, kindness, emotion, honor
and good wishes, as they meet and encounter each other; and also to entertain, familiarise and please the person. For example: the Hindus say, 'Namaste' or 'Ram Ram'; the people of Europe in the morning say 'Good Morning' and in the evening 'Good Evening' etc. But the special phrase that Islam chose and assigned for the purpose 'As-Salāmu 'Alaikum' is a phrase of love, kindness, honor and greatness, better than this cannot ever be imagined.

Chapter 3. What Has Been Related About That Seeking Permission Is Three Times

2690. Abū Sa'eed narrated: “Abū Mūsā sought permission to enter upon 'Umar. He said: 'As-Salāmu ‘Alaikum (Peace be upon you). May I enter?' 'Umar said: 'Once.' Then he was silent for some time. Then he said: ‘As-Salāmu ‘Alaikum (Peace be upon you). May I enter?’ 'Umar said: 'Twice.' Then he was silent for some time. Then he said: ‘As-Salāmu ‘Alaikum (Peace be upon you). May I enter?’ So 'Umar said: 'Three times.' Then he (Abū Mūsā) left. 'Umar said to the gatekeeper: 'What did he do?' He replied: 'He left.' He said: Bring him to me.' So when he came, 'Umar said to him: 'What is this that you have done?' He said: 'The Sunnah.' He said: 'The Sunnah? By Allah! You had better bring me proof or a witness to clarify this, or I will do this or that to you.'” He said: “So he came to us while we were sitting with the Anṣār. He said: 'O people of the Anṣār! Are you not the most knowledgeable people about the Ahādīth of the Messenger of Allah أَيُّهَا الْمُؤ�ِّمُ الْأَمīرُ الْمُؤَثِّرُ أَحْدَثَتِ الرَّسُولُ الْلَّهُ؟ أَلَمْ يُقَلُّ رَسُولُ اللُّهُ ﷺ: 'الإِسْتِذْنَانُ ثَلَاثَةً، فَإِنْ أَدْلَكُ لَّنَّ وَلَأَ فَأْجَعِلَ فَفَجَّعَ الْقُوْمَ يَمَارِحُونَهُ؟ قَالَ: أَبُو سَعِيدٍ: ثُمَّ رَفَعَ رَأْسِي إِلَيْهِ فَقَلَتْ: مَا أَصَابَكَ فِي هَذَا مِنَ الْعَمُومِ؟ قَالَ: أَنَا شَرِيْكُكَ قَالَ: فَأَذِى عُمَّرُ فَأَخْبَرَهُ يَذُلَّكَ
three times. Either you are permitted, or otherwise leave.”? The people began joking.” Abū Sa‘eed said: “Then I raised my head toward him and said: ‘Whatever punishment you are afflicted with because of this, then I shall be your partner in it.’” So he went to ‘Umar to inform him about it, and ‘Umar said: “I did not know about this.” (Sahīh)

There are narrations on this topic from ‘Alī and Umm Tāriq the freed slave of Sa‘d.

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahīh.

Al-Jurairī’s name is Sa‘eed bin Iyās, his Kunyah is Abū Mas‘ūd. Others besides him also reported this from Abū Naḍrah. Abū Naḍrah Al-‘Abdī’s name is Al-Mundhir bin Mālik bin Qut‘ah.

Comments:
It is known through various Ahādīth that the right procedure to seek permission of entry to meet one is that first he should say ‘Assalamu Alaikum’, thereafter he should ask for entry. If he did not get an answer, he should do so a second time, in case of not receiving a reply he should say ‘Assalamu Alaikum’ a third time and seek permission; if there is no reply even the third time, then he should go back.

2691. Ibn ‘Abbās narrated that ‘Umar bin Al-Khaṭṭāb said: “I sought permission (to enter) from the Messenger of Allāh three times, then he permitted me.” (Sahīh)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharīb. Abū Zumail’s (a
narrator) name is Simāk Al-Ḥanafī.

To us, Umar only rebuked Abū Mūsā, when he reported (from the Prophet ﷺ) that he ﷺ said: "Seeking permission is to be done three times. Either you are permitted, or otherwise leave," for Umar had sought permission from the Prophet ﷺ three times, and he admitted him, and he did not know about what Abū Mūsā narrated from the Prophet ﷺ saying: "Either you are permitted, or otherwise leave."

Comments:

‘Umar ﷺ, following his own incident, wanted to grant him permission after the third time but he went back; the incident of ‘Umar is of the time when the Prophet ﷺ had ylā with his wives, and he ﷺ stayed on his own on the balcony.

Chapter 4. What Has Been Related About How To Return The Salām

2692. Abū Hurairah narrated: "A man entered the Masjid and performed Salāt while the Messenger of Allah ﷺ was sitting at the back of the Masjid. Then he came to greet him, so the Messenger of Allah ﷺ said: ‘Wa Alaikum (and upon you); go back and pray for indeed you have not prayed.’" And he mentioned the Hadith in its entirety. (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan. Yahyā bin Sā‘eed Al-Qattān reported this Hadith from ‘Ubaydullāh bin ‘Umar from Sā‘eed Al-Maqbūrī. So he said: “From his father, from Abū Hurairah.” [And
he did not mention, “to greet him” in it and he said: ‘And upon you.’] The narration of Yahyā bin Sa’eed
is more correct.

\[
\text{أَبُوكَ عِنِّ أَبِي هُبْرَةَةَ} [وَلَمْ يَذْكُرْ فِيهِ} \text{فَسَلَّمْ غَلِيْبِه} \text{وَقَالَ:} \text{"وَعَلَى هُنَاكَ". قَالَ:} \text{"وَحْيَتَ} \text{يَحْيَى} \text{ابن} \text{سعَيْد} \text{اَصْحَب}}.
\]

**Comments:**
The version of *Al-Bukhārī* and *Muslim* is *‘Wa ‘Alaikas-Salam’* which tells that the reply to salutation begins with *‘Wa’* (and). Saying *Salam* is *Sunnah* and answering it is compulsory.

### Chapter 5. What Has Been Related About Conveying The Salām

2693. Abū Salamah narrated that ʿAīshah narrated to him that the Messenger of Allāh ṣṣ said to her: “Indeed Jibrīl has sent *Salam* to you.” She said: “And upon him be peace and the mercy of Allāh and His blessings.” (*Ṣaḥīḥ*)

There is something on this topic from a man from Banū Numair from his father, from his grandfather.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* Ṣaḥīḥ.

Az-Zuhri also reported it from Abū Salamah from ʿAīshah.

**Comments:**
If one sends *Salām* to an absent person, this *Salām* should be conveyed and it should be answered too. The answer to *Salām* should be given in the best form and it is better if the conveyer is also included in response to *Salām*. [Tuhfat Al-ʿAwḍah, vol. 3, p. 386]
Chapter 6. What Has Been Related About The Superiority Of The One Who Initiates The Salām

2694. Abū Umāmah said: “They said: ‘O Messenger of Allāh! When two men meet, which of them initiates the Salām?’ He said: ‘The nearest of them to Allāh.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan. He said: Muḥammad said: “Abū Farwah Ar-Rahāwī is Muqārib (average) in Hadīth, except that his son Muḥammad bin Yazid reports Munkar narrations from him.”

Comments:
Saying Salām first is a symbol of a heart being pure of the iniquity of pride and arrogance. Only that person tries to be first in saying Salām who is a seeker of Allāh’s Nearness and Mercy.

Chapter 7. What Has Been Related About It Being Disliked To Gesture With The Hand When Giving The Salām

2695. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: “He is not one of us who resembles other than us, nor who resembles the Jews nor the Christians. For indeed greeting of the Jews is the pointing of the finger, and the greeting of the Christians is waving with the hand.” (Da‘īf)

[Abū ‘Eisā said:] The chain for
this *Hadith* is weak. Ibn Al-Mubarak reported this *Hadith* from Ibn Lahi'ah but he did not narrate it in *Marfu‘* form.

**Comments:**

Making a gesture of *Salām* merely with fingers, palm, or nodding with the head is not right, but if the hand is sometimes waved along with the wording ‘*Assalāmu Alāikum*’, it will be right and it will not be regarded as imitation; or making gesture is also allowed if verbal response is impossible, for example: if one is unable to speak or one is offering prayer etc. [Tuhfat Al-Ahwadhi, vol. 3 p. 386]

**Chapter 8. What Has Been Related About Giving The *Salām* To The Young**

2696. Sayyar said: “I was walking with Thabit Al-Bunāni. He passed by some boys, so he said *Salām* to them. Then Thabit said: ‘I was with Anas when he passed by some boys and gave the *Salām* to them, and Anas said: I was with the Prophet  when he passed by some boys and he gave the *Salām* to them.’”

(*Sahih*)

[Abū ‘Eisā said:] This *Hadith* is *Sahih*. More than one narrator reported it from Thabit Al-Bunāni, and it has been reported through other routes from Anas.

(Another chain) from Anas, from the Prophet  with similar meaning.
Comments:

Saying *Salām* to someone who is younger than oneself is a sign of love, affection, kindness, benevolence and compassion for them, and it is a proof of a person's humbleness and gentleness; and thus they also learn the etiquettes of Islamic meeting and greeting.

Chapter 9. What Has Been Related About Giving The *Salām* To Women

2697. Asmā' bint Yazīd narrated that the Messenger of Allāh passed through the *Masjid* one day, and a group of women were sitting, so he motioned his hand with the *Salām* – ‘Abdul-Ḥamīd (one of the narrators) gestured with his hand.

(Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan. Ahmad bin Ḥanbal said: “There is nothing wrong with the narration of ‘Abdul-Ḥamīd bin Bahrām from Shahr bin Hawshab.” Muhammad [bin Ismā‘īl] said: “Shahr is Hasan in Ḥadīth.” And he strengthened his case, he said: “Only Ibn ‘Awn criticized him. Then he reported from Hilāl bin Abī Zainab from Shahr bin Hashab.”


The Prophet ﷺ gestured along with the words of Salâm. It is proven through various Ahâdith that if there is no danger of Fitnah (temptation, ill-doubt, slander etc.), then a man may say Salâm to a woman, or to say Salâm to a group of women, or a woman saying Salâm to a group of men, provided there is no danger of Fitnah and a risk of being accused.

Chapter 10. What Has Been Related About Giving The Salâm When Entering The House

2698. Anas narrated: "The Messenger of Allah ﷺ said to me: 'O my little son! When you enter upon your family then give the Salâm, it will be a blessing for you and upon the inhabitants of your house.' (Da'i)

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh Gharib.

Comments:

Allah stated teaching about the etiquettes of entering houses: "But when you enter the houses, greet one another with a greeting from Allah, blessed and good." [Surah An-Nûr 24:61]

Chapter 11. What Has Been Related About The Salâm Before Talking

2699. Jâbir bin 'Abdullâh narrated that the Messenger of Allah ﷺ said: "The Salâm is before talking."

With this chain it has been reported that the Prophet ﷺ said: "Do not invite anyone to the food until the Salâm is given." (Da'i)

[Abû 'Eisâ said:] This Hadîth is Munkar, we do not know of it except through this route. I heard
Muḥammad saying: “Anbasah bin ‘Abdūr-Raḥmān is weak in Hadith, gone, and Muḥammad bin Zādhān is Munkar in Hadith.”

Comments:
This is the requirement of Islamic manners of meeting, that the supplication of peace (Salām) is made right in the beginning, mutual love and affection is expressed, and the blessing is gained by making mention of the Name of Allāh in the beginning.

Chapter 12. What Has Been Related About It Being Disliked To Give The Salām To The Dhimmi

2700. Abū Hurairah narrated that the Messenger of Allāh ἀ.ṣ. said: “Do not precede the Jews and the Christians with the Salām. And if one of you meets them in the path, then force them to its narrow portion.”[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣaḥīḥ.

Comments:
Saying Salām is a means to express honor and respect to others and paying respect and honor to the non-believers, thus, is not correct; if a disbeliever comes across a path, he should not be given the right of way rather he should be forced to walk on the side of the road so that he does not regard himself honorable and respectable.


(Saḥīh)

There are narrations on this topic from Abū Başrah Al-Ghifârî, Ibn ‘Umar, Anas and Abû ‘Abdur-Rahmân Al-Juhanî.

[Abû ‘Eisâ said:] The Ḥadîth of ‘Aishah is a Ḥasan Saḥīh Ḥadîth.

Comments:

When the people of the Book would say Ṣâlâm to the Prophet they would say ‘Ṣâm’ in stead Ṣâlâm. So he would respond with ‘‘Alaikum’ [upon you] or he said: ‘Wa ‘Alaikum’ [and upon you].

Chapter 13. What Has Been Related About Giving The Ṣâlâm To A Gathering In Which There Are Muslims And Others

2702. Usâmah bin Zaid narrated that the Prophet ﷺ passed by a gathering in which the Muslims and

[1] Meaning if they said this or that, I have returned with its like.
Chapter 14. What Has Been Related About The Rider Giving The Salām To The One Walking

2703. Al-Ḥasan narrated from ʿAbū Hurairah that the Prophet ﷺ said: “The rider gives the Salām to the walking person, and the walking person to the sitting person and the few to the many.”

Ibn Al-Muthanna added in his narration: “And the young one gives the Salām to the elder.” (Sahih)

There are narrations on this topic from ʿAbdur-Rahmān bin Shibl, Faḍālah bin ʿUbaid and Jābir.

[Abū ʿEisā said:] This Ḥadīth has been reported through other routes from AbūHurairah. Ayyūb As-Sikhtiyānī, Yūnus bin ʿUbaid and ʿAlī bin ʿZaid said: “Al-Ḥasan did not hear from Abū Hurairah.”

Comments:

In a mixed gathering of Muslims and disbelievers, Salām will be given for the respect of Muslims.
**Comments:**

This Hadith specifies the people and establishes a rule, who should say Salām first; a rider will say Salām to the walking one, it will create the sense of humbleness and humility, a walking person will say Salām to the sitting one because he is the one who is coming, a smaller number of people will say Salām to the larger number of people in their respect, and the young would demonstrate politeness and respect by saying Salām to an elder.

2704. Hammām bin Munabbih narrated from Abū Hurairah that the Prophet ﷺ said: “The young one gives the Salām to the elder, the one passing by to the one sitting and the few to the many.” (Sahih)

[He said:] This Hadith is Hasan Sahih.

2705. Fadālah bin ‘Ubaid narrated that the Messenger of Allāh ﷺ said: “The horseman gives Salām to the walking person, the walking person to the one standing and the few to the many.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Abū ‘Ali Al-Janbi’s (a narrator in the chain) name is ‘Amr bin Mālik.

2706. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:
"When one of you arrives at the gathering, then give the Salâm, and if he is given a place to sit, then let him sit. Then when he stands, let him give the Salâm, the first is not more worthy than the last."

(Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan. This Hadîth has also been reported from Ibn ‘Ajlân from Sa‘eed Al-Maqbûrî, from his father, from Abû Hurairah from the Prophet ﷺ.

Comments:
The Salâm should be said both when joining and leaving a meeting, both are important and essential; it has reward and righteousness and also the supplication for good and peace.

Chapter 16. What Has Been Related About Seeking Permission To Enter From In Front Of The House.

2707. Abû Dharr narrated that the Messenger of Allâh ﷺ said: “Whoever lifts the curtain so that his sight enters the house before he was given permission, and he sees the nakedness of its inhabitants, then he has done something punishable which was not lawful for him to do. If it were that when he gazed into it, he was facing a man who lanced his eyes, there would be nothing wrong with him doing so. But if a man passes by a door that has no cover over it, and it is not closed and he looks, then there
is no sin on him, the sin is only on the inhabitants of the house.”
(Da‘îf)

There are narrations on this topic from Abû Hurairah and Abû Umâmah.

[Abû ‘Eisâ said:] This Hadîth is Gharib, we do not know of it like this except as a narration of Ibn Lahi‘ah. Abû ‘Abdur-Rahmân Al-Hubuli’s name is ‘Abdullãh bin Yazîd.

Comments:
The inhabitants of the house should keep their door closed and the door should have a curtain hung down; the person seeking permission should not stand in front of the door, he should seek permission rather standing on a side, he should not open the door or lift the curtain away before having been given the permission, lest he should see the household.

Chapter 17. Whoever Gazed Into A People’s Home Without Their Permission

2708. Anas narrated that the Prophet ﷺ was in his house when a man looked in at him, so he lunged toward him with an arrow head, so the man backed up.

(Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

2709. Sahl bin Sa‘d As-Sâ‘îdî narrated that a man pecked in on the Messenger of Allah ﷺ, in one
of the apartments of the Prophet ﷺ, while the Prophet ﷺ had a Midrāḥ (an iron comb) with which he was scratching his head. So the Prophet ﷺ said: “If I knew that you were looking then I would have poked your eyes with it. Seeking permission has only been enjoined because of the sight.” (Ṣaḥīḥ)

There is something on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This Ḥadīth is Ṣaḥīḥ.

Comments:

A person, whether a male or female, is sometimes in such a position at home that it is not allowed for anybody to look at him/her in that position; therefore the Shari‘ah imposed this rule on every person, to ask permission before entering one’s own house and also that of others.

Chapter 18. What Has Been Related About Giving The Salām Before Seeking Permission To Enter

2710. ‘Amr bin Abī Suflān narrated that ‘Amr bin ‘Abdullāh bin Ṣafwān informed him, that Kaladah bin Ḥanbal had informed him, that Ṣafwān bin Umayyah sent him to bring some milk, colostrum, and Ḍagḥābīs[1] to the Prophet ﷺ while he was in the upper valley. (He said): “I entered upon him without seeking permission nor giving Salām. The Prophet ﷺ said: ‘Go back and say: As-Salāmu
'Alaikum, may I enter?' And that was after Šafwân had accepted Islam." (Hasan)

'Amr said: "Umayyah bin Šafwân (also) informed me of this Ḥadîth, but he did not mention that he actually heard it from Kaladah."

[Abū 'Eisâ said:] This Ḥadîth is Hasan Gharîb, we do not know of it except through the narration of Ibn Juraij. Abû 'Āsim also reported it from Ibn Juraij similarly. [And Dāghābîs refers to herbs which are eaten.]

Comments:
Safwân bin Umayyah was the brother of Kaladah bin Hanbal from the mother's side, and he was also the son of a notorious enemy of Islam and of the Messenger ﷺ, Umayyah bin Khalaf, who eventually embraced Islam on the occasion of the conquest of Makkah, then he sent a gift to the Prophet, and he told of a practical way of meeting to the gift bringer, in accordance to Islam.

2711. Jabir narrated: "I sought permission to enter upon the Prophet ﷺ regarding a debt my father owed, so he said: 'Who is this?' I said: 'Me.' He said: 'Me, me.' As if he disliked that." (Ṣaḥîh)

[Abū 'Eisâ said:] This Ḥadîth is Hasan Ṣaḥîh.

Comments:
If a visitor cannot be recognised by the voice, and he is asked about identification, he should tell his name, because saying 'me' is not an identification or an introduction.
Chapter 19. What Has Been Related About It Being Disliked To Return From A Journey To Ones Family At Night

2712. Jābir narrated that the Prophet禁止 them from returning to the women from a journey during the night. (Sahih)

There are narrations on this topic from Anas, Ibn ‘Umar and Ibn ‘Abbās.

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh. It has been reported through other routes from Jābir from the Prophet禁止. It has been reported that Ibn ‘Abbās said: “The Prophet禁止 them from returning to the women from a journey at night.” He said: “So two men returned (during the night) after the Messenger of Allāh禁止 had prohibited it, and each of them found a man with his wife.”

Comments:

If a person is returning from a long journey and the wife is not aware of his return, he should then not come home at night, because righteous ladies do not adorn and beautify themselves while the husband is on a journey. If the husband arrives suddenly and the wife is untidy, her clothes are unclean, hair is dishevelled it might create dislike in his heart, but if the arrival is known then there is no harm.
Chapter 20. What Has Been Related About Tatrib When Writing

2713. Jabir narrated that the Messenger of Allah ﷺ said: “When one of you writes something, then let him *Yutarrib* it, for that is more conducive to the need.” (Da'if)

[Abū 'Eisā said:] This *Hadith* is *Munkar*, we do not know of it to be from Abū Az-Zubair except through this route. [He said:] To me, Hamzah is Ibn ‘Amr An-Nusailī (a narrator in the chain), and he is weak in *Hadith*.

Comments:

The purpose is that the letter should be smeared with dust to dry the ink after having been written, lest the words should get effaced by folding or rolling and reading it will be hard. If the reading of a letter is impossible, how can it then be replied to?

Chapter 21. The *Hadith*: “Put The Pen On Your Ear”

2714. Zaid bin Thābit narrated: “I entered upon the Messenger of Allah ﷺ while there was a scribe in front of him, and I heard him saying: ‘Put the pen on your ear, for that is more conducive to the scribe remembering.’” (Da'if)

[Abū 'Eisā said:] This *Hadith* is *Gharib*, we do not know of it except through this route, and it is a weak chain. Muḥammad bin Zadhān and ‘Anbasah bin ‘Abdur-Rahmān (narrators in the chain)
Chapter 22. What Has Been Related About Learning Syrian

2715. Zaid bin Thabit narrated:

"The Messenger of Allâh ordered me to learn some statements from the writings of the Jews for him, and he said: 'For indeed by Allâh! I do not trust the Jews with my letters.'" He said: "Half of a month did not pass before I learned it for him." He said: "After I learned it, when he wanted to write to the Jews I would write it to them, and when they wrote to him I would read their letters to him." (Abu 'Elsa said:) This Hadîth is Hasan Sahih.

It has been reported through other routes from Zaid bin Thabit. Al-A'mash reported it from Thabit bin 'Ubaid [Al-Ansâri], from Zaid bin Thabit, who said: "The Messenger of Allâh ordered me to learn Syrian."

Comments:

This Hadîth proves that it is permissible to learn the language of the non-Muslims to understand their letters, messages and writings, and such type of individuals should be educated, trained and financed for the national cause and benefits; non-Muslims cannot be trusted at all, regardless of how they seem to be well-wishers!
Chapter 23. Regarding The Letters To The Idolaters

2716. Anas bin Mālik narrated: “Before he died, the Messenger of Allah had written to Kisra, Caesar, An-Najāshī, and to every tyrant calling them to Allah. This An-Najāshī is not the one that the Prophet performed the funeral Salāt for.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣaḥīḥ Gharib.

Comments:
It is known from this Hadith that the disbelievers should be invited to Islam by writing as well. The Muslim rulers should invite the non-Muslim rulers to Islam, not necessarily on a one to one basis. This work may be performed by sending them authentic Islamic literature as a gift.

Chapter 24. What Has Been Related About How One Is To Write To The People Of Shirk

2717. Ibn ‘Abbas narrated that Abū Suways bin Ḥarb informed him that Hiraql had sent for him while he was with a party of the Quraish, and they were trading in Ash-Shām, so they went to him.” And he mentioned the Hadith and said: “Then he called for the letter of the Messenger of Allah to be read, and it said in it: ‘In The Name of Allah, the Merciful, the Beneficent. From Muhammad, Allah’s slave and His Messenger, to Hiraql the leader of Rome. Peace be upon whoever follows the
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Guidance. To proceed:” (Ṣaḥḥāḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥḥā. Abū Sufyān’s name is Ṣakhir bin Ḥarb.

Comments:
This Ḥadīth is a guide that when writing a letter to a disbeliever, his position and status is to be considered, but the Islamic greeting ‘As-Salamu Alaikum’ will not be written for him, rather ‘peace be upon whoever follows the guidance’ will be written.

Chapter 25. What Has Been Related About Putting A Seal On A Letter

2718. Anas bin Mālik narrated: “When the Prophet of Allah wanted to write to the foreigners it was said to him: ‘The foreigners do not accept a letter unless it has a seal. So he had a ring made.” He said: “It is as if I am now looking at its whiteness in his hand.” (Ṣaḥḥāḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥḥā.

Comments:
For making a letter trustworthy, any reliable method may be adopted that can be trusted and relied upon; the methods of this reliability and trust may vary during various eras.

Chapter 26. How To Give the Salām

2719. Al-Miqdād bin Al-Aswad said: “Two of my companions and I went and presented ourselves to
the Companions of the Prophet صلی الله علیه و آله وسلم, for our hearing and sight had gone from suffering (hunger and thirst). But there was no one who would accept us. So we went to the Prophet صلی الله علیه و آله وسلم and he brought us to his family where there were three goats. The Prophet صلی الله علیه و آله وسلم said: ‘Milk these.’ We milked them, and each person drank his share, and we put aside a share for the Messenger of Allah صلی الله علیه و آله وسلم. The Messenger of Allah صلی الله علیه و آله وسلم came during the night and gave the Salãm such that it would not wake the sleeping person, and the one who was awake could hear it. Then he went to the Masjid to perform Salãt. Then he went for his drink and drank it.” (Sahih)

[Abû `Eisâ said:] This Hadith is Hasan Sahih.

Comments:
This Hadith tells about the Prophet’s hospitality, etiquettes of night prayer and the way of saying Salâm, it should not be so aloud that it awakens the sleeping ones and not so low that an awake person cannot hear.

Chapter 27. What Has Been Related About It Being Disliked To Give The Salâm To The One Who Is Urinating

2720. Ibn ‘Umar narrated that a man gave the Salâm to the Prophet صلی الله علیه و آله وسلم while he was urinating, but the Prophet صلی الله علیه و آله وسلم did not return the Salâm to him.” (Sahih)

(Another chain) with similar meaning.

There are narrations on this topic from ‘Alqamah bin Al-Faghwâ’,
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Jābir, Al-Barā’ and Al-Muhājir bin Qunfudh.

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh.

Comments:

This Hadīth is evidence that a urinating person should not say Salām, and if someone else says Salām he should not reply in this position; the same Hadīth is also reported in the Book of Purification.

Chapter 28. What Has Been Related About It Being Disliked To Say: “Alaikas-Salām” When Initiating The Greeting

2721. Abū Tamīmah Al-Hujaimī narrated from a man among his people, who said: “I went looking for the Prophet ﷺ but I was not able to find him. So I sat down, and then I saw a group of people, and he was among them, but I did not recognize him. He was settling some matter between them so when he was finished, some of them stood up with him and they were saying: ‘O Messenger of Allāh.’ When I saw that, I said: ‘Alaikas-Salām (upon you be peace) O Messenger of Allāh! Alaikas-Salām (upon you be peace) O Messenger of Allāh! Alaikas-Salām (upon you be peace) O Messenger of Allāh!’ He replied: ‘Indeed “Alaikas-Salām (upon you be peace)” is the
greeting for the dead.' Then he came toward me and said: 'When a man meets his Muslim brother then he should say: 'As-Salâmu 'Alaikum Wa Rahmatullahi Wa Barakâtuh (peace be upon you, and the mercy and blessings of Allah).’

Then the Prophet responds to my greeting, he said: ‘And may Allah’s mercy be upon you, and may Allah’s mercy be upon you, and may Allah’s mercy be upon you.’ (Sahih)

[Abû 'Eisâ said: Abû Ghifâr reported this Hadith from Abû Tamimah Al-Hujaimî, from Abû Juraî Jâbir bin Sulaim Al-Hujaimî, who said: “I went to the Prophet and he mentioned the rest of the Hadith.

Abû Tamimah’s name is Tarîf bin Mujâlid.

In the light of Shari‘ah, ‘Assalamu Alaikum’ is said to both, alive and dead alike; as the Prophet would say ‘may peace be upon you, O the people of the house of the believing nation!’

2722. Abû Ghifâr Al-Muthanna bin Sa‘eed Al-Tâ‘ī narrated from Abû Tamimah Al-Hujaimî from Jâbir bin Sulaim who said: “I went to the Prophet and I said: ‘Alaikas-Salâm (upon you be peace)’ so he replied: ‘Do not say “Alaikas-Salâm” rather say As-Salâm ‘Alaik.’” And he mentioned the story in its entirety. (Sahih)

This Hadith is Hasan Sahih.
This long incident is mentioned in chapter ‘lowering the lower garment’ in Sunan Abū Dāwūd, in which he told Jābir bin Sulaim many instructions and manners.

2723. Anas bin Mālik narrated: “When the Messenger of Allāh ﷺ would give the Salām he would do so three times, and when he would say a statement, he would say it three times.” (Sahih) 

[Abū ‘Eisā said:] This Hadith is Hasan Gharib Sahih.

Comments:
Saying the Salām three times is a Salām for seeking permission, when he ﷺ would ask someone’s permission and he could not hear the Salām the first time, or he did not answer for some reason, he ﷺ would then say the Salām a second time, in case of not getting an answer for the second time, he would say the Salām third time, if still there was no answer he would go back and he did not say the Salām more than that.

Chapter 29. Regarding The Three Who Came To The Sitting Of The Prophet ﷺ And The Hadith That They Would Sit In The Gathering Wherever They Wound Up At

2724. Abū Wāqid Al-Laithī narrated: “The Messenger of Allāh ﷺ was sitting in the Masjid and the people were with him when three people came. Two of them came near the Messenger of Allāh ﷺ
and one went away. When the two stopped at the Messenger of Allâh ﷺ they said the Salâm. One of them saw an opening in the circle so he sat there. As for the other one, he sat behind them, and the other one went way in the rear. When the Messenger of Allâh ﷺ had finished, he said: ‘Shall I inform you about the three people? As for one of them, he took himself to Allâh so Allâh took to him. The other, he was shy so Allâh (had mercy) on him. As for the other one, he turned away, so Allâh turned away from him.’”

(Sahih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahih.

Abû Wâqîd Al-Laithî’s name is Al-Ḥârîth bin ‘Awf, and Abû Murrah is the freed slave of Umm Hâni’ bint Abî Ṭâlib. His name is Yazîd and it is said that he was actually the freed slave of ‘Aqîl bin Abî Ṭâlib.

Comments:

This Hadîth tells us that sitting in the religious gatherings is a means of nearness to Allâh and it yields abundant rewards and virtuousness. The one of the three, who saw some space in the circle and filled it and sat nearer to the person in charge of the gathering, he achieved more nearness to Allâh; as for the second person, when he saw no space in the circle, he felt ashamed for bothering people and creating disturbance in the gathering, or he was ashamed of leaving the meeting, or he walked away a little and then came back; but as for the third person, he went away and he did not join the gathering at all, so he became deprived of the reward and good.

2725. Jâbir bin Samurah narrated:

“When we went to the Prophet ﷺ...
each of us would sit wherever he wound up at." (Da‘if)

[Abū ‘Eisā said:] This Hadith is Hasan [Sahih] Gharīb. Zuhair bin Mu‘awiyah has [also] reported it from Simāk.

Comments:

It is known from this Hadith that one should sit in a gathering wherever a place is available; unnecessarily stepping over the people’s necks or making someone get up from his place or to bother others is not right.

Chapter 30. What Has Been Related About What Is Required For Gatherings In The Road

2726. Shu‘bah narrated: “From Abū Ishāq, from Al-Barā’ – and he did not hear it from him – the Messenger of Allāh ﷺ passed by some people from the Ansār while they were sitting in the road. He said: ‘If you people must do this, then return the Salām, assist the wronged, and give directions to the one who is on the route.’” (Sahih)

There are narrations on this topic from Abū Hurairah and Abū Shuraih Al-Khuza‘ī.

[Abū ‘Eisā said:] This Hadith is Hasan [Gharīb].

Comments:

This Hadith guides that sitting on the pathways unnecessarily is not allowed,
but if it is unavoidable, due to some reason, then it demands some manners, of which only three are mentioned here: a: Answering those who say Salam; b: If any wrongdoing is noticed against someone, it should be stopped and the victim should be helped; c: If one asks for directions or one is lost, he should be guided and told the route.

Chapter 31. What Has Been Related About Hand Shaking

2727. Al-Barâ' bin 'Azib narrated that the Messenger of Allah said: "No two Muslims meet each other and shake hands, except that Allah forgives them before they part." (Dařf)

[Abü 'Eisâ said:] This Hadith is Hasan Gharib as a narration of Abü Ishâq from Al-Barâ'. This Hadith has been reported from Al-Barâ' through other routes. [Al-Ajlah (a narrator in the chain) is Ibn 'Abdullâh bin Hujayyah bin 'Adî Al-Kindî].

Comments:
Musâfâbah is derived from Saftah which means 'palm of hand'; Islamically it means joining or touching two palms with each other. This is also a way to express love, delight, respect and honor at the time of meeting, that hands are shaken warmly when offering the Islamic greeting, and it fulfills the mentioned objectives of the Islamic greeting.

2728. Anas bin Mâlik narrated that a man said: "O Messenger of Allah! When a man among us meets his brother or his friend should he bow to him?" He said: "No." He said: "Should he embrace him and kiss him?" He said: "No." He said: "Should he
take his hand and shake it?” He said: “Yes.” (Da‘if)

[Abū ‘Eisâ said:] This Hadith is Hasan Sahîh.

Comments:

This Hadith proves that bowing is not allowed when meeting, and if bowing when greeting is not allowed, how then can it be permissible to touch the knees and feet.

2729 Qatâdah narrated that he asked Anas bin Mâlik: “Did the Companions of the Messenger of Allâh use to shake each other’s hand?” He said, “Yes.”

[Abu ‘Eisâ said:] “This Hadith is Hasan Sahîh.”

Comments:

The Hadith of Abu Dâwûd informs that the people of Yemen particularly had the good habit of shaking hands, from which the Companions learnt and the Prophet also commanded to do so; hands may be shaken at every meeting.

2730. Ibn Mas‘ûd narrated that the Prophet said: “Taking hold of the hand is from the completeness of the greeting.” (Da‘if)

[There are narrations on this topic from Al-Barâ‘ and Ibn ‘Umar].

[Abû ‘Eisâ said:] This Hadith is Gharib. We do not know of it except as a narration of Yahyâ bin Sulaim from Sufyân. I asked Muhammad bin Ismâ‘îl about this Hadith and he did not consider it to be preserved. He (Abû ‘Eisâ) said: “To me, he only meant the Hadith of Sufyân, from Manṣûr from Khaithâmah, from someone who
heard from Ibn Mas'ūd, from the Prophet ﷺ who said: ‘There is no conversing at night except for the one who has performed ṣalāt or the traveler.’” Muḥammad said: The Ḥadīth: “Taking hold of the hand is from the completeness of the greeting” was only related from Mānṣūr, from Abū Ishāq, from 'Abdur-Raḥmān bin Yazīd or someone else.”

2731. Abū Umāmah narrated that the Messenger of Allah ﷺ said: “From the completeness of visiting the ill is that one of you place his hand on his forehead” — or he said — “on his hand, and ask him how he is. And shaking hands completes your greetings among each other.” (Da‘īf)

[Abū ‘Eisā said:] This chain is not strong. Muḥammad said: “Ulbaidullāh bin Zahr is trustworthy, and ‘Alî bin Yazīd is weak.” Al-Qāsim is Ibn ‘Abdur-Raḥmān and his Kunyah is Abū ‘Abdur-Raḥmān. He is trustworthy.

He was the freed slave of ‘Abdur-Raḥmān bin Khalîd bin Yazīd bin Mu‘awiyah, and Al-Qāsim was from Ash-Shām.

Comments:

Placing the hand on the forehead of a patient or holding his hand, is an
expression of love, kindness, affection and warm feeling; and asking the patient about his health and illness is a sign of encouraging him.

Chapter 32. What Has Been Related About Hugging And Kissing

2732. ‘Aishah said: “Zaid bin Ḥārithah arrived in Al-Madinah while the Messenger of Allah was in his house. So he went and knocked at the door, so the Messenger of Allah stood naked, dragging his garment—and by Allah! I did not see him naked before nor afterwards—and he hugged him and kissed him.” (Da‘f)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb, we do not know of it as a narration of Az-Zuhri except from this route.

Comments:
Embracing one another after returning from a journey is permissible and the forehead may be kissed out of love, kindness and affection.

Chapter 33. What Has Been Related About Kissing The Hand And The Feet

2733. Ṣafwān bin ‘Assāl said: “A Jew said to his companion: ‘Accompany us to this Prophet.’ So

[1] They say that the meaning of naked here is that he was not wearing his Ridā’ or upper wrap and it was that which he was dragging. So the area between the navel and knees was covered. See Tuhfat Al-Alwadhi.
his companion said: ‘Do not say: “Prophet”. For if he hears you (say that) then he will be very happy.’ So they went to the Messenger of Allah ﷺ to question him about nine clear signs. So he said to them: ‘Do not associate anything with Allah, nor steal, nor commit unlawful intercourse, nor take a life which Allah has made prohibited, except for what is required (in the law), nor hasten to damage the reputation of one of power so that he will be killed, nor practise magic, nor consume Riba, nor falsely accuse the chaste woman, nor turn to flee on the day of the march, and for you Jews particularly, to not violate the Sabbath.’ He said: “So they kissed his hands and his feet, and they said: ‘We bear witness that you are a Prophet.’ So he (ﷺ) said: ‘Then what prevents you from following me?’ They said: ‘Because Dāwud supplicated to his Lord that his offspring never be devoid of Prophets and we feared that if we follow you then the Jews will kill us.’” (Hasan)

There are narrations on this topic from Yazīd bin Al-Aswad, Ibn ‘Umar and Ka‘b bin Malik.

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīḥ.
The Jews mentioned two reasons for not believing in the Messenger of Allah and both are false. Because the Torah and Zabūr (Psalms) both made mention of the back and the seal of finality of the Prophet. Numerous Jews believed in the Prophet followed him and they were not killed.

Chapter 34. What Has Been Related About “Welcome”

2734. Umm Hānī’ said: I went to the Messenger of Allah during the Year of the Conquest, and I found him performing Ghusl, while Fāṭimah was screening him with a garment. She said: “So I gave Salam and he said: ‘Who is this?’ I said: ‘I am Umm Hānī.’ He said: ‘Welcome Umm Hānī’” (Sahih)

He said: So he (the sub narrator) mentioned the story in its entirety in his narration.

This Hadith is Hasan Sahih.

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He said: So he (the sub narrator) mentioned the story in its entirety in his narration.

This Hadith is Hasan Sahih.

Comments:

When a visitor comes, Ahlan wa sahlan wa marhabā (most welcome) is said to express love, compassion, respect, honor, delight and joy. Therefore different words are used in various languages. It is a proof that it is a natural and social custom upon which all the people act.

2735. ‘Ikrimah bin Abī Jahl narrated: “The day that I came to him, the Messenger of Allah said: ‘Welcome to the riding emigrant.’”

There are narrations on this topic from Buraidah, Ibn ‘Abbās, and Abū Juhaifah. (Da‘iff)

[Abū ‘Eisā said:] The chain for
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this Hadith is not correct. We do not know of its like except [from this route] as a narration of Mūsā bin Mas‘ūd from Sufyān. Mūsā bin Mas‘ūd is weak in Hadith. [This Hadith has been related by ‘Abdur-Rahmān bin Mahdī from Sufyān from Abū Ishāq in Mursal form, and he did not mention “from Muṣṭab bin Sa‘d” in it. This is more correct. I heard Muhammād bin Bash-shār saying: “Mūsā bin Mas‘ūd is weak in Hadith.” Muhammad bin Bash-shār said: “I wrote very much from Mūsā bin Mas‘ūd, then I abandoned him.”

Comments:
The Prophet ﷺ called ‘Ikrimah ‘an emigrant’ while the victory over Makkah had been achieved, because due to the enmity to Islam on the occasion of the conquest he fled to Yemen, which was an infidel country. His wife went after him, she made him understand and brought him back to the Prophet. As he arrived, the Prophet ﷺ expressed his delight and joy saying ‘welcome to a riding emigrant’; because he embraced Islam and emigrated back to the land of Islam.
The Chapters On Manners

In the Name of Allah, the Merciful, the Beneficent

41. The Chapters On Manners From The Messenger Of Allah ﷺ

Chapter 1. What Has Been Related About Replying To The One Who Sneezes

2736. 'Ali narrated that the Messenger of Allah ﷺ said: “There are six courtesies due from a Muslim to another Muslim: To give Salâm to him when he meets him, to accept his invitation when he invites him, to reply to him when he sneezes, to visit him when he is ill, to follow his funeral when he dies, and to love for him what he loves for himself.” (Da’īf)

There are narrations on this topic from Abü Hurairah, Abü Ayyūb, Al-Barā’ and Abū Mas’ūd.

[Abû ‘Eisâ said:] This Hadîth is Hasan, it has been related from the Prophet ﷺ through other routes, and some of them (scholars) have criticized Al-Hârith Al-‘Awar (a narrator in the chain).

تخريج: [سننده ضعيف] وأخرجه ابن ماجه، الجنائي، باب ما جاء في عادة المرض، ح: 1432. عن هانئ، وزنده ضعيف وحديث مسلم، ح: 2162 بمعنى عنه ونظر الحديث الآتي.
Comments:

There are some matters that take place in the daily life of Muslims, and they are a means to express a Muslims’ mutual relation, love, compassion and affection and due to the performance of these matters, the mentioned characteristics also increase and flourish. Therefore such matters should be cared for extraordinarily.

2737. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “There are six things due from the believer to another believer: Visiting him when he is ill, attending (his funeral) to him when he dies, accepting his invitation when he invites him, giving him Salām when he meets him, replying to him when he sneezes, and wishing him well when he is absent and when he is present.” (Hasan)

[He said:] This Ḥadīth is [Hasan] Sahīḥ. Muḥammad bin Mūsā Al-Makhzūmī [is from Al-Madīnah] and he is trustworthy, ‘Abdul-‘Azīz bin Mūhammad and Ibn Abī Fudāik reported from him.

Chapter 2. What The Sneezing Person Says When He Sneezes

2738. Ḥadramī, the freed slave of the family of Al-Jārūd narrated from Nāfī’: “A man sneezed beside Ibn ‘Umar and said: ‘Al-Ḥamdulillāh Was-Salāmū ‘Ālā Rasūlillāh. (All praise is due to Allāh, and peace upon the Messenger of Allāh)’. So Ibn ‘Umar said: ‘I too say Al-Ḥamdulillāh Was-Salāmū ‘Ālā
The Chapters On Manners

Rasûlillâh, but this is not what the Messenger of Allâh ﷺ taught us. He taught us to say: "Al-Hadmulillâh ‘Alâ Kulli Hâl. (All praise is due to Allâh in every circumstance)" (Hasan)

[Abû ‘Eisâ said:] This Hadith is Gharib, we do not know of it except as a narration of Ziyad bin Ar-Rabî’.  

فَتَخْرِيجٌ: [إسناده حسن] وصحبه الحاكم: 4/266 ووقفه الذهبي، والحديث شوهد.

Comments:

It is proven from this Hadith that the Companions would consider this supplication adequate for an occasion with the same words as taught by the Prophet, they would never allow an addition into the supplication even though it may have been something good and admirable.

Chapter 3. What Has Been Related About How To Reply To the Sneezing Person

2739. Abû Mûsâ narrated: “The Jews used to sneeze in the presence of the Prophet ﷺ hoping that he would say: ‘Yarhamukumullah (May Allah have mercy upon you).’ So he said: ‘Yahdikumullahu Wa Yuslihu Balakum (May Allah guide you and rectify your affairs).’” (Sahîh)

There are narrations on this topic from ‘Ali, Abû Ayyûb, Sâlim bin ‘Ubaid, ‘Abdullâh bin Ja’far and Abû Hurairah.

[Abû ‘Eisâ said:] This Hadith is Hasan Sahîh.

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Comments:

This Hadith guides that if a non-believer sneezes in the presence of a believer, the believer should not say ‘Yarhamukallāh’ (may Allāh have mercy on you). Instead, the supplication for his guidance and Faith may be made.

2740. Sālim bin ‘Ubaid narrated that he was with some people on a journey, and a man among the people sneezed and he said: “As-Salāmu ‘Alaikum (peace be upon you).” So he (Sālim) said: “‘Alaika Wa ‘Alā Ummik. (Upon you and upon your mother).” It seemed as if that bothered the man, so he said: “Indeed I have not said except what the Prophet said; a man sneezed in the presence of the Prophet and said: ‘As-Salāmu ‘Alaikum (peace be upon you)’ so the Prophet said: ‘‘Alaika Wa ‘Alā Ummik. (Upon you and upon your mother).’’ When one of you sneezes then let him say: “Al-Hamdu'llāhi Rabbil-'Alamin (All praise is due to the Lord of all that exists)” and let the one responding to him say: Yarhamukallāh (May Allāh have mercy upon you)” and let him reply: Yaghtirulālah Li Walakum (May Allāh forgive me and you both).” (Dā’if)

[Abū ‘Eisā said:] They differed in reporting this Hadith from Mansūr, and they have entered a man between Hilāl bin Yasāf and Sālim.

Hāfiz Ibn Al-Qayyim said, the Prophet indicated towards two things by saying ‘and upon your mother’: the person uttered ‘Assalaamu Alaikum’ for an
inappropriate occasion, as the saying of the Prophet ‘upon your mother’ does not agree with the circumstance; or he indicated towards the person that you are unfamiliar, you were not taught and trained; and also according to the saying of some people, ‘did your mother teach you this?’

2741. Abū Ayyūb narrated that the Messenger of Allāh ﷺ said: “When one of you sneezes let him say: ‘Al-Hamdulillāh ‘Alā Kullī Ḥāl (All praise is due to Allāh in every circumstance).’ And let the one replying to him say: ‘Yārūmukallāh (May Allāh have mercy upon you).’ And let him say to him: ‘Yahdīkumullāh Wa Yuṣlihu Bālakum (May Allāh guide you and rectify your affairs).’” (Da‘f)

(Another chain) with similar narration.

[He said:] This is how Shu‘bah reported this Hadīth from Ibn Abī Lailā, and he said: “From Abū Ayyūb from the Prophet ﷺ.” Ibn Abī Lailā was confused in this narration, sometimes he would say: “From Abū Ayyūb from the Prophet ﷺ” and sometimes he would say: “From ‘Alī from the Prophet ﷺ” similarly meaning.

(Another chain) from ‘Alī from the Prophet ﷺ with similar meaning.

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: 216 من حديث شعبة

به وهو في سنن الطالبي، ح: 594 ورواه ابن ماجه، ح: 2715 من حديث ابن أبي ليلى وهو ضعيف وحديث البخاري (1244) يغني عنه فيه الباب عن علي [ابن ماجه، ح: 2715 من حديث ابن أبي ليلى به].
Chapter 4. What Has Been Related About The Obligation Of Responding To The One Who Sneezes And Says “Al-Hamdu лиllah”

2742. Anas bin Malik narrated that two men sneezed in the presence of the Prophet ﷺ; he responded to one of them and did not respond to the other. The one who was not responded to said: “O Messenger of Allah! You responded to this person and did not respond to me?’ So the Messenger of Allah ﷺ said: “He praised Allah while you did not praise Him.” (Sahih)

[Abū 'Elsa said:] This Hadith is Hasan Sahih [And it has been reported from Abü Hurairah from the Prophet ﷺ].

Comments:

He who thanks and praises Allāh after sneezing acting upon the saying of the Prophet ﷺ should be given a supplication of good according to the Sunnah. He does not deserve the supplication, if he does not say ‘Al-Hamdu лиllah’ (all praise and thanks are due to Allāh); if he is ignorant he should be taught.

Chapter 5. What Has Been Related About How Much Response Is Given To The Sneezing Person

2743. Iyās bin Salamah narrated from his father: “A man sneezed in the presence of the Messenger of Allāh ﷺ while I was present, so the Messenger of Allāh ﷺ said:
'Yarhamukallâh (May Allâh have mercy upon you).’ Then he sneezed a second and third time. So the Messenger of Allâh ﷺ said: ‘This man is suffering from a cold.’” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

(Another chain) from Iyâs bin Salamah from his father, from the Prophet ﷺ with similar narration, except that he said to him the third time: “You are suffering from a cold.”

[He said:] And this is more correct than the narration of Ibn Al-Mubârak. Shu’bâh reported this Hadîth from ‘Ikrimah bin ‘Ammâr and it is similar to the narration of Ya’ŷâ bin Sa’eed. (A chain to support that).

[And ‘Abdur-Rahmân bin Mahdî reported it from ‘Ikrimah bin ‘Ammâr and it is similar to the narration of Ibn Al-Mubârak, but he said to him the third time: “You are suffering from a cold.”] (A chain to support that).

Comments:

Natural, reasonable sneezing for the state of health is a mercy and grace of Allâh, so the sneezing person should praise Allâh saying ‘Al-Hamdu’llâh’ and the person listening to him should make a supplication of good and blessing for him saying ‘Yarhamukallâh’ (may Allâh be merciful with you).
2744. ‘Umar bin Ishaq bin Abī Talīhah narrated from his mother, from her father, who said: “The Messenger of Allah Ṣallallāhu 'alayhi wa sallam said: ‘Reply three times to the sneezing person. If he (sneezes) more, then if you wish reply and if you do not then do not.”’ (Da'if)

[Abū ‘Eisā said:] This Hadith is Gharib and its chain is unknown.¹

Chapter 6. What Has Been Related About Keeping The Sound Low And Covering The Face When Sneezing

2745. Abū Hurairah narrated that when the Prophet Ṣallallāhu 'alayhi wa sallam would sneeze, he would cover his face with his hand or with his garment, and muffle the sound with it. (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:

The good habit and example of the Messenger of Allah Ṣallallāhu 'alayhi wa sallam teaches that a

¹ Meaning it contains a narrator who is unknown, which is the case of ‘Umar bin Ishaq’s mother.
person should keep the sound minimal and suppressed whilst sneezing, particularly when he is in a gathering he should cover his face with a hand or a cloth.

Chapter 7. What Has Been Related About ‘Indeed Allah Loves Sneezing And He Dislikes Yawning’

2746. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The sneeze is from Allah and the yawn is from Ash-Shaiãn. So when one of you yawns let him cover his mouth with his hand. For when he says Āh, Āh’ Ash-Shaiãn laughs from inside his opening.” [And indeed Allah loves the sneeze and He dislikes the yawn, so when a man says Āh, Āh when yawning, indeed Ash-Shaiãn laughs from inside his opening.”] (Ṣahīh)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan [Ṣahīh].

Comments:

Sneezing for the state of health and joy is a mercy and grace of Allah, because it lightens the brain and it feels comfortable; if the mists of the nose are not released and the wetness remains stuck, the person will experience discomfort and sickness. So Allah likes sneezing, that is why saying ‘Al-Hamdulillah’ is commanded for it, whereas yawning is a sign of slackness and boredom, therefore Allah dislikes it.

2747. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Indeed Allah loves sneezing and He dislikes the yawn. So when one of you sneezes and says ‘Al-Ḥamdulillah’ (All praise is due to Allah),’ then it is a right due from every one who hears him to say: ‘Yarhamukallāh’ (May Allah have
mercy upon you’) As for yawning, then when one of you yawns let him suppress it as much as possible and not say: ‘Hāh Hāh’ for that is only from Ash-Sha‘ītān laughing at him.” (Sahih)

[Abū ‘Eīsā said:] This Ḥadīth is Sahih. This is more correct than the narration of Ibn ‘Ajlān, and Ibn Abī Dhī‘b is better at preserving the narrations of Sa‘eed Al-Maqbūrī and more reliable than Ibn ‘Ajlān. [He said:] I heard Abū Bakr Al-‘Aṭṭār Al-Bārī mentioning from ‘Alī bin Al-Madīnī (that he reported) from Yahyā bin Sa‘eed, who said: “Muḥammad bin ‘Ajlān said: ‘(As for) the narrations of Sa‘eed Al-Maqbūrī; some of them were reported by Sa‘eed from Abū Hurairah, and some of them were reported by Sa‘eed from a man, from Abū Hurairah, so that caused some confusion for me, so I made them: ‘From Sa‘eed, from Abū Hurairah.’”

Chapter 8. What Has Been Related About ‘Sneezing During Salāt Is From Ash-Sha‘ītān’

2748. Abū Yaqẓān narrated from ‘Adī – and he is Ibn Thābit – from his father, from his grandfather – (from the Prophet ﷺ): “Sneezing, dozing and yawning during Salāt, and menstruation, regurgitation and nosebleeds are from Ash-Sha‘ītān.” (Da‘īf)
[Abū 'Eisā said:] This Ḥadīth is Gharīb, we do not know of it except as a narration of Sharīk from Abū Yaqẓān. [He said:] I asked Muḥammad bin Ismā‘īl about ‘Adī bin Thābit, from his father, from his grandfather, I said to him: “What is ‘Adī’s grandfather’s name?” he said: “I do not know.” It has been mentioned that Yāḥyā bin Mā’īn said: “His name is Dīnār.”


Comments:
The first three things mentioned in the Ḥadīth make a person neglectful of prayer and the latter three things break the prayer, this is what Satan likes and wishes that a Muslim remains unmindful of the prayer, and the acts of worship are disrupted, due to this, these things are referred to Satan.

Chapter 9. What Has Been Related About It Being Disliked To Have A Man Stand From His Seat Then Sit In It

2749. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Let one of you not have his brother stand from his seat then sit in it.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

تخريج: منتقع عليه، وأخرجه مسلم، السلام، باب تحرير إقامة الإنسان من موضعه المباح الذي سبق إليه، ح: 217: من حديث حماد بن زيد والبخاري، ح: 2269، 2270، من حديث:

Comments:
General gatherings that are for everybody, not personalised with anybody who has a right of superiority in them, whoever joins such gatherings first, he has the right to his place and none is allowed to make him get up and occupy his place.
2750. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “Let one of you not have his brother stand from his seat then sit in it.” (Saḥīḥ)

[Abū ‘Eisā said: This Hadīth is Saḥīḥ.] He said: A man stood for Ibn ‘Umar but he did not sit there.

[Abū ‘Eisā said: This Hadīth is Saḥīḥ.]

**Comments:**

If one has to talk to someone or needs his help, then there is no harm in making him get up, but playing a trick to occupy his place is incorrect. If a person already sitting offers him his own seat but dislikes it for some reason, for example: he is not doing so from the heart or doing so due to some sort of pressure, he should not then sit in his place.

Chapter 10. When A Man Stands From His Seat Then Returns [To It] Then He Has More Right to It

2751. Wahb bin Ḥudhaifah narrated that the Messenger of Allah ﷺ said: “A man has more right to his seat. If he leaves for some need of his, then he returns, then he has more right to his seat.” (Saḥīḥ)

[Abū ‘Eisā said:] This Hadīth is [Hasan] Saḥīḥ Gharīb.

There are narrations on this topic from Abū Bakrah, Abū Sa‘eed and Abū Hurairah.
Comments:
The scholars derived the following rule from this Hadith that if a person sits, every day, at a place for educating and teaching or for giving Fatwa (verdicts) or he sits at a place for business dealings, then others should not sit at his place, lest a disagreement and dispute should erupt.

Chapter 11. What Has Been Related About It Being Disliked To Sit Between Two Men Without Their Permission

2752. ‘Abdullâh bin ‘Amr narrated that the Messenger of Allâh ﷺ said: “It is not lawful for a man to separate two people except with their permission.” (Hasan)

[Abû ‘Eisâ said:] This Hadith is Hasan [Sahih]. ‘Ámir Al-Ahwal has also reported it from ‘Amr bin Shu‘aib.

Comments:
When two persons are sitting together without leaving any gap between them, it is not allowed to sit in the middle by separating them without their consent.

Chapter 12. What Has Been Related About It Being Disliked To Sit In The Middle Of A Circle

2753. Abû Mijlaz narrated that a man sat in the middle of a circle so Ḥudhaifah said: “Cursed upon the tongue of Muḥammad – or – Cursed, by Allâh upon the tongue of Muḥammad ﷺ, is he who sits in
the middle of the circle.” (Da’if)

[Abū ‘Eīsā said:] This Hadīth is Ḥasan Saḥīḥ. Abū Miḥlāz’s name is Lāḥiq bin Ḥumaid.

Comments:

In a general gathering, if a person comes stepping over the people’s necks, causing them trouble and annoyance, and sits in the circle thrusting himself in, and he does not like to sit at the end of circle, or he blocks people’s view and makes their view miserable, or he thrusts himself in to make the people laugh and for jesting, such a person is cursed. [Tuhfat Al-Ahwādhi, vol. 4, p. 7]

Chapter 13. What Has Been Related About It Being Disliked For A Man To Stand For Another Man

2754. Anas said: “There was no person more beloved to them than the Messenger of Allāh ﷺ.” [He said:] “And they would not stand when they saw him because they knew that he disliked that.” (Sahīḥ)

[Abū ‘Eīsā said:] This Hadīth is Ḥasan Saḥīḥ Gharīb [from this route].

Comments:

In the era of ignorance, and unfortunately these days too, people in authority are in the habit, and they want for their authority, position and honor, that the people should remain standing still without making any movements just like a statue upon their arrival. Nevertheless, if a coming person does not want people to stand for him at all, but the people stand wholeheartedly and go forward to welcome him for the respect of his knowledge, righteousness, nobility and honor, there is no harm in it.
2755. Abū Mijlaz narrated that Mu‘āwiyyah came out and ‘Abdullāh bin Az-Zubair and Ibn Ṣafwān stood for him when they saw him, so he said: “Sit, I heard the Messenger of Allāh ﷺ saying: ‘Whoever wishes that he be received by men standing, then let him take his seat in the Fire.’”

(Hasan)

There is something on this topic from Abū Umāmah.

[Abū ‘Eisā said:] This Hadith is Hasan.

(Another chain) with similar in meaning.

Comments:

This Hadith informs us that to remain standing at one’s place like a statue for the fulfillment of another’s desire and lust is a means of punishment for him who desires this.

Chapter 14. What Has Been Related About Trimming The Fingernails

2756. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Five are from the Fitrah: Cutting the pubic hair, circumcision, paring the moustache, plucking the underarm hair and trimming the fingernails.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.
There are some manners of human society that every civilised and well-mannered person likes, so these manners remained part of human society since the ancient times, which were also explained in the teachings of all the Prophets; in this *Hadīth*, such five things have been highlighted and they are counted up to ten in the following *Hadīth*.

2757. ‘Aishah narrated that the Prophet ﷺ said: “Ten are from the *Fitrah*: Paring the moustache, leaving the beard to grow, *Siwâk*, cleaning the nose with water, paring the fingernails, washing the knuckles, plucking the underarm hair, shaving the pubic hairs, and *Intiqâs* with water.” (*Sahîh*)

Zakariyya said: “Mu‘ab said: ‘I forgot if the tenth is washing out the mouth.’”

There are narrations on this topic from ‘Amr bin Yāsir, Ibn ‘Umar, [and Abû Hurairah].

Abû ‘Eisâ said: This *Hadīth* is Hasan.

Abû ‘Eisâ said: *Intiqâs* with water means using water for *Istinjâţ*.

Comments:

According to the abovementioned *Hadīth*, the tenth tradition is to circumcise; to remove the hair under the armpit may be through any method, but plucking or pulling out is preferred. The real aim is to remove the hair which may be achieved through any other method.
Chapter 15. What Has Been Related About The Time Limit For Trimming The Fingernails And Taking From The Moustache

2758. Anas bin Mālik narrated from the Prophet ﷺ, that he (ﷺ) fixed the time as every forty nights for them to trimming the fingernails, taking from the moustache, and shaving the pubic hairs. *(Daʿīf)*

2759. Anas bin Mālik said: “[The Messenger of Allah ﷺ] fixed the time for us for paring the moustache, trimming the fingernails, shaving the pubic hairs and plucking the underarm hairs – that we not leave it for more than forty days.” *(Ṣaḥīḥ)*

[He said:] This is more correct than the first narration. Sadaqah bin Mūsā (a narrator in the chain) is not a Ḥāfiz according to them.

Comments:

When the nails or the hair of a person that are trimmed or cut grow long, and their removal seems necessary, they should be cut, shaved or plucked; and the maximum period for doing so is within forty days; letting the nails and extra hair on the body grow for more than forty days is not allowed. According to a narration in *Shuʿb Al-Īmān*, the Prophet would clip his nails and trim his moustaches every Friday before leaving for Friday prayer.
Chapter 16. What Has Been Related About Paring The Moustache

2760. Ibn ‘Abbas said: “The Prophet would pare, or take from his moustache, and Ibrāhīm Khalīlur-Rahmān would do it (as well).” (Daʿīf)
[Abū ‘Eisā said:] This Hadith is Hasan Gharib.

2761. Zaid bin Arqam narrated that the Messenger of Allāh said: “Whoever does not take from his moustache, then he is not from us.” (Sahih)
There is something on this topic from Al-Mughirah bin Shu’bah.
[Abū ‘Eisā said:] This Hadith is Hasan Saḥīh.
(Another chain) with similar narration.

Comments:
Various Ahādīth mentioned various wording about cutting, shortening and trimming the moustaches. Numerous predecessors were in favor of shaving the moustaches and many were in favor of shortening only.
Chapter 17. What Has Been Related About Taking From The Beard

2762. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that the Prophet would take from his beard; from its breadth and its length. (Da‘f)

[Abū ‘Eisā said:] This Hadith is Gharib. I heard Muhammad bin Ismā‘īl saying: “‘Umar bin Hārūn is Muqārib (average) in Hadith. I do not know of a Hadith of his that has no basis – or he said – which he is alone with, except this Hadith: ‘The Prophet would take from his beard; from its breadth and its length.’” And we do not know of it except as a narration of ‘Umar bin Hārūn, and I saw that he held a good view of ‘Umar bin Hārūn.

[Abū ‘Eisā said:] I heard Qutaibah saying: “‘Umar bin Hārūn was a person of Hadith, and he would say: ‘Faith is saying and action.’” He said: [I heard] Qutaibah (say): “Wakī‘ bin Al-Jarrāḥ narrated to us from a man, from Thawr bin Yazīd that the Prophet erected a catapult against the inhabitants of At-Ţā‘if.” Qutaibah said: “I said to Wakī‘: ‘Who is this (man)?’ He said: ‘Your companion ‘Umar bin Hārūn.’”

تخريج: [إسنادة ضعيف جدًا] وأخرجه ابن عدي:5/5 من حديث عمر بن هارون به وهو متروك وكأن حافظًا (تقريب) حديث “أن النبي نصب المنجنيق ... إلخ” سنده ضعيف جدًا مع إرساله.
Comments:

According to Imām Mubārkpuřī, this narration is Extremely Weak. [Tuhfat Al-Ahwadhi, vol. 4, p. 1] It is also contradictory to the Prophet’s authentic Ahādīth, because he stated that letting the beard grow is human nature and an ancient tradition, all the Prophets followed the tradition of trimming the moustaches.

Chapter 18. What Has Been Related About Leaving The Beard To Grow

2763. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Trim the moustache and leave the beard to grow.” (Ṣaḥīḥ)
[Abū ‘Eisā said:] This Ḥadīth is Ṣaḥīḥ.

2764. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ ordered trimming the moustache and leaving the beard to grow. (Ṣaḥīḥ)
[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ. Abū Bakr bin Nāfi’ – the freed slave of Ibn ‘Umar – is trustworthy, and ‘Umar bin Nāfi’ is trustworthy, and ‘Abdullāh bin Nāfi’ the freed slave of Ibn ‘Umar was graded weak.

Comments:

Since the order to grow beard is authentic from the Prophet ﷺ then narrations from the Companions to the contrary can not be used to establish proof against it, this is the view of Imām Mubārkpuřī. [Tuhfat Al-Ahwadhi, vol. 4, p. 11]
Chapter 19. What Has Been Related About Placing One Foot Atop Another While Reclining

2765. 'Abbâd bin Tamîm narrated from his paternal uncle, that he saw the Prophet reclining in the Masjid, and placing one of his feet atop another. (Sahîh) [Abû 'Eisâ said:] This Hadîth is Hasan Sahîh. The paternal uncle of 'Abbâd bin Tamîm - he is 'Abdullâh bin Zaid bin 'Âsim Al-Mâzinî.

Comments:
Lying flat on the back placing one foot on the other poses no risk of nakedness, but if a person is wearing an unsown garment around the waists and he places one of his feet on the knee of his other leg, it may cause nakedness or exposure of the private parts. Therefore the Prophet did not like this type of lying down, as it is narrated in the following chapter.

Chapter 20. What has been Related About It Being Disliked To Do That

2766. Jâbir narrated: “The Messenger of Allâh prohibited 'Ishûmâl As-Sammâ, Al-Ihtiba’ in one garment, and that a man raise one of his feet atop the other while he is reclining on his back.”[1] (Sahîh) More than one (narrator) has reported this Hadîth from Sulaimân At-Tâimi, and we do not know who this Khidâsh (a narrator in the

[1] Something about that preceded, see no. 1758.
The Chapters On Manners

Chapter 21. What Has Been Related About It Being Disliked To Lie Down On The Stomach

2767. Jābir narrated: “The Messenger of Allah ﷺ prohibited Ishṭimāl As-Sammā’, Al-Iḥtīḥā in one garment, and that a man raise one of his feet atop the other while he is reclining on his back.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

Chapter 22. Regarding What Has Been Related To It Being Disliked To Lie Down On The Stomach

2768. Abū Hurairah narrated that the Messenger of Allah ﷺ saw a man laying on his stomach so he said: “Indeed such laying is not loved by Allah.” (Ḥasan)

There are narrations on this topic from Tīhfa and Ibn ‘Umar.

[Abū ‘Eisā said:] Yahyah bin Abī Kathīr reported this Ḥadīth from Abū Salamah, from Ya‘ish bin Tīhfa, from his father, and it is also said: “Tīkhfaḥ” but Ṣīhfaḥ is what is correct. He is also called Ṣūfīh, and some of the Ḥuffāz said that what is correct is Ṣīkhfaḥ.
Comments:
Lying on the stomach it is told to be a way or a habit of the dwellers of the Hell, in a narration of Sunan Ibn Majah.

Chapter 22. What Has Been Related About Protecting The 'Awrah

2769. Bahz bin Ḥakîm said: “My father narrated to me from my grandfather, who said: ‘I said: “O Messenger of Allâh! Regarding our 'Awrah, what of it must we cover and what of it may we leave?” He said: “Protect your 'Awrah except from your wife or what your right hand possesses.”’ He said: “What about a man with another man?” He said: “If you are able to not let anyone see it, then do so.” I said: “What about a man when he is alone?” He said: “Allâh is most deserving of being shy from Him.”

(Hasan)

[Abū ‘Eisâ said:] This Hadîth is Hasan. Bahz’s grandfather’s name is Mu‘âwiyah bin Ḥaidah Al-Qushairî. Al-Jurairî reported from Ḥakîm bin Mu‘âwiyah – and he is the father of Bahz.

Comments:
‘Awrah is a part of the body that in case of its being naked a person is ashamed and embarrassed, as for the ‘Awrah of a man it is from below the naval down to the knees; the whole body of a free woman, except her hands
and face, is her ‘Awrah which must remain covered all the times before others.

Chapter 23. What Has Been Related About Reclining

2770. Jābir bin Samurah said: “I saw the Messenger of Allāh ﷺ reclining upon as pillow, on his left side.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib.

More than one narrator has reported this Hadith from Isrā’il from Simāk, from Jābir bin Samurah, who said: “I saw the Prophet ﷺ reclining upon a pillow” and they did not mention “on his left side.”

Comments:

A person may lean against anything for relaxation, rest, comfort and ease; left or right side is not specific for this.

2771. Jābir bin Samurah said: “I saw the Prophet ﷺ reclining upon a pillow.” (Sahih)

This Hadith is Sahih.

Chapter 24. The Hadith: A Man Is Not To Be Lead In His Sulṭānāh

2772. Abū Mas’ūd narrated that
the Messenger of Allâh ﷺ said: “A man is not lead in his Sulûnânah, and his seat of honor in his house is not sat in without his permission.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan [Sahîh].

Comments:

Leading prayer at someone else’s place, and sitting at one’s special seat is forbidden.

Chapter 25. What Has Been Related About ‘A Man Has More Right To The Front Of His Beast’

2773. ‘Abdullâh bin Buraidah said: “I heard my father Buraidah saying: ‘I was walking with the Prophet ﷺ when a man came to him with a donkey, so he said: ‘O Messenger of Allâh! Ride’ and the man moved toward the back. The Messenger of Allâh ﷺ said: ‘No, you have more right to the front of your beast, unless you allot it for me.’ He said: ‘I have allotted it for you.’’ He said: ‘So he rode.’” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb [from this route, and there is something on this topic from Qais bin Sa’d Ibn ‘Ubâdah].
Comments:
The front of a ride is considered comfortable and a seat of honor and dignity, therefore only the owner has the right to it, except if he offers it to someone because of his love, reverence and respect.

Chapter 26. What Has Been Related About The Permission Regarding Using Anmāt

2774. Jābir narrated that the Messenger of Allāh ﷺ said: “Do you have Anmāt?” I said: “Where would we get Anmāt from?” He said: “Soon you will have Anmāt” He said: “I would say to my wife: ‘Remove your Anmāt from my sight.’ But she would say: ‘Did not the Messenger of Allāh ﷺ say: ‘Indeed you shall soon have Anmāt?’” He said: “So I left it.” (Ṣaḥīh)

[Abū ‘Eisā said:] This Hadīth is Ṣaḥīḥ Hasan.

Comments:
The Prophet ﷺ gave good news regarding the prosperity of his Ummah and the abundance of wealth and property, which was fulfilled to perfection. The abundance of wealth and property is a favor of Allāh so long as it does not create in man the sense of pride, boastfulness, arrogance and conceit, and it does not arouse the feeling of self-superiority and highness, rather he accepts it as a grace and bounty from Allāh and pays gratitude.

Chapter 27. What Has Been Related About Three Riding On A Beast

2775. Iyās bin Salamah narrated from his father who said: “I guided Allāh’s Prophet ﷺ Al-Ḥasan and

[1] Curtains, drapes, sheets, etc.
Al-Husain, on his gray mule until I brought him to the apartment of the Prophet ﷺ, this one was in front of him, and this one behind him.” (Sahih)

There are narrations on this topic from Ibn ‘Abbãs and ‘Abdulläh bin Ja’far.

[Abû ‘Eisã said:] This Hadîth is Hasan Sahîh Gharîb [from this route].

4.41,..

[Abû ‘Eisã said:] This Hadîth is Hasan Sahîh Gharîb [from this route].

Comments:
If a riding animal is strong and healthy and it can easily carry three riders, or the weight of the riders is less, then there is no harm in riding an animal by three riders. If the mount is weak, then it will be ridden only according to its capability; if it is capable to carry more riders, then more than three riders may ride it.

Chapter 28. What Has Been Related About The Unintentional Glance

2776. Jarîr bin ‘Abdulläh narrated: “I asked the Messenger of Allâh ﷺ about the unintentional glance, so he ordered me that I divert my sight.” (Sahîh)

[Abû ‘Eisã said:] This Hadîth is Hasan Sahîh. Abû Zur’ah (a narrator in the chain) [bin ‘Amr’s] name is Harîm.

Comments:
A person will not be held accountable and responsible if a stranger woman or someone’s private part comes into view suddenly, accidentally and unintentionally, but casting a gaze again or to keep the gaze fixed upon and not to turn away is a sin and subject to accountability.
2777. Ibn Buraidah narrated from his father (from the Prophet) who said: “O ‘Ali! Do not follow a look with a look, the first is for you, but the next is not for you.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we do not know of it except through the narration of Sharīk.

2778. Ibn Buraidah narrated from his father (from the Prophet) who said: “O ‘Ali! Do not follow a look with a look, the first is for you, but the next is not for you.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we do not know of it except through the narration of Sharīk.

Chapter 29. What Has Been Related About Women Veiling From Men

2878. Nabhân the freed slave of Umm Salamah, narrated to Ibn Shihāb, that Umm Salamah narrated to him, that she and Maimūnā were with the Messenger of Allāh, she said: “So when we were with him, Ibn Umm Maktūm came, and he entered upon him, and that was after veiling had been ordered for us. So the Messenger of Allāh said: ‘Veil yourselves from him.’ So I said: ‘O Messenger of Allāh! Is he not blind such that he can not see us nor recognize us?’ So the Messenger of Allāh said: ‘Are you two blind such that you can not see him?’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

This Hadith proves that it is not allowed for women to look at men's beauty and to have a thorough look, just as men are not allowed to look at women, therefore both are commanded to lower their gaze alike.

Chapter 30. What Has Been Related About The Prohibition Of Entering Upon Women Without The Permission Of Their Husbands

2779. Dhakwân narrated from the freed slave of 'Amr bin Al-'As that 'Amr bin Al-'As sent him to 'Ali, seeking his permission to enter upon Asmã' bint 'Umais, so he permitted him. When he was finished from what he needed, the freed slave of 'Amr bin Al-'As asked about that, so he said: “Indeed the Prophet prohibited us – or – prohibited that we enter upon women, without the permission of their husbands.” (Hasan)

There are narrations on this topic from 'Uqbah bin 'Amir, 'Abdullãh bin 'Amr and Jãbir.

[Abû 'Eisã said:] This Hadith is Hasan Sahih.
Comments:
Meeting and talking to women freely, in public and in secret, causes danger and temptation, Satan tries to trap them in a calamity; if the husband comes to know of this, it will create doubts and suspicions in his heart.

Chapter 31. What Has Been Related About The Danger Of The Fitnah Of Women

2780. Usāmah bin Zaid, and Sa‘eed bin Zaid bin ‘Amr bin Nufail narrated that the Prophet ﷺ said: “I have not left among the people after me, a Fitnah more harmful upon men than women.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih.

More than one of the trustworthy narrators have reported this Hadīth from Sulaimān At-Taimi, from Abū ‘Uthmān, from Usāmah bin Zaid from the Prophet ﷺ, and they did not mention in it “From Sa‘eed bin Zaid bin ‘Amr bin Nufail,” and we do not know anyone who said: “From Usāmah bin Zaid and Sa‘eed bin Zaid” other than Al-Mu‘tamir.

There is something on this topic from Abū Sa‘eed.

[(Another chain) with similar narration].

Comments:
Men are naturally inclined towards women, when a man meets a woman in secret, Satan tries his best to trap him in sinning, and sometimes a sudden look at a woman creates lustful desire leading to evil consequences due to the Satanic deviation.
Chapter 32. What Has Been Related About Using Locks Of Hair

2781. Humaid bin ‘Abdur-Rahmān narrated that he heard Mu‘āWiyyah giving a Khutbah in Al-Madinah, and saying: “Where are your scholars, O people of Al-Madinah? Indeed I heard the Messenger of Allāh forbidding from these locks (of hair), and saying: ‘The Children of Isrā’īl were only ruined when their women used them.”’

(Sahih)

[Abū ‘Eīsā said:] This Hadith is Hasan Sahih, and it has been reported through other routes from Mu‘āWiyyah.

Comments:

Mu‘āWiyyah performed his last Hajj in 51 A.H. in the reign of his caliphate, he visited Al-Madinah on his return where he saw a bunch of artificial hair with the women who used it as an extension to their hair. So he delivered a sermon to the people concerning this issue and objected on the extension of hair, and he also drew the attention of the scholars to it.

Chapter 33. What Has Been Related About Lengthening One’s Hair, Seeking To Have Ones Hair Lengthened, Tattooing, And Seeking To Be Tattooed

2782. ‘Abdullāh narrated that the Prophet cursed the women who practice tattooing and those who seek to be tattooed, the women who remove hair from their faces

[1] That is, to lengthen one’s hair with some type of extensions that are made of hair.
seeking beautification by changing the creation of Allah. (Sahih)

[He said:] This Hadith is Hasan Sahih. [Shubbah and more than one of the A'immah have reported it from Mansur (a narrator in the chain)].


Comments:

Presently, these types of fashions are very much rife among women for which the ladies try to beautify and adorn themselves by distorting the creation of Allah; and extravagant beauty parlors are open for it. The parlors have taken the place of art and profession and the new fashions in the name of modernism are being introduced day by day, they are the result of being away from religion, and the bashfulness and shyness is drifting away day by day.

2783. Ibn 'Umar narrated that the Prophet ﷺ said: “Allah’s curse is upon the woman who lengthens her hair and the woman who seeks to have her hair lengthened, and the woman who tattoos and the woman who seeks to have herself tattooed.”[1] (Sahih)

Nafi (one of the narrators) said: “Tattooing was on the gums.”

[Abu 'Eisa said:] This Hadith is Hasan Sahih.

[He said:] There are narrations on this topic from 'Aishah, Ma'qil bin Yasar, Asma' bint Abi Bakr and Ibn 'Abbás.

(Another chain) with similar narration but they did not mention the saying of Nafi' in it.

[Abu 'Eisa said:] This Hadith is Hasan Sahih.

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[1] This preceded under no. 1759.
The Chapters On Manners

Comments:
These artificial hairs are named wigs or toupees nowadays, the beauty parlors are encouraging these, and moreover there are many other shameless and indecent acts committed, which are unlawful and strictly illegal according to Islamic traditions and Islamic culture, for example, the growing of fingernails to extraordinary lengths, or using fake nails in order for them to appear longer and to then adorn the nails with thick, rich and brightly colored polishes. These tasks are all performed in imitation to the non-believers while a very clear prohibition of imitating the disbelievers exists in the Shari'ah.

Chapter 34. What Has Been Related About Women Who Imitate Men [1]

2784. Ibn ‘Abbâs narrated: “The Messenger of Allah ﷺ cursed the women who imitate men and the men who imitate women.” (Sahih)

[Abû ‘Eisâ said:] This Ḥadîth is Hasan Sahîh.

2785. Ibn ‘Abbâs narrated: “The Messenger of Allah ﷺ cursed those men who behave effeminately and those women whose behavior is masculine.” (Sahih)

[He said:] This Hadith is Hasan Sahîh. There is something on this topic from ‘Āishah.

[1] The meaning is not to impersonate, but rather to resemble in one’s dress or other manners.
Comments:

Allah created men and women on separate nature and qualities, so the men who adopt a feminine look, guise, behavior and manner of talking or they wear feminine dress are cursed, likewise the women who adopt the look and behavior of men are cursed.

*Mukhannath* is a man who adopts feminine behavior and talks like them and while wearing a feminine dress he behaves like women in body movements; and the *Mutarajjil* is a woman who follows masculinity in manners of dress, behavior, movements, look and guise etc.

Chapter 35. What Has Been Related About It Being Disliked For Women To Go Out Perfumed

2786. Abū Mūsā narrated that the Prophet said: "Every eye commits adultery, and when the woman uses perfume and she passes by a gathering, then she is like this and that." Meaning an adulteress. (Hasan)

There is something on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:

Any gaze that is cast at someone out of lust and carnal desire is an act of fornication. When a woman goes out of her house while adorned and beautified, it is as if she provokes others to look at herself and she incites their lust and carnal desire, so she invites adultery and only an adulteress would do so.
Chapter 36. What Has Been Related About Fragrance For Men And Women

2787. Abu Hurairah narrated that the Messenger of Allah نبى ﷺ said:
"Fragrance for men is that which its scent is apparent and its color is hidden, and fragrance for women is that which its color is visible and its scent is hidden."[1] (Da'iJ)

(Another chain of narration) with similar in meaning.

[Abu ‘Eisā said:] This Hadith is Hasan, except that we do not know At-Tufāwī (a narrator in the chain) except by this Hadith, and we do not know his name. The narration of Ismā‘īl bin Ibrāhīm is more complete and longer, and there is something on this topic from ‘Imrān bin Huṣain.

2788. ‘Imrān bin Huṣain said:
"The Prophet نبى ﷺ said [to me]: ‘Indeed the best fragrance for men is what’s scent is apparent and its color is hidden, and the best fragrance for women is what’s color is visible and its scent is hidden.’ And he prohibited Mitharatīl-

[1] Meaning, when leaving the home as indicated by the previous chapter. As far as in the presence of the husband, then the woman may wear fragrant perfume.
Urjawn.\(^{[1]}\) (Da'if)

This Hadith is Hasan Gharib from this route.

This Hadith is Hasan Gharib from this route. His authenticity is doubtful.

This Hadith is Hasan Gharib from this route. His authenticity is doubtful.

Comments:

This Hadith teaches that women are not allowed to apply fragrant substance, perfume etc., when leaving the home, and the men are not allowed to use a fragrance that leaves color because it resembles women.

Chapter 37. What Has Been Related About It Being Disliked To Refuse Perfume

2789. Thumahah bin 'Abdulläh said: "Anas would not refuse perfume, and Anas said: 'Indeed the Prophet would not refuse perfume."

(Sahih)

There is something on this topic from Abü Hurairah.

[Abū 'Eisā said:] This Hadith is Hasan Sahih.

Comments:

The exchange of gifts is a means of increasing mutual love and kindness, and love and kindness is a goal of the Shari'ah; therefore giving a present of something that is not very precious and burdensome is a liked deed, so the gift of such things should not be refused, rather be accepted, because it is not difficult to offer a present in exchange.

\(^{[1]}\) Mitharah was some type of saddle cloth. Some of the people of knowledge say it was a certain kind of cloth made of silk, and it preceded earlier under no. 1760. They disagree over Al-Urijawan, and perhaps it means whatever is red, meaning the red Mitharah, see Tuhfat Al-Ahwadhi.
2790. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “There are three that are not refused: Cushions, oils (Duhn), and milk.” (Hasan)

[Duhn means fragrance.]

[Abū ‘Eisā said:] This Hadīth is Gharīb, ‘Abdullāh bin Muslim is Ibn Jundab and he is from Al-Madinah.

2791. Abū ‘Uthmān An-Nahdi said: “The Messenger of Allah ﷺ said: ‘When one of you is given some fragrance then do not refuse it, for indeed it comes from Paradise.’” (Dā’y)

[He said:] This Hadīth is Gharīb Hasan, we do not know of other than this narration from Hanān (a narrator in the chain). Abū ‘Uthmān An-Nahdi’s name is ‘Abdur-Rahmān bin Mall, he lived during the time of the Prophet ﷺ but he did not see him, nor did he hear from him.

Chapter 38. What Has Been Related About It Being Disliked For A Man’s Skin To Touch A Man’s Skin And A Woman’s Skin To Touch A Woman’s Skin

2792. ‘Abdullāh narrated that the Messenger of Allah ﷺ said: “A
woman is not to touch a woman such that she can describe her to her husband as if he is looking at her.” (Ṣaḥīḥ)

[Abū 'Eisā said:] This Hadīth is Hasan Ṣaḥīḥ.

Comments:
The aim of this Hadīth is that a woman is not allowed to describe to her husband the features of another woman, be it the facial appearance, physical build, and or any other physical feature by such a way as if he may be able to picture her. Because it is possible he may fall in love with her; her features, her beauty and appearance will occupy his heart, or perhaps he will look down at her.

2793. 'Abdur-Rahmān bin Abī Sa'eed [Al-Khudrī] narrated from his father who said: “The Messenger of Allāh ﷺ said: ‘A man is not to look at the 'Awrah of a man, and a woman is not to look at the 'Awrah of a woman. A man is not to be alone with a man under one garment, and a woman is not to be alone with a woman under one garment.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib [Ṣaḥīḥ].

Comments:
A man looking at the private parts of another man and a woman looking at the private parts of another woman or lying naked under one cloth is against the dignity of human civilisation and it can trigger a danger of sinning, because it can be a means of inciting carnal desire; therefore it is unlawful.
Chapter 39. What Has Been Related About Protecting The ‘Awrah

2794. Bahz bin Ḥakīm narrated from his father, from his grandfather, who said: “I said: ‘O Prophet of Allāh! Regarding our ‘Awrah, what of it must we cover and what of it may we leave?’ He said: ‘Protect your ‘Awrah except from your wife or what your right hand possesses.’ He said: “I said: ‘O Messenger of Allāh! What about when some people are with others?’ He said: ‘If you are able to not let anyone see it then do not let them see it.” He said: “I said: ‘O Prophet of Allāh! What about when one of us is alone?’ He said: ‘Allāh is more deserving of being shy from Him than the people.”[1]

(Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan.

Comments:

The issue of covering one’s private parts has been quoted in this ‘chapter on manners” for the second time; one should not expose the private parts even when one is alone. Allāh has more right to be shown modesty and bashfulness; the aim is that His order should be obeyed even when one is alone and in privacy.

Chapter 40. What Has Been Related About The Thigh Being Part Of The ‘Awrah

2795. Zur'ah bin Muslim bin Jarhad Al-Aslāmī narrated about his grandfather Jarhad, he said: “The Prophet ṣallā Allāhu ʿalaihi wa sallam passed by Jarhad

[1] Similar preceded under on. 2769
in the Masjid and his thigh was exposed, so he said: ‘Indeed the thigh is ‘Awrah.’’ (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan, I do not think that its chain is connected.

Comments:
The particular part of the human body which is named the private part, every noble and sensible person, without making a distinction between a Muslim and non-Muslim, has the view that it must be covered; but according to the saying of the Prophet ﷺ it is not only the private part of the human body and its surrounding area that is to be covered, but the thigh is also included in the area which must be covered.

2796. ‘Abdullāh bin Jarhad Al-Aslami narrated from his father, from the Prophet ﷺ who said: “The thigh is ‘Awrah.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib from this route.

2797. Ibn ‘Abbas narrated that the Prophet ﷺ said: “The thigh is ‘Awrah.”

There are narrations on this topic from ‘Alī and Muhammad bin ‘Abdullāh bin Jahsh. (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, ‘Abdullāh bin Jahsh was a Companion and his son
Muḥammad was a Companion.

Chapter 41. What Has Been Related About Cleanliness

2798. Abū Az-Zinād narrated: “Ibn Jarhad informed me from his father, that the Prophet ﷺ passed by him while his thigh was exposed, so the Prophet ﷺ said: ‘Cover your thigh, for indeed it is ‘Awrah.’” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan.

Chapter 41. What Has Been Related About Cleanliness

2799. Śāliḥ bin Abī Ḥassān said: “I heard Sa‘eed bin Al-Musayyab saying: ‘Indeed Allāh is Tayyib (good) and he loves Tayyib (what is good), and He is Nazīf (clean) and He loves cleanliness, He is Karīm (kind) and He loves kindness, He Jawād (generous) and He loves generosity. So clean’ – I think he said – ‘your courtyards, and do not resemble the Jews.’” He said: “I mentioned that to Muhājir bin Mismār, and he said: “Amīr bin Sa‘d [bin Abī Waqqās] narrated it to me from his father from the Prophet ﷺ, similarly, except that
he did not say: “Clean your courtyards.” (Da’if)

[Abū ‘Eisā said:] This Hadīth is Gharīb. Khalīd bin Ilyās (a narrator in the chain) was graded weak, and he is also called Ibn Ilyās.


Comments:
The aim is exhortation that the internal and external being of a human should be pure and the household should also be kept clean and tidy. The Jews would not keep their front courtyards clean, so their imitation must be avoided; while adhering to good character and manners, one should also give away wealth and property generously; because these characteristics are dear to Allāh, and Allāh has the best and the dearest Qualities and Attributes.

Chapter 42. What Has Been Related About Screening Oneself During Sexual Intercourse

2800. Abū Muḥayyāh narrated from Laith, from Nāfi’, from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Beware of nakedness! For indeed there are with you, those who do not part from you except at the place of defecation, and when a man goes into his wife. So be shy of them and honor them.” (Da’if)

[Abū ‘Eisā said:] This Hadīth is Gharīb, we do not know of it except through this route, and Abū Muḥayyāh’s name is Yaḥyā bin Ya’lā.

Comments:
When a person is naked, the angels go away from him, while a person is in need of the honorable scribes all the time, so nakedness should be avoided to the maximum.
Chapter 43. What Has Been Related About Entering The Hammām[^1]

2801. Jābir narrated that the Prophet ﷺ said: “Whoever believes in Allāh and the Last Day, then he is not to let his wife enter the Hammām, and whoever believes in Allāh and the Last Day, then he is not to enter the Hammām without an ἴzar. And whoever believes in Allāh and the Last Day, then he is not to sit at a spread in which Khamr is circulated.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we do not know of it as a narration of Tawus from Jābir, except through this route.

Muḥammad bin Ismā‘il said: “Laith bin Abī Sulaim is truthful and sometimes he is mistaken about something.” Muḥammad [bin Ismā‘il] said: “Ahmad bin Hanbal said: ‘Laith is such that one is not happy with his narrations. [Laith would narrate something in Marfū‘ form, while others would not narrate it in Marfū‘ form. So for this reason they considered him weak.’”

Comments:

Due to baths or showers, in communal areas, being taken without putting on any clothes, the Prophet did not allow the women to go to public baths, because her whole body is to be covered, whereas the body of a man as a whole is not required to be covered, from the navel down to the knee is

compulsorily to be covered but. He is allowed to enter the bath with a cloth or a pair of shorts around the waist.

2802. Abū 'Udhrah – and he lived during the time of the Prophet ﷺ – narrated from ‘Aishah, that the Prophet ﷺ prohibited the men and the women from the Hammamat,\textsuperscript{[1]} then he permitted it for the men in İzār.” (\textit{Hasan})

[Abū ‘Eisā said:] We do not know of this \textit{Hadith} except as a narration of Ḥammād bin Salamah (a narrator in the chain) and its chain is not that strong.

2803. Abū Al-Maliḥ Al-Hudhalī narrated that some women from the inhabitants of Ḥims, or from the inhabitants of Ash-Shām entered upon ‘Aishah, so she said: “Are you those whose women enter the Hammamat? I heard the Messenger of Allâh ﷺ saying: ‘No woman removes her garments in other than the house of her husband except that she has torn the screen between herself and her Lord.’” (\textit{Hasan})

[Abu ‘Eisā said:] This \textit{Hadith} is Hasan.

\textbf{\textsuperscript{[1]} Plural of Ḥammām, see the previous \textit{Hadith}.}
Allah did not allow a woman to expose herself and her modesty to anyone other than her husband; therefore if she takes off her clothes at any other place she will break the law of Allah. In the case of a woman taking a bath in a bathroom, if it does not have a proper and decent arrangement of privacy, then she is not allowed to take a bath in the state of nakedness.

Chapter 44. What Has Been Related About Angels Do Not Enter The House That Contains An Image Or A Dog

2804. Ibn ‘Abbās narrated: “I heard Abū Ṭalḥah saying: ‘I heard the Messenger of Allah ﷺ saying: “The angels do not enter a house in which there is a dog or an object of images.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Sahih.

The taking or drawing of a picture is not allowed, keeping it is also not permissible, and whoever does so is deprived of the blessed and merciful supplications of the angels; while a person is in need of mercy and blessing at every moment. Likewise, a dog is an impure animal and some are of a satanic nature and the angels despise the devil.

2805. Ishāq bin ‘Abdullāh bin Abī Ṭalḥah narrated that Rāfī’ bin Ishāq informed him, saying: “I and ‘Abdullāh bin Abī Ṭalḥah entered upon Abū Sa‘eed Al-Khudrī to visit him. So Abū Sa‘eed said: ‘The Messenger of Allah ﷺ informed us: “The angels do not enter a
house in which there is an image or a picture." (Sahih)

Ishāq expressed doubt saying: “I do not know which of them he said.”

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

2806. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Jibra’il came to me and said: ‘Indeed I had come to you last night, and nothing prevented me from entering upon you at the house you were in, except that there were images of men at the door of the house, and there was a curtain screen with images on it, and there was a dog in the house. So go and sever the head of the image that is at the door so that it will become like a tree stump, and go and cut the screen and make two throw-cushions to be sat upon, and go and expel the dog.” So the Messenger of Allāh ﷺ did so, and the dog was a puppy belonging to Al-Husain or Al-Hasan which was under his belongings, so he ordered him to expel it. (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. There are narrations on this topic from ‘Aishah [and Abū Talhā].

Chapter 45. What Has Been Related About It Being Disliked To Wear Garments Dyed With 'Usfūr (Safflower) For Men [And Al-Qassi]

2807. 'Abdullāh bin 'Amr said: “A man passed by while wearing two red garments. He gave Salām to the Prophet but he did not return the Salām.” (Dā'f)

[Abū 'Eisā said:] This Hadith is Hasan Gharīb from this route. And the meaning of this Hadith, according to the people of knowledge, is that they disliked wearing garments dyed with safflower, and they considered that whatever was dyed red with clay or other than that, then there was no harm in it, as long as it was not dyed with safflower.

Comments:

Mu‘āsfar is a cloth died with yellow color made of safflower, so according to Imām At-Tirmidhī the red clothes were only disliked due to the safflower.

2808. ‘Āli bin Ābī Ṭālib narrated: “The Messenger of Allāh prohibited the gold ring, Al-Qassi, Al-Mitharah, and Al-Ji‘ah (beer).” (Hasan)

Abū Al-Ahwāṣ said: “It is a drink used in Egypt which is made from barley.”

[Abū 'Eisā said:] This Hadith is Hasan Sahih.
2809. Al-Barā’ bin ‘Āzib said:

“The Messenger of Allah ﷺ ordered us with seven things and he forbade us from seven. He ordered us to follow the funeral, visit the ill, reply to the sneezing person, accept the invitation, assist the oppressed, to help one who made an oath, and to return the Salām. And he forbade us from seven things: From the gold ring, or ringlets of gold, silver vessels, wearing silk, Ad-Dibaj, Al-Istabraq, and Al-Qassi.” (Ṣahīh)

This Hadith is Hasan Šāhīh. Ash’ath bin Sulaim (a narrator in the chain) is Ash’ath bin Abī Ash-Sha’thã’ whose name is Sulaim bin Al-Aswad.

Comments:
If someone swears of doing something which he is unable to do, provided that it is permissible, without the support of others, he should then be helped so that he can do it and his oath is fulfilled. Or if he takes an oath about a cause related to you, that you will do this for him, while the performance of this cause is not a sin, you should then do it.

Chapter 46. What Has Been Related About Wearing White

2810. Samurah bin Jundab said:

“The Messenger of Allah ﷺ said:
‘Wear white, for indeed it is very pure and cleaner, and shroud your dead in it.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. There are narrations on this topic from Ibn ‘Abbās and Ibn ‘Umar.

Comments:

Marks and stains of dirt look distinctive on a white cloth, so it requires to be washed immediately, thus a person remains safe from dirt and stains and he looks neat, tidy, delightful and charming. Therefore it is better to wear white dress and its use for a shroud is preferred.

Chapter 47. What Has Been Related About Permitting The Wearing Of Red For Men

2811. Jabir bin Samurah said: “I saw the Prophet on a clear night, so I looked at the Messenger of Allāh and at the moon, and he was wearing a red Hullah, he looked better than the moon to me.” (Da’if)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we do not know of it except as a narration of Al-Ash’ath. Shu’bah and Ath-Thawrī reported it from Abū Ishaq from Al-Bara’ bin ‘Azib who said: “I saw a red Hullah on the Messenger of Allāh.”

(Another chain of narration.)

There is a lot of criticism about

{مَعْظُومٍ - بَابُ مَا جَاءَ فِي الرَّحْخَةُ فِي لَيْسِ الْحُمَرَةِ لِلرَّجَالِ (النَّحَاءٍ 81)}
this (chain of) Hadith. [He said:] I asked Muḥammad, I said to him: “Is the Hadith of Abū Ishāq from Al-Barā’ more correct or the Hadith of Jābir bin Samurah?” So he considered both of the Ahādith to be Sahīh. There is something on this topic from Al-Barā’ and Abū Juḥaifah. (See no. 197 and 1724).

Comments:
The discussion about wearing red dress has been mentioned in ‘the chapters on clothing’.

Chapter 48. What Has Been Related About The Green Garment

2812. Abū Rimthah said: “I saw the Messenger of Allāh wearing two green Burūd.” (Sahīh)

[Abū ‘Eisa said:] This Hadith is Hasan Gharib, we do not know of it except as a narration of ‘Ubaidullāh bin Iyād. It is said that Abū Rimthah At-Ta‘īmi’s name is Habīb bin Hayyān, and it is said that his name is Rifā‘ah bin Yathribī.
The green color is good for eyesight, looks good and charming to the viewers, and the dress of the dwellers of the Paradise will be green.

Chapter 49. What Has Been Related About The Black Garment

2813. 'Aishah narrated: "The Messenger of Allâh ﷺ went out during the morning wearing a Mīrṭ made of black hair." (Sahih)

[Abū 'Eisā said:] This Hadith is Hasan Sahih Gharib.

Comments:
A Mīrṭ is a cloak made of wool or silk.

Chapter 50. What Has Been Related About The Yellow Garment

2814. 'Abdullâh bin Hassān narrated that his grandmothers Ṣafiyyah bint ‘Ulaibah and Duhaibah bint ‘Ulaibah narrated to him, from Qailah bint Makhramah – and they were her wet nurses and Qailah was the grandmother of their father – his mother’s mother – she said: "We came to the Messenger of Allâh ﷺ and she mentioned the Hadith in its entirety; "until a man came when the sun had rose up, so he said: ‘As-Salāmū Alaika O Messenger of
Allāh! So the Messenger of Allāh ﷺ said: ‘Wa ‘Alaikas-Salāmu Wa Rahmatullah’ and upon him — meaning the Prophet ﷺ — were two tattered cloths, which had been dyed with saffron and had faded, and he had a small date-palm branch with him.” (Da‘īf)

We do not know of the Hadīth of Qailah except through the narration of ‘Abdullāh bin Hassān.

Comments:

Saffron is a fragrant flower, which is a compound of red and yellow colors; because the men are not allowed to use colorful fragrance, so he ﷺ wore a worn out cloth as its color had faded.

Chapter 51. What Has Been Related About It Being Disliked For Men To Use Saffron And Khalūq[1]

2815. Anas bin Mālik narrated that the Messenger of Allāh ﷺ prohibited saffron for men. (Sahih)

[Abū ‘Eīsā said:] This Hadīth is Hasan Sahih. Shu‘bah reported this Hadīth from Ismā‘il bin ‘Ulayyah, from ‘Abdul–Azīz bin Ṣuḥaib from Anas: “The Prophet ﷺ forbade from using saffron.”

‘Abdullāh bin ‘Abdur-Rahmān narrated that to us (he said): “Adam narrated to us from Shu‘bah who said: ‘The meaning of it being disliked for the men to use saffron, is for the men to have a fragrance made from saffron and other fragrances which is mostly red and yellow. See Tuhfat Al-Ahwadhi and An-Nihayah.”

[1] A fragrance made from saffron and other fragrances which is mostly red and yellow. See Tuhfat Al-Ahwadhi and An-Nihayah.
2816. Ya’lã bin Murrah narrated: “The Prophet saw a man wearing Khulâq and said: ‘Go and wash it, then wash it, then do not use it again.” (Da’if)

This Hadith is Hasan. Some of them differed in this chain from ‘Ațâ’ bin As-Sâ’ib. ‘Ali said: “Yahyâ bin Sa’eed said: ‘Whoever heard from ‘Ațâ’ bin As-Sâ’ib earlier; then his hearing from him is correct. Shu’bah and Sufyân’s hearing from ‘Ațâ’ bin As-Sâ’ib is correct except regarding two Hadith from ‘Ațâ’ bin As-Sâ’ib, from Zâdhân. Shu’bah said: “I heard them both from him later.”’

[Abu ‘EIsâ said:] It is said that in his latter life ‘Ațâ’ bin As-Sâ’ib had a bad memory.

There are narrations on this topic from ‘Ammâr, Abû Mûsâ and Anas. [And Abû Ḥafî is Abû Ḥafî bin ‘Umar].

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saffron applied, that is to perfume with it.’’

خَلَّتَا يِذَٰلِكَ عِبَادَةُ اللَّهِ بِنَ عَبْدُ الرَّحْمَنِ: 使者，安拉的使者，平安归于他。

وَمَعَهُ كَراَفَةُ التَّرْجُمَةِ لِلرَّجَالِ: 使者，平安归于他；

يَزْعُرُ الرَّجُلُ - يَزْعُرُ - أَنْ يَنْطَخُ بِهِ

تخريج: وأخرجه مسلم، البخاري، و البه دروي البخاري: ح: 5826 من حديث عبد العزيز بن صهيب. ب. 2101 عن قتيبة

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There are narrations on this topic from ‘Ammâr, Abû Mûsâ and Anas. [And Abû Ḥafî is Abû Ḥafî bin ‘Umar].

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[Abû ‘EIsâ said:] It is said that in his latter life ‘Ațâ’ bin As-Sâ’ib had a bad memory.

There are narrations on this topic from ‘Ammâr, Abû Mûsâ and Anas. [And Abû Ḥafî is Abû Ḥafî bin ‘Umar].

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[Abû ‘EIsâ said:] It is said that in his latter life ‘Ațâ’ bin As-Sâ’ib had a bad memory.

There are narrations on this topic from ‘Ammâr, Abû Mûsâ and Anas. [And Abû Ḥafî is Abû Ḥafî bin ‘Umar].
Comments:

*Khalūq* is a fragrance in which saffron is mixed for its red color which looks outstanding in it, and the colorful fragrance is unlawful for men.

**Chapter 52. What Has Been Related About It Being Disliked To Use Silk And Ad-Dibāj**

2817. The freed slave of Asmā’ narrated from Ibn ‘Umar who said: “I heard ‘Umar mentioning that the Prophet said: ‘Whoever wears silk in the world he shall not wear it in the Hereafter.’” *(Sahih)*

There are narrations on this topic from ‘Ali, Ḥudhaifah, Anas and others. We have mentioned it in the Book of Clothing.

[Abū ‘Eisā said:] This *Hadith* is *Hasan Sahih*.

It has been reported through other routes from ‘Amr, the freed slave of Asmā’ bint Abī Bakr Aṣ-Ṣiddiq – and his name is ‘Abdullāh and his Kunyah is Abū ‘Umar. ‘Aṭā’ bin Abī Rabāḥ and ‘Amr bin Dinār reported from him.

Comments:

Silk is unlawful for men because therein is a clear aspect of beauty and adornment which is a special feature of femininity; it is contrary to men’s quality of bravery and courage. It is also an imitation of the disbelievers and polytheists which is unlawful according to the *Shaʃ’ah*. 
Chapter 53. The Story Of The Prophet Keeping A Cloak For Makhramah And His Courteousness With Him

2818. Al-Miswar bin Makhramah narrated: “The Messenger of Allah distributed some cloaks but he did not give anything to Makhramah. Makramah said: ‘O my son! Let us go to the Messenger of Allah.’ So I went with him. He said: ‘Enter and call him for me.’ So I called the Prophet for him, then the Prophet came out wearing one of the cloaks. He said: ‘I kept this one for you.’” He said: “So he looked at him and said: ‘Makhramah is pleased.’” (Sahih) [Abū 'Eisā said:] This Hadith is Hasan Sahih.

Ibn Abī Mulaikah’s name is ‘Abdullāh bin ‘Ubaidullāh bin Abī Mulaikah.

**Tafsīr:** Мяне Улья, идяры биканспри, дебе ивледи, идайрой ифдеди, баб: киф ибрад абдул шидий илмий провера, сх. 1509-2599.

**Comments:**
This Hadith tells that politeness, gentleness, love and kindness should be expressed to others.

Chapter 54. What Has Been Related About ‘Allāh Most High Loves To See The Results Of His Favors Upon His Slaves’

2819. ‘Amr bin Shu’aib narrated from his father, from his grandfather who said: “The Messenger of Allāh said: ‘Indeed Allāh loves to see the results of his favors upon His
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Slaves.” (Sahih)

There is something on this topic from Abū Al-Ḥawas from his father, and ‘Imrān bin Huṣain and Ibn Mas‘ūd.

[Abū ‘Eisā said:] This Hadīth is Hasan.

Comments:

When Allāh blesses someone with His generosity and mercy by bestowing wealth upon him, he should utilize that and show gratitude.

Chapter 55. What Has Been Related About Black Khuff

2820. Ibn Buraidah narrated from his father: “An-Najāshī gave the Prophet ṣ two black plain Khuff. So he wore them, then performed Wudū’ and wiped over them.” (Da‘f)

[Abū ‘Eisā said:] This Hadīth is Hasan, we only know of it as a narration of Dalham (a narrator in the chain), and Muhammad bin Rabī‘ah reported it from Dalham.

Comments:

Leather socks are to be put on after the ablution have been made, thereafter if ablution is required, the socks will be wiped over.
Chapter 56. What Has Been Related About The Prohibition Of Plucking Gray Hair

2821. 'Amr bin Shu‘aib narrated from his father, from his grandfather: “The Prophet prohibited plucking gray hair. And he said: ‘It is the Muslim’s light.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan. ‘Abdur-Rahmān bin Al-Hārith and others have reported it from 'Amr bin Shu‘aib, from his father from his grandfather.

Comments:
Generally, gray hairs grow in a mature age, which are symbols of seriousness, wisdom, dignity and nobility in a person and they enlighten with the light of good deeds, and also create thoughts about the Hereafter; therefore the Prophet called them a light of a Muslim.

Chapter 57. What Has Been Related About ‘The One Whose Counsel Is Sought Is Entrusted’

2822. Abū Hurairah narrated that the Messenger of Allāh said: “The one whose counsel is sought is entrusted.” (Da‘f)

[Abū ‘Eisā said:] This Hadith is Hasan. More than one narrator reported it from Shaibān bin ‘Abdurr Rāhman An-Nahwī. Shaibān had books, and he is Sahīh in Hadith, his Kunyah is Abū Mu‘āwiyah.
A person whose advice is sought; his sincerity, honesty and trustworthiness are trusted. So he should give good advice with full trustworthiness and honesty. If it is something secret it should not be disclosed. Carelessness about these two things is regarded as dishonesty.

2823. Umm Salamah said: "The Messenger of Allāh ﷺ said: 'The one whose council is sought is entrusted.'" (DaTJ)

There are narrations on this topic from Ibn Mas'ūd, Abū Hurairah and Ibn 'Umar.

[Abū ‘Eisā said:] This Hadith is Gharib as a narration of Umm Salamah.

(Another chain to the narrator) ‘Abdul-Mālik bin ‘Umair who said: "I will narrate a Hadith without altering a letter from it."

Comments:
The Hadith of the Prophet is a trust, and any careless and neglectful dealing with it will be regarded as dishonesty. Therefore it should be transmitted with full responsibility.
Chapter 58. What Has Been Related About Omens

2824. Sālim and Ḥamzah, the sons of ‘Abdullāh bin ‘Umar, narrated from their father that the Messenger of Allāh ﷺ said: “An omen is in three: A woman, a dwelling, and a (riding) beast.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Some of Az-Zuhri’s companions did not mention “from Ḥamzah” in it, they only said: “from Sālim, from his father from the Prophet ﷺ.” [Mālik bin Anas reported this Hadith from Az-Zuhri and he said: “From Sālim and Ḥamzah the sons of ‘Abdullāh bin ‘Umar from their father].

This is how Ibn Abī ‘Umar reported this Hadith for us (and he mentioned the chain again).

(Another chain) from Sālim, from his father from the Prophet, but Sa‘eed bin ‘Abdur-Rahmān did not mention “from Ḥamzah” in it and Sa‘eed’s narration is more correct because ‘Ali bin Al-Madīnī and Al-Humaidī reported it from Sufyān, [from Az-Zuhri, from Sālim and they mentioned that Sufyān said:] “Az-Zuhri did not report this Hadith to us except from Sālim from Ibn ‘Umar.”

Mālik bin Anas reported this Hadith from Az-Zuhri and he said: “From Sālim and Ḥamzah, the sons of ‘Abdullāh bin ‘Umar, from their father.”
There are narrations on this topic from Sahîl bin Sa’d, ‘Aishah, and Anas. It has been related that the Prophet ﷺ said: “If there was an omen in anything it would be in a woman, a (riding) beast, and a dwelling.”

And it has been reported from Hakîm bin Mu‘awiyah who said: “I heard the Prophet ﷺ saying: ‘There are no omens, but there is a sense of security in a home, a woman, and a horse.’”

(A chain) with that narration.

Comments:
Shu‘m [bad omen/pessimism] applies to two meanings, a: nothing is ominous; b: but if it exists, it may be in these three when it does not exist in them, how can it then be in anything else.

Chapter 59. What Has Been Related About ‘Two Do Not Converse In Exclusion Of The Third’

2825. ‘Abdullâh narrated that the Messenger of Allah ﷺ said: “When there are three of you, then let two not converse in exclusion of their companion.” (Sahîh)

In Sufyân’s narration he said: “Two are not to converse in
exclusion of the third, for indeed that will worry him.”

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh.

It has been related that the Prophet ﷺ said: “Two are not to converse in exclusion of one, for indeed that harms the believer, and Allāh [Mighty and Sublime is He] does not like harming the believer.”

There are narrations on this topic from Ibn ‘Umar, Abū Hurairah, and Ibn ‘Abbās.

Comments:
When two individuals talk to each other while ignoring the third person in their company, it causes him to worry, and creates sorrow and grief; he thinks they do not trust him and they are hiding the matter from him considering him unreliable.

Chapter 60. What Has Been Related About The Promise

2826. Ismā‘īl bin Abī Khālid narrated that Abū Juhaifah said: “I saw the Messenger of Allāh ﷺ (he was) white and turning grey. Al-Ḥasan bin ‘Alī resembles him most. He had promised thirteen young she-camels for us, so we went to get them. When we arrived he had died without giving us anything. So when Abū Bakr (became the Khalifah) he said: ‘If there is anyone to whom the Messenger of
Allāh ٌ made a promise, then let him come forth.’ I stood to inform him about it, and he ordered that they be given to us.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan.

Marwān bin Mu‘āwiyah reported this Hadith with a chain from Abū Juḥaifah and it is similar to this. More than one narrator reported it from Ismā‘īl bin Abī Khālid, from Abū Juḥaifah who said: “I saw the Prophet ٌ and Al-Hasan bin ‘Alī resembles him the most.” And they did not add anything more than that.

Comments:

Al-Hasan's upper part of the body, from chest up to his head, was like that of the Messenger of Allāh ٌ; and the lower part of the body of Hussain bin ‘Alī ٌ was like that of the Messenger. This Hadith points out that if a person promises someone to give a specific thing and he dies, then the successor should fulfill the promise.

2827. Ismā‘īl bin Abī Khālid narrated that Abū Juḥaifah said: “I saw the Prophet ٌ, and Al-Hasan bin ‘Alī resembles him the most.” (Sahih)

[Abū ‘Eisā said:] This is how more than one narrator reported it from Ismā‘īl bin Khālid, similarly.

There is something on this topic from Jābir, and Abū Juḥaifah’s name is Wahb As-Suwā‘ī.
Chapter 61. What Has Been Related About Saying “May My Father And Mother Be Ransomed For You”

2828. ‘Ali narrated: “I did not hear the Prophet mentioning both of his parents\(^1\) for anyone other than Sa’d bin Abi Waqqâs.” (Sahîh)

Comments:

The aim of mentioning the ransom of one’s parents for someone is to express love, affection, honor and respect for him; after having been impressed by the service of Sa’d bin Abi Waqqâs in the battle of Uhud, the Prophet uttered the wording of ransoming his parents for paying him tributes and for the acknowledgment of his service, the Prophet said the same words for Az-Zubair bin Awwâm in the Battle of the Trench.

2829. ‘Ali narrated: “The Messenger of Allah did not mention both of his parents for anyone except Sa’d bin Abi Waqqâs. On the Day of Uhud he said: ‘Shoot, may my father and mother be ransomed for you.’ And he said to him: ‘Shoot! O young man.’” (Daif)

There are narrations on this topic from Az-Zubair and Jâbir.

[Abû ‘Eisâ said:] This Hadith is Hasan Sahih. It has been reported through other routes from ‘Ali. More than one narrator reported this Hadith from Yahyâ bin Sa’eed, from Sa’eed bin Al-Musayyab, from Sa’d bin Abi Waqqâs, who said:

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\(^1\) That is, including both in the saying: “May my father and mother be ransomed for you.”
“The Messenger of Allāh ﷺ mentioned both of his parents to me on the Day of ʿUḥd. [He said: ‘Shoot! May my father and mother be ransomed for you.’]"

**Comments:**

Hazawwār, translated here as young man’ is a powerful and strong youth approaching adulthood.

2830. Saʿd bin Abī Waqqāṣ said:
“The Messenger of Allāh ﷺ mentioned both of his parents to me on the Day of ʿUḥd.” (Ṣaḥīḥ)

This Ḥadīth is Ḥasan Ṣaḥīḥ and both of the narrations are Ṣaḥīḥ.

Chapter 62. What Has Been Related About Saying “O My Little Son”

2831. Anas narrated that the Prophet ﷺ said to him: “O my little son.” (Ṣaḥīḥ)

There are narrations on this topic from Al-Mughirah and ʿUmar bin Abī Salamah.

[Abū ʿEisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb from this route, and it has been related through routes other than this one from Anas. This Shaikh, Abū ʿUthmān (a narrator in the chain) is trustworthy, he is Al-Jaʿd bin
Chapter 63. What Has Been Related About Hastening To Name The Child

2832. 'Amr bin Shu‘aib narrated from his father, from his grandfather that the Prophet ﷺ ordered naming the child on the seventh day, removing the harm from him, and Al-'Aqq. [1] (Sahih) [Abū 'Eisā said:] This Hadith is Hasan Gharib.

Comments:
If a person is unable to perform 'Aqiqah due to incapable financial circumstances, then the baby may be given a name soon after the birth; if 'Aqiqah is to be performed then the head will be shaved on the seventh day, and then the name will be given.

Chapter 64. What Has Been Related About What Names Are Recommended

2833. Ibn ‘Umar narrated that the Prophet ﷺ said: “The most loved

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[1] Removing the hair and slaughtering the animal for the ‘Aqiqah.
names to Allah are ‘Abdullah and ‘Abdur-Rahman.” (Hasan)

[Abu ‘Eisah said:] This Hadith is Hasan Gharib from this route.

Comments:
These two names express the servitude to Allah, and an open announcement of a human’s servitude to Allah is loved by Him.

2834. [Ibn ‘Umar narrated that the Prophet said: “The most loved names to Allah are ‘Abdullah and ‘Abdur-Rahman.” (Sahih)
This Hadith is Gharib from this route].

Chapter 65. What Has Been Related About What Names Are Disliked

2835. ‘Umar [bin Al-Khattab] narrated that the Messenger of Allah said: “I forbid naming with Râfi’, Barakah and Yasâr.” (Sahih)

[Abu ‘Eisah said:] This Hadith is Gharib. This is how Abu Ahmad reported it from Sufyân, from Abu Az-Zubair, from Jabir, from ‘Umar. [Others reported it from Sufyân, from Abu Az-Zubair, from
Jābir from the Prophet ﷺ.

Abū Ahmad is trustworthy, a Ḥāfīz. What is popular among the people (of knowledge) is that this is a narration of Jābir from the Prophet ﷺ, and that it is not from ‘Umar.

Comments:

The people normally take good omens from the names; therefore the Prophet did not like such names, because saying 'no' in answer to these names is disliked and detested. So answering 'no' to a person who calls someone named ‘Nāff’ (profitable), Barakah (blessed) and Yasār (easy)’ is not a good impression.

2836. Samurah bin Jundab narrated that the Messenger of Allah ﷺ said: “Do not name your boy Rabah, nor Aflah, nor Yasār, nor Najih, so that it may be said: ‘Is he there?’ and it may be said: ‘No.’”[1] (Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahih.

2837. Al-A’raj narrated that Abū Hurairah conveyed to him that the Prophet ﷺ said: “The most despicable (Akhna’) name to Allah on the Day of Judgement is that of a man named King of Kings. (Malikil-Amlāk)” (Sahih)

[1] For example: “Is Aflah there?” “No.” Which would mean there is no prosperity here.
Sufyān said: “(Like) ‘Shāhani Shāh’ (Shah of Shah’s).” And the meaning of Akhna‘ is most despicable. And this Hadith is Hasan Sahih.

Comments:

Akhna (most disgraced) according to some it means ‘ugliest’. The names that denote pride, insolence and arrogance; it is disliked to be named such names, like: ruler of the rulers, king of the kings etc, because complete sovereignty is Allāh’s.

Chapter 66. What Has Been Related About Changing Names

2838. Ibn ‘Umar narrated that the Prophet ﷺ changed the name of ‘Āsiyāh, he said: “You are Jamilah.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, only Yaḥyā bin Sa’eed Al-Qaṭṭān narrated the chain from ‘Ubaidullāh from Nāfī’ from Ibn ‘Umar. Some of them reported this from ‘Ubaidullāh from Nāfī’, from ‘Umar in Mursal form.

There are narrations on this topic from ‘Abdur-Raḥmān bin ‘Awf, ‘Abdullāh bin Salām, ‘Abdullāh bin Muṭṭi’, ‘Āishah, Al-Hakam bin Sa’eed, Muslim and Usāmah bin Akhdārī, Shuraḥīn bin Hānī’ from his father and Khāithamah bin ‘Abdur-Raḥmān from his father.
Asiyah means ‘disobedient’; therefore it is not suitable for a Muslim; such names that point out ugly and disliked meanings or are polytheistic should be changed.

2839. ‘Aishah narrated that the Prophet ﷺ would change offensive names.

Abū Bakr bin Nāfi’ said:
“Sometimes ‘Umar bin ‘Ālī would narrate this Hadith: ‘Hishām bin ‘Urwah from his father, from the Prophet ﷺ, in Mursal form, and he would not mention ‘from ‘Aishah in it.” (Ṣahīh)

Chapter 67. What Has Been Related About The Names Of the Prophet ﷺ

2840. Muḥammad bin Jubair bin Muṭ‘īm narrated from his father that the Messenger of Allāh ﷺ said: “I have some names: I am Muḥammad, I am Aḥmad, I am Al-Māhī, the one by whom Allāh wipes out disbelief, I am Al-Ḥāshir, the one whom the people are gathered at his feet, and I am Al-‘Aqib, the one after whom there is no Prophet.” (Ṣahīh)

[There is something on this topic]
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from Hudhaifah.

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh.

Comments:

These five names express the Prophet's special qualities and distinctive characteristics; Muhammad, he who has unaccountable praiseworthy characteristics, and admired abundantly; Ahmad, the foremost in admiring; he himself explained the remaining three. He is the first to be raised from the grave and he is the final Prophet. There is no true Prophet after him. Only the Prophet's teachings have this unique status that uproots disbelief and polytheism; and he is the one who eliminated disbelief from the Arab land.

Chapter 68. What Has Been Related About It Being Disliked To Use Both The Name Of The Prophet And His Kunyah

2841. Abū Hurairah narrated that the Prophet prohibited that one use his name and his Kunyah; naming themselves Muhammad Abul-Qāsim. (Sahīh)

There is something on this topic from Jābir.

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh.

(Another chain of narration)

And in this Hadīth there is what proves that it is disliked to use the Kunyah Abul-Qāsim.

Comments:

It was the custom of the Arabs that due to honor and respect they would call a person by his Kunyah (saying: O father of so-and-so; O mother of so-and-so) instead of his/her proper name. Therefore if one has the Kunyah ‘Abul-
Qāsim’ he would be called by it; it could create confusion in the life of the Messenger of Allāh, as mentioned in the following Hadīth; so the Prophet disliked the use of his Kunyah by others.

2842. Jābir narrated that the Messenger of Allāh said: “When you name yourself after me, then do not use my Kunyah.” (Daʿīf)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib [from this route]. Some of the people of knowledge disliked for a man to use both the name of the Prophet and his Kunyah, while some of them did that.

It has been related that the Prophet heard a man in the market calling: “O Abul-Qāsim!” So the Prophet turned and the man said: “Not you.” So the Prophet said: “Do not use my Kunyah.”

And in this Hadīth there is what proves that it is disliked to use the Kunyah Abū Al-Qāsim.

2843. ‘Ali bin Abī Ṭālib narrated that he said: “O Messenger of Allāh! If I have a son after you do you think I could name him Muhammad and give him your Kunyah?” He said: “Yes.” So he said: “So that was permitted for me.” (Hasan)

This Hadīth is Hasan Sahīh.
Chapter 69. What Has Been Related About ‘Indeed There Is Wisdom In Poetry’

2844. ‘Abdulläh narrated that the Messenger of Alläh ﷺ said: “Indeed there is wisdom in (some) poetry.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharīb from this route, Abū Sa‘eed Al-Ashajj is the only one who narrated it in Marfu’ form from Ibn Abī Ghaniyyah. Others reported this Hadith from Ibn Abī Ghaniyyah in Mawqūf form. This Hadith has been reported from other routes from ‘Abdulläh bin Mas‘ūd from the Prophet ﷺ. There are narrations on this topic from Ubayy bin Ka‘b, Ibn ‘Abbas, Āishah, Buraidah and Kathīr bin ‘Abdulläh from his father, from his grandfather.

2845. Ibn ‘Abbās narrated that the Messenger of Alläh ﷺ said: “Indeed there is wisdom in (some) poetry.”
Some poetic verses are full of wisdom and good sense that keeps a person away from ignorance and foolishness; people perform good deeds and abandon bad deeds due to the influence of wise poetry, because it is impressive and effective and can occupy the heart of a listener.

Chapter 70. What Has Been Related About Melodic Poetry

2846. 'Aishah said: “The Messenger of Allah ﷺ had a Minbar placed in the Masjid for Hassān to stand to boast (poetically) about the Messenger of Allah ﷺ” – or she said: “to defend the Messenger of Allah ﷺ. And the Messenger of Allah ﷺ said: ‘Indeed Allah has aided Hassān with the holy spirit (Jibrīl) as he boasts about – or – defends the Messenger of Allah ﷺ.”’ (Hasan)

(Another chain) from ‘Aishah with similar narration.

There are narrations on this topic from Abū Hurairah and Al-Barā’.

[Abū ‘Eisā said:] This Hadith is Hasan Gharb Sahih – and it is a narration of Ibn Abī Az-Zinād.
Comments:

The mosque is a centre of religion, the Minbar of a mosque is a means of preaching, spreading, protecting and defending the religion. Extolling the Prophet’s praise and matters of dignity or defending him is ‘Religion’. Therefore reading religious poetry in the mosque is allowed, and such a person is assisted by the holy spirit, Gabriel.

2847. Anas narrated that the Prophet entered Makkah during ‘Umratil-Qadā’ and ‘Abdullāh bin Rawāhah was walking in front of him reciting verses of poetry.

“O tribes of disbelievers get out of his way – today we will strike you about its revelation; a strike that removes the heads from the shoulders – and makes the friend not concerned about his friend.”

‘Umar said to him: “O Ibn Rawāhah! Before the Messenger of Allāh, and in the sanctuary of Allāh you utter poetry?” the Messenger of Allāh said:

“Leave him 0 ‘Umar! For it is quicker upon them than the raining arrow.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharīb Ṣaḥīh from this route. ‘Abdur-Razzāq reported this Ḥadīth similarly from Ma’mar, from Az-Zuhri from Anas.

It has been related in other narrations that when the Prophet entered Makkah during ‘Umratil-Qadā’ Ka’b bin Mālik was in front of him, and this is more correct according to some of the people of Ḥadīth because ‘Abdullāh bin Rawāhah was killed on the Day of Mu’tah and ‘Umratil-Qadā’ was after that.
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2848. Al-Miqdām bin Shuraih narrated from his father, that 'Aishah was asked: “Did the Prophet ﷺ used to say any poetry?” She said: “He would say parables with the poetry of Ibn Rawālah saying: ‘News shall come to you from where you did not expect it.’” (Daʿīf)

There is something on this topic from Ibn ‘Abbās.

[Abū 'Eisā said:] This Hadith is Hasan Ṣaḥīḥ.

Comments:

“The secrets do not remain hidden; they appear gradually day by day by the passing of time.” In fact this is a verse of ʿArafah bin ʿEid, which ‘Aishah quoted as an example. She did not mean that it was a verse of Ibn Rawāḥah, as ‘Aishah herself sometimes referred it to ʿArafah.

2849. Abū Hurairah narrated that the Prophet ﷺ said: “The best statement spoken by the Arab is the saying of Labid: ‘Everything aside from Allāh perishes.’” (Ṣaḥīḥ)

Comments:
[Abū ‘Eisā said:] This Hadīth is Hasan Sahih. Ath-Thawrī and others reported it from ‘Abdul-Malik bin ‘Umair.

Comments:
The Prophet stated this poetic verse as the best of all and the truest because the true reality of the world is exposed in it.

2850. Jābir bin Samurah said: “I sat with the Prophet more than one-hundred times. His Companions used to recite poetry and talk about things that occurred during Jahiliyah, and he would remain silent, and sometimes he would smile along with them.” (Ṣaḥīḥ) This Hadīth is Hasan Sahih. Zuhair also reported it from Simāk.

Comments:
The noble Companions would sometimes read the poetry of pre-Islamic period and remember the events, and they would also remember the favors and bounties of Islam achieved through the Messenger of Allāh, they would laugh at their pre-Islamic ignorant life and at how they used to live.

Chapter 71. What Has Been Related About ‘It Is Better That One Of You Fill His Insides With Puss Than To Fill It With Poetry’

2851. Muḥammad bin Sa’d bin Abī Waqqāṣ narrated from his father that the Messenger of Allāh said: “It is better that one of you fill his insides with puss than to fill

(المعجم ١٧) - باب ما جاء: لأن يملؤ جوف أحدكم قيسا حريز له من أن يملؤ شعرًا (التحفة ١٠٥)
it with poetry.” (Sahih)
[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:
This Hadîth tells that it is disliked to adopt poetry to an excessive limit and to be extremely zealous about it, that a person becomes unmindful of his religious and worldly commitments.

2852. Abû Hurairah narrated that the Messenger of Allah ﷺ said: “It is better that one of you fill his insides with puss than to fill it with poetry.” (Sahih)

There are narrations on this topic from Sa’d, Abû Sa’eed, Ibn ‘Umar and Abû Ad-Dardâ’.

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:
A stomach full of pus causes destruction to the stomach or lungs and ruins a person; filling the stomach with dirty, indecent and immoral poetry is a means of destruction of a person’s religion and morals.

Chapter 72. What Has Been Related About Eloquence And Elucidation

2853. ‘Abdullâh bin ‘Amr narrated that the Messenger of Allah ﷺ said: “Indeed Allâh detests the
excessive among men, who slaps his tongue around like the cow slaps his tongue.” (Hasan)

[Abū 'Eisā said:] This Hadith is Hasan Gharib from this route. There is something on this topic from Sa'īd.

Comments:
The cow rolls in everything with the tongue i.e., grass, thorns, palatable and unpalatable things and makes no difference; so the people who are talkative and eloquent and they transmit everything confirmed and unconfirmed, right and wrong to dominate the people, and they use it a source of income; such people are disliked and hated by Allāh .

Chapter (...)

2854. Jābir narrated: “The Messenger of Allāh prohibited that a man sleep on a terrace without something to obstruct him.”[1] (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it as a narration of Muhammad bin Al-Munkadīr (a narrator in the chain) from Jābir except through this route and ‘Abdul-Jabbār bin ‘Umar Al-Ailī was graded weak.

Comments:
If a person sleeps on a roof that does not have fence or barrier, it poses a

[1] So that he will not roll off and fall.
danger that the person may fall down if he starts walking unknowingly while asleep; therefore sleeping on a fenceless roof is not allowed.

2855. ‘Abdullāh narrated: “The Messenger of Allāh ﷺ used to take care of us by preaching during the days fearing that we may get bored.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

(Another chain) with similar in meaning.

Comments:
Education and teaching is different than exhortation and admonition, there is sometimes rebuke and reproach in exhortation and admonition, so daily exhortation and admonition causes boredom; and prolonging the session of exhortation and admonition also causes boredom.

Chapter 73. The Best Deed Is That Which Is Done Continously Even If It Is Little

2856. Abū Šāliḥ said: “I asked ‘Āishah and Umm Salamah about which deed did the Messenger of Allāh ﷺ like to do most. They said: ‘Whatever he could do regularly, even if it was little.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib from this route.

It has been reported from Hishām bin ‘Urwah from his father, that
‘Aishah said: “The most loved deed to the Messenger of Allah was what he could do regularly.”

(Another chain) with similar in meaning.

[Abū ‘Eisā said:] This Hadīth is [Hasan] Sahīh.

Comments:

It is known that drops make a river and the pebbles make a mountain; so a perpetually performed deed grows bigger than a deed performed for a few days even if it is much more in quantity.

Chapter 74. ‘Cover The Vessels And Tie The Water-Skins’

2857. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh said: “Cover the vessels, tie the water-skins, close the doors and extinguish the torches, for indeed the vermin may drag away the wick, causing a fire for the inhabitants of the house.” (Sahīh)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh, and it has been reported through other routes from Jābir from the Prophet.
Comments:

It is known from other narrations that the above mentioned deeds should be started with the Name of Allāh. If the utensils of eating and drinking are not covered, there is a risk of a poisonous substance, at least a fly or mosquito, and dust falling in.

Chapter 75. Taking Care Of The Camels In Both Fertile And Barren Land

2858. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When you travel through fertile land, then give the camels their fill of the land, and when you travel through drought, then hasten while they are fresh, and when you camp late, then stay away from the road, for indeed it is the route of beasts and the abode of poisonous vermin in the night.” (Saḥīh)

[Abū ‘Eisā said:] This Hadīth is Hasan SaW/i.

There is something on this topic from Anas and Jābir.

Comments:

The power and ability of the riding animal is needed in journey, so the riding animal needs grazing, eating and drinking to keep and maintain the power and ability. This need can easily be fulfilled in areas of grass and vegetation; therefore the riding animal should get its chance. If it is the area of drought, the grass and greenery is not available easily; in this case marching hastily and caring for the power and ability of the riding animal, it should get a chance to reach such a place.
Chapter 76. What Has Been Related About Allah’s Parable About Worshipping Him

2859. An-Nawwâs bin Sam‘ân Al-Kilâbi narrated that the Messenger of Allah said: “Indeed Allah has made a parable of the straight path: At the sides of the path there are walls with open doors, each door having a curtain. There is a caller at the head of the path calling, and a caller above it calling. And Allah invites to the abode of peace and guides whomever He wills to the straight path. The doors which are on the sides of the path are the Hudûd (legal limitations) of Allah; no one breaches the Hudûd of Allah except that curtain is lifted, and the one calling from above it is his Lord.” (Sahih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb. I heard ‘Abdullâh bin ‘Abdur-Rahmân saying: “I heard Zakariyyâ bin ‘Adî saying: ‘Abû Isâq Al-Fazârî said: “Take from Baqîyyah what he narrates to you from the trustworthy, and do not take from Ismâ’îl bin ‘Ayyâsh what he narrates to you from the
trustworthy, nor those who are not trustworthy.”

Comments:
In the Noble Qur'an and the Sunnah, many, intellectual and spiritual points are explained through parables and examples to represent them like the objects of sense, so that the mind can absorb them understandably and also that the human being would be impressed with the given examples. In this Hadith, the Straight Path means Islam.

2860. Sa'eed bin Hilal narrated that Jâbir bin 'Abdullâh Al-Ansâri said: “One day the Messenger of Allâh came out to us and said: ‘While I was sleeping I had a vision as if Jibra'il was at my head and Mikâ'il was at my feet. One of them said to his companion: ‘Make a parable for him’ so he said: ‘Listen so that your ears may hear. Hearken so that your heart may understand! The parable of you and your Ummah is but the parable of a king who conquers a land, then he constructs a house in it. Then he places a table-spread in it, then he sends a messenger to call the people to eat from it. Among them are those who answer the call of the messenger, and among them are those who forsake it. So Allâh is the king and the land is Islam, and the house is Paradise, and you O Muâammad! You are the Messenger, so whoever responds to you he enters Islam, and whoever enters Islam he enters Paradise, and whoever enters Paradise, he shall eat of what is in it.’” (Saâih)
[Abū ‘Eisā said:] This Hadith is Mursal. Sa’eed bin Hilāl did not see Jābir bin ‘Abdullāh. There is something on this topic from Ibn Mas‘ūd, and this Hadith has been reported through other routes from the Prophet ﷺ with a chain that is more authentic than this.

\[\text{تخريج: [صحح] ورواه البخاري، في عقب، ح: 2861 عن قتيبة بن الخضير، والله: 7582 وسماح، ح: 2862 وغيرهما } \]* في الباب عن ابن مسعود عن ابن مسعود.

\[\text{يأتي: 2862} \].

2861. Abū ‘Uthmān An-Nahdi narrated from Ibn Mas‘ūd who said: “The Messenger of Allāh ﷺ performed ‘Ishā’, then he turned and took the hand of ‘Abdullāh bin Mas‘ūd until he went with him to the wide valley of Makkah. He sat him down, then drew a line around him. Then he said: ‘Do not go beyond your line, for indeed there shall come some men to you, but do not speak to them for they shall not speak to you.’” He said: “Then the Messenger of Allāh ﷺ went to where he wanted to go, and while I was sitting within the line, some men came to me that appeared as if they were from Az-Zuṭ,\[^{1}\] both their hair and their bodies. I did not see nakedness nor covering. They ended up before me but they did not pass the line. Then they returned toward the Messenger of Allāh ﷺ and when it was near the end of the night, the Messenger of Allāh ﷺ came to me while I was sitting, and he said: ‘I have been

\[^{1}\] A dark people, either from North Africa or India. See Tuhfat Al-Ahwadhi and An-Nihāyah.
away watching all night’ then he entered into the line with me and lay down on my thigh to sleep. So while I was sitting there, and the Messenger of Allah was sleeping (with his head resting) on my thigh, there appeared some men wearing white garments, and Allah knows best just how handsome they were. They came towards me, and a group of them sat at the head of the Messenger of Allah, and a group of them at his feet. Then they said to each other: ‘We have not ever seen a slave (of Allah) who was given the likes of what this Prophet has been given. Indeed his eyes sleep but his heart remains awake. His parable is that of a chief who built a castle, then he placed a table-spread in it, and invited the people to eat and drink. So whoever answers his invitation, he eats from his food and drinks from his drink. Whoever does not answer, he is punished – or he said – he is chastised.’ Then they alighted and the Messenger of Allah awoke at that time, and said: ‘I heard what they were saying. Do you know who they were?’ I said: ‘Allah and His Messenger know better.’ He said: ‘They were the angels. Do you know the meaning of the parable they stated?’ I said: ‘Allah and His Messenger know better.’ He said: ‘The meaning of the parable they stated is that Ar-Rahmān [Most Blessed And Most High] built
Paradise, and He invited His slaves to it. Whoever replies he shall enter Paradise, and whoever does not reply, he shall be punished or chastised.” (Daʿif)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb Ṣaḥīḥ from this route.

Abū Tamīmah’s [he is Al-Hujaimi] name is Ṭārif bin Mujālid, and Abū ‘Uṭhmān An-Nahdī’s name is ‘Abdur-Rahmān bin Mall, and Sulaimān At-Tāimī [reported this Hadith from Muʿtamir] – he [Sulaimān] is Ibn Ṭākhān [and he is not (really from Taim)] he only lived among the tribe of Taim and was ascribed to them. ‘Alī said: “Yahyā bin Saʿeed said: ‘I have not seen anyone more fearful of Allāh [Most High] than Sulaimān At-Taimī.”

Comments:

This Hadith tells us that the entry to Paradise is based on Islam i.e., obedience and submission to its law and order. The people who obey the teachings of the Messenger of Allāh and act accordingly will enter Paradise. In this Hadith, due to the status of the Last Prophet, only his mention was made, otherwise the message of every Prophet is the same and its result is also the same.

Chapter 77. What Has Been Related About The Parable Of The Prophet, Peace Be Upon Them

2862. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ἡ said: “The parable of myself and the Prophets [before myself] is that of a man who constructed a house. He completed it and made it well,
except for the space of one brick. So the people enter it and marvel at it saying: ‘If not for the space of this brick.’” (Sahih)

There are narrations on this topic from Abū Hurairah and Ubayy bin Ka'b.

[Abū 'Eisā said:] This Hadith is Ḥasan Gharib from this route.

Comments:

The construction of the Palace and the Building of Islam began from Ādām; all the Prophets contributed and participated in its construction and structure; this palace came to perfection with the Mission of the Prophet Muhammad ﷺ and the teachings and creeds of Islam reached perfection.

Chapter 78. What Has Been Related About The Parable Of Șalāt, Fasting, And Charity

2863. Al-Hārith Al-Ash'ārī narrated that the Messenger of Allah ﷺ said: “Indeed Allah commanded Yahyā bin Zakariyyā with five commandments to abide by, and to command the Children of Isrā’il to abide by them. But he was slow in doing so. So 'Eisā said: ‘Indeed Allah commanded you with five commandments to abide by and to command the Children of Isrā’il to abide by. Either you command them, or I shall command them.’ So Yahyā said: ‘I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.’ So he gathered the people in Jerusalem,
and they filled [the Masjid] and sat upon its balconies. So he said: ‘Indeed Allâh has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allâh and not associate anything with Him. The parable of the one who associates others with Allâh is that of a man who buys a servant with his own gold or silver, then he says to him: “This is my home and this is my business so take care of it and give me the profits.” So he takes care of it and gives the profits to someone other than his master. Which of you would like to have a servant like that? And Allâh commands you to perform Salât, and when you perform Salât then do not turn away, for Allâh is facing the face of His worshippers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting is that of a man in a group with a satchet containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more pleasant to Allâh than the scent of musk. And He commands you to give charity. The parable of that is a man captured by his enemies, tying his hands to his neck, and they come to him to beat his neck. Then he said: “I can ransom myself from you with a little or a lot” so he ransoms himself from them. And He commands you to remember Allâh. For indeed the parable of that, is a man whose enemy quickly
tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshipper is; he does not protect himself from *Ash-Shaitān* except by the remembrance of Allāh.” The Prophet ﷺ said: “And I command you with five that Allāh commanded me: Listening and obeying, *Jihād*, *Hijrah*, and the *Jamā’ah*. For indeed whoever parts from the *Jamā’ah* the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of *Jahiliyyah* then he is from the coals of Hell.” A man said: “O Messenger of Allāh! Even if he performs Salāt and fasts?” So he (ﷺ) said: “Even if he performs *Salāt* and fasts. So call with the call that Allāh named you with: Muslims, believers, worshippers of Allāh.” (*Sahih*)

[Abū ‘Eisā said:] This Ḥadīth is *Hasan Sahih Gharib*. Muḥammad bin Ismā’il said: “Al-Ḥārith Al-Ash’arī (a narrator in the chain) was a Companion and there are *Ahādīth* other than this from him.”

**2864.** (Another chain) with similar in meaning. (*Sahih*) [Abū ‘Eisā said:] This Ḥadīth is *Hasan [Sahih] Gharib*. Abū Sallām [Al-Ḥabashi]’s name is Mamṭūr.
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‘Alî bin Al-Mubârak has reported it from Yahyâ bin Abî Kathîr.

Comments:

It is known from this Hadîth:

1. Delay in conveying the Message of Allâh is not to be, and one can be held accountable for this mistake. In case of overcrowding and excessive numbers, people may go up to the balconies of a mosque and sit.

2. Assigning someone as an associate to Allâh, Who is Lord, Creator and Master is such a heinous, hateful and ugly deed as a slave giving his earning to someone else other than his master, which is hateful and detestable.

3. Following the customs, traditions, habits and morals of the time of ignorance is like joining the group of Hell-Dwellers. The servants of Allâh who are obedient, submissive and fearlessly oppose the matters of sinning and disobedience, He named them Muslims and Believers, therefore it does not suit them to abandon the practice of the Companions and to follow the customary life of the era of ignorance. Prayer and fasting alone, are not enough to be a Muslim and a Believer, rather the complete Religion has to be practised.

Chapter 79. What Has Been Related About The Parable Of The Believer Who Recites The Qur’ân And The One Who Does Not Recite

2865. Abû Mûsâ Al-Ash’ârî narrated that the Messenger of Allâh ﷺ narrated: “The parable of the believer who recites the Qur’ân is that of a citron, its fragrance is nice and its taste is nice. The parable of the believer who does not recite the Qur’ân is that of a date, it has no smell but its taste is
sweet. The parable of the hypocrite who recites the Qur'an is that of basil, its fragrance is nice but its taste is bitter. The parable of the hypocrite who does not recite the Qur'an is that of the colocynth, its smell is bitter and its taste is bitter.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Shu’bāh also reported it from Qatādah.

Comments:
Imān (Faith) is such a quality due to which the inner beings of humans become fragrant and enlightened. When a believer recites the Qur’ān and acts upon it, his appearance is also enlightened and fragrant and it creates the atmosphere of light upon light; he is useful for himself as well as for others; he is important to Allāh as well as among the people; he is like a palatable and sweet-smelling fruit.

2866. Abū Hurainah narrated that the Messenger of Allāh ﷺ said: “The parable of the believer is like the plant; the wind does not stop causing it to sway, and the believer does not stop suffering trials. The parable of the hypocrite is that of a cedar tree, it does not give in until it is cut down.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:
A true believer always faces problems, difficulties and calamities for practising his religion; he gives up lots of benefits just for the sake of the religion and bears losses, because he abides by Religious Law and Order. But a hypocrite does not consider himself loyal to the practice of Religious Law and Order, therefore he keeps securing his personal benefits and avoids the losses. Sins of a Muslim are erased due to the worldly problems and difficulties; while the
sins of a hypocrite keep increasing and he faces death along with the sins.

2867. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “Indeed there is a tree that does not shed its foliage, and it is similar to the believer. Can any of you tell me what it is?” ‘Abdullāh said: “The people started thinking about the trees of the desert. And it occurred to me that it may be the date-palm.” Then the Prophet ﷺ said: “It is the date-palm.” But I was shy – meaning to say anything.” ‘Abdullāh said: “So I informed ‘Umar about what I had thought of, and he said: ‘If you had said it, that would be more beloved to me than this or that.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ. There is something on this topic from Abū Hurairah [may Allah be pleased with him].

Comments:

This Ḥadīth tells that sometimes older people cannot remember something, but the mind of a younger person recalls it; so if a younger person knows something he should not hesitate to say it out of shyness and hesitation.

Chapter 80. What Has Been Related About The Parable Of The Five Prayers

2868. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Do you think that if there was a river by the gate of one of you, and he bathed in it five times each day that there would remain any filth...” (Ṣaḥīḥ)
on him?” They said: “No filth would stay on him.” He said: “That is the parable of the five prayers, Allâh wipes out the sins with them.”

There is something on this topic from Jâbir.

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh.

(Another chain) with similar in meaning.

Comments:

Minor sins due to which a person’s heart does not get rusty and black remain forgiven because of prayers. But the major sins owing to which the heart gets black, a prayer of seeking forgiveness and repentance is to be offered sincerely and attentively in order to seek forgiveness, and the supplication concerning repentance and forgiveness are to be made out of sincerity.

Chapter 81. ‘The Parable Of My Ummah Is That Of Rain...’

2869. Anas narrated that the Messenger of Allâh ﷺ said: “The parable of my Ummah is that of a rain; it is not known if its beginning is better or its end.” (Dâ’î)

[He said:] There are narrations on this topic from ‘Ammâr, ‘Abdullâh bin ‘Amr, and Ibn ‘Umar. This Hadîth is Hasan Gharîb from this route. It has been related that ‘Abdur-Rahmân bin Mahdî considered Hammâd bin Yahyâ Al-Abahh reliable, and that he would say: “He is among our Shaikh.”
Chapter 82. What Has Been Related About The Parable Of The Son Of Adam, His Lifespan And His Wealth

2870. ‘Abdullãh bin Buraidah narrated from his father that the Prophet said: “Do you know what the parable of this and this is?” – and he tossed two pebbles. They said: “Allãh and His Messenger know better.” He said: “This (the farther) one is the hope, and this closer) one is death.” (Hasan)

[Abû ‘Eisã said:] This Hadith is Hasan Gharib from this route.

Comments:
A person determines long-lasting desires and wishes, which have no possibility to be fulfilled in his life. While carrying wishes and desires in his heart, he leaves for the next life.

2871. Ibn ‘Umar narrated that the Messenger of Allãh said: “Your period in comparison to the periods of the previous nations, is like the period between Salãt Al-‘Asr until sunset. And you are in comparison to the Jews and the Christians, like a man who employed some workers and he said: ‘Who will work for me until midday for a Qirãt each?’ So the
Jews worked for half a day for a Qirat each. Then he said: ‘Who will work for me from the middle of the day until Salat Al-'Asr for a Qirat each?’ So the Christians worked for a Qirat each. Then it is you who are doing the work from Salat Al-'Asr until the setting of the sun for two Qirats each. So the Jews and the Christians got angry and said: ‘We did more work but were given less?’ So He (Allah) says: ‘Have I wronged you in any of your rights?’ They said: ‘No.’ He says: ‘Then it is my blessing that I give to whomever I wish.’” (Sahih)

This Hadith is Hasan Sahih.

Comments:
The Nation of Muhammad ﷺ is the last nation. As the time from ‘Asr prayer until the setting of the sun is the last part of the day, and the workers working in the last part of the day get more wages; the ages of this nation, individually and personally, are short comparing to the earlier generations. As the time from ‘Asr until evening is less than the first two times, likewise the practising deeds of this nation are not hard and difficult, as it was hard and difficult for the previous generations.

2872. Ibn ‘Umar narrated that the Messenger of Allâh ﷺ said: “People are but like a hundred camels, a man can not find a mount (suitable to ride upon) among them.” (Sahih)

[Abû ‘EIsâ said:] This Hadith is Hasan Sahih.
**Comments:**

*Rāhiłah* is a female camel which is young, strong and can be used for riding; there are very few among the people who have all the best characteristics, so a person for company, friendship and trust should be selected carefully; behold, if a person keeps looking for someone who is with the most perfect character, then he cannot live with any person.

2873. (Another route) from Az-Zuhri with this chain, and it is similar, but he said: “You can not find a mount among them.” – from Sālim, from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “People are but like one hundred camels, you can not find a mount among them – or he said – you can not find but one mount among them.” *(Ṣahīh)*

**Comments:**

The Prophet lit the candle of Religion and the *Shari’ah* so that the people may walk in its light and be protected from the Fire of the Hereafter. But the people, opposing the *Shari’ah* by following their lust and desires, contrary to the Prophet’s hard work, are preparing for their own destruction and devastation.

2874. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The parable of myself and that of my *Ummah* is that of a man who kindled a fire, and the flies and moths began flying into it – and I am trying to prevent you from diving into it.” *(Ṣahīh)*

[Abū ‘Eisā said:] This Hadith is Hasan Ṣahīh. [And it has been reported through other routes].

**Tafsīr:** مُتَفَقٌ عَلَيْهِ، وَأَخْرِجَهُ مُسْلِمُ، الفِضَالِ، بِابِ شَفَتِهِ ﷺ عَلَى أَمَهَةَ، وَمِبَالِغَتِهِ فِي تَحْذِيرِهِمْ مَمَّا يَضْرُّهُمْ، حَ: ٢٢٨٤ ٢٤٦٦ مِنْ حَدِيثِ أَبِي الْزَّنَادِ بِهِ.
Chapter 1. What Has Been Related About The Virtues Of Fātiḥatil-Kitāb (Sūrat Al-Fātiḥah)

2875. Abū Hurairah narrated that the Messenger of Allāh ﷺ came out to Ubayy bin Ka'b, and the Messenger of Allāh ﷺ said: “O Ubayy!” And he was performing Salāt, so Ubayy turned around but he did not respond to him, so Ubayy finished his Salāt quickly. Then he turned to the Messenger of Allāh ﷺ and said: ‘As-Salāmu ‘Alaikum, O Messenger of Allāh!’ The Messenger of Allāh ﷺ said: ‘Wa ‘Alaikum As-Salām – what prevented you from responding to me when I called you Ubayy?’ He said: ‘O Messenger of Allāh! I was performing Salāt.’ So he said: ‘Do you not find among what Allāh revealed to me: Respond to Allah and to the Messenger when they call you to what gives you life?’ He said: ‘Of course, I shall not repeat that, if Allāh wills.’ He said: ‘Would you like for me to teach you a Sūrah the likes of which has neither been revealed in the Tawrāh, nor the Injil, nor the...”
Zabûr, nor in the entire Qur'ân?' He said: 'Yes, O Messenger of Allah!' The Messenger of Allah ﷺ said: 'What do you recite in your Salât?' He said: 'I recite Umm Al-Qur'ân.' So the Messenger of Allah ﷺ said: 'By the One in Whose Hand is my soul! The like of it has neither been revealed in the Tawrâh, nor in the Injîl, nor the Zabûr, nor in the Furqân. It is the seven oft-repeated, and the Magnificent Qur'ân which I was given.'" (Sahîh)

[Abû 'Elsa said:] This Hadîth is Hasan Sahîh. There are narrations on this topic from Anâs bîn Malik [and also from Abû Sa'eed bîn Al-Mu'âllâ].

Comments:
It is proven through this Ḥadîth:
1. The saying of the Messenger of Allah ﷺ is the revival of the life and makes the life delightful and joyful; it should be accepted wholeheartedly, warmly and actively without making any excuse or apology.
2. Sûrat Al-Fâtiḥah is the foundation of the Qur'ân and it consists of all the subjects of it.

Chapter 2. What Has Been Related About Sûrat Al-Baqarah And Âyat Al-Kursî

2876. Abû Hurairah narrated: "The Messenger of Allah ﷺ sent an expedition force [comprised] of many, and he asked each what he could recite, so each one of them mentioned what he could recite – meaning what he had memorized
of the Qur'an. He came to one of the youngest men among them and said: 'What have you memorized O so-and-so?' He said: 'I memorized this and that and Sūrat Al-Baqarah.' He said: 'You memorized Sūrat Al-Baqarah?' He said: 'Yes.' He said: 'Then go, for you are their commander.' A man among their chief said: 'By Allah [O Messenger of Allāh]! Nothing prevented me from learning Sūrat Al-Baqarah except fearing that I would not be able to stand with (in voluntary night prayer).’ The Messenger of Allāh ﷺ said: 'Learn the Qur'an to recite it, for indeed the parable of the Qur'an for the one who recites it and stands with it (in prayer) is that of a bag full of musk whose scent fills the air all around. And the parable of the one who learns it then sleeps while it is in his memory is that of a bag containing musk that is tied shut.'” (Ḥasan)

[Abū ‘Eisā said:] This Ḥadith is Hasan. [Al-Laith bin Sa’d] reported similar to this Ḥadith from Sa‘eed Al-Maqburi, from ‘Atā‘ the freed slave of Abū Ahmad from the Prophet ﷺ in Mursal form.

(Another chain) from ‘Atā‘ the freed slave of Abū Ahmad, from the Prophet ﷺ in Mursal form and it is similar in meaning, and he did not mention: ‘From Abū Hurairah’ in it. There is something on this topic from Ubayy bin Ka'b.

Comments:

Learning the words of the Qurʾān and its meaning, reading and reciting it, reciting it in the night prayer (Tahajjud) and to act upon it is like filling fragrance into one’s heart and mind with such a musk, that a person’s own heart and mind gets fragranced, and the person’s behavior, character and manners and his surrounding reflect this.

2877. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do not turn your houses into graves. Indeed Ash-Shaitān does not enter the house in which Sūrat Al-Baqarah is recited.” (Ṣaḥīḥ)
This Hadīth is Hasan Ṣaḥīḥ.

Comments:
The dead in the graveyard do not make any remembrance, recitation of the Qurʾān or any other deed, due to which the atmosphere of the graveyards remains deprived of the effects of remembrance, recitation and of their blessings; likewise the human must not turn their homes into graveyards and make themselves like the dead.

2878. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “For everything there is a hump (pinnacle) and the hump (pinnacle) of the Qurʾān is Sūrat Al-Baqarah, in it there is an Āyāh which is the master of the Āyat in the Qurʾān; [it is] Āyat Al-Kursī.” (Daʿūf)
[Abū ‘Eisā said:] This Hadīth is Gharib, we do not know of it except through the narration of Ḥakim bin Jubair. Shuʿbah criticized him and graded him weak.

Comments:
Sūrat Al-Baqarah is the longest Sūrah of the Qur’an. The fundamental rules, beliefs and the principles of the Shari‘ah mentioned in this Sūrah are not found in any other Sūrah of the Qur’an with such detail; due to this speciality and distinction this Sūrah has been placed, after Sūrat Al-Fātiḥah which is the foundation of Qur‘ān. Also because of this distinction it is named the Hump of the Qur’ān.

2879. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever recites Ḥā Mim Al-Mu‘min – up to – To Him is the return[1] and Āyat Al-Kursī when he reaches (gets up in) the morning, he will be protected by them until the evening. And whoever recites them when he reaches the evening, he will be protected by them until the morning.” (Da‘īf)

[Abū ‘Elsā said:] This Ḥadīth is Gharib. Some of the people of knowledge criticized ‘Abdur-Rahmān bin Abī Bakr bin Abī Mulaikah Al-Mulaikī (a narrator in the chain) due to his memory. [Zuwārah bin Muṣ‘ab is Ibn ‘Abdur-Rahmān bin ‘Awf, and he is the grandfather of Abū Muṣ‘ab Al-Madani].

Comments:

In the first three Verses of Sūrah, ‘Ḥā Mim Al-Mu‘min’, the Attributes of Allāh Almighty are mentioned, and the case of Āyat Al-Kursī is the same; Allāh Almighty granted quality and speciality to these Verses, that if a person follows the torch of the great qualities and contemplates on the meaning and

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messages of these verses, then the attack of Satan on this person will never prove effective, and he will be preserved from satanic doubts and illusions.

Chapter 3. The Hadith Of Abū Ayyūb Regarding The Ghoul

2880. ’Abdur-Rahmān bin Abī Lailā narrated that Abū Ayyūb Al-Anṣārī had a store house in which he kept dates. A ghoul would come and take from it, so he complained about that to the Prophet ﷺ. So he said: “Go, and when you see her say: ‘In the Name of Allah, answer to the Messenger of Allah’.” He said: “So I caught her, and she swore that she would not return, so I released her.” He went to the Prophet ﷺ and he said: “What did your captive do?” He said: “She swore not to return.” He said: “She has lied, and she will come again to lie.” He said: “I caught her another time and she swore that she would not return, so I released her, and went to the Prophet ﷺ.” He said: “What did your captive do?” He said: “She swore that she would not return.” So he said: “She lied and she will come again to lie.” So he caught her and said: “I shall not let you go until you accompany me to the Prophet ﷺ.” She said: “I shall tell you something: If you recite Ayat Al-Kursī in your home, then no Shaitān, nor any other shall come near you.” So he went to the Prophet ﷺ and he said: “What did your captive do?” He said: “I informed him of what she said, and he said: ‘She told the truth and she
is a continuous liar." (Hasan)

[Abū 'Eisā said:] This Hadīth is Hasan Gharīb.

This Hadīth proves, and the Hadīth of Abū Hurairah also supports it, that the regular recitation of Āyāt Al-Kursī in the house is a means of protection and refuge against the Satan, it should be recited regularly.

Chapter 4. What Has Been Related About The End Of Sūrat Al-Baqarah

2881. Abū Mas‘ūd Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: “Whoever recites the last two Āyāt of Sūrat Al-Baqarah during the night, they shall suffice him.” (Sahih)

[Abū 'Eisā said:] This Hadīth is Hasan Sahih.

Comments:
These Verses have concise mention of beliefs, creed and good deeds, therefore bearing in mind their reflection and meaning is such a great source of goodness and blessings, that because of regular reading of these Verses a person escapes the evils of Satan.

2882. An-Nu‘mān bin Bashīr narrated that the Prophet ﷺ said: “Indeed Allāh wrote in a book two thousand years before He created the heavens and the earth, and He sent down two Āyāt from it to end Sūrat Al-Baqarah with. If they are recited for three nights in a home,
no Shayān shall come near it.”

(Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib.

Chapter 5. What Has Been Related About Sūrat Āl ‘Imrān

2883. An-Nawwās bin Samān narrated that the Prophet said: “The Qur’ān shall come, and its people who acted according to it in the world. Sūrat Al-Baqarah and Āl ‘Imrān shall be in front of it.” An-Nawwās said: “The Messenger of Allāh stated three parables about them which I have not since forgotten, he said: “They will come as if they are two shades between which there is illumination, or as if they are two shady clouds, or as if they are shadows of lines of birds arguing on behalf of their people.” (Sahih)

There is something on this topic from Buraidah and Abū Umāmah.

[Abū ‘Eisā said:] This Hadith is Hasan Gharib [from this route].

According to the people of knowledge, the meaning of this Hadith is that the rewards of having recited them shall come. This is how some of the people of knowledge explained this Hadith.
and similar *Ahādīth* regarding the coming of the rewards for reciting the Qur‘ān. And in the *Hadīth* of An-Nawwās bin Sam‘ān from the Prophet ﷺ is what proves what they explained since the Prophet ﷺ said: “And its people who acted according to it in the world.” So in this there is proof that it refers to the coming of the reward for the actions.’

**Comments:**

According to this *Hadīth*, these particular two *Sūrah* will argue in favor of a person and defend him and get their reward for reciting them; they also have the distinction and quality that on the Day of Judgement, when a person will be in extreme need of shade, the reward for reciting these two *Sūrah* will provide shade in the form of a canopy, cloud or like the wings of the birds to those who acted accordingly.

**2884.** ‘Abdullāh bin Mas‘ūd said: “Allāh has not created in the heavens nor in the earth what is more magnificent than *Ayāt Al-Kursī*.” Sufyān said: “Because *Ayāt Al-Kursī* is the Speech of Allāh, and Allāh’s Speech is greater than Allāh’s creation of the heavens and the earth.” (*Sahīh*)

**Comments:**

*Ayāt Al-Kursī* consists of the Fundamental and Principle Attributes from among the Names and Attributes of Allāh Almighty, like: Life, Authority, the Sustainer of the Universe, Oneness, Intention and Knowledge. And there is no comparison between the Creator and the creation.
Chapter 6. What Has Been Related About [The Virtue] Of Sūrat Al-Kahf

2885. Abū Iṣḥāq narrated hearing Al-Barāʾ say: "There was a man reciting [Sūrat] Al-Kahf when he saw his riding animal stamping its feet, so he looked and there was something like a shadow or cloud, so he went to the Messenger of Allāh  and mentioned that to him. The Prophet  said: "That was the tranquility which descends with the Qur'ān, or descends because of the Qur'ān." (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Šaḥīḥ. There is something on this topic from Usaid bin Ḥudair.

Comments:
It is known from this Hadith that the recitation of the Qur'ān brings down the tranquility and peace from Allāh Almighty, and sometimes this tranquility appears in a visible form.

2886. Abū Ad-Dardāʾ narrated that the Prophet  said: "Whoever recites three Ayāt from the beginning of Al-Kahf he is protected from the turmoil of the Dajjāl."[1] (Šaḥīḥ)

(Another route) with this chain and similar in meaning.
[Abū ‘Eisā said:] This Hadith is Hasan Šaḥīḥ.

[1] Meaning it contains something which does not belong—either in its wording of its chain of narration—while the narrators are truthful or trustworthy, for the correct wording see Muslim no. 1883 where it is "ten" instead of "three".
The power of the Dajjāl (antichrst) will be temporary and perishable, it will not have stability and steadiness, his anger will be unsustainable and his favor will be for short term. He who bears in mind consciously the meanings and the objectives of the first ten or last ten Verses of Sūrat Al-Kahf, and he memorises them; due to their good and blessings he will remain safe from the tribulations of the Dajjāl.

Chapter 7. What Has Been Related About [The Virtue] Of Yā Sin

2887. Anas narrated that the Messenger of Allāh ﷺ said: “Indeed for everything there is a heart, and the Qur’ān’s heart is Yā Sin. Whoever recites Yā Sin, then for its recitation, Allāh writes for him that he recited the Qur’ān ten times.” (Daʿif)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib, we do not know of it except as a narration of Humaid bin ‘Abdur-Rahmān. And in Al-Baṣrah, they did not know it as a narration from Qatādah except through this route. Hārūn Abū Muhammad is a Shaikh who is unknown.

(Another chain) with this.

There is something on this topic from Abū Bakr Aṣ-Ṣiddīq, but the Hadith of Abū Bakr is not correct because its chain is weak.

There is something on this topic from Abū Hurairah.
Comments:

The subjects and contents of the Qur'an may be summed up under three
topics: Oneness, Hereafter and the Messenger hood; and these are the
principle and fundamental subjects. Sūrat Al-Fāṭihah consists of these, and
these subjects have been explained comprehensively in Sūrat Yāsīn. This is
how it is the heart of the Qur'an, i.e. the extract, abridgement and the spirit.

Chapter 8. What Has Been
Related About [The Virtue Of]
Hā Mim Ad-Dukhān

2888. Abū Hurairah narrated that
the Messenger of Allāh ﷺ said:
"Whoever recites Hā Mim Ad-
Dukhān during the night, in the
morning seventy thousand angels
seek forgiveness for him." (Da‘īj)
[Abū ‘Eisā said:] This Hadith is
Gharib, we do not know of it
except through this route. ‘Umar
bin Abī Khath'am (a narrator in
the chain) was graded weak,
Muhammad said: “He is Munkar in
Hadith.

2889. Abū Hurairah narrated that
the Messenger of Allāh ﷺ said:
"Whoever recites Hā Mim Ad-
Dukhān during Friday night, he
shall be forgiven.” (Da‘īf)

[Abū ‘Eisā said:] This Hadīth [is Gharib] we do not know of it except through this route. Hishām Abū Al-Miqdām was graded weak, and Al-Ḥasan did not hear from Abū Hurairah. This is what Ayyūb, Yūnus bin ‘Ubaid and ‘Alī bin Zaid said.


Chapter 9. What Has Been Related About [The Virtue Of]
Sūrat Al-Mulk

٢٨٩٠. Ibn ‘Abbās narrated: “One of the Companions of the Prophet ﷺ put up a tent upon a grave without knowing that it was a grave. When he realized that it was a person’s grave, he recited Sūrat Al-Mulk until its completion. Then he went to the Prophet ﷺ and said: ‘O Messenger of Allāh ﷺ [Indeed] I erected my tent without realizing that it was upon a grave. So when I realized there was a person in it I recited Sūrat Al-Mulk until its completion.’ So the Prophet ﷺ said: ‘It is a prevention, it is a salvation delivering from the punishment of the grave.’” (Da‘īf)

[Abū ‘Eisā said:] This Hadīth is [Hasan] Gharib from this route, and there is something on this topic from Abū Hurairah.
The Qur'anic subjects and all the principles of its mission ‘Oneness, Messenger hood and Life in the Hereafter’ are discussed in Surat Al-Mulk; and the principle of warning about the Hereafter is overwhelming, due to which the Day of Judgement and its conditions are pictured in this Surah. Therefore, he who contemplates and reflects upon its subjects and contents, and he bases his life on its principles and fundamentals, he in fact prepares and cares for the Hereafter; so he is safe from the punishment in the grave.

2891. Abü Hurairah narrated that the Prophet said: “Indeed there is a Surah in the Qur'an of thrity Ayat, which intercedes for a man until he is forgiven. It is [Surah] Tabarak Alladhi Biyadihil-Mulk.”

[Abū ‘Eisā said:] This Ḥadīth is Hasan.

2892. Jābir narrated: The Prophet would not sleep until he recited Alif Lām Mīm Tanzīl and: Tabārak Alladhi Biyadihil-Mulk.”

This Hadīth was reported similarly by more than one from Laith bīn Abī Sulaim. Mughirah bīn Muslim reported it from Abū Az-Zubair, from Jābir from the Prophet and it is similar to this.

Zuhair reported it and said: “I said to Abū Az-Zubair: ‘Did you hear Jābir mentioning this Hadīth?’ He said: ‘Ṣafwān or Ibn Ṣafwān informed me of it.’” It is as if
Zuhair rejected the idea that this Hadith was from Abū Az-Zubair from Jābir.

(Another chain) with similar in meaning.

(Another chain) that Tāwūs said: "They are seventy good merits more of virtue in it than every Sūrah in the Qur’ān." (Da’if)

Comments:

Alif Lām Mim Tanzil Al-Kitāb i.e., Sūrat As-Sajdah, no. 32, speaks of the truth about the Qur’ān, the creation of the heavens and the earth, creation of humans and the purpose of his life, the end of the one who bears its teachings in mind and acts accordingly, punishment for those who oppose its teachings, the mention of the Torah and the character of some people among the children of Israel; as if it consists of all the lessons for the Hereafter.

Chapter 10. ‘What Has Been Related About Idhā Zuizilat’

2893. Anas bin Mālik narrated that the Messenger of Allāh said: "Whoever recites Idhā Zuizilat, it equals half of the Qur’ān for him. Whoever recites: Qul Ya Ayyuhal-Kāfirun it equals a fourth of the Qur’ān for him. And whoever recites: Qul Huwa Allāhu Ahad it equals a third of the Qur’ān for him.” (Da’if)

[Abū ‘Eīsā said:] This Hadith is Gharib, we do not know of it except as a narration of this Shaikh Al-Ḥasan bin Salm. And there is something on this topic from Ibn ‘Abbās.
Comments:

We have said that the fundamental principles of the mission of the Qur'an are Oneness, Messenger hood and the Hereafter. In Sūrat Az-Zalzalah, the circumstances of the Last Day are mentioned very comprehensively with effectiveness and its scene is pictured; and the information about the reward and recompense has been mentioned effectively and very briefly in the last Verses.

2894. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: "Idhā Zulzilat is equal to half of the Qur’ān, Qul Huwa Allāhu Ahad is equal to a third of the Qur’ān, Qul Yā Ayyuhāl-Kāfirūn is equal to a fourth of the Qur’ān." (Da‘if)

[Abū ‘Eisā said:] This Hadīth is Gharīb we do not know of it except from the narration of Yāmān bin Al-Mughīrah.

2895. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said to a man among his Companions: “Have you married O so-and-so?” He said: “No by Allāh O Messenger of Allāh! And I do not have anything to marry with.” He said: “Do you not know: Qul Huwa Allāhu Ahad?” He said: “Of course.” He said: “It is a third of the Qur’ān.” He said: “Do you not know Idhā Jā’ Naṣrullāh Wal-Fath?” He said: “Of course.” He said: “It is a fourth of the Qur’ān.”
He said: “Do you not know *Qul Yā Ayyuhāl-Kāfirūn*?” He said: “Of course.” He said: “It is a fourth of the Qur’ān.” He said: “Do you not know *Idhā Zulzilat Al-Ard*?” He said: “Of course.” He said: “It is a fourth of the Qur’ān.” He said: “Marry, marry.” *(Da‘īf)*

[Abū ‘Eīsā said:] This *Hadith* is *Hasan*.

**Comments:**

The explanation of the aforementioned *Sūrah* has previously been mentioned; as for *Sūrat An-Nāṣr*, it speaks of the good news for the noble Prophet ☪ that the time for the appearance of the heavenly help has come. The conquest of Makkah was soon going to happen; the mission that Allāh has assigned to him, he would fulfill it and succeed in it; the people would enter to Islam in groups and flocks. You, therefore, praise your Lord with extolling the Glory and seek His forgiveness. According to Ibn ‘Abbās, it also indicates the death of the Messenger of Allāh ☪.

**Chapter 11. What Has Been Related About *Sūrat Al-Ikhlās***

2896. Abū Ayyūb narrated that the Messenger of Allāh ☪ said: “Would one of you like to recite a third of the Qur’ān during a night? Whoever recited: *Allāhu A’l-Wahīd As-Samād* then he has recited a third of the Qur’ān.” *(Ṣahīh)*

There are narrations on this topic from Abū Ad-Dardā’, Abū Sa‘eed, Qatādah bin An-Nu‘mān, Abū Hurairah, Anas, Ibn ‘Umar and Abū Mas‘ūd.

[Abū ‘Eīsā said:] This *Hadith* is *Hasan*, and we do not know of anyone who reported this *Hadith* better than the narration of
Abū 'Eisâ said: This Hadith is Hasan Sahîh Gharib, we do not know of it except as a narration of Mâlik bin Anas. Ibn Ḥunain (a narrator in the chain) is 'Ubad bin Ḥunain.

2897. Abū Hurairah said: “I went out with the Messenger of Allâh and heard a man reciting Qul Huwa Allâhu Ahad [Allâhu-  Samad] so the Messenger of Allâh said: ‘It is obligatory.’ I said: ‘What is obligatory?’ He said: ‘Paradise.’” (Hasan)

[Abû 'Eisâ said:] This Hadith is Hasan Sahîh Gharib, we do not know of it except as a narration of Mâlik bin Anas. Ibn Ḥunain (a narrator in the chain) is 'Ubad bin Ḥunain.

[Qul Huwa Allâhu Ahad [Allâhu- Samad] so the Messenger of Allâh ] said: ‘It is obligatory.’ I said: ‘What is obligatory?’ He said: ‘Paradise.’” (Hasan)

Meaning that there is some confusion in it.

[1] Meaning that there is some confusion in it.

Zâ‘idah, and Isrâ’il and Al-Fudail bin ‘Iyâd followed up on it (reporting similarly).

Shu‘bâh and more than one of the trustworthy narrators reported this Hadith from Mansûr with Iḍtirâb in it[1].

‘Umar and Abû ‘Ubayd narrated:

(Qal Abû ‘Ubayd:) [هذَا حَدِيثُ حَسَنٌ فَوَلَا تَنَزَاعُ أَحَدًا رَوَى هَذِهِ النَّصُبُ أَحَدُهُ مَنْ رَوَاهُ أَبُو يَسَإَلٍ. وَقُلَّةً عَلَى رَوَاهُ إِسْرَائِيلٍ وَالفَضُّلُ مِنْ عَيْنِي.]

And this Hadith is Good, and there is no dispute. Abu ‘Isâ reported it. Abu ‘Isâ said: This Hadith is Sahîh Gharib, we do not know of it except as a narration of Malik bin Anas. Ibn ‘Ubayd is ‘Ubaid bin ‘Ubayd."
Comments:

The spirit and core of the religion is "Tauhid" Oneness of Allah, a perfect and comprehensive reality of Oneness has been mentioned in this Sūrah that has blocked all avenues towards polytheism. This Sūrah leaves no doubt regarding Allah's Self, His Attributes and allows no one to share the essential meanings of these Attributes. The fruit and end of the Oneness is Paradise; Love for this Sūrah and reading it repeatedly is an evidence of the love for "Tauhid", steadfastness and consistency upon it. Therefore the destination of such a person will be Paradise; may Allah Almighty make us punctual and habitual readers of it. Amen!

2898. Anas bin Mālik narrated that the Prophet ﷺ said: “Whoever recited Qul Huwa Allāhu Aḥad two hundred times every day, fifty years worth of his sins will be removed – unless he owes a debt.” (Da’īf)

And another narration with this chain, from the Prophet ﷺ that he said: “Whoever wants to sleep upon his bed and sleeps on his right side, then he recites Qul Huwa Allāhu Aḥad one hundred times, then on the Day of Judgement the Lord, Blessed and Most High shall say: ‘O My slave! Enter Paradise on your right.’”

[Abū ‘Eisā said:] This Hadīth is Gharib as a narration of Thābit from Anas. This Hadīth has also been reported through routes other than this, from Thābit.

* Comments: Reading Sūrat Al-Ikhlas while lying on one's right side is a sign of being from the People of the Right Side. Also this person will enter Paradise from the right side; it also tells that the right side of the Paradise is better and more excellent than the left side.

2899. Abū Hurairah narrated that the Messenger of Allah ﷺ said: "Qul Huwa Allāhu Aḥad is equal to..."
a third of the Qur'an.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Šahīh.

2900. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Gather and I shall recite to you one third of the Qur'ān.” He said: “So whoever was to gather did so, then the Messenger of Allāh ﷺ came out and recited Qul Huwa Allāhu Ahad. The he went back in. Some of them said to each other: ‘The Messenger of Allāh ﷺ said: ‘I shall recite to you one third of the Qur'ān’ I thought that this was news from the Heavens. Allāh’s Prophet ﷺ came out and said: ‘Indeed I said that I would recite to you one third of the Qur'ān, and it is indeed equal to one third of the Qur'ān.’” (Šahīh)

[Abū ‘Eisā said:] This Hadīth is Hasan Šahīh Gharīb from this route. Abū Ḥāzim Al-Asjā‘ī’s (a narrator in the chain) name is Salmān.

Comments:

Iḥshudū means: be together, gather the household people too. For the purpose of creating an interest amongst the people, the Prophet did not tell them straightway that he was going to read Sūrat Al-Ikhlāṣ and it was equal to one third of the Qur'ān.
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2901. Anas bin Mālik said: “There was a man from the Ansār who led them (in Ṣalāt) at Masjid Qubā’. Every time he was to recite a Sūrah for them during Ṣalāt, he would begin by reciting Qur Huwa Allāhu Aḥad until he finished, then he would recite another Sūrah with it. He did that in each Rak‘ah. His companions talked to him and said: ‘You recite this Sūrah, then you do not think that it is sufficient until you recite another Sūrah. You should either recite it or leave it and recite another Sūrah.’” He said: “I shall not leave it, if you would like me to lead you with it then I shall do so, and if you do not like it then I shall leave you.” And they considered him the best among them, and they did not like the idea of someone else leading them. So when the Prophet ﷺ came to them they informed him about what had happened and he (ﷺ) said: “O so-and-so! What prevents you from doing what your companions told you to do, why do you recite this Sūrah in every Rak‘ah?” He said: “O Messenger of Allāh! Indeed I love it!” So the Messenger of Allāh ﷺ said: “Your love for it shall have you admitted into Paradise.” (Sahīh)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb [Sahīh] from this route, as a narration of ‘Ubaidullāh bin ‘Umar from Thābit Al-Bunānī. Mubārak bin Faḍālah has reported from Thābit Al-Bunānī, from Anas that a man said: “O Messenger of Allāh! I love this
Surah; Qul Huwa Allâhu Aãhad”. So he said: “Your love for it shall have you admitted into Paradise.”

Comments:
This Hadîth proves that reading two Sûrah in one Rak‘ah without caring for the sequential order is allowed; were it not allowed the Prophet would have prohibited it.

Chapter 12. What Has Been Related About Al-Mu’âwwidhatîn

2902. ‘Uqbah bin ‘Amir Al-Juhani narrated that the Prophet said: “Some Ayât have been revealed to me the likes of which have not been seen: Qul A‘ûdhu Birabbîn-Nâs until the end of the Sûrah and Qul A‘ûdhu Birabbîl-Falaq until the end of the Sûrah.” (Sahîh)

[Abû ‘Eîsá said:] This Hadîth is Hasan Sahîh.

Comments:
Tauhid is the spirit, foundation and base of Islam. These two Sûrah are the Guardians and Protectors of the treasure of Oneness; because the first very important principle mentioned in these two Sûrah is that the only way of being protected from a crafty and cunning enemy like Satan is that a person should seek the refuge only with his Lord. The second rule mentioned in these Sûrah is about the Attributes of Allâh by which a person seeks refuge, and these Attributes make the person protected and guarded against the trials of devil; and the third highlighted point is about the power of Satan’s struggle to make a person go astray.
Chapter 13. What Has Been Related About The Virtue Of Reciting the Qur'ān

2903. ‘Uqbah bin ‘Amir said: “The Messenger of Allāh ﷺ ordered me to recite Al-Mu‘awwidhatain at the end of every Šalāt.” (Hasan) [Abū ‘Eisā said:] This Hadīth is Hasan Gharib.

2904. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “The one who recites the Qur’ān and he is proficient with it, then he is with the noble and blessed Angels, and the one who recites it — Hishām said: “And it is hard for him” — Shu‘bah said: “And it is difficult for him, — then he gets two rewards.” (Sahih) [Abu `Eisā said:] This Hadīth is Ḥasan Sahih.

Comments:

The believers who are not so well-versed in the reading of the Qur’ān, and it is hard for them to read it easily and fluently; so they read the Qur’ān with difficulty, slowly, making a effort, they bear this difficulty happily and joyfully, hoping for the reward and righteousness, such people will have extra reward.
for their effort and hardship, they should not be disheartened. But it is apparent that they will not have the same reward and virtuousness as that of those who are well-versed and more knowledgeable, therefore they will be honored with the company and friendship of the honored, loyal, obedient and well-versed angels; because their contact, relation, love and care for the Qur’an is very much, so their reward and recompense is much, too.

2905. ‘Ali bin Abi Ṭālib narrated that the Messenger of Allāh (ﷺ) said: “Whoever recites the Qur’an and memorizes it, making lawful what it makes lawful, and unlawful what it makes unlawful, Allāh will admit him to Paradise due to it, and grant him intercession for ten of his family members who were to be consigned to the Fire.” (Da’īf)

This Hadīth is Gharīb, we do not know of it except through this route, and its chain is not Sahīh. Hāfṣ bin Sulaimān (a narrator in the chain) is Abū ‘Umar Bazzār from Al-Kūfah who was graded weak in Hadīth.

Comments:
The intercession regarding a disbeliever and a polytheist to let them out of Hell cannot be granted; the intercession will be granted in favor of sinful Muslims and they will come out of the Hell owing to the intercession.

Chapter 14. What Has Been Related About The Virtues Of The Qur’ān

2906. Al-Ḥārith Al-A’war said: “I passed by the Masjid when the people were absorbed in storytelling. So I entered upon ‘Ali and said: ‘O Commander of the believers! Do you not see the people are becoming engrossed in
"وَلَوْ سَمِعْتَ مِنْكَ حَكْمَةً لَّجَاءَتِكَ مَجْهُوَلَةً، وَكَفَّرْتَ مِنْكَ لِيُؤْثِّرَ عَلَيْكَ مَغْلُوبًا"

"يَحْوُضُونَ فِي الأَخَادِيثِ فَدَخَلْتُ عَلَى عَلَيٍّ، فَقَالَ: "يا أَمْيَرُ الْمُؤْمِنِينَ أَلَا تَرْضَى النَّاسُ فَدْخَلُوا فِي الأَخَادِيثِ؟ قَالَ: أُوْفِقْ فَعُلِّوهَا؟ فَقَالَ: "نَعِمُ، قَالَ: أَيْنَ إِلَيْكَ فَشَيْطَّانُ رَسُولِ اللَّهِ ﷺ يَقُولُ: "أَلَا إِنَّهَا مَسْتَكْرِمَتْ فُتُوهُا، فَقَالَ: مَا الْمَخْرَجُ مِنْهَا لِي رَسُولِ اللَّهِ ﷺ؟ قَالَ: "كِتَابُ اللَّهِ فِيهِ شَيْءٌ مَا كَانَ فَلَكَمُ، وَخَبَرَ مَا بَعْدُكُمُ، وَخَبَرَ مَا بَنَكُمُ، وَهِوَ اللَّطِيفُ الْقَدِيرُ، وَهُوَ الْفَضْلُ الْكَبِيرُ، وَهُوَ اللَّطِيفُ الْقَدِيرُ، وَالْأَلْبَاءَ الْمُؤْمِنِينَ مِنْ ثَرَاءٍ مِنْ جَعْلٍ قَضِيمَةُ اللَّهِ، وَمَنْ أُنْبِئَ الْمَوْتُ فِي غَيْبِ أَصْلُهُ، وَهُوَ جَلَّ جَلَّ اللَّهِ ﷺ، وَهُوَ الْكَحْلُ الْمُشْقِيقُ، وَهُوَ الْعَلَمَاءُ الْمُشْقِيقُ، وَهُوَ الْأَوَّلُ الْأَيْدِيَ، وَلَا تَحْيَى بِهِ الْأَهْوَاهُ، وَلَا تَنْفَسُ بِهِ الْأَلْسِنَةُ، وَلَا يُسْقُبَ بِهِ الْعَلَامَةُ. عَلَى كَثْرَةِ الزُّرْدِ، وَلَا نَقْصُ عَجَابِهِ، وَهُوَ الَّذِي لَمْ يَتَّهِمْهُ الْجَنُّ إِذْ نَشَأْتُهُ. قَالَ: "إِنَّا نَسْتَمِعُ الْحَكْمَةَ عِنْدَكَ مَا يَهْدِي إِلَى الرَّحْمَةِ مَسْتَكْرِمَهُ، مِنْ قَالَ بِهِ صَدْقٍ، وَمَنْ عَمِلَ بِهِ أَجْرٍ، وَمَنْ حَكَمَ بِهِ عَدْلٍ، وَمَنْ ذَكَرَهُ إِلَيْهِ مُهْدِي إِلَى صِرَاطِ مَسْتَكْرِمَهُ، نَضْرُّهُ إِلَيْهِ غَرِيبَ لا تَشَهُّهُ إِلَّا مِنْ حَدِيثِ حُمْرَةٍ الْزِّبَابِ، وَإِسْتَمْعَةٌ مَّجْهُولٌ، وَفِي حَدِيثِ الْحَوَارِثِ مَقَالٌ.

[Abū ‘Eisā said:] This Hadith is
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Gharib, we do not know of it except through the narration of Ḥamzah Az-Zayyāt, and in its chain there is an unknown person. There is also criticism about the narrations of Al-Ḥārith.

Comments:

This is without a doubt a very comprehensive Hadith regarding the significance and virtues of the Qur'an, regarding its merit and status, its importance and need; and the Qur'an is defined with the exact qualities and merits mentioned in this Hadith, but this narration is not authentic due to the defect in its chain.

Chapter 15. What Has Been Related About Teaching The Qur'an

2907. Abū ‘Abdur-Rahmān narrated from ‘Uthmān bin ‘Affān that the Messenger of Allāh ﷺ said: “The best of you is he who learns the Qur'an and teaches it.” Abū ‘Abdur-Rahmān said: “So that is why I sit at this seat of mine.” And he taught the Qur'an during the time of ‘Uthmān until Al-Ḥajjāj bin Yūsuf came. (Sahih)

[Abū ‘Eisā said:] This Hadith is: Hasan Ṣahīh.

Comments:

The Qur'an is the Speech of Allāh, and Allāh's Speech has superiority over the speech of humans just as the Creator has superiority and excellence over His creation; therefore learning and teaching is better and more virtuous than all other good and virtuous deeds.
2908. 'Uthmân [bin 'Affãn] narrated that the Messenger of Allah ﷺ said: “The best of you – or the most virtuous of you – is he who learns the Qur‘ân and teaches it.” (Sahih)

This Hadith is Hasan Sahih. This is how ‘Abdur-Rahmãn bin Mahdi and others reported it from Sufyãn Ath-Thawri: “From ‘Alqamah, from Marthad, from Abû ‘Abdur-Rahmân, from ‘Uthmãn from the Prophet ﷺ.” And Sufyãn did not mention “from Sa’d bin ‘Ubadah” in it. Yahyã bin Sa’eed Al-Qattân reported this Hadith from Sufyãn and Shu’bah, from ‘Alqamah bin Marthad, from Sa’d bin ‘Ubadah, from Abû ‘Abdur-Rahmân, from ‘Uthmãn, from the Prophet ﷺ.

(Another chain of narration)
Muḥammad bin Bash-shãr said: “Sufyãn’s companions did not mention in it from Sufyãn: ‘From Sa’d bin ‘Ubadah.’” Muḥammad bin Bash-shãr said: “And it is more correct.”

[Abû ‘Eisã said:] Shu’bah added “Sa’d bin ‘Ubadah” to the chain of this Hadith, and it appears that the narration of Sufyãn is more appropriate.

‘Ali bin ‘Abdullãh said: “Yahyã bin Sa’eed said: ‘No one is equal to Shu’bah to me, but when Sufyãn contradictes him, then take the saying of Sufyãn.’”

[Abû ‘Eisã said:] I heard ‘Ammãr mentioning that Waki‘ said: “Shu’bah said: ‘Sufyãn has a better memory than me, there is nothing
that Sufyãn narrated to me from anyone, and then I later asked him about it, except that I found it just as he had narrated it to me.’’

There are narrations on this topic from ‘Alî and Sa’d.

2909. ‘Alî bin Abî Ṭâlib narrated that the Messenger of Allâh ﷺ said: “The best of you is he who learns the Qur’ân and teaches it.” (Sahîh)

[Abû ‘Eisâ said:] We do not know this to be a Hadîth of ‘Alî from the Prophet ﷺ, except through the narration of ‘Abdur-Rahmân bin Ishâq.

Chapter 16. What Has Been Related Regarding Reciting A Letter Of the Qur’ân And The Reward For That

2910. Muḥâammad bin Ka‘b Al-Qurâzî said: “I heard ‘Abdullâh bin Mas‘ûd saying: ‘The Messenger of Allâh ﷺ said: “[Whoever recites a letter] from Allâh’s Book, then he receives the reward for it, and the reward of ten the like of it. I do not
say that \textit{Alif Lām Mim} is a letter, but \textit{Alif} is a letter, \textit{Lām} is a letter, and \textit{Mim} is a letter.” (Hasan)

[Abū ‘Eisā siad]: This \\textit{Hadīth} is \textit{Hasan Sāhih Gharib} from this route. I heard Qutaibah bin Sa‘eed saying: “It has reached me that Muhammad bin Ka‘b Al-Quraţī was born during the life of the Prophet \(\S\).” This \\textit{Hadīth} was reported through routes other than this from Ibn Mas‘ūd, it was reported by Abū Al-Aḥwās from ‘Abdullāh bin Mas‘ūd, and some of them reported it in \textit{Marfū’} form, while some of them reported it in \textit{Mawqūf} form from Ibn Mas‘ūd. Muhammad bin Ka‘b Al-Quraţī’s \textit{Kunyah} is Abū Hamzah.

\textit{Comments:}

This \textit{Hadīth} informs that whoever recites the Qur‘ān out of sincerity, each alphabetic letter will be regarded as one good deed, which is equal to ten good deeds in reward and recompense; and as for the reward of reciting the Qur‘ān it is not necessary to be recited with the full understanding of its meaning and message, because the Individual Letters (\textit{Hurūf Al-Muqatta‘at}) [like: \textit{Alif, Lām, Mim}] are recited without an understanding of the meanings. For more related to this, see the \textit{Tafsīr} of Ibn Kathīr; \textit{Suqat Al-Baqarah}.

\textbf{Chapter 17. The Worshippers Shall Not Draw Nearer To Allāh With Similar To What Came From Him}

2911. Zaid bin Arṭāh narrated from Abū Umamah, that the Prophet \(\S\) said: “Allāh does not listen to anything more virtuous from the worshipper than the two \textit{Rak‘ahs} of \textit{Ṣalāt} he performs. And the righteousness spreads over the head of the worshipper as long as
he remains in his Salât. And the worshippers shall not draw nearer to Allâh, Mighty and Sublime is He, with similar to what came from Him.” (Da'if)

Abû An-Nâdr said: “Meaning the Qur'ân.” This Hadîth has been reported from Zaid bin Artâh from Jubair bin Nufair from the Prophet in Mursal form.

2912. Jubair bin Nufair narrated that the Prophet said: “You shall not return to Allâh with what is more virtuous that what came from Him.” Meaning the Qur'ân. (Da'if)

[Abû ‘Eisâ said:] This Hadîth is Gharib, we do not know of it except through this route. Bakr bin Khunais was criticized by Ibn Al-Mubârak and he later abandoned him.

Comments:

The Qur'ân is the Speech of Allâh and the prayer is the best of all forms of worship, the virtues of the prayer becomes increasingly more virtuous as the Qur'ân is recited in it, and it becomes a means of being nearer to Allâh Almighty.
Chapter 18. ‘Indeed, The One Who Does Not Have The Qur’an Inside Him (His Heart), Is Like The Ruined House’

2913. Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ said: “Indeed, the one who does not have the Qur’an inside him (his heart), is like the ruined house.” (Daţ?)

This Hadîth is Hasan Šâhîh.

Comments:
He who does not know any part of the Qur’an, his heart is empty of goodness, blessings and spirituality; because the inhabitation of the heart with life, beauty and freshness is with Ɨmân and the Qur’an, the same way as the inhabitation of a house is with its dwellers and its beauty and adornment is because of the household things in it.

2914. ‘Abdullâh bin ‘Amr narrated that the Prophet ﷺ said: “It shall be said – meaning to the one who memorized the Qur’an – ‘Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last Ayah you recited.’” (Hasan)

[Abû ‘EIsâ said:] This Hadîth is Hasan Šâhîh.

Comments:
This Hadîth speaks of the significance of a person who knows the Qur’an by heart, as he normally reads it most frequently and slowly; as much as the portion of the Qur’an that he knows by heart according to that extent he will
be asked to recite it, following its recital rules, and he will be ascending in
degrees of Paradise.

2915. Abū Hurairah narrated that the Prophet ﷺ said: “The one who memorized the Qur’ān shall come
on the Day of Judgement and (the reward for reciting the Qur’ān)[1]
says: ‘O Lord! Decorate him.’ So he is donned with a crown of
nobility. Then it says: ‘O Lord! Give him more!’ So he is donned
with a suit of nobility. Then it says: ‘O Lord! Be pleased with him.’ So
He is pleased with him and says:
‘Recite and rise up, and be
increased in reward with every
Āyah.’” (Ḥasan)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan [Sahīh].

(Another chain) from Abū Hurairah with similar, but he did
not narrate it in Marfu‘ form.

[Abū ‘Eisā said:] This is more
correct to us than the narration of
‘Abduṣ-Ṣamad from Shu‘bah (no.
2915).

(Another chain) with similar in
meaning.

Comments:
It is proven from this Ḥadīth that he who knows the Qur’ān by heart will get
beauty and astounding adornment, high ranks, an increase in the good deeds,
also he will achieve the everlasting pleasure of Allāh Almighty.

[1] This is in accord with the various versions, among which the authorities after it, and he
considers it more correct, and it was narrated like that by Aḥmad (2:471), and in it, the
wording is that it is said about him.
Chapter 19. ‘I Have Not Seen A Sin Worse Than A Sūrah Which A Man Learned And Then Forgot’

2916. Al-Muṭṭалиb bin ‘Abdullāh bin Ḥanṭab narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “The rewards for my Ummah were displayed before me, even (the reward for) the dust that a man comes out of the Masjid with. The sins of my Ummah were displayed before me, and I have not seen a sin worse than a Sūrah or Ayah of the Qur’ān which a man learned and then forgot.” (Ḍaய)

[Abū ‘Eisā said:] This Ḥadīth is Gharib, we do not know of it except through this route. I mentioned it to Muḥammad bin Ismā‘īl, and he did not know it and considered it Gharib. Muḥammad said: “I do not know of Al-Muṭṭалиb bin ‘Abdullāh bin Ḥanṭab hearing from any one of the Companions of the Prophet ﷺ, except for his saying: ‘Someone who attended a Khutbah of the Prophet ﷺ narrated to me.’”

And I heard ‘Abdullāh bin ‘Abdur-Rahmān saying: “We do not know of Al-Muṭṭалиb hearing from any one of the Companions of the Prophet ﷺ. ‘Abdullāh said: “Ali bin Al-Madīnī rejected the idea that Al-Muṭṭалиb heard from Anas.”

تخريج: [إسناد ضعيف] وأخبر أبو داود الصلاة، باب كتب المسجد، ح: 431 عن عبد الوهاب بن عبدالله حكبه ين جريج عنهم ولم يسمعوا من المطلب شيء، والمطلب ابن عبد الله لا يعرف له سباع عن أناس كما قال البحاري وغيره ومع ذلك صححه ابن خزيمة، ح: 1297 فين قال الحافظ في النكت: 407/01: قطع ابن خزيمة عن علته فأخرجه في المساجد من صحيحه. وله
Although this Hadith is not authentic, yet forgetting the Words of Allah intentionally and neglectfully, turning away from the blessed and virtuous Speech of Allah is a very disliked act.

Chapter 20. ‘Whoever Recites the Qur’an, Then Let Him Ask Allah By It’

2917. Al-Ḥasan narrated that ‘Imrán bin Ḥusain passed by a reciter reciting then he began begging. So he (‘Imrán) said: ‘Indeed we are from Allah and to Him shall we return.’ Then he said: ‘I heard the Messenger of Allah saying: ‘Whoever recites the Qur’an, then let him ask Allah by it. For indeed there will come a people, who will recite the Qur’an, asking from the people because of it.” (Hasan)

Māhmūd said: “This is Khaythamah (a narrator in the chain) Al-Baṣrī, the one that Jābir Al-Ju’fī reported from. It is not Khaythamah bin ‘Abdur-Rahmān.”

[Abū ‘Eisā said:] This Hadith is Hasan and this Khaythamah is from Al- Baṣrāh, and his Kunyah is Abū Naṣr. He reported narrations from Anas bin Mālik, and Jābir Al-Ju’fī reported from this Khaythamah as well.

Comments:

The Qur’an is the Words spoken by Allah; it should be recited for the sake of Allah’s pleasure, one should only beg of Allah alone. Reciting the Qur’an just
for the sake of amusing people and to make it a means of begging of people is incorrect, because thus it will be a test and create corruption in matters of spirituality.

2918. Suhaib narrated that the Messenger of Allāh ﷺ said: “He does not believe in the Qur’ān who makes lawful what it prohibits.”

(Ḍa‘f)

[Abū ‘Eisā said:] This chain for this Ḥadīth is not that strong. Wākī’ was contradicted in his narration. Muhammad said: “There is no harm in (taking) the narrations of Abū Farwah Yazīd bin Sinān Ar-Rahāwī, except what his son Muhammad reported from him, for he reported Munkar narrations from him.”

[Abū ‘Eisā said:] Muhammad bin Sinān reported this Ḥadīth from his father, and added in this chain: “From Mujāhid, from Sa’eed bin Al-Muṣayyab, from Suhaib.” And no one corroborated Muhammad bin Yazīd in his narration, and he is weak. Abū Al-Mubārak is an unknown narrator.

Comments:

The demand of acknowledging the Qur’ān as Words of Allāh is that its prohibitions must not be committed; and he who carelessly violates its prohibition, this is a proof that his Imān in the Qur’ān is false; and if he considers the prohibition of the Qur’ān as lawful, then this is a proof that he does not believe it as the Words of Allāh Almighty.

2919. ‘Uqbah bin ‘Āmir narrated that the Messenger of Allāh ﷺ said: “The one who recites the Qur’ān aloud is like the one who
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Abū ‘Abdallāh an-Nahlānī said: [This Hadith is] Hasan Gharib. The meaning of this Hadith is that the one who is quiet with his recitation of the Qur’an is better than the one who is loud with his recitation of the Qur’an, because secret charity is more virtuous according to the people of knowledge than public charity. The meaning of this, according to the people of knowledge, is only for the sake of keeping a man safe from arrogance, because it is not feared that the one who does his deeds in secret would suffer from arrogance, as it is feared he would when doing so publicly.

Comments:

If recitation aloud and giving of charity openly poses the danger of doing so for the sake of showing off or for pride, then it is better to perform these deeds secretly; where there is no risk of showing off and it is rather a source of urging others for it, performing it then publicly is better. The risk of showing off or having pride is involved in both the obligatory and voluntary charity.

Chapter 21. Reciting Sūrah Bani Isrā’îl And Az-Zumar Prior To Sleeping

2920. ʿAishah narrated: “The Prophet would not sleep until he recited Sūrat Bani Isrā’îl and Az-Zumar.” (Hasan)
2921. ‘Irbaḍ bin Sāriyah narrated that the Prophet would recite the Musabbihāt before sleep and say: “Indeed there is an Ayah in them that is better than one thousand Ayāt.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb.

Comments:

The Messenger of Allāh would recite various Sūrah prior to sleep, sometimes all the routine Sūrah and sometimes some of them; therefore the narrations are not contradictory.

Chapter 22. Regarding The Virtues Of Reciting The End of Sūrat Al-Hasr

2922. Ma‘qil bin Yāsār narrated

Those that begins with ‘Sabbih (Glorified is) or a form of it in them. “They are seven: Subhān Alladhī Asrā, Al-Ḥadid, Al-I-Iashr, As-Saff, Al-Jumu‘ah, At-Taghabun, and Al-A‘la.” (Tuhfat Al-Ahwādhi).
that the Prophet ﷺ said: “Whoever says three times when he gets up in the morning: ‘A‘ūdhu Billahis-Sami’ Al-‘Alim Min Ash-Shaitānir-Rajim’ and he recites three Āyāt from the end of Sūrat Al-Ijāshr – Allah appoints seventy-thousand angels who say Salāt upon him until the evening. If he dies on that day, he dies a martyr, and whoever says them when he reaches the evening, he holds the same status.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharīb, we do not know of it except through this route.

Comments:

The Last three Verses of Sūrat Al-Ḥashr are about the Majestic Attributes and Irresistible Power of Allāh Almighty, so the recitation of these Verses is virtuous; but the narration is not authentic.

Chapter 23. What Has Been Related About How The Prophet ﷺ Recited

2923. Ya‘lā bin Mamlak narrated that he asked Umm Salamah, the wife of the Prophet ﷺ, about the recitation of the Prophet ﷺ and his Salāt. She said: “What can you do compared to his Salāt? He would pray and then sleep as long as he had prayed. Then he would pray as long as he had slept. Then he slept as long as he had prayed until the morning.’ Then she described his recitation. So she described his recitation as word by word.” (Hasan)
[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīh Gharīb. We do not know of it except as a narration of Laith bin Sa‘d, from Ibn Abī Mulaikah, from Ya‘lā bin Mamlak, from Umm Salamah.

Ibn Juraij reported this Ḥadīth from Ibn Abī Mulaikah, from Umm Salamah, that the Prophet would separate (word from word in) his recitation, and the narration, of Al-Laith is more correct.

Comments:

The Prophet would perform the night prayer in various forms, in order to make it easy and light for those who would follow him in the night prayer. They might follow whatever way they like. He would recite slowly and word for word, each word and letter would be heard and understood.

2924. ‘Abdullāh bin Abī Qais [a man from Al-Basrah] narrated: ‘I asked ‘Aishah about the Ṭārîkh of the Messenger of Allāh, how would he perform Ṭārîkh, was it during the first part of the night or the end of it? She said: ‘All of that. Sometimes he would perform Ṭārîkh during the first part of the night, and sometimes he would perform Ṭārîkh during the end of it.’ So I said: ‘All praise is due to Allāh who made the matter accommodating.’ I said: ‘How was his recitation, was he quite with his recitation or loud?’ She said: ‘He would do all of that. Sometimes he would recite quietly and sometimes aloud.’ I said: ‘All praise is due to Allāh who made the matter...
accommodating. He said: ‘I said: ‘How would he deal with sexual impurity? Would he perform Ghusl prior to sleeping or would he sleep prior to Ghusl?’ She said: ‘He would do all of that. Sometimes he would perform Ghusl then sleep, and sometimes he would perform Wudū‘ and then sleep.’ I said: ‘All praise is due to Allah who made the matter accommodating.’’’

(Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib from this route.

Comments:

The night prayer of the Prophet, which is called Witr prayer too, he performed it in all parts of the night, in the beginning, middle and in the end; and he would normally sleep after the night prayer except during the month of Ramadān, he would then get up for the morning prayer. As for the last days of his life, he would perform the night prayer in the last part of the night.

Chapter 24. ‘Which Man Will Bring Me To His People To Convey The Speech Of My Lord’

2925. Jābir bin ‘Abdullāh said: “During the Mawqif, [1] the Prophet would present himself and say: ‘Which man will bring me to his people? For indeed the Qurаish have prevented me from conveying the Speech of my Lord.’” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih Gharib.

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Since Allah commanded the Prophet to preach and spread the message of Islam openly; in the season of Hajj, he would visit the tents and dwellings of the various Arab tribes in the very well known Arab markets: ‘Ukaz, Majinnah and Dhul-Majaz; and he would call them to Islam. These markets would be held one after another until the 8th of Dhul-Hijjah, thereafter the people would be free for performing the rituals of Hajj; and on the 9th of Dhul-Hijjah, he would call to Islam in the valley of ‘Arafat. He would keep it continuing during the days of Minâ, however eventually the people of Yathrib (now Al-Madinah) became determined to take him, so he migrated to Al-Madinah and settled there.

Chapter 25.

2926. ‘Atiyyah narrated from Abû Sa’eed, that the Messenger of Allah said: “The Lord, Blessed and Most High is He, has said: ‘Whoever is too busy with the Qur’ân for remembering Me and asking Me, then I shall give him more than what I give to those who ask.’ And the virtue of Allah’s Speech over the speech of others is like the virtue of Allah over His creation.” (Da‘if)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharîb.

The person who has dedication and relation with the Words of Allah to the extent that he is engaged out of sincerity and with undivided attention, by day and night, in its recitation, memorization, reflecting and contemplating on it, learning and teaching it, preaching and spreading it, due to this permanent busy commitment, he does not get the opportunity for Allah’s remembrance, glory and praise or to beg of Allah anything for himself; Allah grants him better than those who beg of Him.
2927. Ibn Abi Mulaikah narrated that Umm Salamah said: “The Messenger of Allah ﷺ would separate his recitation reciting: ‘Al-Hamdu lillahi Rabbil-'Alamin’ then he would stop. ‘Ar-Rahmanir-Rahim’ then he would stop. And he would recite it: ‘Maliki Yawmid-Din.’” (Dā’īf)

[Abū ‘Eisā said:] This Hadīth is Gharīb. Abū ‘Ubaid recited accordingly and preferred it. This is how it was reported by Yahyā bin Sa‘eed Al-Awāwī and others from Ibn Jurayj, from Ibn Abī Mulaikah from Umm Salamah. But its chain is not connected because Al-Laith bin Sa‘d reported this Hadīth from Ibn Abī Mulaikah, from Ya’lā bin Mamlak from Umm Salamah; that she described the recitation of the Prophet ﷺ as word by word. The narration of Al-Laith is more correct and Al-Laith’s narration does not contain: “He would recite it: ‘Maliki Yawmid-Din.’”

2928. Anas narrated that the Prophet ﷺ, Abū Bakr, and 'Umar – and I think he said – and 'Uthmān would recite: "Māliki Yawmid-Din.“[1] (Da’īf)

[Abū ‘Eisā said:] This Hadith is Gharib. We do not know of it as a narration of Az-Zuhrī from Anas bin Mālik except through the narration of this Šaikh Ayyūb bin Suwaid Ar-Ramlī. Some of the companions of Az-Zuhrī reported this Hadith from Az-Zuhrī: “That the Prophet ﷺ, Abū Bakr, and 'Umar would recite: ‘Māliki Yawmid-Din’”

And ‘Abdūr-Razzāq reported from Ma’mar, from Az-Zuhrī from Sa’eed bin A1-Musayyab: “The Prophet ﷺ, Abū Bakr, and 'Umar would recite: ‘Māliki Yawmid-Din’”


[2] See Al-Māʾidah no. 5:45, “...life for a life and an eye for an eye.”
(Another chain) with similar. And Abū ‘Ali bin Yazīd is the brother of Yūnus bin Yazīd. This Hadīth is Ḥasan Gharīb. Muḥammad said: “Ibn Al-Mubārak is alone with this Hadīth from Yūnus bin Yazīd.” And this is how Abū ‘Ubaid recited it: “Al-‘Aīn Bil-‘Aīn” following this Ḥadīth.

Comments:
The noun of Anna ‘Al-Nafs’ is originally at a place to be read with Dhammah at the last letter, though it is with Fathah because of it being a noun of Anna. Therefore some of the reciters read ‘Al-‘Aīn’ with Dhammah due to the original place of Nafs.

2930. Mu‘ādh bin Jabal narrated: “The Prophet would recite: ‘Hal Tastaṭī‘u Rabbak’” (Da‘if)

[Abū ‘Eisā said:] This Hadīth is Gharīb, we do not know of it except through the narration of Rishdīn bin Sa‘d, and its chain is not strong. Rishdīn bin Sa‘d and ‘Abdur-Raḥmān bin Ziyād bin An‘ām Al-Afriqi were both graded weak in Ḥadīth.
The Chapters On Recitation

Chapter 2. Regarding Sūrat Hud

2931. Umm Salamah narrated:

[Abū ‘Eisā said:] This Ḥadīth was reported by more than one narrator from Thābit Al-Bunānī, similar to this.

This Ḥadīth was also reported by Shahr bin Hawshab, from Asmā’ bint Yazīd. [He said:] I heard ‘Abd bin Humaid saying: “Asmā’ bint Yazīd is Umm Salamah Al-Anṣāriyyah.”

[Abū ‘Eisā said: To me, both of them are the same Ḥadīth. Shahr bin Hawshab has reported other Ḥadīth from Umm Salamah Al-Anṣāriyyah – and she is Asmā’ bint Yazīd. Similar to this has been reported from ‘Aishah from the Prophet.]

Comments:

According to this method, recital of the word ‘Amila’ (he did) is a past verb and ‘ghayra Sālih’ [unrighteous deed] is its object; but according to our recital pronunciation ‘Amalun’ is an infinitive verb and ‘Sālih’ is its adjective due to which it ends with Dhammah; as incoming in the following Ḥadīth.

Chapter 3 Regarding Sūrat Al-Kahf

2933. Ibn ‘Abbās narrated from ‘Ubayy bin Ka‘b, that the Prophet ﷺ would recite: “Qad Balaghta Min Liadunni ‘Udhra”[2] with heaviness (Muthaqqalah).[3] (Da‘if)

[Abū ‘Eisā said:] This Hadīth is Gharib, we do not know of it except through this route. Umayyah bin Khalid is trustworthy, Abū Al-Jāriyah Al-‘Abdī is an unknown Shaikh. [I do not know who he is] and we do not know his name.

Comments:

Ladunni is read with Tashdīd at Nūn and without Tashdīd ‘Laduni’.

2934. Ibn ‘Abbās narrated from ‘Ubayy bin Ka‘b that the Prophet ﷺ recited: “Fi ‘Aīnin Hami‘ah.”[4] (Da‘if)

[Abū ‘Eisā said:] This Hadith is Gharib we do not know of it except through this route. What is correct is what has been reported about Ibn ‘Abba’s recitation. It has been reported that Ibn ‘Abbās and ‘Amr bin Al-‘Āṣ disagreed over the recitation of this Ayah and they went to ask Ka‘b Al-Ahbar about that. So if he had a narration about that from the Prophet ﷺ, then there would be no need for his narration, nor to ask Ka‘b.

Comments:

One pronunciation of this word is ‘Ain nin Ḥa-mi-yah’ and the other ‘Ain-nin Ḥamī’ah’; Ḥa-mi-yah means hot, and Ḥamī’ah is black mud. Ka‘b was a great and prominent successor, who was very knowledgeable in the Torah.

Chapter 4. Regarding Sūrat Ar-Rūm

2935. Abū Sa‘eed narrated: “On the Day of (the battle of) Badr, the Romans had a victory over the Persians. So the believers where pleased with that, then the following was revealed: Alif Lām Mim. The Romans have been defeated…” up to His saying: ‘...the believers will rejoice.”[1] He said: “So the believers were happy with the victory of the Romans over the Persians.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb from this route. It is recited: “Ghalabat” and “Ghulibat” and it is said: “They were defeated then victorious.” This is how Naṣr bn ‘Alī recited it: “Ghalabat.” (See nos. 3191, 3194.)

**Comments:**

*Sūrat Ar-Rūm* was revealed in Makkah before Hijrah, the Romans were the people of the book and were defeated at that time. So the polytheists of Makkah rejoiced because the Persians were the idol worshippers like the people of Makkah, but it aggrieved the Muslims. Thereafter this prophesy was revealed in the Qur'ān that the Romans, the people of the book, would eventually overcome and the Muslims would rejoice their victory; this victory coincided with the victory at the battle of Badr, so the Muslims rejoiced dually. See any book of commentary for further details of the background of its revelation. The meaning of it having been revealed at the time of victory at Badr is not that it was regarding Badr, but in fact it was revealed concerning the defeat of Romans and thereafter about their victory over the Persians.

2936. Ibn ‘Umar narrated that he recited the following to the Prophet ﷺ: “Who created you in weakness (Min Ɗa’f)” So he said: “Min Ɗa’f” (Ɗa’f)
(Another chain) with similar in meaning.

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb, we do not know of it except through the narration of Fudail bin Marzuq.

**Comments:**

The word ‘Dha’f’ is pronounced both with Fathah at Dād and Dhammah as well.
Chapter (...) Regarding Sūrat Al-Qamar

2937. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh would recite: Then is there anyone who would remember?[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

Comments:

Muddakir originally is Muddakir, letter Tā was changed into Dāl and it became Muddakir, then letter Dhāl was changed into Dāl and both Dāl immersed into each other, so it became Muddakir. This is the known pronunciation of Imām Ḥaḍāsh.

Chapter (...) Regarding Sūrat Al-Waqi‘ah

2938. ‘Aishah narrated that the Prophet would recite: “Furūhun Wa Raihānun Wa JannatuNa‘īm”[2] (Ḥasan)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharīb, we do not know of it except as a narration of Harūn Al-A‘war.

Comments:

Referring to Al-Waqi‘ah 56:89.

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Chapter 5. Regarding Sūrat Al-Lail

2939. ‘Alqamah said: “We arrived in Ash-Shām and we went to Abū Ad-Dardā’. So he said: ‘Is there any among you who can recite for me according to the recitation of ‘Abdullāh?’’” He said: “They pointed to me, so I said: ‘Yes, [I can recite].’” He said: ‘How did you hear ‘Abdullāh recite this Ayah: By the night as it envelops?’” He said: “I said: ‘I heard him recite it: “Wal-Laili Idhā Yaghsha, Wadh-Dhakari Wal-Untha”’” Abū Ad-Dardā said: ‘Me too. By Allah, this is how I heard the Messenger of Allah reciting it. But these people want me to recite it: Wa Mā Khalaqa but I will not follow them.”’ (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih. This is how ‘Abdullāh bin Mas‘ūd recited it: Wal-Laili Idhā Yaghsha, Wan-Nahāri Idhā Tajalla, Wadh-Dhakari Wal-Unthā.

Comments:

Wa mā Khalaqa before ‘Wadh-Dhakari wal-Unthā’ is not recited in the reading of ‘Abdullāh bin Mas‘ūd, and the people of Al-Kūfah read according to ‘Abdullāh bin Mas‘ūd. The Syrians learned their recitation from Abū Ad-Dardā, despite that the people of Al-Kūfah and the Syrian read ‘Wa mā Khalaqad-Dhakara wal Unthā’; and are all agreed on this recital pronunciation. ‘Abdullāh bin Mas‘ūd and Abū Ad-Dardā did not know so they kept reading as they heard the Messenger of Allāh.
Chapter 6. Regarding Sūrat Adh-Dhāriyāt

2940. ‘Abdullāh narrated: “The Messenger of Allāh ﷺ recited to me: Indeed Allāh is the Provider, the Possessor of power, the Firm.”[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

Comments:

The reading of ‘Abdullāh bin Mas‘ūd is ‘Inni Anár-Razzaq Dhul Quwwatil-Matin’.

Chapter 7. Regarding Sūrat Al-Hājj

2941. Īmrān bin Ḥuṣain narrated: “The Prophet ﷺ recited: You shall see mankind as if in a drunken state, yet they will not be in a drunken state.”[2] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Hasan. This is how Al-Hakam bin ‘Abdul-Malik reported it from Qatādah. And we do not know that Qatādah heard from any of the Companions of the Prophet ﷺ except from Anas and Abū Aṭṭufail. To me, this Ḥadīth is abridged. It was actually only reported from Qatādah, from Al-Hasan from ‘Īmrān bin Ḥuṣain who said: “We were with the Prophet Referring to Adh-Dhāriyāt 51:58.

on a journey and he recited: O you people! Have Taqwa of your Lord, and he mentioned the Hadith in its entirety. So to me, the narration of Al-Hakam bin ‘Abdul-Malik is an abbreviation of this Hadith.

Comments:
Some of the reciters read ‘Sakra’ and some ‘Sukara’ (drunk).

Chapter 8. ‘Be Mindful Of The Qur’an’

2942. ‘Abdulläh narrated that the Prophet said: “How horrible it is for one of them – or – one of you to say: ‘I have forgotten such and such Ayah,’ rather he was made to forget. So be mindful of the Qur’an, for – by the One in Whose Hand is my soul – it escapes from men’s hearts faster than a camel from its fetter.” (Sahih)

This Hadith is Hasan Sahih.

Comments:
A person saying, ‘I have forgotten such and such Verse’ points out that he was neglectful in remembering the Qur’an; due to his negligence and laziness he forgot those Verses. Any Muslim’s way of treating the Qur’an like this is incorrect; he should be mindful and regular in reciting the Qur’an.

Chapter 9. What Has Been Related About ‘The Qur’an Was Revealed In Seven Modes Of Recitation’

2943. ‘Umar bin Al-Khaṭṭāb narrated: “I passed by Hishām bin Hakim bin Hizãm while he was reciting Sūrat Al-Furqān during the lifetime of the Messenger of Allâh. I listened to his recitation and noticed that he recited it in several different ways, which the Messenger of Allâh had not taught me. I was about to jump over him during his Ṣalāt, but waited until he said the Salām. When he had said the Salām, I strangled him with his upper-garment and said: ‘Who taught you this Sūrah which I heard you reciting?’ He said: ‘The Messenger of Allâh taught me this Sūrah which you were reciting.’ I dragged him to the Messenger of Allâh and said: ‘O Messenger of Allâh! I heard this one reciting Sūrat Al-Furqān in a manner different from how you taught me, and you taught me Sūrat Al-Furqān.’ The Prophet said: ‘Release him O ‘Umar! Recite O Hishām.’ So he recited it for him as I had heard him reciting. Then the Prophet said to me: ‘This is how it was revealed.’ Then the Prophet said to me, ‘Recite O ‘Umar.’ So I recited the recitation which the Prophet taught me. The Prophet said: ‘This is how it was revealed.’ Then the Prophet said: ‘He who is reciting the truth is not reciting the truth of his own making. And that which was revealed to me was revealed without any mistake. (The Recitation)’
The Chapters On Recitation

said: 'Indeed this Qur'an was revealed in seven modes, so recite of it what is easier for you.'" (Sahih)

[Abu 'Eisâ said:] This Hadîth is Hasan Sahîh.

Mâlik bin Anas reported it similarly with this chain, from Az-Zuhri, except that he did not mention Al-Miswar bin Makhramah in it.

Comments:
What is the meaning that the Qur'an was revealed in seven Huruf (dialects)? The best interpretation and explanation is that seven Huruf are the seven different forms or types of pronunciations.

2944. Ubayy bin Ka'b said: “The Messenger of Allah ﷺ met Jibra’il and said: 'O Jibra’il! I have been sent to an illiterate nation among whom are the elderly woman, the old man, the boy and the girl, and the man who cannot read a book at all.' He said: ‘O Muḥammad! Indeed the Qurʾān was revealed in seven modes.” (Hasan)

There is something on this topic from ‘Umar, Ḥudhaifah bin Al-Yamān, Abû Hurairah, Umm Ayyûb – and she was the wife of Abû Ayyûb Al-Anṣârî – Samurah, Ibn ‘Abbâs, Abû Juhaim bin Al-Hârîth bin Aṣ-Ṣimmah, [‘Amr bin Al-‘Āṣ and Abû Bakrah].

[Abu ‘Eisâ said:] This Hadîth is Hasan Sahîh. It has been reported from Ubayy bin Ka'b through other routes.
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Comments:

This Hadith proves that the real purpose and objective of seven types of pronunciations, is that the Prophet \( \text{س} \) was sent to an illiterate nation that included all types of people. If the recitation of the Qur’an was defined just with one pronunciation, then the Ummah would suffer from hardship.

Chapter 10. ‘No People Sit In A Masjid Reciting Allâh’s Book, Except That Tranquility Descends Upon Them’

(المعجم 10) - باب: [ما قُدِّمَ قُومٌ في مسجد يَتّخَلمُونَ كِتَابَ اللهِ إِلَّا نَزَّلَ عليهم السَّكِينَةُ] (التحفة 12)

2945. Abü Hurairah narrated that the Messenger of Allâh ☪ said: “Whoever alleviates a burden among the burdens of the world for his brother, Allâh alleviates a burden among the burdens of the Day of Judgement for him. And whoever covers (the faults) of a Muslim, Allâh covers him in the world and in the Hereafter. And whoever makes things easy for one in dire straits, Allâh makes things easy for him in the world and the Hereafter. Allâh is helping as long as the (His) Slave is helping his brother. And whoever takes a path to gain knowledge, Allâh makes a path to Paradise easy for him. And no people sit in a Masjid reciting Allâh’s Book, studying it among themselves, except that the tranquility descends upon them and
they are enveloped in the mercy, and surrounded by the angels. And whoever is slow in his deeds, his lineage shall not speed him up.”[1] (Ṣaḥīh)

[Abū ‘Eisā said:] This is how it was reported by more than one narrator from Al-A’māsh, from Abū Śāliḥ, from Abū Hurairah from the Prophet ﷺ, and it is similar to this Ḥadīth. Asbāṭ bin Muhammad reported from Al-A’māsh, that he said: “It has been narrated to me, from Abū Śāliḥ, from Abū Hurairah from the Prophet ﷺ” and he mentioned part of this Ḥadīth.

تخريج: وأخرجه مسلم، الذكر والدعاء باب فضل الاجتماع على تلاوة القرآن، وعلى الذكر، ح ۲۶۹۹ من حديث أبي أسامة بن الأعمش صرح بالسماع عنه.

Comments:
Many good results of many deeds and lots of worldly and religious benefits have been mentioned in this Ḥadīth. (1) All humans are Allâh's creation. Therefore, removing any calamity and difficulty from them is a means of warding off one’s own troubles on the Last Day; because Allâh will recompense a Muslim according to his deeds. (2) He who keeps hidden the sins of a good, noble and simple person, that he has done negligibly, mistakenly or forgettfully, due to his human weakness, and he is ashamed of the sins, he is afraid of the sins being disclosed; whoever knows about all this, he does not disgrace and debase his brother by disclosing and revealing his mistakes and sins.

Chapter 11. In How Much Time May One Recite The Qur‘ān?

2946. ‘Abdullâh bin ‘Amr said: “I said: ‘O Messenger of Allâh! In how much time may I recite the Qur‘ān?’ He said: ‘Complete it in one month.’ I said: ‘I am able to do more than that.’ He said: ‘Then

complete it in twenty (days).' I said: 'I am able to do more than that.' He said: 'Then finish it in fifteen (days).' I said: 'I am able to do more than that.' He said: 'Finish it in ten (days).' I said: 'I am able to do more than that.' He said: 'Finish it in five (days).' I said: 'I am able to do more than that.'

He ('Abdullâh bin 'Amr) said: 'But he did not permit me.' (Dařf)

[Abû 'Eisâ said:] This Hadîth is Hasan Šâhîh Gharîb [from this route], it is considered Gharîb as a narration of Abû Burdah from 'Abdullâh bin 'Amr.

This Hadîth has been reported through other routes from 'Abdullâh bin 'Amr. And it has been reported from 'Abdullâh bin 'Amr from the Prophet ﷺ that he said: 'He who recites the Qur'ân in less than three (days), he does not understand it.'

And it has been reported from 'Abdullâh bin 'Amr that the Prophet ﷺ said: 'Recite the Qur'ân in forty (days).'' Išâq bin Ibrâhîm said: 'We do not like more than forty days to pass upon a man and he has not recited the Qur'ân due to this Hadîth.' Some of the people of knowledge said that the Qur'ân is not to be recited in less than three (days), due to the Hadîth reported from the Prophet ﷺ, and some of the people of knowledge permitted it. It has been related that 'Uthmân bin 'Affân would recite the Qur'ân in the Rak'âh which he performed in Witr. And it has been reported that Sa'eed bin Jubair would recite
The Chapters On Recitation

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the Qur'ān in a Rak‘ah in the Ka‘bah. And reciting the Qur'ān with Tartil (a slow and pleasant style) is more recommended to the people of knowledge.

Comments:

Islamic teachings and laws have been defined taking the majority of the people into consideration, and no such deed or task has been legislated that the majority of people cannot perform easily and flexibly. Therefore, taking care for the people’s worldly and religious needs, no minimal period is specified to complete the reading of the whole Qur'ān; because a large number of people would not be able to do so due to their struggle for their livelihood.

2947. ‘Abdullāh bin ‘Amr narrated that the Prophet Ḥ said: “Recite the Qur'ān in forty (days).” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb. Some of them have reported from Ma’mar, from Simāk bin Al-Faḍl, from Wahb bin Munabbīh, that the Prophet Ḥ ordered ‘Abdullāh bin ‘Amr to recite the Qur'ān in forty (days).

who recites from the beginning of the Qur'an to the end of it, every time he sets out (on a trip)."

(حديث)

[Abū 'Eisā said:] This حديث is Gharib, we do not know of it as a narration of Ibn 'Abbās except from this route. [And its chain is not strong].

(Another chain) Zurārah bin Awfā from the Prophet ﷺ, with similar in meaning, and he did not mention in it: “From Ibn ‘Abbās.”

[Abū ‘Eisā said:] This is more correct to me than the narration of Naṣr bin ‘Alī from Al-Haitham bin Ar-Rabī’ (no. 2940).

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it as a narration of Ibn ‘Abbās except from this route. [And its chain is not strong].

(Another chain) Zurārah bin Awfā from the Prophet ﷺ, with similar in meaning, and he did not mention in it: “From Ibn ‘Abbās.”

[Abū ‘Eisā said:] This is more correct to me than the narration of Naṣr bin ‘Alī from Al-Haitham bin Ar-Rabī’ (no. 2940).

2949. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “He who recites the Qur’an in less than three (days), he does not understand it.” (Sahih)

[Abū ‘Eisā said:] This حديث is Hasan Sahih.

(Another chain) with similar in meaning.


خديج بن عبد الله: حديثاً صاحب المراة عن قادة، عن زرارة بن أوقى عن النبي صلى الله عليه وسلم في عند الكتاب. قال أبو عيسى: هذا حديث أصبع بن.

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(Another chain) with similar in meaning.
In the Name of Allah, the Merciful, the Beneficent

44. The Chapters On The Tafsir Of The Qur'an From The Messenger Of Allah ﷺ

Comments:
According to the definition of Allâmah Al-Uṣî: ‘The knowledge of the commentary of the Qur'an is such knowledge in which the pronunciation of the words of the Qur'an and the methods of reading, their meanings and messages, of words individually, and their grammatical composition and structure, and to define their meaning according to the structural forms are discussed. Also the completion of their meanings, i.e., knowledge of abrogating Verses and the abrogated ones, background of the Revelation, and the ambiguous stories and events are clarified.’ [Rūḥ Al-Ma‘ānî, vol. 1, p. 1]. Now this knowledge has expanded further. But to say something according to one’s own intellect and opinion while ignoring the Qur'an, the Sunnah and the Principles of Commentary is to make oneself the fuel of Hell.

Chapter (...) What Has Been Related About The One Who Interprets The Qur'an According To His Own Opinion

2950. Ibn ‘Abbâs narrated that the Messenger of Allah ﷺ said: “Whoever says (something) about the Qur'an without knowledge, then let him take his seat in the Fire.” (Da‘īf)
[Abū ‘Eisâ said:] This Hadîth is Hasan Sahîh.

2951. Ibn ‘Abbâs narrated that the Prophet ﷺ said: “Beware of
narrating from me except what I taught you, for whoever lies about me on purpose, then let him take his seat in the Fire. And whoever says (something) about the Qur’an according to his (own) opinion, then let him take his seat in the Fire.” (Da’if)

[Abū ‘Eisā said:] This Hadith is Hasan.

Comments:
Without the vast and deep knowledge of the Qur’an and the Sunnah and the expertise in the Islamic Sharī’ah, ignoring the understanding of the people of the language and the understanding of the native Arab people, overlooking the rules of commentary of the scholars; explaining the meaning of the Qur’an merely relying on one’s intellect and opinion is called Tafsir according to one’s (own) views. [For detail see: Tuhfat Al-Ahwadhi, vol. 4, p. 56]
would say something about the Qur'an, or interpret it without knowledge, or according to their own intellect. Rather that which proves what we have said has been reported from them, that they would say something from themselves without knowledge. Husain bin Mahdi Al-巴斯り narrated to us (he said: "AbdurRazzaq narrated to us, from Ma'mar, from Qatādah who said: 'There is no Ayah in the Qur'an except that I have heard something about it."

Ibn Abi 'Umar narrated to us (he said): "Sufyān bin 'Uyainah narrated to us, from Al-'A'mash who said: 'Mujāhid said: If you recited the recitation of Ibn Mas'ūd, you would not need to ask Ibn 'Abbās about much of what you ask him regarding the Qur'an."

Chapter 1. Regarding سورة فاتیحہ Kitāb

In the Name of Allāh, the Merciful, the Beneficent

1-2953. Al-'Alā' bin 'AbdurRahmān narrated from his father, from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever performs a Salāt in which he does not recite Umm Al-Qur'ān in it, then it is aborted, it is..."
 aborted, not complete.” He said: “I said: ‘O Abū Hurairah! Sometimes I am behind an Imam.’ He said: ‘O Ibn Al-Fārisī! Then recite it to yourself. For indeed I heard the Messenger of Allāh سُلْطَانُ العَالَمَيْنَ saying: Allāh, the Most High said: ‘I have divided the Ẓalât between Myself and My slaves into two halves. Half of it is for Me, and half of it is for My slave, and My slave shall have what he asks for. My slave stands and says: All praise is due to Allāh, the Lord of all that exists.’ So Allāh, Blessed is He and Most High says: “My slave has expressed his gratitude to Me.” He says: The Merciful, the Beneficent. So He says: “My slave has praised Me.” He says: Owner of the Day of Reckoning. He says: “My slave has glorified Me. And this is for Me, and between Me and My slave is: It is You alone whom we worship and it is You alone from whom we seek aid” until the end of the Sūrah “This is for My slave and My slave shall have what he asks for.” So he says: Guide us to the straight path. The path of those upon whom You have bestowed your favor, not those with whom is Your wrath, nor those who are astray.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan.

(Other chains of narrations)

(Another chain) from Abū Hurairah that the Prophet سُلْطَانُ العَالَمَيْنَ said: “Whoever performs a Ẓalât in which he does not recite Umm Al-Qur’ān in it, then it is aborted, [it is aborted,] then it is aborted, not
And in Iṣmā’īl bin Abī Uwais’ Hadith there is no more than this. I asked Abū Zur’ah about this Hadith, he said: “Both of the Hadith are Sahih.” And he argued this with the narrations of Ibn Abī Uwais from his father from Al-‘Alā’.

2-2953. (Another chain) from ‘Adī bin Ḥātim who said: “I went to the Prophet while he was sitting in the Masjid, the people said: ‘This is ‘Adī bin Ḥātim.’ And I came without having a treaty nor a writ. When I was brought to him, he took my hand. Prior to that he had said: ‘I hope that Allāh will place his hand in my hand.’” He said: “He stood with me, and a woman and a boy met him and said: ‘We have a need from you.’ He stood with them, until he was finished dealing with what they wanted. Then he took me by the hand until he brought me to his house. A slave girl brought him a cushion to
sit on, and I sat in front of him. He expressed thanks and praise for Allāh then said: ‘What has caused you to flee from saying Lā Ilāha illāllāh? Do you know of another god other than Him?’” He said: “I said: ‘No.’” He said: “Then he talked for some time, and then said: ‘You refuse to say Allāhu Akbar because you know that there is something greater than Allāh?’” He said: “I said: ‘No.’ He said: ‘Indeed the Jews are those who Allāh is wrath with, and the Christians have strayed.’” He said: “I said: ‘Indeed I am a Muslim, Hanif.’” He said: “I saw his face smiling with happiness.” He said: “Then he ordered that I stop with him at the home of man from the Anṣār, whom he would frequently visit in the mornings and the evenings. When I was with him at night, a people in woolen garments of these Nimār came. Then he performed Ṣalāt and stood to encourage them (the people) to give (charity) to them. Then he said: ‘Even if with a Šā’ or half a Šā’, or a handful or part of a handful, to save the face of one of you from the heat of Hell, or the Fire. And even if it be by a date or part of a date – for indeed one of you shall meet Allāh and it shall be said to him what I say to you: “Have I not given hearing and seeing to you?” He shall say: “Of course.” It will be said: “Have I not given you wealth and children?”

He shall say: "Of course." It will be said: "So where is what you have sent forth for yourself?" He will look before him and behind him, on his right and on his left, but he shall not find anything to protect his face from the heat of Hell. Let one of you protect his face from the Fire, even if with part of a date, and if he does not find that, then with a good statement. For indeed I do not fear poverty for you – Allah will aid you and grant you, such that a woman can travel on her camel howda from Yathrib to Al-Hirah, or further, without fear of being robbed.' I began thinking to myself: 'Where would the thieves of Taiy' be then?''

(Hasan)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharib, we do not know of it except through the narration of Simâk bin Ḥarb. Shu‘bah reported the Hadith from Simâk bin Ḥarb, from ‘Abbad bin Hubaish, from ‘Adî bin Ḥâtim from the Prophet in its entirety.

Comments:

This Hadith proves:

1. The Messenger of Allah desired that the chiefs of the various tribes should accept Islam in order to make it easy for the tribesmen to embrace Islam. ‘Adî was a son of a known generous scholar, Ḥâtim At-Ṭai’. He was chief of his people. So the Prophet desired for him to accept Islam; and Allah Almighty fulfilled his desire.

2. The Prophet talked to ‘Adî in privacy in order to avoid any disruption, it was impossible to clarify his doubt and uncertainty in the gathering.
2954. ‘Adiyy bin Hätim narrated that the Prophet ﷺ said: “The Jews are those who Allah is wrath with, and the Christians have strayed.” *(Hasan)*

He then mentioned the Hadith in its entirety.

Chapter 2. Regarding Sūrat Al-Baqarah

In the Name of Allah, the Merciful, the Beneficent

(1). 2955. Abū Mūsā Al-Ash‘arī narrated that the Messenger of Allah ﷺ said: “Indeed Allah Most High created Ādam from a handful that He took from all of the earth. So the children of Ādam come in accordance with the earth, some of them come red, and white and black, and between that, and the thin, the thick, the filthy and the clean.” *(Sahih)*

[Abū 'Eisā said:] This Hadīth is Hasan Sahīh.
Comments:

Adam was created with an extract of soil from the whole earth. The various parts of the earth are different in color, nature and reality, and the effect of the various colors and natures exist distinctively in the human created from them. Basic colors are only red, white and black. Other colors are made of their mixture and combination.

(2) 2956. Abū Hurairah narrated, that the Messenger of Allāh said, regarding Allāh’s saying: Enter the gate in prostration:1 “They entered dragging their behinds” meaning they distorted it, and with this chain, from the Prophet: But those who did wrong changed the word from that which had been told to them for another.2 “They said: Habbah (a seed) in Sha‘īrah (in barely).” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih.

Comments:
The stubbornness of the Jews is mentioned in this Hadīth, they opposed both verbally and physically, they entered the holy land with pride, crawling on their buttocks instead of prostrating with humility and humbleness; they distorted the words of pardon and seeking forgiveness into mockery saying, ‘a grain in barely’.

(3) 2957. ‘Abdullāh bin ‘Āmir bin Rabī‘ah narrated from his father who said: “We were with the Messenger of Allāh on a journey on a very dark night and we did not know where the Qiblah was. So each man among us prayed in his own direction. In the morning when we mentioned that

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to the Messenger of Allāh ﷺ, then
the following was revealed: “So
wherever you turn, there is the
Face of Allāh.”[1] (Da‘īf)

Abū ‘Eisā said: This Hadith is
[Hasan] Gharib. We do not know of
it except as a narration of Ash‘ath
As-Sammān Abū Ar-Rabī‘ah from
‘Āsim bin ‘Ubaiddullāh. And Ash‘ath
is weak in Hadith.

Comments:

This Hadith proves that if due to
darkness, and it being overcast, or because
of clouds, the prayer is performed unknowingly to a direction other than the
Qiblah, then this prayer will be valid.

Messenger of Allāh ﷺ would
perform voluntary Salāt upon his
mount facing whichever direction
he was headed, while he was
coming from Makkah to Al-
Madinah.” Then Ibn ‘Umar
recited: To Allāh belong both the
east and the west.”[2]

And Ibn ‘Umar said: “It was about
this that the Āyah was revealed.”
(Sahih)

[Abū ‘Eisā said:] This Hadith is
Hasan Sahīh.

It has been reported from
Qatādah that he said about this
Āyah: To Allāh belong both the
east and the west, so wherever you
turn, there is the Face of Allāh.
[Qatādah said:] “It is abrogated, it
was abrogated by [His saying]: So

turn your face in the direction of Al-Masjid Al-Ḥarām.\[1\] Meaning: facing it.”

The aim of the first verse is that no direction or side from among the directions is specified with Allah Almighty, the real purpose is to obey and follow Allah’s command. The second Verse abrogates the rule of directing the face to the House in Jerusalem in prayer, instead it commands to turn the face to prayer to the Sacred Mosque in Makkah.

(5). (A chain for that) from Qatādah. (Daʿīf)

And it has been reported that Mujāhid said about this Āyah: “So wherever you turn, there is the Face of Allah”\[2\]: “So there is the direction of Allah.” (Hasan)

(A chain for the above narration).

(6). 2959. Anas narrated that ‘Umar bin Al-Khattāb said: “O Messenger of Allah 🛠️! I wish that we could perform Ṣalāt behind the Maqām. So the following was revealed: And take you the Maqām of Ibrahim as a place of Ṣalāt.”\[3\] (Sahīh)

This Hadith is Hasan Sahīh.

\[1\] Al-Baqarah 2:144.
\[2\] Al-Baqarah 2:115.
\[3\] Al-Baqarah 2:125.
Comments:

The Station of Ibrāhīm is a stone, on which Prophet Ibrāhīm [peace be upon him] stood when building the House of Allâh; the two Rak‘ah after Tawâf should be performed behind it facing the Qiblah.

(7). 2960. Anas narrated that ‘Umar bin Al-Khattâb [may Allâh be pleased with him] said: “I said: ‘O Messenger of Allâh! I wish you to perform the Maqām of Ibrâhīm.’ So the following was revealed: And take you the Maqām of Ibrâhīm as a place of Salâr.”[1] (Sâhih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh. And there is something on this topic from Ibn ‘Umar.

(8). 2961. Abû Sa‘eed narrated that about Allâh’s saying: Thus we have made you a Wasâta nation – the Prophet said: “The meaning of Wasâta is just.” (Sâhih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

(Another chain) From Abû Sa‘eed who narrated that: “The Messenger of Allâh [peace be upon him] said: ‘Nûh will be called and it will be said: ‘Did you deliver the Message?’ He will say: ‘Yes’ and his people will be called and it will be said: ‘Did he call you?’ They will say: ‘No warner came to us. No one came to us.’ It will be said: ‘Who will testify for you?’ So it is said: ‘Muḥammad and his...”

Ummah (community).” He said: You will be brought to testify that he delivered (the Message) and that is His saying: Thus, we have made you a Wasaṭa nation that you will be witnesses over mankind and the Messenger (Muhammad) will be a witness over you.”[1] And Al-Wasaṭ is “Just.” (Ṣaḥīḥ)

Abu 'Eisā said: This Hadith is Ḥasan Ṣaḥīḥ.

(Another chain) with a similar narration.

Comments:

The Muslim Ummah is in between the negligence of the Jews and the exaggeration and immoderation of the Christians. Therefore it is called the Middle Ummah, and that which is in the middle, it will be on the middle course and the path of moderation.

(9). 2962. Al-Barā' bin 'Azib said: "When the Messenger of Allāh arrived in Al-Madīnah, he performed Salāt facing the direction of Bait Al-Maqdis (Jerusalem) for sixteen or seventeen months. The Messenger of Allāh longed to face toward the Ka’bah, so Allāh, Mighty and Sublime is He revealed: Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a Qiblah that shall please you, so turn your face in the direction of Al-Masjid Al-Harām.[2] So he faced the direction of the Ka’bah and he had longed for that. (One day) a

man performed ِتِبَّة ِتَفْسِيرِ ِقُرَّانٍ along with him.” He said: “Then he passed by some people from the Ansâr performing ِتِبَّة ِتَفْسِيرِ ِقُرَّانٍ, while they were bowing toward Bait Al-Maqdis. He told them that he testifies that he performed ِتِبَّة ِتَفْسِيرِ ِقُرَّانٍ with the Messenger of Allah ﷺ, and he had faced the direction of the Ka‘bah.” He said: “So they turned while they were bowing.”[1]

\(^{(Sahih)}\)

[Abû ‘Eïsâ said:] This Hadîth is Hasan Sahîh. Sufyân Ath-Thawrî has reported it from Abû Ishaq.

**Comments:**

The Prophet ﷺ was sent to follow the Monotheism of Prophet Ibrâhîm ﷺ, the Qiblah of Ibrâhîm was that of his. Ibrâhîm prayed for the advent of the Prophet Muḥammad ﷺ, so he remained waiting for the direction of the Qiblah to be changed; when someone’s arrival is awaited, the gaze follows his path of arrival again and again; so the Prophet ﷺ would look up towards the heaven again and again, eventually the direction changed on 15th Rajab 2 AH.

10. 2963. Ibn ‘Umar said: “They were bowing during ِتِبَّة ِتَفْسِيرِ ِقُرَّانٍ.”\(^{[2]}\) (Sahih)

[Abû ‘Eïsâ said:] The Hadîth of Ibn ‘Umar is a Hasan Sahîh Hadîth.

**Tafsîr:** Miftâq ِعَلَيْهِ, وَأَخْرِجَهُ الْبَخَارِيُّ حٔ ٤٤٨٨ من حديث سفيان الثوري ومسلم، حٔ ٢٦٦ من حديث عبد الله بن دينار به ﷺ وفي الباب عن عمرو بن عوف المزني [البخاري في التاريخ.

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\(^{[1]}\) This preceded under no. 340.

\(^{[2]}\) This preceded under no. 341.
People of a mosque got this news in the Asr prayer while the people of the other mosque were told in the morning prayer, its detail has already passed.

(11). 2964. Ibn 'Abbas narrated: “When the Prophet began facing the Ka'bah they said: ‘O Messenger of Allah! How about our brothers who died while they were praying toward Bait Al-Maqdis?’ So Allah Most High revealed: Allah would not allow your faith to be wasted.” [1]

(Hasan)

[Abû ‘Eislâ said:] This Hadith is Hasan Šâhîh.

Comments:
The prayer, here, is called Iman, which proves that the deeds are part and Iman.

(12). 2965. Az-Zuhri narrated that 'Urwah said: ‘I said to 'Aishah: ‘I do not see anything wrong if someone does not go between As-Safâ and Al-Marwah, nor any harm if I do not go between them.' She said: ‘How horrible is what you have said O my nephew! The Messenger of Allah would go between them, and the Muslims go between them. It was only that the people who asumed Ihrâm in the name of the false deity Mannâh, which was in Al-Mushallal, would

not go between As-Şafā and Al-Marwah. So, Allāh Blessed and Most High revealed: So it is not a sin for those who perform Ḥajj or 'Umrah to the House to go between them. And if it were as you say, then it would be: “Then there is no harm on him if he does not go between them.”

Az-Zuhrī said: “I mentioned that to Abū Bakr bin ‘Abdur-Rahmān bin Al-Ḥārith bin Hishām. He was surprised at that and he said: ‘Indeed this is knowledge. I had heard some men among the people of knowledge saying that those Arabs who would not go between As-Şafā and Al-Marwah said, that going between these two rocks is a matter from Jahiliyyah. And others among the Ansār said: “We have only been ordered with going around the House, we were not ordered to do so with As-Şafā and Al-Marwah.” So Allāh Most High revealed: Indeed As-Şafā and Al-Marwah are of the symbols of Allāh.”

Abū Bakr bin ‘Abdur-Rahmān said: ‘So I thought that it was revealed about these people, and those people.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:
Sa‘ī is a pillar of Ḥajj according to the majority, Ḥajj is not valid without it. Imām Ash-Shafī‘ī has the same opinion, and also a known statement of Imām

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Mālik, the most authentic saying of Imām Ahmad, Imām Ishāq and Abū Thawr hold exactly the same opinion. According to Imām Abū Ḥanifah and Ath-Thawrī, Sa‘ī is Wājib, if missed it can be expiated by offering a sacrifice.

(13). 2966. ‘Āşim Al-Ahwāl narrated: “I asked Anas bin Mālik about Aṣ-Ṣafā and Al-Marwah, and he said: ‘They were among the rites of Jāhiliyyah.’ He said: ‘So during Islam, we refrained from them, then Allāh, Blessed and Most High, revealed: Indeed Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh. So it is not a sin for those who perform Ḥajj or ‘Umrah to the House to go between them.’”

[Sayhīh]

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣahīh.

Comments:

This Hadith informs about a group of Ansār, who, in the pre-Islamic period, used to make Sa‘ī between Aṣ-Ṣafā and Al-Marwah for the sake of idols, Isāf and Nā’ilah.

(14). 2967. Jābir bin ‘Abdullāh narrated: “When the Messenger of Allāh arrived in Makkah, performing Tawāf around the House seven times, I heard him reciting: And take the Maqām of Ibrāhīm as a place of prayer.” So he performed Ṣalāt behind the Maqām, then he came to the

(Black) Stone, then he said: ‘We begin with what Allah began with.’ So he began at As-Safā and recited: Indeed As-Safā and Al-Marwah are among the Symbols of Allah.”[^1] (Sahih)

Abū 'Eisā said:] This Hadith is Hasan Sahih.

Comments:

The Sa'ī between As-Safā and Al-Marwah will begin from As-Safā, because Allah Almighty named As-Safā first in the Qur'an.

(15). 2968. Al-Barā’ bin ‘Āzib said: “It was the custom among the Companions of Muhammad صلى الله عليه وسلم, that if any of them was fasting and the food was presented but he had slept before eating, he would not eat that night, nor the following day until the evening. Qais bin Sirmah Al-Anṣārī fasted and came to his wife at the time of Iftar, and said to her: ‘Do you have any food?’ She said: ‘No, but I will go and bring something for you.’ He worked during the day, so his eyes (sleep) overcame him. Then his wife came, and when she saw him she said: ‘You shall be disappointed.’ About the middle of the next day he fainted. That was mentioned to the Prophet صلى الله عليه وسلم, so this Ayah was revealed: ‘It is made lawful for you to have sexual relations with your women on the night of the fasts. So they were very happy about that. ‘And eat and

[^1] Al-Baqarah 2:158. This narration preceded under no. 862.
drink until the white thread (light) of dawn appears distinct to you from the black thread (of night).”

[Abū ‘Eisā said:] This Hadīth is Ḥasan Sahīh.

Comments:

When Qays bin Sirmah was home, there was nothing at home other than the dates. He asked his wife for food other than the dates; so his wife went to get food from someone in exchange for dates. He had slept because of fatigue and weariness before she came. Now eating food was impossible. Due to this incident, these Verses were revealed to make it easy and flexible for the Companions, and then this routine principle came to existence which we follow to this days. [Tuhfat Al-Ahwādhi: vol. 4, p. 1]

(16). 2969. An-Nu‘mān bin Bashīr narrated from the Prophet regarding Allāh’s saying: Your Lord said: Invoke Me, I shall respond to you. And he said: “The supplication is the worship.” And he recited: ‘Your Lord said: Invoke Me, I shall respond to you.’ up to (Sahīh)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Sahīh, [Mānṣūr (also) reported it].

Comments:

It is a part of a Verse of Sūrah Ghāfir: “Those who scorn My worship they will surely enter Hell in humiliation...” thus not invoking is interpreted with scorning worship; so the Prophet said, ‘The supplication is worship’.

(17). 2970. ‘Adî bin Hātim narrated: When ‘Until the white (light) thread of dawn appears distinct to you from the black thread (of night)’ was revealed, the Prophet ﷺ said to me: ‘That only refers to the whiteness of the day from the blackness of the night.’”

(Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Sahih.

(Another chain) similar to that.

(18). 2971. ‘Adî bin Hātim narrated: “I asked the Messenger of Allah ﷺ about the fast, he said: ‘Until the white (light) thread of dawn appears distinct to you from the black thread (of night)’” – he said: “So I took two ropes, one white and the other black to look at them. So the Messenger of Allah ﷺ said to me” – it was something that Sufyān (a sub narrator) did not remember – so he said: “It is only the night and the day.””

(Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Sahih.

Comments:

When ‘Adî bin Hātim embraced Islam, the Prophet ﷺ recited to him the Qur’ānic Verse mentioned in this Ḥadīth, who understood its literal meaning.
He put a black string and a white one under his pillow at night, and slept. He kept looking at both strings to find out the time to end the predawn meal. What a long and wide pillow was it that hid the darkness of night and the whiteness under itself! The Prophet ﷺ then explained, ‘This Verse means the darkness of night and the glow of morning’.

(19). 2972. Aslam bin ‘Imrân At-Tujibi said: “We were in a Roman city, when a large column of Romans came out to us. So about the same number or more of the Muslims went towards them. The commander of the people of Egypt was ‘Uqbah bin Āmir, and the commander of the (our) group was Faḍālah bin ‘Ubaid. One man among the Muslims reached the Roman line until he entered amidst them, so the people started screaming: ‘Subhân Allâh! He has thrown himself into destruction!’ Abū Ayyûb Al-Ansârī said: ‘O you people! You give this interpretation for this Ayah, while this Ayah was only revealed about us, the people among the Anṣâr, when Allâh made Islam mighty, and increased its supporters. Some of us secretly said to each other, outside of the presence of the Messenger of Allâh ﷺ: “Our wealth has been ruined, and Allâh has strengthened Islam, and increased its supporters, so if we tend to our wealth then what we lost of it shall be revitalized for us.” So Allâh, Blessed and Most High, revealed to His Prophet ﷺ, rebuking what we said: ‘And spend in the cause of Allâh, and do not throw yourselves into destruction.’”[1] So the destruction

was tending to the wealth and maintaining it.’ Abû Ayyûb did not cease traveling in Allaäh’s cause, until he was buried in the land of the Romans.” (Sâhîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb Sâhîh.

Comments:

This Hadîth proves that a person showing courage, bravery and boldness, making the enemies fearful and scared, breaking through the rows of the enemy, is correct. But it will be regarded incorrect if done so merely for the purpose to ignite the fire of war and to fuel it needlessly. Being engaged for the betterment of one’s wealth and business by giving up Jihâd and military expedition is to provide opportunity to the enemy to overcome; therefore it leads to destruction, devastation and helplessness, which is totally wrong.

(20). 2973. Mujâhid narrated that Ka'b bin 'Ujrah said: “By the One in Whose Hand is my soul! This Ayah was revealed referring to my case: ‘And whosover of you is ill or has an ailment on his scalp (necessitating shaving) he must pay a Fidyah of either fasting, or giving charity, or a sacrifice.’”[1]

He said: “We were with the Messenger of Allaäh at Al-Hudaibiyyah and we were in a state of Ihrâm. The idolaters had held us back, and I had a good deal of hair, and the lice were falling on my face. The Prophet ﷺ passed by me and said: ‘The lice on your

head are bothering you?" He said: "I said: 'Yes.' He said: 'Then shave.' And this Ayah was revealed."

Mujahid said: "The fasting is for three days, the feeding is six needy people, and the sacrifice is a sheep or more." (Sahih)

(Another chain) from 'Abdur-Rahmān bin Abī Lailā, from Ka'b bin 'Ujrah from the Prophet with similar.

Abū 'Eisā said: This Hadith is Ḥasan Sahih.

(Another chain) from 'Abdurrahmān bin Al-Asbahānī reported [similar to this] from 'Abdullāh bin Ma'qil.

191: Abū 'Eisā said: This Hadith is Ḥasan Sahih.

Abdur-Rahmān bin Al-Asbahānī reported [similar to this] from 'Abdullah bin Ma'qil.

Ayyūb said: "I do not know which of them he started with." (Sahih)
Abū ‘Eisā said: This Ḥadīth is Hasan Ṣaḥīh.

Abū ‘Umar said: This Ḥadīth is Hasan Ṣaḥīh. [Abū ‘Eisā said:] This Ḥadīth is Ṣaḥīh.

Comments:
It is proven from this Hadīth, if the head has to be shaved due to a reason, in the state of Ḥīram, then the expiation has to be carried out, which is: fasting for three days or feeding six poor persons, or to sacrifice a goat. The person carrying out the expiation has the choice to choose any of the three.

(22). 2975. ‘Abdur-Rahmān bin Ya‘mār narrated that the Messenger of Allāh ﷺ said: “The Ḥajj is ‘Arafāt, the Ḥajj is ‘Arafāt, the Ḥajj is ‘Arafāt. The days of Minā are three: But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him.[1] And whoever sees (attends) ‘Arafah before the rising of Fajr, then he has performed the Ḥajj.”

Ibn Abī ‘Umar said: “Suḥyān bin ‘Uyainah said: ‘This is the best Ḥadīth that Ath-Thawrī reported.’”

[Abū ‘Eisā said:] This Ḥadīth is Ṣaḥīh.

Shu‘bāh also reported it from Bukair bin ‘Atā, and we do not know of it except as a narration of Bukair bin ‘Atā.

Comments:
This Ḥadīth proves that if a pilgrim does not arrive at the valley of ‘Arafah before the dawn of the 10th of Dhul-Hijjah, his Hajj will be invalid. The stay at Minā after the 10th of Dhul-Hijjah is three days. If a person stays at Minā for the 11th and 12th of Dhul-Hijjah, and leaves after two days without staying on the 13th for stoning the Jamarāt, his Hajj will have no disruption, though staying until the 13th is better.

Chapters On The Tafsir Of Qur'an

(23). 2976. 'Aishah narrated that the Messenger of Allah ﷺ said: “The most hated man to Allah is the most quarrelsome.” (Sahih) [Abū ‘Isā said:] This Hadith is Hasan.

Comments:
According to Imām At-Tirmidhi, this Hadith is the explanation of Sūrat Al-Baqarah’s Verse: ‘...he is most quarrelsome of the opponents’; i.e. arguing without a reason and need, and to prolong it is an extremely detestable behaviour.

(24). 2977. Anas said: “When the women among the Jews menstruated, they would not eat with them, nor drink with them, nor mingle with them in their homes. The Prophet ﷺ was asked about that, so Allāh, Blessed and Most High, revealed: ‘They ask you about menstruation. Say: It is a Adha (harmful matter).’[1] So the Messenger of Allāh ﷺ told them to eat with them, drink with them and to remain in the houses with them, and to do everything besides intercourse with them. The Jews said: ‘He does not want to leave any matter of ours without opposing us in it.’” He said: “Then ‘Abbād bin Bishr and Usaid bin Ḥudair came to the Messenger of Allāh ﷺ to inform him about that. They said: ‘O Messenger of Allāh! Should we not (then) have intercourse with them during their menstruation?’ The face of the

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Messenger of Allah ﷺ changed color, until they thought that he was angry with them. So they left, and afterwards the Prophet ﷺ was given some milk as a gift, so he sent some of it to them to drink. Then they knew that he was not angry with them.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahih.

Comments:

This Hadith is a proof that crossing the limits of the Shari‘ah to oppose someone in anger of being criticised and abused is incorrect. As, according to the Shari‘ah, sexual intercourse with the wife is prohibited during the menstruation period; but having sexual intercourse just for the sake of opposing the Jews is unlawful.

(25). 2978. (Another chain) with similar in meaning.

(Another chain) from Jābir who said: “The Jews would say: ‘Whoever goes into his wife’s vagina from behind her, then his child will be cross-eyed.’ So Allāh revealed: Your wives are a tilth for you, so go to your tilth when or how you will.”[1] (Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahih.

 Comments:

The wife of a person is a means of having children, the place of sowing the

seed (for children) is a woman's vagina, her front private part. So this is the intended place for intercourse, but no form and style is specified for it. Sexual intercourse may be made making her lie on her back, and may be from behind, but nevertheless the place of entering for intercourse is particular, which is only the vagina.

(26). 2979. Umm Salamah narrated from the Prophet ﷺ, regarding: Your wives are a tilth for you, so go to your tilth when or how you will.\(^1\) (He ﷺ said): "Meaning one valve." (Sahih)

[Abû ‘Eisa said:] This Hadith is Hasan Sahih. Ibn Khuthaim is ‘Abdullâh bin ‘Uthmân bin Khuthaim. Ibn Sâbit is ‘Abdur-Rahmân bin ‘Abdullâh bin Sâbit Al-Jumâhí Al-Makkí, and Hafshah is the daughter of ‘Abdur-Rahmân bin Abî Bakr Aṣ-Ṣiddîq (narrators in the chain). And it has been reported as: "In one hole."

(27). 2980. Ibn ‘Abbâs narrated: "Umar came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh! I am ruined!’ He said: ‘Why are you ruined?’ He said: ‘I turned my mount during the night.’\(^2\) He said: ‘So the Messenger of Allâh ﷺ did not say anything in reply to him. Then Allâh revealed this Ayah to the Messenger of Allâh ﷺ: ‘Your wives are a tilth for you, so go to your tilth when or how you want.’\(^2\)

\(^{[1]}\) Al-Baqarah 2:223.

\(^{[2]}\) Meaning that he went into his wife from behind her.
will. [1] From the front, the back, avoiding the anus, and menstruation.” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharib, Ya‘qûb bîn ‘Abdullâh Al-Asâ’iri (a narrator in the chain) is Ya‘qûb Al-Qummî.

Comments:

This Hadîth proves that having intercourse from the behind through the vagina and from the front is allowed, but doing so in the back side (anus) is unlawful.

(28). 2981. Al-Hasan reported from Ma’qîl bîn Yasâr that he married his sister to a man among the Muslims during the time of the Messenger of Allah. She remained with him as long as she did, then he divorced her once without taking her back until her ‘Iddah elapsed, but they desired each other again. Then he proposed again. He (Ma’qîl) said to him: ‘You ingrate! I honored you by marrying her to you, then you divorced her. By Allah! She will never be returned to you again.’ Allâh knew of his need for her and her need for a husband, so Allâh, Blessed and Most High, revealed: ‘And when you have divorced women and they have fulfilled the term of their prescribed period...’ up to His saying: ‘...and you do not know.’[2]

So when Ma’qîl heard that he said:

\[ \text{[1] Al-Baqarah 2:223.} \]
\[ \text{[2] Al-Baqarah 2:232.} \]
‘I heard my Lord and obey.’ Then he called for him and said: ‘I marry you, and honor you.’” *(Sahih)*

[Abu ‘Eisâ said:] This *Hadîth* is *Hanûn Sahîh*. It has been reported through other routes from Al-Hasan, and that is reported from Hasan is *Gharîb*. And in this *Hadîth*, there is proof that marriage is not allowed without a *Wâlî*, because Ma‘qîl bin Yasãr’s sister was not a virgin, so if the matter was up to her, not her *Wâlî*, then she could have married herself, and she would have had no need for Ma‘qîl bin Yasãr to act as the *Wâlî* for her. And Allah only addressed the *Wâlî* in this *Ayâh*, saying: Do not prevent them from marrying their (former) husbands. – so in this *Ayâh* is the evidence that the authority is with the *Wâlî* in marrying (women) with their consent.

Comments:

In case of the marriage of a widow or divorced woman, the guardian and the woman both are commanded to decide the matter of marriage by mutual consent and agreement. None of the two parties is allowed to do so without the consent of the other party. That is why, sometimes the matter of marriage is referred to the guardians and sometimes to the women in order to make both participate and they should not look to ignore each other.

*(29)*. 2982. Abû Yûnus, the freed slave of ‘Aishah, said: “Aishah ordered me to write a *Mushaf* for her, and she said: ‘When you get to this *Ayâh* then tell me: Guard strictly (the five obligatory) prayers, and the middle *Salât*.[1] So when I

reached it, I told her and she dictated to me: 'Guard strictly (the five obligatory) prayers, and the middle Salāt, and Salāt Al-‘Asr. And stand before Allah with obedience.' She said: 'I heard that from the Messenger of Allah ﷺ.' (Sahih)

There is something on this topic from Hafṣah.

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣahīh.

Comments:

This topic preceded under chapter 19 in the chapters on Salāt, and in it that the view of ‘Aishah is that Al-Wusta refers to the Zuhr prayer, and this narration indicates her reason for that.

(30). 2983. Samurah bin Jundab narrated: "The Prophet of Allāh ﷺ said: 'The middle Salāt is Salāt Al-‘Asr.'" (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣahīh.

(31). 2984. ‘Ubaidah As-Salmānī narrated that ‘Alī narrated to him that on the Day of Al-Ahzāb the Prophet ﷺ said: “O Allāh! Fill their graves and their homes with fire as they have kept us busy from Salāt Al-Wusta (the middle prayer) until the sun set.” (Sahih)
[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣāḥīḥ. It has been reported through other routes from ‘Alī, and Abū Ḥassān Al-Aʿrāj’s name is Muslim.

**Comments:**

The sun sets after ʿAṣr prayer, this is a clear evidence that the middle prayer is ʿAṣr prayer. The Prophet was so cautious of it being missed, that he made the supplication against those who caused him to miss it. This is the correct opinion, that the middle prayer is ʿAṣr prayer.

(32). 2985. ‘Abdullāh bin Masʿūd narrated that the Messenger of Allāh ﷺ said: “Ṣalāt Al-WUSTA is Ṣalāt Al-ʿAṣr.” (Ṣahīḥ)

There are narrations on this topic from Zaid bin Thābit, Abū Hāshim bin ʿUtba and Abū Hurairah.

(33). 2986. Zaid bin ʿArqam said: “During the time of the Messenger of Allāh ﷺ, we would talk during Ṣalāt, so ‘And stand before Allāh with obedience’[1] was revealed, ordering us to be silent.” (Ṣahīḥ)

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Comments:

This Hadith tells us that making conversation in the prayer was allowed until this Verse was revealed; and Sūrat Al-Baqarah was revealed in Al-Madīnah, according to the consensus. Zaid bin Arqam is also an Anṣārī and Madenite Companion.

(34). (Another chain) with similar, but he aded: "And we were forbidden from talking."

[Abū ‘Eisā said:] This Hadith is Hasan Ṣaḥīḥ. Abū ‘Amr Ash-Shaibānī’s name is Sa‘d bin Iyās.

(35). 2987. Abū Mālik narrated from Al-Barā’ (regarding): And do not aim at that which is bad to spend from it[1] – he said: “It was revealed about us, the people of the Anṣār who were date-palm owners. A man would bring the amount of dates that he could from his date-palms, either a lot or a little. A man would bring a cluster or two and hang it in the Masjid. The people of Aṣ-Suffah did not have food, so one of them would go up to the cluster and hit it with his stick, and unripe and ripe dates would fall, and he would eat. Some people did not hope for good, so a man would bring a cluster with pitless and hard dates, and a cluster with damaged dates, and hang it. So Allāh, Blessed and Most High, revealed: O you who believe! Spend of the good things

which you have earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it. They said: ‘If one of you were given similar to what he gave, he would not take it except bashfully with your eyes closed.’ So after that, one of us would bring the best that we had.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh Gharīb. Abū Mālik is Al-Ghifārī, and it is said that his name is Ghazwān. Sufyān Ath-Thawrī reported something similar to this from As-Suddī.

Comments:

This Qur’ānic Verse and the Hadīth prove that such best and valuable things should be given in the path of Allāh, that a person will accept for himself willfully, happily and without hesitation. The bunches being hung in the mosque also prove that, for the general benefit of the public and for the people’s need, hanging electric fans, tube-lights, bulbs and clocks are allowed; such other necessities as well.

(36). 2988. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh said: “Indeed the Shaitān has an effect on the son of Ādam, and the angel also has an effect. As for the Shaitān, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the turth. Whoever finds that, let him know that it is from Allāh, and let him praise Allāh for it. Whoever finds the

other then let him seek regue with Allah from the Shaitân [the outcast] then recite: Shaitân threatens you with poverty and orders you to commit Fahishâ."[1] (Da'if)

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh Gharîb. It is a narration of Abû Al-Ahwas, we do not know of it being Marfu' except through the narration of Abû Al-Ahwas. 

 Comments:

This Hadîth informs that Satan creates illusions of fear, of poverty and starvation for a person in case of spending in the path of good, but urges for spending on the causes of evil and immorality. Therefore a person needs to be cautious and mindful of satanic whispering and illusions.

(37). 2989. Abû Hurairah narrated that the Messenger of Allah ﷺ said: “O you people! Indeed Allah is Tajyib (good) and he does not accept but what is good. And indeed Allah ordered the believers with what He ordered the Messengers. He ﷺ said: ‘O you who [Al-Baqarah 2:268.]

And He said: ‘O you who believe! Eat of the good things We have provided for you.’[2]” He said: “And he mentioned a man: ‘Who is undertaking a long journey, whose hair is dishevelled and he is covered with dust. He raises his hands to the heavens and says: “O Lord! O Lord!” Yet his

food is from the unlawful, his drink is from the unlawful, his clothing is from the unlawful, and he was nourished by the unlawful. So how can that be accepted?" (Ṣahīḥ)

[Abū 'Eisā said:] This Ḥadīth is Ḥasan Gharib. We only know of it as a narration of Fuḍail bin Marzūq, and Abū Ḥāzim is Al-Asjja'ī – his name is Salmān, the freed slave of 'Azzah Al-'Asjja'īyāh.

Comments:
When the lawful earning is not in consumption at all, and a person is nourished with unlawful earnings, his eating, drinking and dressing all are of unlawful wealth, in this case the person's humbleness, dishevelled hair, body covered with dust, and even being in the state of a journey, cannot be a means of the acceptance of the supplication. Because the condition for the definite acceptance is, 'let them obey Me'; when they do not accept and obey His Command, how will He then respond to their requests and invocations.

(38). 2990. Isrā'īl narrated from As-Suddī who said: “Someone who heard from 'Ali, narrated about him saying: ‘When this Ayah was revealed: “And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and He punishes whom He wills.’[1] – we were very distressed about it.’ He said: ‘We said: “Something occurs in ourselves to one of us, and he will be taken to account for it, and we do not know what of it he will be pardoned for, and what of it he will not be pardoned for.” So this Ayah was revealed: Allāh does not burden a

soul beyond what it can bear, for it, is what it has earned, and against it, is what it has wrought.\[1\] \(\text{Da} \hat{\text{d}}\)\[2\]

Comments:

The revelation of this Verse and its apparent meaning demonstrated the fear of accountability of all types of thoughts, whims and imaginations, whether they were provoked or they came to the mind through oneself; so the noble Companions became worried, and the following Verse made a clear explanation. According to Ḥafīz Ibn Al-Qayyim, the companion would implement the meaning of \textit{Nasākh} (abrogation) for explanation as well; so ‘Ali interpreted the meaning of the abrogation in the explanation and description.

\[39\] 2991. Umayyah narrated that she asked ‘Āishah about the saying of Allāh, Blessed and Most High: And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.\[3\] And about His saying: And whoever does evil, he will be recompensed for it.\[4\] She said: “No one has asked me about it since I asked the Messenger of Allāh, he said: ‘This is Allāh’s admonition for His slave regarding whatever he is striken with, of fever and problems, even the item that he has in the pocket of his shirt which he loses and worries about, until the slave’s sins are removed, just as the red ore is removed from the bellows.” (\text{Da} \hat{\text{d}}\)

\[\text{Abū ‘Eīsā said:}]\ This \textit{Hadith} is \textit{Hasan Gharib} as a narration of ‘Āishah, we do not know of it

\[\text{[1]}\] \textit{Al-Baqarah} 2:286.
\[\text{[2]}\] Its meaning is recorded by Muslim, while the chain for this version is weak.
\[\text{[3]}\] \textit{Al-Baqarah} 2:284.
\[\text{[4]}\] \textit{An-Nisā’} 4:123.
except through the narration of Ḥammād bin Salamah.

Comments:

‘Aishah meant that the reckoning and punishment mentioned in these two Verses, it is not the reckoning and punishment in the Hereafter; instead it is worldly hardships and trials, so that a believer may become pure gold after passing through the furnace of worldly hardships and tests, and his sins will be forgiven. But this is all about the deeds that are in control of human.

(40). 2992. Ibn ‘Abbas narrated: “When this Āyah was revealed: And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it.”[1] Some things entered their hearts that had not entered them before. So they mentioned that to the Prophet ﷺ and he said: ‘Say: “We hear and we obey.”’ So Allah put faith into their hearts and Allah Blessed and Most High revealed the Āyah: The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers (and) Allah does not burden a soul beyond what it can bear, for it is what it has earned and against it is what it has wrought. “Our Lord! Punish us not if we forget or fall into error.”[2]

He said: ‘I have done so (as requested).’ Our Lord! Lay not upon us a burden like that which You did upon those before us. He said: [‘I have done so (as requested).’] Our Lord! Put not a burden upon us greater than we

have strength for. Pardon us and grant us forgiveness. Have mercy on us. [1] He said: ‘I have done so (as requested).’” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan. This has been reported through routes other than this from Ibn ‘Abbās.

There is something on this topic from Abū Hurairah. As for Ādām bin Sulaimān (a narrator in the chain), it is said that he is the father of Yahyā bin Ādām.

Comments:
The Prophet ﷺ taught his Companions the rule of ‘we hear and obey’; because he knew that only those thoughts and views would be held accountable that are in human control and the person intended and tried to practise them; therefore, there is no need to worry about the thoughts occurring in the mind, so long as they are not uttered or practised.

Chapter 3. Regarding Sūrah Āl ‘Imrān

In the Name of Allāh, the Merciful, the Beneficent

(1) 2993. ‘Aishah narrated: “I asked the Messenger of Allāh ﷺ about Allāh’s saying: So, as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking Al-Fitnah and seeking its Ta’wil.” [2]
He said: ‘When you see them, be aware of them.’” Yazid (one of the narrators in one chain) said: “When you see them, be aware of them” – she said it two or three times.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Šaḥīḥ.

(2). 1994. ‘Aishah said: “The Messenger of Allāh ﷺ was asked about this Āyah: ‘It is He who sent down to you the Book. In it are Āyāt that are entirely clear...’ until the end of the Āyah. So the Messenger of Allāh ﷺ said: ‘When you see those who seek what is not entirely clear thereof, then it is they whom Allāh has described, so beware of them.’” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Šaḥīḥ. It has been related from Ayyūb, from Ibn Abī Mulaikah from ‘Aishah. This is how more than one narrator reported this Ḥadīth; from Ibn Abī Mulaikah from ‘Aishah and they did not mention in it: “From Al-Qāsim bin Muḥammad.” Only Yazid bin Ibrāhīm [At-Tustari] mentioned: “From Al-Qāsim bin...
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Muḥammad” in this Ḥadîth. Ibn Abī Mulaikah is ‘Abdullâh bin ‘Ubaydullâh bin Abī Mulaikah, and he heard from ‘Āishah as well.

Comments:

Muhkamat are those verses of the Qur’ân which are very clear and manifest in meaning, such Verses are called the Mother of the Book. These Verses have the status of being the central referral points for the rest of the Book. In case of any dispute or disagreement, it is decided in the light of the scale of these Verses. The people are invited to the Religion in these Verses; also in them are explained the fundamentals of Faith, worships and the Laws of Sharî'ah.

Mutashâbihât are the Verses of the Holy Qur’ân that are beyond our observances and knowledge, or about matters which may be interpreted differently, and these Verses are mentioned for the matters of similitudes, parables and other lessons.

(3). 2995. ‘Abdullâh narrated that the Messenger of Allâh ﷺ said: “Every Prophet had a Wali among the Prophets. My Wali is my father Ibrâhîm the Khalîl of my Lord.” Then he recited: Verily among mankind who have the best claim to Ibrâhîm, are those who followed him, and this Prophet and those who have believed. And Allâh is the Wali (protector) of the believers.[1] (Da‘îf)

(Another chain) from the Prophet ﷺ with similar, but he (the narrator) did not say: “from Masrûq.”

[Abû ‘Eisâ said:] This is more correct than the narration of Abû Aṣ-Ṣuḥa from Masrûq (narrators

in the chain). Abū Aḍ-Ḍuḥa’s name is Muslim bin Ṣubaiḥ.

(Another chain) from the Prophet ﷺ with similar to the narration of Abū Nu‘aim, and “from Masrūq” is not in it.

Comments:

This ʿAyah tells that the relationship and connection with the Messengers is not merely on the basis of family relations and family lineage; instead, this relationship is achieved with obedience and loyalty to their mission. Accordingly, the nearest to the Prophet Ibrāhīm is Muḥammad ﷺ and those who believed in him.

(4). 2996. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Whoever takes a false oath to deprive a Muslim of his property, he will meet Allāh while He is angry with him.” So Al-Ash’ath bin Qais said: “By Allāh! This was about me. There was a dispute between myself and a Jewish man who denied my right, and I complained against him to the Prophet ﷺ. So the Messenger of Allāh ﷺ said to me: ‘Do you have any proof?’ I said: ‘No.’ So he said to the Jew: ‘Take an oath.’ I said: ‘O Messenger of Allāh!’ If he takes an oath then I will lose my property.” So Allāh, Blessed and Most High, revealed: Verily, those who purchase a small gain at the cost of Allāh’s covenant and their
oaths... until the end of the Ayah.” [1] (Saḥīḥ)  

[Abū ʿEīsā said:] This Ḥadīth is Ḥasan Saḥīḥ. There is something on this topic from Ibn ʿAbī Awfā.

Comments:  
This Ḥadīth proves that if the plaintiff does not bring witnesses to prove his claim, the decision will then be made by relying on the defendant’s oath; irrespective of whether his oath is true or false.

(5). 2997. Anas said: “When this Ayah was revealed: By no means shall you attain Al-Bīr unless you spend of that which you love.”[2] Or, ‘...Who is he that will lend to Allah a goodly loan...’[3] Abū Ṭalḥah – who had a garden – said: ‘O Messenger of Allah! My garden is for Allah, and if I was able to keep it secret I would not make it public.’ So he said: ‘Keep it for your relatives’ or ‘your close relatives.’” (Saḥīḥ)  

[Abū ʿEīsā said:] This Ḥadīth is Ḥasan Saḥīḥ. Mālik bin Anas reported it from ʿIṣḥāq bin ʿAbdullāh bin ʿAbī Ṭalḥah from Anas bin Mālik.

Comments:  
An orchard is an apparent and open property, it cannot be concealed. So it is
almost impossible to make a secret charity from the orchard’s produce, though the secret charity is much better. It is proven from this Verse that the best charity is of something that is dearer and more valuable to the owner.


[Abû ‘Eisâ said:] We do not know of this Hadîth [as a narration of Ibn ‘Umar] except through the narration of İbrâhîm bin Yazîd Al-Khûzî Al-Makkî (a narrator in the chain). Some of the people of knowledge criticized İbrâhîm bin Yazîd due to his memory.

Comments:

Allâh stated about Hajj: ‘And Hajj to the House is a duty that mankind owes to Allâh, those who can afford the expenses’. İmâm At-Tirmîdhi reported this Hadîth as the commentary of this Verse that these things are to be cared for greatly in Hajj: away from beautification and adornment, calling Talbiyah aloud very often, offering sacrifice, the expense to reach the House of Allâh and the ride, one’s own or hired.

(7). 2999. ‘Amîr bin Sa‘d bin Abî Waqqâs narrated from his father who said: “When this Ayah was

[1] Meaning the means by which Hajj is required.
revealed: ‘Come, let us call our sons and your sons, our women and your women...’[1] the Messenger of Allah ﷺ called ‘Ali, Fātimah, Hasan and Husain and said: ‘O Allāh! This is my family.’” (Ṣaḥīḥ) [Abū ‘Eisā said:] This Hadīth is Ḥasan Gharīb Ṣaḥīḥ.

Comments:
The delegation of the Christians from Najrān came in 9AH. Only Fātimah from among the Prophet’s daughters was alive then, his closest family member, as son-in-law, from the offspring of Banū Ḥāshim was only ‘Ali. Therefore the Prophet sent for ‘Ali along with the children of Fātimah for Mubahalah.

(8). 3000. Abū Ghalib said: “Abū Umāmah saw heads (of the Khawārij) hanging on the streets of Damascus. He said: ‘The dogs of the Fire and the worst dead people under the canopy of the heavens. The best dead men are those whom these have killed.’ He then recited: On the Day when some faces will become white and some faces will become black...[2] until the end of the Ayah. I said to Abū Umāmah: ‘Did you hear it from the Messenger of Allāh ﷺ?’ He said: ‘If I had not heard it but one time, or two times, or three times, or four times – until he reached seven – I would not have narrated it to you.” (Ḥasan) [Abū ‘Eisā said:] This Hadīth is Ḥasan Gharīb Ṣaḥīḥ.

Hasan. Abū Ghālib’s name is said to be Ḥazawwar. Abū Umāmah Al-Bahlī’s name is Ṣudā́ī bin ‘Ajlān, and he was a chief of Bāhilah.

**Comments:**
These people belong to a group of Khawārij called ‘Azāriqah’, who were referred to Nāfi’ bin Azraq Khārijī. The Prophet ﷺ said this regarding the Khawārij. [Tuhfat Al-Ahwadḥ: vol. 4, p. 82]

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(9). **3001.** Bahz bin Ḥakīm narrated from his father, from his grandfather that he heard the Prophet ﷺ saying about Allāh, Most High saying: ‘You are the best of peoples ever raised up for mankind...’ He said: “You are the completion of seventy nations, you are the best of them, and the most honorable of them to Allāh.”

(Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan. More than one narrator reported this Ḥadīth from Bahz bin Ḥakīm similarly, but they did not mention ‘You are the best of peoples ever raised up for mankind in it.’

**Comments:**
Meaning: You are the moderate nation and the followers of the middle course; you will guide the people to the truth and will bear witness against them regarding Allāh’s Religion, and only you are on the Right Path of Religion.

(10). **3002.** Anas said: “On the Day of Uhud, the incisors of the
Prophet ﷺ were broken, and he had a facial wound in the area of the forehead, such that the blood flowed over his face. He said: ‘How can a people that do this to their Prophet succeed, while he is calling them to Allah?’ So the following was revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them... until its end.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh.

(11). 3003. Anas said: “The face of the Messenger of Allah ﷺ was wounded, his incisors were broken, and he was struck by an arrow on his shoulder. While blood was flowing over his face and he was wiping it, he said: ‘How can a nation succeed while they are doing this to their Prophet and he is calling them to Allah?’ So Allah, Most High revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers.” (Sahih)

I heard ‘Abd bin Ḥumaid saying: “Yazid bin Hārūn was mistaken in this.”

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[3] He is one of the narrators. “What is apparent is that he was mistaken in his saying: ‘and he was struck by an arrow on his shoulder.’” (Tuhfat Al-Ahwādhi)
Abū ‘Eisā said: This Hadith is Hasan Ṣahīḥ.


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[Abū ‘Eisā said:] This Hadith is Hasan Ṣahīḥ.

[Calḥ Abu ‘Eisā said:] This Hadith is Hasan Ṣahīḥ.

ترجم: (صحيح) وأخرجه أحمد: 2011 عن يزيد بن هارون وابن ماجه، ح: 457 من حديث حميد الطويل بواويع ثابت (مسلم، ح: 1791) وصححه البصري، وأذكر الحديث السابق.

(12). 3004. Salīm bin ‘Abdullāh bin ‘Umar narrated from his father: “On the Day of Uhud, the Messenger of Allāh سات said: ‘O Allāh! Curse Abū Sufyān! O Allāh! Curse Al-Hārith bin Hishām! O Allāh! Curse Ṣafwān bin Umayyah!’ He said: ‘So the following was revealed: Not for you is the decision; whether He turns in mercy towards them [or punishes them].’[1] So Allāh turned in mercy towards them, they accepted Islam and their (adherence to) Islam was good.” (Ṣahīḥ)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb, being Gharīb as a narration of ‘Umar bin Ḥamzah from Salīm, [from his father]. This is how Az-Zuhrī reported it, from Salīm, from his father. [Muḥammad bin Ismā‘īl did not know it as a narration of ‘Umar bin Ḥamzah, he knew it as a narration of Az-Zuhrī].

[Muḥammad bin Ismā‘īl did not know it as a narration of ‘Umar bin Ḥamzah, he knew it as a narration of Az-Zuhrī].

ترجم: (صحيح) وأخرجه أبو عيسى: هذا حديث حسن غريب ينطقوه من حديث عمر بن حمزه عن سالم، [عن أبيه]، وذكاء رواة الزهرى عن سالم، [عن أبيه] لم يعرفه محمد بن إسماعيل، من حديث عمر بن حمزه، وعن عروة بن الزبير عن حديث أبي سفيان.

Comments:

The aim of this Ayah is that empowering a nation towards repentance and guidance, or to seize them for their mistakes and errors, is the sole authority of Allāh, irrespective, it is not in the authority of any human.

(13). 3005. Ḥabdullāh bin ‘Umar narrated: “The Messenger of Allāh ﷺ was supplicating against four people, so Allāh, Blessed and Most High, revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers.[1] So Allāh guided them to Islām.” (Ṣahīh)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharīb Ṣahīh, being Gharīb from this route as a narration of Nāfi’ from Ibn ‘Umar. Yāḥyā bin Ayyūb reported it from Ibn ‘Ajlān.

Comments:
This Verse and these Ahādīth prove that the Prophet ﷺ did not have full authority over the universe, nor had he the power of causing benefit or harm. The Full Authoritative, Omnipotent, the Master of benefit and harm, is only Allāh. The people against whom the Prophet ﷺ would invoke, they were destined to embrace Islam in Allāh’s plan; due to which Allāh stopped him from making the supplication.

(14). 3006. ‘Asmā’ bin Al-Ḥakam Al-Fazārī said: “I heard ‘Ali saying: ‘Indeed I am a man who, when I hear a Ḥadīth from the Messenger of Allāh ﷺ, then Allāh causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrates to me I ask him to swear an oath to me, about it, and when he swears an oath to me I trust him. And Abū Bakr

narrated to me — and Abū Bakr told the truth — he said: “I heard the Messenger of Allāh ﷺ saying: ‘There is no man who commits a sin, then stands for purification, then performs Salāt, then seeks forgiveness from Allāh, except that Allāh forgives him.’ Then he recited this Āyah: Those who, when they have committed Fahishah or wronged themselves with evil, remember Allāh...[1] until the end of the Āyah.”[2] (Hasan)

[Abū ‘Eisā said:] Shu‘bāh and more than one other narrator reported this Hadīth from ‘Uthmān bin Al-Mughīrah, in Marfū’ form. Mis‘ar and Sufyān reported it from ‘Uthmān bin Al-Mughīrah and they did not narrate it in Marfū’ form. [Some of them reported it from Mis‘ar as Mawqūf and some of them as Marfū’. Sufyān Ath-Thawrī reported it from ‘Uthmān bin Al-Mughīrah in Mawqūf form. And we do not know of a Hadīth from Asmā‘ bin Al-Hakam except for this one].

[Cal. Abu ‘Eisā] says: [This Hadīth] tells that after committing a sin and offence, remembering Allāh and seeking His forgiveness is a source of pardon and forgiveness. It is also known from this Hadīth that the best and practical form of Allāh’s remembrance is offering prayer, thereafter the forgiveness is sought; this also informs that ‘Ali had great trust in Abū Bakr.

Comments:

This Hadīth tells that after committing a sin and offence, remembering Allāh and seeking His forgiveness is a source of pardon and forgiveness. It is also known from this Hadīth that the best and practical form of Allāh’s remembrance is offering prayer, thereafter the forgiveness is sought; this also informs that ‘Ali had great trust in Abū Bakr.

(15). 3007. Anas narrated that Abū Talḥah said: “I raised my head to look around on the Day of Uhud, and there was not one of them that day except that he was swaying under his shield due to drowsiness. Allāh said about that: Then He sent down upon you - after the distress - a slumber of security.[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣaḥīḥ.

(Another chain) from Abū Az-Zubair with similar.

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣaḥīḥ.

Comments:

Amanah is peace, tranquility and satisfaction; whereas Nuʿās is dozing and sleep. The sleep, after the defeat on the day of the battle of Uhud and the grief of the misinformation of the Prophet’s death, became a source of relief and peace, due to which the mind and intellect did not get dispersed.

(16). 3008. Anas narrated that Abū Talḥah said: “We were overcome, and we were in our positions on the Day of Uhud,” and he narrated that he was among those who were overcome with slumber on that day. He said: “My sword kept falling from my hand and I would pick it up and it would fall from my hand and I would pick it up (again). The other party was that of the hypocrites, they had no concern but themselves, the most

cowardly of people, the most frightened, fleeing from the truth.”

(Sahih)

[Abū 'Eisā said:] This Hadith is Hasan Ṣahih.

تخريج: [صحيح] دون قوله "والطائفة الأخرى... وأخذته للحق" وهو مدرج، وأعجبه

البخاري، ح: 408 من حديث سعيد بن أبي عروبة به إلى "وأخذته".

Comments:

It happened when the Muslim soldiers could not maintain the systematic plan for fighting, several bodies with profound fatal wounds were struggling for life, the soldiers were broken down with severe injuries, and they had lost their senses because of the false news of the Prophet's death. In these circumstances, Allāh Almighty covered them with sleep and removed their fatigue. After this, the Companions gathered around the Prophet ﷺ and established the front for fighting; soon after the condition was clear and the enemies began fleeing away.

(17). 3009. Khuṣaif narrated from Miqsam that Ibn 'Abbās said: "This Ayah: It is not for a Prophet to illegally take a part of the booty..."[1] was revealed about a red robe that was missing from the Day of Badr. Some of the people said: 'Perhaps the Messenger of Allāh ﷺ took it.' So Allāh, Blessed and Most High, revealed: It is not for a Prophet to illegally take a part of the booty... until the end of the Ayah." (Daif)

[Abū 'Eisā said:] This Hadith is Hasan Gharib. 'Abdūs-Salām bin Ḥarb reported it from Khuṣaif similarly. Some of them reported this Hadith from Khuṣaif, from Miqsam, without the mention of:“from Ibn ‘Abbās” in it.

تخريج: [إسناده ضعيف] وأخرج أبو داود، الحروف والقراءات، باب: 1، ح: 4396 عن

أي بعض المنافقين كما في رواية الواحدي.

Comments:

Ghulūl means dishonesty, betrayal and disloyalty, which is contrary to sincerity. Sincerity is welfare and prosperity. The real aim of this is to make the Muslims fully aware of the Prophet's dignity, honor, trustworthiness and truthfulness. They must never think or imagine anything unsuitable and inappropriate towards the Prophet ﷺ because no Prophet is ever disloyal, unfaithful and dishonest with his people.

(18). 3010. Mūsā bin Ibrāhīm bin Kathīr Al-Anārī narrated: “I heard Ṭālḥah bin Khirāsh say: ‘I heard Jābir bin ‘Aḍullāh saying: “The Messenger of Allāh ﷺ met me and said to me: ‘O Jābir! Why do I see you upset?’ I said: ‘O Messenger of Allāh! My father was martyred [on the Day of Uḥud] leaving family and debt behind.”’” He (ﷺ) said: ‘Shall I give you news of what your father met Allāh with?’” He said: “But of course O Messenger of Allāh!” He said: ‘Allāh does not speak to anyone except from behind a veil, but He brought your father to speak to Him directly. He said: “[O My slave!] Do you wish that I give You anything?” He said: ‘O Lord! Give me life so that I may fight for You a second time.’ So the Lord [Blessed and Most High] said: ‘It has been decreed by Me That they shall not return.”’[1] He said: “So this Āyah was revealed: Think not of those as dead who are killed in the way of Allāh.”[2] (Hasan)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib from this route. We do not know of it except as a

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[1] Al-Anbiyā’ 21:95
narration of Mūsā ibn Ibrāhīm. ‘Ālī bin ‘Abdullāh bin Al-Madīnī and more than one of the great people of Hadith reported it like this: “From Mūsā ibn Ibrāhīm.” And ‘Abdullāh bin Muḥammad bin ‘Aqīl reported some of this from Jābir.

Comments:
The martyrs in the Path of Allāh gain everlasting joyful life and the distinctive nearness to Allāh. They have high ranks and degrees and in the Neighborhood of their Lord’s Mercy, they enjoy His favors. They rejoice and celebrate their good work; and they express their desire and wish to come to the worldly life to be martyred again.

(19). 3011. Masrūq narrated from ‘Abdullāh that he was asked about Allāh’s saying: Think not of those as dead who are killed in the way of Allāh. Nay they are alive, with their Lord. So he said: “As for us, we asked about that, and we were informed that their souls are in green birds wandering in Paradise wherever they wish, returning to lamps hanging from the Throne. Your Lord looks at them and says: ‘Do you want anything more that We may grant you more?’ They say: ‘Our Lord! What more could we have when we are in Paradise wandering wherever we want?’ Then He looks at them a second time and says: ‘Do you want anything more that We may grant you more?’ When they realize that they will not be left alone with that,
they say: ‘Return our souls to our bodies, so that we may return to the world to be killed in Your cause another time.’” (Sahih)

[Abū ‘Elsā said:] This Hadīth is Hasan Sahih.

(20). Abū ‘Ubaidah narrated similar from Ibn Mas‘ūd but he added: “Convey our Salām to our Prophet and inform him that we are pleased, and You are pleased with us.” (Da‘īf)

[Abū ‘Elsā said:] This Hadīth is Hasan.

(21). 3012. Abū Wā’il narrated: “‘Abdullāh [bin Mas‘ūd] narrating from the Prophet that he said: ‘There is no person who does not pay the Zakāt due on his wealth but on the Day of Resurrection Allah will make a Shujā‘a around his neck.’ Then he recited the Ayah for us from the Book of Allah, the Mighty and Sublime, testifying to that: And let not those who are stingy with that which Allah has bestowed on them of His bounty...[1] And another time he said: ‘Testifying to that, the Messenger of Allah recited: On the Day of Resurrection, the things that they were stingy with...[2] and

whoever deprives his Muslim brother of his wealth by swearing, then he shall meet Allah while He is angry with him.' Then testifying to that, the Messenger of Allah recited the Ayah from Allah’s Book: Verily, those who purchase a small gain at the cost of Allah’s covenant."[1] (Ṣaḥīh)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīh.

And the meaning of his saying: “Shujā’ān Aqra’” is a snake.[2]

Comments:

This Ḥadīth informs that the people who avoid spending their wealth in Zakāt, whereas it has been given by Allah and Allah gave it to them merely out of His mercy and generosity, not because they deserved it, they must not regard this behavior of theirs favorable to them. On the Day of Judgement this very wealth will enwrap around their necks in the form of snakes and serpents.

(22). 3013. Abū Hurairah narrated that the Messenger of Allah said: “Indeed the space in Paradise taken up by a whip, is better than the world and what is in it. Recite if you wish: ‘And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.’”[3] (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīh.

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[2] That is, in other narrations that is the wording, although that is not the wording he narrated here. And Aqra’ means bald-headed.

Comments:

Space equal to the whip means that when a wayfarer puts his whip down for resting, he needs space for himself and for his luggage, which he finds. This world and whatever it contains, its glitter and beauty is merely a mirage, delight of counted days and then misery; therefore anything of it is worthless compared to the Hereafter.

(23). 3014. Ḥumaid bin ‘Abdur-Rahmān bin ‘Awf narrated that Marwān bin Al-Ḥakam said: “Go O Ṣaḥḥāf” — who was his gate-keeper — “to Ibn ‘Abbās and say to him: ‘If every person who rejoices with what he has done, and loves to be praised for what he has not done, will be punished, then we will all be punished.’ So Ibn ‘Abbās said: ‘This Ayah has got nothing to do with you. This was only revealed about the People of the Book.’ Then Ibn ‘Abbās recited: “When Allah took a covenant from those who were given the Scripture to make it known and clear to mankind...”[1] and he recited: ‘Think not that those who rejoice in what they have done, and love to be praised for what they have not done...’[2] Ibn ‘Abbās said: ‘The Prophet ﷺ asked them about something, and they concealed it, and told him about something else. So they left wanting him to think that they informed him about what he asked them, and wanting to be praised for that by him, and they were rejoicing over what they had concealed, and the fact that they

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were asked about it.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharīb Sahih.

تخريج: منطق عليه، وأخرجه البخاري، التفسير، باب: لا تحسن الذين يفرحون بما
أثروا، ح: 4568 ومسلم، ح: 2788 من حديث الحجاج بن محمد به.

Comments:

These Verses were revealed regarding the People of the Book, the Jews; Allah, the Almighty had a covenant with them, that they would reveal Allah’s Book (Torah) very clearly to the people and would conceal nothing of it. They threw this Divine Covenant behind their backs; particularly the glad tidings and signs mentioned regarding the Last Prophet, they concealed these all. For the mean worldly benefits, they distorted the facts and committed serious offences of concealing the truth, they shamelessly sold out the Shari‘ah, yet they were delighted for what they had done, and wanted to be credited for it and desired to be praised and appreciated. But they would never escape Allah’s wrath and punishment.

Chapter 4. Regarding Sūrat An-Nisā’

In the Name of Allah, the Merciful, the Beneficent

(السورة (النساء) (4:11). - [باب: ] وَمِن سُورَة

(1). 3015. Jābir bin ‘Abdullāh narrated: "I was ill, so the Messenger of Allah came to visit me, and I was unconscious. When I awoke, I said: ‘How do you order me regarding my wealth?’ He did not answer me until Allah revealed: Allah commands you regarding your children’s (inheritance): to the male, a portion equal to that of two females.”[1] (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Sahih. More than one narrator reported it from Muḥammad bin Al-Munkadir.

(2). Jâbir bin ‘Abdullâh narrated from the Prophet similarly. (*Sahîh*)

And in the narration of Al-Fâdîl bin As-Sabbâh (a narrator in the chain) there is more than this stated.

Comments:

The detail of this Verse has been mentioned in the Chapters of Inheritance. Jâbir had no children, he was *Kalâlah*; and he had only sisters.

(3). 3016. Abû Sa‘e’d Al-Khudrî said: “On the Day of Awţâs, we captured some women who had husbands among the idolaters. So some of the men disliked that, so Allâh, Most High, revealed: And women already married, except those whom your right hands possess....”[1] (*Sahîh*)

[Abû ‘Eisâ said:] This Hadîth is *Hasan*.

Comments:

For a solution and as a permanent principle regarding war captives, particularly those who are given a female captive as their share from the spoils of war, even though her non-believer and polytheist husband is alive; the recipient was allowed to have sexual intercourse with her after finding out the condition of her womb. The term ‘finding out the clear condition of the womb’ means to wait for her to have one menstrual cycle, if she menstruates then sexual intercourse with her will be allowed after her menses; and if she is pregnant, then the delivery of the pregnancy will be awaited.

(4). 3017. Abū Sa'eed Al-Khudrī said: “We captured some women on the Day of Awtās and they had husbands among their people. That was mentioned to the Messenger of Allāh so Allāh revealed: ‘...And women already married, except those whom your right hands possess...’ \(^1\) (Sahīh)

[Abū ‘Eisā said:] This Hadīth is Hasan.

This is how it was reported by Ath-Thawrī, from ‘Uthmān Al-Batti, from Abū Al-Khalīl, from Abū Sa'eed Al-Khudrī from the Prophet, and it is similar. “From Abū ‘Alqamah” is not in this Hadīth, and I do not know of anyone who mentioned Abū ‘Alqamah in this Hadīth except in what Hammām mentioned from Qatādah. Abū Al-Khalīl's name is Śalih bin Abī Mariam.

(5). 3018. ‘Ubaidullāh bin Abī Bakr [bin Anas] narrated from Anas bin Mālik, that the Prophet [said] about the major sins: “Shirk with Allāh, disobeying the parents, taking the life, and false statement.” (Sahīh)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib Sahīh, Raḥā bin ‘Ubādah reported it from Shu’bāh.

\(^1\) *An-Nisā’* 4:24
and he said: “From ‘Abdullāh bin Abī Bakr” and it is not correct.

Comments:

A sin about which the chastisement of Hell is mentioned in the Qurʾān or in the Hadith is considered a major sin; or the wrath and anger of Allāh is expressed because of it being committed, or capital punishment is prescribed for it.

3019. ‘Abdur-Rahmān bin Abī Bakrah narrated from his father that the Messenger of Allāh ﷺ said: “Shall I not narrate to you about the worst of the major sins?” They said: “Of course O Messenger of Allāh!” He said: “Associating others with Allāh and disobeying the parents.” He said: “And he sat reclining and said: “The false testimony.” Or he said: “The false statement.” He said: “So the Messenger of Allāh ﷺ would not stop saying it until we said (to ourselves): ‘If he would only stop.”’

(Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣaḥīḥ Gharib.

Comments:

As the good deeds have various ranks and degrees, likewise some bad deeds are minor, some are major and some are even more evil in nature. Spitting on an inappropriate place is a sin, throwing disturbing and filthy substances on the path is a sin too, likewise robbing someone’s house is a sin as well, but these sins are not equal in gravity. The correct way of judging between the minor, great and the greatest of good and bad deeds is their effects and consequences. The way to avoid the minor sins is to abandon committing major sins; therefore the Prophet ﷺ stressed, very much, on highlighting the major sins.
(6). 3020. Abū Umāmah Al-Anṣārī narrated from ‘Abdullāh bin Unais Al-Juhnī who said: “The Messenger of Allāh ﷺ said: ‘Indeed among the worst of the major sins is *Shirk* with Allāh, disobeying the parents, the false oath, and no one insists on taking an oath in which he swears, including the like of a wing of a mosquito (of falsehood) in it — except that a spot is placed in his heart until the Day of Judgement.”’

(Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharib. Abū Umāmah Al-Anṣārī is Ibn Tha‘labah and we do not know his name, and he has reported Āhādīth from the Prophet ﷺ.

Comments:

‘Al-Yāmīn Al-Ghamūs’ is a false oath upon which the decision is given to take someone’s right illegally.

(7). 3021. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “The major sins are associating others with Allāh, disobeying the parents” or he said, “the false oath”. Shu‘bāh (a narrator in the chain) was in doubt. (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.
Comments:

*Al-Ghamūs* means ‘to make sink’, it is false oath which means to snatch another’s right illegally; so it makes a person sink into sins and consequently makes him sink into the Fire.

**(8). 3022.** Mujāhid narrated from Umm Salamah that she said: “The men fight and the women do not fight, and we only get half the inheritance.’ So Allāh, Blessed and Most High, revealed: ‘And wish not for things in which Allāh has made some of you excell over others...’”\(^1\) Mujāhid said: “And the following was revealed about that: ‘Verily the Muslim men and the Muslim women...’”\(^2\) And Umm Salamah was the first camelborne woman to arrive in Al-Madinah as an emigrant.” (Da‘ī)

\[Abū ‘Eisā said:] This Hadith is Mursal, and some of them reported it from Ibn Abī Nājiḥ from Mujāhid in Mursal form, that Umm Salamah said like this and that.

Comments:

Allāh stated in Sūrat Ahzabd very clearly that everybody will have the reward according to one’s deeds and good earnings; therefore the lead in matters of good deeds and in reward will not depend on physical features or physical nature. Rather it will be according to the performance of deeds. A man taking the lead in matters of Faith and good deeds, he will have full reward for his effort, hard work and toil; a woman taking the lead in good deeds, she will be rewarded fully for her efforts and toil; this field is open for everybody.

**(9). 3023.** ‘Amr bin Dinār narrated from a man among the children of An-Nisa’ 4:32. \(^1\) *Al-Nisā’* 4:32.

\[^2\] *Al-Ahzāb* 33:35.
Umm Salamah, from Umm Salamah that she said: “O Messenger of Allâh! I have not heard Allâh mentioning anything about women and emigration.” So Allâh, Blessed and Most High, revealed: “Never will I allow to be lost the work of any of you, be he male or female. You are members one of another.”[1] (Hasan)

Comments:
The weight of the deeds of a man and a woman are equal in the Scale of Allâh; because the origin of both the man and woman is same, the great grandfather of them both is Adam and both are the offspring of Adam and Eve, the flesh and blood of both is the same.

(10). 3024 ‘Alqamah said: “‘Abdullâh said: 'The Messenger of Allâh commanded me to recite for him while he was on the Minbar. So I recited from Sûrat An-Nisâ’ for him, until I reached: How then (will it be) when We bring from each nation a witness, and We bring you (Muhammad) as a witness against these people? The Messenger of Allâh was beckoning me (to stop) with his hand, and I looked at him and his eyes were flowing with tears.” (Sahih)

[Abû ‘Eisâ said:] This is how Abû Al-Ahwas reported it, from Al-A’mâsh, from Ibrâhim, from ‘Alqamah from ‘Abdullâh. It is

actually Ibrāhīm, from ‘Abidah, from ‘Abdullāh.

Comments:

Allah will gather all the nations and their Prophets on the Last Day, and the Prophets will be asked to bear witness that they conveyed the Message, likewise the Prophet (ﷺ) would stand to bear witness of having conveyed the Religion to the people of his nation. He (ﷺ) listened to this Ayah, he remembered the severity and horror of the Last Day and he began to cry; it guides us in that the aim of reading the Qur’an is also to learn lessons and contemplate on its message, and the reader gets impressed in order to bring about a constructive change in his lifestyle.

(11). 3025. Ibrāhīm narrated from ‘Abidah that ‘Abdullāh said: “The Messenger of Allah (ﷺ) said to me: ‘Recite for me.’ I said: ‘O Messenger of Allah! Shall I recite for you while it is to you whom it was revealed?’ He said: ‘I love to!43 I hear it from other than me.’ So I recited Sūrat An-Nisā’ until I reached: ...And We bring you (Muḥammad) as a witness against these people?”[1] He said: “So I saw the eyes of the Prophet (ﷺ) overflowing with tears.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This is more correct than the narration of Abū Al-Aḥwās.

Comments:

This Ḥadīth proves that listening to the Qur’an from others is a loved deed.

(12). (Another chain) similar to the narration of Mu‘āwiyah bin Hishâm.

Abū ‘Abdur-Rahmān As-Sulamī narrated that ‘Āli bin Abī Ṭālib said: “‘Abdur-Rahmān bin ‘Awf prepared some food for which he invited us, and he gave us some wine to drink. The wine began affect us when it was time for Śalāt. So they encouraged me (to lead) and I recited: ‘Say: O you disbelievers! I do not worship what you worship, and we worship what you worship’ — so Allāh, Most High, revealed: O you who believe! Do not approach Śalāt when you are in a drunken state until you know what you are saying.”[1]

(Hasan)

Abū ‘Eisā said: This Ḥadīth is Ḥasan Gharib Šaḥīh.

A drunkard loses senses and consciousness in the state of being drunk; in this state he does not know what he is saying, and he is unaware of the positive or negative promise with Allāh. As ‘Āli was drunk, he said some words in favor of the disbelievers unknowingly; and this Ayah of Surat An-Nisā’ was revealed concerning this. It is also known from this Ḥadīth that if one is overwhelmed by sleep and they are unaware of what is coming out from their mouth, one should then delay the prayer until the senses and consciousness have returned to their normal state.

(13). 3027. ‘Urwah bin Az-Zubair narrated that ‘Abdullāh bin Az-Zubair narrated to him: “A man...

from the Ansâr was arguing with Az-Zubair about a stream at Al-Harrah with which they irrigated their date-palms. So the Ansârî man said: ‘Let the water pass through.’ But he refused, so they brought their dispute to the Messenger of Allah ﷺ. So the Messenger of Allah ﷺ said to Az-Zubair: ‘O Zubair! Water and let the water flow to your neighbor.’ The Ansârî got angry and said: ‘O Messenger of Allah! Is it because he is your nephew?’ The face of the Messenger of Allah ﷺ changed. Then he said: ‘O Zubair! Water and withhold the water until in flows over your walls.’ So Az-Zubair said: ‘By Allah, I think this Ayah was revealed about that incident: But no, by your Lord! They can have no faith until they make you judge in all disputes between them...”

[Abû ‘Eisâ said:] I heard Muhammad saying: “Ibn Wahb reported this Hadith from Al-Laith bin Sa’d and Yûnus, from Az-Zuhri, from ‘Urwah from ‘Abdullâh bin Az-Zubair and it is similar to this. Shu‘aib bin ‘Abî Hamzah reported it from Az-Zuhri, from ‘Urwah bin Az-Zubair, and he did not mention ‘Abdullâh bin Az-Zubair in it.

Comments:
The explanation of this Hadith has passed in the Chapter of Judgements. See Hadith: 1363.
(14). 3028. 'Abdullâh bin Yazîd narrated from Zaid bin Thâbit that he heard about this Ayah: Then what is the matter with you that you are divided into two parties about the hypocrites? 111 He said: "People among the Companions of the Prophet returned on the Day of Uhud and there were two parties among them, a group who said: 'Kill them,' and a group that say not to. So Allâh revealed this Ayah: Then what is the matter with you that you are divided into two parties about the hypocrites? 121 So he said: "Indeed it is Taibah (Al-Madinah). And he said: 'It expels filth just like the fire expels filth from iron.'" (Sahih)

[Abû 'Eisa said:] This Hadith is Hasan Sahih. And Abdullâh bin Yazîd this Ansârî khatmi and Sahabi.

Comments:
The hypocrisy of these people was clear, but some of the Muslims, who had contact, family relations or other relationships and tribal alliances with the hypocrites, were soft in relation to them; they wanted them not only to be ignored but also to keep relations and contact with them.

(15). 3029. 'Amr bin Dînâr narrated from Ibn 'Abbâs that the Prophet said: "On the Day of Judgement, the murdered will come with the murderer's scalp and his head in his hand, and his jugular vein flowing blood saying:
‘O Lord! This one killed me!’ Until he comes close to the Throne.” So they mentioned repentance to Ibn ‘Abbas, and he recited this Ayah: And whoever kills a believer intentionally then his recompense is Hell.\(^1\) He said: “This Ayah was not abrogated nor (its ruling) replaced so from where is his repentance?” (Sahih)

\[^{1}\text{Abū 'Eisā said:] This Hadith is Hasan [Gharib] Some of them reported this Hadith; from 'Amr bin Dinar, from Ibn 'Abbas similarly, without mentioning it in Marfu' form.\]

The most important right of a Muslim upon another Muslim is the sanctity of his life. If a Muslim takes the life of another Muslim, he violates the most important right from amongst the rights of a Muslim. Once this right has been violated, now there is no chance of making it up, because whoever's right has been violated, he has departed the world. As for human rights, the expiation for the violated right is necessary, but in this case the repentance has no chance to be granted. But if Allah wishes, He may forgive the killer by compensating and rewarding the victim from Himself.

(16). 3030. Ibn ‘Abbās narrated: “A man from Banū Sulaim who had some sheep with him, passed by some of the Companions of the Messenger of Allah ﷺ. He gave Salām to them and they said: ‘He did not give Salām except to protect himself.’ So they attacked him, killed him, and took his sheep. They went to the Messenger of Allah ﷺ with them, and Allah ﷺ:

\[^{1}\text{An-Nisā’ 4:93.}\]
Most, High, revealed: O you who believe! When you go in the cause of Allâh, verify and say not to anyone who greets you: "You are not a believer."[1] (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan. There is something about this from Usâmah bin Zaid.

Comments:
In Islam, the life of a believer is honored to such an extent, that even if in the land of war, in the battlefield, when a person expresses or offers an Islamic greeting to express his Faith, or reads out the declaration of Faith, no Muslim is allowed to draw his sword against him and to kill him, without true and proper investigation.

(17). 3031. Al-Barâ’ bin ‘Azib said: “When the following was revealed: ‘Not equal are those of the believers who sit’[2] ‘Amr bin Umm Maktûm came to the Prophet ﷺ.” He said: “He was blind, so he said: ‘O Messenger of Allâh! What do you order me with? Indeed my vision is disabled.’ So Allâh [Most High] revealed this Ayah: ‘Except those who are disabled.’ So the Prophet ﷺ said: ‘Bring me a shoulder bone[3] and an inkwell’ – or ‘Bring me a tablet and an inkwell.’” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh. He is called ‘Amr bin Umm Maktûm, and he is also called

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[3] They used to write on various animal parts. And a version of this narration preceded under no. 1670.
Chapters On The Tafsir Of Qur’an

‘Abdullāh bin Umm Maktūm, and he is ‘Abdullāh bin Zā’idah and Umm Maktūm is his mother.

Comments:

This Ayah proves that the Muslims who, having no valid and genuine excuse, do not participate physically in the Jiḥād, they are not equal in rank and degree to those Muslims who are taking part in Jiḥād physically and financially. The ranks of these are high and elevated with Allāh. But they will not be regarded hypocrites just for not taking part in the Jiḥād, except if they avoid Jiḥād from the heart, discourage others, or remain sitting behind in the houses while the general announcement of leaving for Jiḥād has been made.

(18). 3032. Miqsam, the freed slave of ‘Abdullāh bin Al-Ḥarīth, narrated from Ibn ‘Abbās that he said the Ayah: Not equal are those of the believers who sit, except those who are disabled...[1] is about Badr and those who went out for Badr. At the time of the battle of Badr, ‘Abdullāh bin Jahsh and Ibn Umm Maktūm said: ‘We are blind O Messenger of Allāh! So is there an exemption for us?’ So the following was revealed: Not equal are those of the believers who sit except those who are disabled. But Allāh has preferred those who strive hard and fight above those who sit (at home) by a huge reward.[2] So these were the people who sat behind, that were not disabled: But Allāh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward – they are

of levels above those who sit among the believers who did not have an excuse.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharīb from this route as a narration of Ibn ‘Abbās. Miqsam is called the freed slave of ‘Abdullāh bin Al-Ḥārith, and it is said that he is the freed slave of ‘Abdullāh bin ‘Abbās. And Miqsam’s Kunyah is Abul-Qasim.

Comments:

According to ‘Abdullāh bin Abbās, this Ayah also applies to those who participated in the battle of Badr and who did not participate.

(19). 3033. Sahl bin Sa’d As-Sā’idī said: “I saw Marwān bin Al-Ḥakam sitting in the Masjid, so I went over to him until I sat next to him. He informed us that Zaid bin Thābit informed him, that the Prophet dictated: ‘Not equal among the believers are those who sit and the Mujāhidīn in the cause of Allāh.’ He said: ‘So Ibn Umm Maktūm came and he was dictating to me that he said: ‘O Messenger of Allāh! By Allāh! If I were capable of Jihād then I would participate in Jihād.’ And he was a blind man. So Allāh revealed to His Messenger – while his thigh was against my thigh – and it became so heavy that I was worried it was about to fracture my thigh. Then he was relieved of it, so Allāh had
revealed to him: Except those who are disabled” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. [This is how it was reported by more than one narrator from Az-Zuhārī, from Sahl bin Sa’d, and it is similar to this. And Ma’mar reported this Hadith from Az-Zuhārī, from Qabīsah bin Dhu’āib from Zaid bin Thābit]. And in this Hadith, there is the narration of a man from the Companions of the Prophet, from a man among the Tābi‘īn. Sahl bin Sa’d Al-Anṣārī reported it from Marwān bin Al-Hakam, and Marwan did not hear from the Prophet, he was one of the Tābi‘īn.

Comments:
The status of companionship of Marwan bin Hakam is disputed, Al-Bukkhārī said that he did not see the Prophet and it is reported that he himself stated that he was not a Companion. (Tuhfat Al-Ahwādhi 4:93)

(20). 3034. Ya’lā bin Umayyah narrated: “I said to ‘Umar [bin Al-Khaṭṭāb]: ‘Allāh said: That you shorten the Salāt if you fear and the people are safe.’ So ‘Umar said: ‘I wondered about that just as you have wondered. So I mentioned that to the Messenger of Allāh, and he said: “It is charity which Allāh has given to you, so accept His charity.” (Sahih) [Abū ‘Eisā said:] This Hadith is Hasan Sahih.
Comments:

It is also extremism and exaggeration in the matters of Religion that benefiting from the concessions and flexible rules of the Religion is considered against piety and righteousness. Therefore the benefits of these flexible rules, according to the circumstances, must not be avoided and ignored. Shortening the prayer during a journey is better but not compulsory, according to Imam Ash-Shafi’i, Ahmad bin Hanbal and most of the scholars of Hadith. [Sahih Muslim (with Nawawi’s Commentary): p. 241, vol. 1]

(21). 3035. Abū Hurairah narrated that the Messenger of Allāh ﷺ halted between Dajnān and ‘Usfān, and the idolaters said: “These people have a prayer which is more loved to them than their fathers and their children.” That is, ‘Asr. They gathered their forces and advanced altogether. And Jibrā’il came to the Prophet ﷺ and told him to divide his Companions into two lines and lead them in prayer, and another group stood behind them on guard with their weapons. Then the other group came and prayed one Rak‘ah with him. Then these people stood guard with their weapons, so each of them performed one Rak‘ah while the Messenger of Allāh ﷺ performed two Rak‘ahs. [Sahih]

[Abū ‘Eisā said:] This Hadith is Hasan Šahīh Gharib as a narration of ‘Abdullāh bin Shaqīq from Abū Hurairah.

There is something on this topic from ‘Abdullāh bin Mas‘ūd, Zaid
Chapters On The *Tafsīr* Of Qurān


وفي النبّاب عن عبَّد الله بن مسعود وزيد
ان تابّت، وابن عباس واجّار وأبي عاباش
الزورقى وابن عمر، وحذيفة، وأبي بكر،
وسهل بن أبي حنّة، وأبي عاباش الزورقى
اسميه زيد بن الصادق.

تخريج: [إسناده صحيح] وأخرجه النسائي: 174/ ح: 1545 (صلاة الخوف) من حديث
عبَّاد الصمد به وصحيح ابن حبان، ح: 584 * وفي النبّاب عن عبَّد الله بن مسعود وزيد بن تابّت وابن
عباس واجّار، وأبي عاباش الزورقى وابن عمر وحذيفة وأبي بكره [النظر، ح: 564] وسهل بن أبي
حمنه [النظر: 565، 566].

Comments:

Only one form of performing the ‘Fear Prayer,’ in the battlefield, is mentioned in this *Hadith*; because as the Prophet نسبه would stand up to lead the prayer, every soldier had the desire to offer his prayer following the Prophet نسبه. It was a natural desire which has been taken into consideration; along with this, the defensive strategy was also very essential, lest the enemies should attack all of a sudden, taking advantage of the Muslims being engaged in the prayer, which they had a plan for.

(22).3036. Qatadah bin An-Nu’mān said: “There was a household among us called Banū Ubairiq, among whom was a Bishr, a Bushair, and a Mubashshir. Bushair was a hypocrite who would recite poetry reviling the Companions of the Prophet نسبه then he would attribute it to some of the Arabs. Then he would say: ‘So-and-so said this and that [So-and-so said this and that].’ So when the Companions of the Prophet نسبه would hear that poetry, they would say: ‘By Allāh! No one but this filthy person said this poetry – or as the man said – and they would say: ‘Ibn Al-Ubairiq said it.”[1]

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[1] At-Ṭabarī recorded this narration in his *Tafsīr*, and from the statement “Or as the man said” to the end of the paragraph is actually part of a poem whose wording is different and longer. It is, they would respond with a poem about Ibn Al-Ubairiq.
He said: “They were a poor and needy household during Jahiliyyah and Islam. The only food the people of Al-Madinah had was dates and barely. When a man was able to, he would import flour from Ash-Sham which he bought and kept for himself. As for his dependants, their only food was dates and barely. So an import arrived from Ash-Sham, and my uncle Rifa’ah bin Zaid bought a load of it, which he put in a storage area he had, where he kept his weapons – his shield and his sword. But it was taken from him from under the house. The storage was broken into and the food and weapons were taken. In the morning, my uncle Rifa’ah came to me and said: ‘O my nephew! We were robbed during the night, our storage was broken into, and our food and weapons are gone.’” He said: “They overheard us in the house, and questioned us, and someone said to us, ‘We saw Banū Ubairiq cooking during the night, and it looked like they had some of your food.’” He said: “Banū Ubairiq were saying – while we were questioning them amidst their dwellings – ‘By Allah! We do not think the one you are looking for is other than Labid bin Sahl, a man among us who is righteous and accepted Islam.’ When Labid heard that, he brandished his sword and said: ‘I stole? By Allah! You either prove this theft, or I take to you with this sword.’ They said: ‘Leave us O man! You are not the one who...
who has it.’ So we continued questioning in the dwellings until we had no doubt that they had taken it. So my uncle said to me: ‘O my nephew! You should go to the Messenger of Allāh ﷺ and tell him about that.’” Qatādah said: “So I went to the Messenger of Allāh ﷺ and said: ‘A family among us are ill-mannered, and they conspired against my uncle Rifā’ah bin Zaid. The broke into his storage and took his weapons and his food. We want them to return our weapons, but we have no need for the food.’ So the Prophet ﷺ said: ‘I will decide about that.’ So when Banū Ubairiq heard about that, they brought a man from among them named Usair bin ‘Urwah to talk to him about that, and some people from their houses gathered and said: ‘O Messenger of Allāh! Qatadah bin An-Nu‘mān and his uncle came to a family among us who are a people of Islam and righteousness, accusing them of stealing without proof or confirmation.’” Qatādah said: “I went to the Messenger of Allāh ﷺ and spoke to him, and he said: ‘You went to a family among them known for their Islam and righteousness, and accused them of stealing without confirmation or proof.’” He said: “So I returned wishing that I had lost some of my wealth, and that the Messenger of Allāh ﷺ had not been spoken to about that. My uncle Rifā’ah came to me and said: ‘O my nephew! What did you do?’ So I told him...
what the Messenger of Allāh said to me, so he said: ‘It is from Allāh, Whom we seek help.’ It was not long before the Qurʾān was revealed: ‘Surely, We have sent down to you the Book in truth, that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.’ That is Banū Ubairiq. ‘And seek forgiveness from Allāh.’ [That is] from what you said to Qatādāh. ‘Certainly Allāh is Ever Oft-Forgiving, Most Merciful And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner. They may hide from men, but they cannot hide from Allāh’ for He is with them up to His saying: ‘Most-Merciful.’ That is: If you seek Allāh’s forgiveness then He will forgive you. ‘And whoever earns sin, he earns it only against himself...’ up to His saying: ‘A manifest sin.’ Their saying about Labīd; ‘Had it not been for the grace of Allah and His mercy upon you...’ up to His saying: ‘We shall give him a great reward.’”[1]

So when the Qurʾān was revealed, the Messenger of Allāh brought the weapon and returned it to Rifāʿah. Qatādāh said: “When the weapon was brought to my uncle – and he was an elderly man with bad sight” or “an elderly weak man” – Abū ‘Eisā was in doubt – “in

Jāhiliyah, and I thought that he merely had entered into Islam (without real sincerity) but when I brought it to him, he said: 'O my nephew! It is for Allāh's cause.' So I knew that his Islam was genuine. When the Qur'ān was revealed, Bushair went with the idolaters, staying with Sulāfah bint Sa'd bin Sumayyah. So Allāh, Most High, revealed: Whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. Verily Allāh forgives not associating others with Him, but He forgives what is less than that for whomever He wills. And whoever associates others with Allāh, then he has indeed strayed far away.\[1\]

“When he went to stay with Sulāfah, Hassān bin Thābit lampooned her with verses of poetry. So she took his saddle, put it on her head, then she left with it to cast it into the valley. Then she said: ‘You gave me the poetry of Ḥassān – you did not bring me any good.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of any one who narrated a chain for it other than Muḥammad bin Salamah Al-Harrānī. Yūnus bin Bukair and others narrated this Hadith from Muḥammad bin Ishâq, from ‘Āṣim

\[1\] An-Nisā' 4:115-116.
bin 'Umar bin Qatadah in *Mursal* form, they did not mention "from his father, from his grandfather" in it. Qatadah bin An-Nu'mân is the brother of Abü Sa'eed Al-Khudrî through his mother. Abü Sa'eed [Al-Khudrî's] name is Sa'd bin Malik.

Comments:
This *Hadith* guides that the investigation and research should be made before making an allegation against someone. One should not take the law into his own hands. The matter should be reported to the responsible or authoritative person. The responsible person should also judge the matter through proper honesty, investigation and research. He should not merely rely on the reports and statements of the relatives and supporters, because such people sometimes provide support to their brethren needlessly. It is unlawful to support the dishonest and the corrupt. The Messenger of Allah did not have the knowledge of the unseen; and he cleared the people of Banû Ubairiq from this case. If an offence has been perpetrated, the perpetrator should confess it, and seek forgiveness and pardon from Allâh Almighty. Condemning and criticising a perpetrator is allowed. Supporting a perpetrator gives the supporter a bad name. A person's sincerity and hypocrisy is judged by his character and behaviour. Opposing truth after it has become clear is unlawful. Being steadfast on the Book and the *Sunnah* and holding upon both firmly, is the only path to avoid and escape wrongdoing, conspiracies and plots of the wrongdoers.

(23). 3037 Thwair - Ibn Abi Fâkhitah - narrated from his father that 'Ali bin Abi Talib said: "There is no *Ayah* in the Qur'an more beloved to me than this *Ayah*: Verily Allâh forgives not associating others with Him, but He forgives what is less than that for whomever He wills."[1] (*Da'if*)

[Abû 'Eisâ said:] This *Hadith* is Hasan Gharîb. Abû Fâtikha'h's

name is Sa‘eed bin ‘Ilāqah and Thuwair’s Kunyah is Abū Jahm, and he is a man from Al-Kūfah [among the Tǎbi‘īn]. He heard from Ibn ‘Umar and Ibn Az-Zubair. Ibn Mahdi used to disparage him a little.

Comments:

If a person suffers from wrongdoings and follows the deviated path, he still has the chance to be forgiven and pardoned, but as for a person who associates others with Allāh, he has no possibility whatsoever to be forgiven and pardoned. Therefore a person adhering to monotheism [Tawhīd] has glad tidings in this Ayah from one aspect; and this is the main aspect of it being loved.

(24). 3038. Abū Hurairah said: “When the following was revealed: ‘Whoever works evil will have the recompense of it...’ [1] That worried the Muslims, so they complained about that to the Messenger of Allāh ﷺ and he said: “Seek closeness and be steadfast, and in all that afflicts the believer there is atonement, even a thorn that pricks him, and the hardship he suffers.” (Sāḥīh)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Gharib. Ibn Muḥaisin (a narrator in the chain) is ‘Umar bin ‘Abdur-Raḥmān bin Muḥaisin.

Comments:

A true believer has advantage and distinction, if a mistake, wrongdoing and error happens from him; or any type of worldly trouble, worry, sickness or any tragedy befalling him — even the prick of a thorn becomes an expiation of his
sins. But the sins of the disbelievers are not expiated, that is why they will get punished on the Last Day.

(25) 3039. Abū Bakr As-Ṣiddīq said: “I was with the Prophet when this Āyah was revealed to him: Whoever works evil will have the recompense of it.[1] So the Messenger of Allāh said: ‘O Abū Bakr! Shall I recite to you an Āyah revealed to me?’ I said: ‘Of course O Messenger of Allāh!’ ‘So he recited it to me, and I do not know except that I found it as a fatal blow, but I repressed it. So the Messenger of Allāh said: ‘What is bothering you O Abū Bakr?’ I said: ‘O Messenger of Allāh! May my father and my mother be your ransom! Which of us has not done evil and yet we shall be recompensed for what we have done?’ So the Messenger of Allāh said: ‘As for you O Abū Bakr, and the believers, they will be recompensed for that in the world until they meet Allāh and they have no sins. As for the others, then that will be collected for them until they are recompensed for it on the Day of Judgement.” (Da‘īf)

[Abū ‘Eisā said:] This Ḥadīth is Gharib, there is criticism regarding its chain. Mūsā bin ‘Ubaidah was graded weak in Ḥadīth; he was graded weak by Yahyā bin Sa‘eed and Ahmad bin Hanbal. The freed slave of Ibn Sībā’ is unknown. This Ḥadīth has been reported through other routes from Abū Bakr, but its

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chain is also not *Sahih*. There is something on this topic from ʿAishah.

**(26). 3040.** Ibn ʿAbbās said: “Sawdah feared that the Prophet was going to divorce her, so she said: ‘Do not divorce me, but keep me and give my day to ʿAishah.’ So he did so, and the following was revealed: Then there is no sin on them both if they make terms of peace between themselves, and making peace is better.[1] So whatever they agree to make peace in something then it is permissible.” (*Sahih*)

[It is as if it is a statement of Ibn ʿAbbās].

Abū ‘Eisā said: This Hadith is Hasan *Sahih* Gharib.

**Comments:**

Dowry and equal treatment is a right of every wife. But if a woman has fear regarding her husband that if she keeps him under the pressure of restrictions, he will perhaps leave her, or he will get fed up with her and will ignore her; in this case there is no harm in compromising with each other; a woman may give relief to her husband in matter of dowry, equal treatment and in living expenses in order to eliminate the risk of the relationship being severed.

**(27). 3041.** Al-Barāʾ said: “The last Ayah revealed” or, “The last thing revealed was: They ask you

about a legal verdict. Say: ‘Allāh directs (thus) regarding Al-Kalālah.”’[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan. Abū As-Safār’s (a narrator in the chain) name is Sa’eed bin Ahmad, and it is said that he is Ibn Yuḥmid Ath-Thawrī.


Comments:

The aim is that you contemplate on this Āyah, and you will understand the issue. Kalālah is a person who leaves neither parents nor children, only brothers and sisters are his heirs.

[3] Meaning this Āyah, while in An-Nisā’ number 12, is mention of the topic, and it was revealed in the winter, this Āyah, revealed in the summer - the last revealed about it - explains it.
Chapter 5. Regarding Sūrat Al-Mā'īdah

In the Name of Allāh, the Merciful, the Beneficent

(1) 3043. Ţāriq bin Shihāb said: "A man among the Jews said to 'Umar bin Al-Khattāb: 'O Commander of the Believers! If we were the ones unto whom this Āyah was revealed, 'This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Iṣlām as your religion.' then we would have taken that day as a day of celebration.' So 'Umar bin Al-Khattāb said to him: 'Indeed I do know which day this Āyah was revealed upon. It was revealed on the Day of 'Arafah, on Friday.'" (Ṣaḥīḥ)

[Abū 'Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

Comments:

This Āyah, because it was revealed on the Day of 'Arafah, and on a Friday; and both these days are like days of 'Eīd for the Muslims. So the Muslims, on their own behalf, are not allowed to celebrate any day as 'Eīd; because their 'Eīd are appointed by Allāh. It is you people who make self-made additions to the religion and you appoint the days of celebration and festivals according to your own desires. Unfortunately some Muslims have also introduced and added an 'Eīd.

(2) 3044. 'Ammār bin Abī 'Ammār said: "Ibn 'Abbās recited: 'This day, I have perfected your..."
religion for you, completed My favor upon you, and have chosen for you Islam as your religion.\(^1\) and a Jew was with him who said: ‘If this Ayah was revealed to us then we would have taken that day as a day of celebration.’ So Ibn ‘Abbâs said: ‘Indeed it was revealed on two ‘Eids: On Friday, and on the Day of ‘Arafa.’’’ (Sahih)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharîb as a narration of Ibn ‘Abbâs, [and it is Sahih].

(3). 3045. Abû Hurairah said: “The Messenger of Allâh \(\mu\) said: ‘Ar-Rahmân’s Hand is full, He spends without any decrease, night and day.’ He said: ‘Do you not see how much He has spent since He created the heavens and the earth, yet it has not decreased what is in His Hand, and His Throne is over the water, and in His other Hand is the Mizân (Scale) which He raises and lowers.’’’ (Sahih)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahih. This Hadith is regarding the Tafsîr of this Ayah: “The Jews say: ‘Allah’s Hand is tied up.’ Be their hands tied up.’’’ Abîn Abîr meaning, without explanation or misinterpretation. This was said by more than one of the A’îmmah, 3045. Abû Hurairah said: “The Messenger of Allâh \(\mu\) said: ‘Ar-Rahmân’s Hand is full, He spends without any decrease, night and day.’ He said: ‘Do you not see how much He has spent since He created the heavens and the earth, yet it has not decreased what is in His Hand, and His Throne is over the water, and in His other Hand is the Mizân (Scale) which He raises and lowers.’’’ (Sahih)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharîb as a narration of Ibn ‘Abbâs, [and it is Sahih].


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\(^1\) Al-Mã'idah 5:3.

\(^2\) Al-Mã'idah 5:64.
among them: Sufyān Ath-Thawrī, Mālik bin Anas, Ibn ‘Uyainah and Ibn Al-Mubārak – that they thought that these matters were to be believed in, without saying ‘how’.

Comments:

The A‘immah said with respect to this Hadith, it will be believed exactly as it was told. Its explanation and commentary will not be assumed, nor should one fall victim to doubt and whims. Many of the A‘immah said the same thing, Sufyān Ath-Thawrī, Mālik bin Anas, Ibn ‘Uyainah and Ibn Al-Mubārak also said the same. The Āyāt and the Ahādith that speak about the Names and Attributes of Allah are to be reported and believed truly and exactly without the slightest metaphorical explanation; and one must not say anything about the condition, assumed reality and try to explain their nature.

(4). 3046. ‘Aishah said: “The Prophet was being guarded until this Āyah was revealed: ‘Allāh will protect you from mankind.’ So the Messenger of Allāh stuck his head out from the room and said: ‘O you people! Go away, for Allāh shall protect me.’”

This Hadith is Gharīb [It was narrated to us by Naṣr bin ‘Alī].

(5). [Muslim bin Ibrāhīm narrated it similarly with this chain].

Some of them reported this Hadith from Al-Jurairī, from ‘Abdullāh bin Shaqīq who said: “The Prophet was being guarded.” And they did not mention “from ‘Aishah” in it. (Haṣan)
In the city of Al-Madinah, the Jews in alliance with the hypocrites used to always be busy in conspiring against the Prophet and the Muslims. Therefore the noble Companions would guard and keep watch for the Prophet. The Prophet forbade the guards after this Ayah was revealed.

(6). 3047. ‘Abdullāh bin Mas’ūd narrated: “The Messenger of Allāh said: ‘When the Children of Isra’il fell into disobedience, their scholars forbade them from it. But they did not stop, so they sat with them in their gatherings, and participated in eating and drinking with them. So Allāh pitted their hearts against each other, and cursed them upon the tongue of Dāwud and ‘Eisā bin Mariam. That was because they disobeyed and were ever transgressing.’” He said: “The Messenger of Allāh sat up after he had been reclining, and he said: ‘No, by the One in Whose Hand is my soul! Not until you incline them to the truth.’”


[Abū ‘Eisā said:] This Hadīth is Hasan Gharib. This Hadīth has been reported from Muhammad bin Muslim Ibn Abī Waddāh, from ‘Ali bin Badhimah, from Abū ‘Ubaidah, from ‘Abdullāh bin Mas’ūd, from the Prophet similar to this. And some of them said: “From Abū ‘Ubaidah from the Prophet” in Mursal form.
Comments:
This Ḥadīth guides that the evil doers should be enjoined of doing good, with power, authority and enthusiasm; and they should be prevented from doing bad things. Those who do not abandon committing evil doings, they should not be collaborated with, nor should their invitations be accepted and participated in.

(7). 3048. Abū ‘Ubaidah said:
“The Messenger of Allāh ﷺ said: ‘When the Children of Isrā’il fell into decline, a man among them would see his brother committing a sin, and prohibit him from it. The next day, what he saw him doing would not prevent him from eating with him, drinking with him, and associating with him. So Allāh pitted their hearts against each other, and He revealed about them in the Qur’ān, He said: Those among the Children of Isrā’Il who disbelieved were cursed by the tongue of Dāwūd and ‘Eisā, son of Mariam. That was because they disobeyed and were ever transgressing.’ And he recited until he reached: ‘And had they believed in Allah, and in the Prophet, and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.’[1] He said: “And Allāh’s Prophet ﷺ was reclining, so he sat up and said: ‘No! Not until you take the hand of the wrong-doer and incline him toward the truth.’” (Da’if)
(Another chain) with similar.

Comments:
Every Prophet from Dawūd up to 'Eisā (Jesus) cursed the people of Israel because of their evil doings and offences. In the lifetime of the Prophet these people had very strong relations and alliances with the disbelievers of Makkah; even they would consider the disbelievers more guided than the Muslims.

(8). 3049. 'Amr bin Shurähbıl [Abū Maisarah] narrated, from 'Umar bin Al-Khaṭṭāb, that he said: “O Allāh! Make the verdict concerning Khamr sufficiently clear for us!” So (the Āyah) in Al-Baqarah was revealed: They ask you concerning Khamr and gambling. Say: “In them is a great sin.” So 'Umar was called, and it was recited to him, so he said: “O Allāh! Make the verdict concerning Khamr sufficiently clear for us!” So (the Āyah) in An-Nisā’ was revealed: ‘O you who believe! Approach not As-Salāt while you are in a drunken state.’ So 'Umar was called and it was recited to him, so he said: “O Allāh! Make the verdict concerning Khamr sufficiently clear for us!” So (the Āyah) in Al-Ma’idah was revealed: Shaitān only wants to excite enmity and hatred between you with Khamr and gambling...’ up to His saying: ‘So will you not then abstain.’ So 'Umar was called and it was recited to him, so he said: ‘We abstained, we abstained.’”

[Abū 'Eisā said:] [This Hadith] was reported from Isrā'il in Mursal form.

(9). Abū Maisarah narrated from 'Umar bin Al-Khattāb who said: “O Allah! Make the verdict concerning Khamr sufficiently clear for us!” (Da'īf)

And he mentioned similarly, and this is more correct than the Hadith of Muhammad bin Yūsuf.[1]

Comments:
This Hadith tells that the prohibition of intoxicants was revealed gradually. It has been declared clearly in Sūrat Al-Mā'idah that the ill-effects and evil consequences of intoxicants and gambling have become clear to you at various occasions, incidents and from various aspects. Would you still not avoid those!? Is there still any shadow of doubt remaining!?

(10). 3050. Al-Barā' said: “A man among the Companions of the Prophet died before Khamr had been made unlawful. So when Khamr was made unlawful, some men said: ‘How about our companions who died while drinking Khamr?’ So (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwā and perform good.”[2] (Sahih)

[Abū 'Eisā said:] This Hadith is

[1] That is, no. 3049, and “more correct” refers to the mode of conveyance in the chain of narration. It is a affirmed by Ibn Abī Hatim (Al-Jarrh wat-Ta’dil 6:237) that his father, Abū Ḥātim, affirmed that Abū Maisarah heard from ‘Umar, and also Al-Bukhārī (Tarikh Al-Kabīr 2576) for which scholars like Shaikh Al-Albānī have graded it Sahih.

Hasan Ṣahih. Shu‘bah reported it from Abū Ishaq from Al-Bara‘ as well.

Comments:

The clear indications towards the prohibition of intoxicants have already been made before the revelation of the Verses of Sūrat Al-Mā‘īdah. Despite that, the people kept drinking, so the concerns regarding them rose in the hearts about what would happen to them. It was answered, as this rule was revealed gradually, therefore Allah would not hold accountable such people who acted according to the granted permission.

(11). 3051. Al-Bara‘ bin Āzīb said: “Some people among the Companions of the Prophet died while they had been drinking Khamr. So when it was revealed that it was unlawful, some people among the Companions of the Messenger of Allah said: ‘How about our companions who died while they were drinking it?’ So (the following) Ayah was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate.”[1]

(Ṣahīh)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣahīh.

(12). 3052. It was narrated that Ibn Abbās said: “They (the Companions) said: ‘O Messenger of Allah, how do you hold those who died while they were drinking Khamr — considering that the

prohibition of intoxicants is now revealed?” So, (the following) Ayah was revealed: “Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah and believe and do righteous good deeds.” (Hasan)

[Abū 'Eisā said:] This Hadith is Hasan Sahih.

**Tafsir:** [Hasan] and the Messenger of Allah ﷺ said to me: ‘You are among them.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

**Comments:**

*Taqwā* (piety) has been mentioned three times in this particular Verse; first time, it was mentioned with Faith and righteous deeds; the second time, along with Faith; and the third time, along with doing good. Here, the mention of *Taqwā* three times, i.e., care for the restrictions and abiding by the rules of Allah, has been made according to the gradual stages of the prohibition of intoxicants. The mention of Faith and righteous deeds along with *Taqwā*, expresses that the avoidance from anything will not be taken into consideration by Allah until this avoidance is accompanied with Faith and righteous deeds.

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(14). 3054. 'Ikrimah narrated from Ibn 'Abbās: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! When I consume meat and I get around women, my desires get the best of me. So I made meat unlawful for myself.’ So Allāh revealed: O you who believe! Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily Allāh does not like the transgressors. And eat of the things which Allāh has provided for you, lawful and good.”[1] (Sahih)

[Abū 'Eisā said:] This Hadith is Ḥasan Gharib. Some of them, other than 'Uthmān bin Sa'd's narration, reported it in Mursal form without “from Ibn 'Abbās” in it. Khalīd Al-Hadhāḍhā reported it from 'Ikrimah in Mursal form.

Comments:

This Verse teaches us a very fundamental principal, anything that Allāh has declared lawful, to then make it unlawful is an illegal act, as is making lawful that which Allāh has prohibited. Making things unlawful is that a person declares something unlawful for himself or for others; he does so considering it as a requirement by the religion or a Commandment of Allāh.

(15). 3055. Abū Al-Bukhtārī narrated from 'Ali who said: “When (the following) was revealed: And Ḥajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey.[2] They

said: 'O Messenger of Allâh! Every year?' But he was silent. So they said: 'O Messenger of Allâh! Every year?' He said: 'No. If I were to say yes, then it would be required.' And Allâh, Mighty and Sublime is He, revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble.'[1] (Da'îf)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb as a narration of ‘Ali.

There is something on this topic from Abû Hurairah and Ibn ‘Abbâs.

Comments:
The meaning of this Ayah is that a question should be asked carefully and mindfully; a question should be asked for the true objective of benefiting everybody and to increase the knowledge of the Shari'ah; making things more restricted and causing hardships by asking unnecessary questions is incorrect.

(16). 3056. Anas bin Mâlik narrated that a man said: “O Messenger of Allâh! Who is my father?” He said: “Your father is so-and-so.” He said: “So (the following) was revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble.”[2] (Saḥîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Saḥîh Gharîb.

[1] Al-Mâ'îdah 5:101. There are authentic chains for it with Muslim and others. See no. 814 which preceded.
Comments:
The Prophet's duty is to convey the teachings of Religion and the Shari'ah; knowledge about the people's family lineage, or to tell them who is whose father, is out of the Prophet's duty and mission; therefore it is an unreasonable question.

(17). 3057. Abū Bakr Aṣ-Ṣiddīq said: “O you people! You recite this Ayah: Take care of yourselves! If you follow the guidance no harm shall come to you from those who are astray.[1] I indeed heard the Messenger of Allāh saying: ‘When the people see the wrongdoer, and they do not stop him (from doing wrong), then it is soon that Allāh shall envelope you in a punishment from Him.”[2]

(Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Some of them reported it from Ismā’īl bin Abī Khālid in Marfu‘ form, similar to this Hadith. Some of them reported it from Ismā’īl, from Qais, from Abū Bakr as his saying and they did not narrate it in Marfu‘ form.

Comments:
The aim of Abū Bakr in pointing out this Ayah guides that the people who are committing sins and wrongdoing, you keep telling them to do good and preventing them from evil; if they do not listen, they will harm themselves. They will not harm you at all, and eventually they will face the consequences of their wrongdoing. It never causes harm to those who are guided to the right path.

[2] This preceded under no. 2168
Abū Umayah Ash-Sha'bānī said: “I went to Abū Tha'labah Al-Khushānī and said to him: ‘How do you deal with this Ayah?’ He said: ‘Which Ayah?’ I said: ‘Allâh’s saying: Take care of yourselves! If you follow the guidance no harm shall come to you.’[1] He said: ‘Well, by Allâh! I asked one well-informed about it, I asked the Messenger of Allâh about it. [So] he said: “Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see avarice obeyed, desires followed, and the world preferred, and everyone with an opinion is amazed with his view. Then you should be worried about yourself in particular, and worry of the common folk. Ahead of you are the days in which patience is like holding onto an ember, for the doer (of righteous deeds) during them is the like of the reward of fifty of those who do the like of what you do.”’ Abdullâh bin Al-Mubârâk said: “It was added for me, by other than ‘Utba, that it was said: ‘O Messenger of Allâh! The reward of fifty men among us, or among them?’ He said: ‘No! Rather the reward of fifty men among you.’”

(Saḥîḥ)

[Abū ‘Eisâ said:] This Ḥadîth is Ḥasan Gharîb.

تخريج: [إسناة حسن] وأخبار أبو داوود، ح: 4321 من حدث ابن المبارك وابن ماجه، ح: 4194 من حديث عتبة بن أبي حكيم، وهو حسن الحديث وثقة الجمهور، وعمرو بن جارية، وثقة النزمي، وابن حبان وغيرهما، وأبو أمية وثقة الذهبي في الكافش وابن حبان وغيرهما.

Comments:
The result of doing, obeying and caring for the good is enjoining good, and the result of avoiding evil is the prevention of evil. But when the covetousness of wealth prevail upon the people, they become slaves of worldly benefits due to the consequences of following the whims and desires, the people are overwhelmed by the pride of their personal views and by the illusion of their self-liking, and they do not care for listening to others, then there is no need for being distressed by worrying about them.

(19). 3059. Ibn ‘Abbãs narrated from Tamim Ad-Dãrî, regarding this Ayah: O you who believe! When death approaches any of you then take the testimony. He said: “The people are innocent of it, other than myself and ‘Adî bin Baddã’. We were Christians who used to frequent Ash-Shãm before Islam.” They went to Ash-Shãm for their businesses, and they were approached by a freed slave of Banû Sahm, who was called Budail bin Abî Maryam, with some trade. He had a bowl they wanted made of silver, but he wanted a great deal for it. Then he became ill, and willed it to them, and he commissioned them to deliver what was left to his family.

Tamim said: “When he died, we took that bowl and we sold it for one-thousand Dirham. Then ‘Adî bin Baddã’ and I divided it. When we went to his family to give them what was with us, they searched for the bowl and asked us about it. We said: ‘He did not leave behind other than this, nor did he give us other than this.’”

Tamīm said: “When I accepted Islam, after the Messenger of Allāh had arrived in Al-Madinah, I felt guilty about that, so I went to his family, and informed them about what had happened. I gave them fifty-thousand Dirham and told them that my companion had the same. They took him to the Messenger of Allāh but he asked them for their proof, which they did not have, so he ordered them, to have him to take an oath in accordance with whatever the people of his religion revered, so he took the oath. Then Allāh revealed: ‘O you who believe! When death approaches any of you then take the testimony...’ up to His saying: ‘Or else they would fear that oaths will be admitted after their oaths.’”[1] So ‘Amr bin Al-‘As and another man stood to take an oath, and the fifty-thousand Dirham was taken from ‘Adi bin Baddā.” (Maudū’)

[Abū ‘Eisā said:] This Hadith is Gharib, and its chain is not Sahīh. Abū An-Nadr, who Muhammad bin Ishāq reported this Hadith from, he is, in my view, Muhammad bin As-Sā‘ib Al-Kalbī, whose Kunyah is Abū An-Nadr. The people knowledgeable of Hadith have abandoned him, and he is the author of the Tafsīr. I heard Muhammad bin Ismā‘īl saying: “Muhammad bin As-Sā‘ib Al-Kalbi’s Kunyah is Abū An-Nadr.” And we do not know of

Salim Abu An-Nadr Al-Madani reporting from Abu Salih the freed slave of Umm Hani'. Something about this has also been reported in abridged form, through other routes from Ibn 'Abbás.

Comments:
The aim of this Āyah is that if a Muslim is on the verge of death, and he is in need of making a will regarding his property and belongings, for this he will appoint two reliable and trustworthy witnesses from among the Muslims; and in case of him being on a journey, if two Muslim witnesses are not available, due to this crucial condition he may appoint two non-Muslim witnesses.

(20). 3060. Ibn 'Abbás said: “A man from Banū Sahm went out with Tamim Ad-Dārī and ‘Adī bin Baddā’. The Sahmi man died in a land in which there were no Muslims. When they arrived with what he left behind, they searched for a bowl made of silver which was inlaid with gold. The Messenger of Allāh had the two of them take an oath. Then they found the bowl in Makkah, and the person said: ‘We purchased it from Tamīm and ‘Adī.’ So two men among the relatives of the Sahmi man stood to take an oath by Allāh that they (his family) had more right to it than them.” He said: “So it was about them that the following was revealed: O you who believe! (When death approaches any of you then) take the testimony”[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharib, and it is the narration of Ibn Abī Zā’idah.

تخريج: وأخرجه البخاري، البصري، باب قول الله عز وجل: ﷲ؛ يباهي الذين آمنوا شهادة بائقهم إذا حضر أحدهم الموت ... ﷲ إلخ، ح: 270 من حديث يحيى بن آدم بن.

Comments:
This man from the Sahmi tribe made a list of his things and put them in his property. He entrusted his property to his Christian companions and requested them to hand it over to his heirs. The Christian companions hid a silver bowl away from the property, while the bowl was still in the list of the property.

(21). 3061. ‘Ammār bin Yāsir said: “The Messenger of Allah ﷲ, said: ‘The Maʿīdah was sent down from the Heavens with bread and meat. And they were commanded not to be deceitful with it and hide it for tomorrow. So they were deceitful with it and they hid it, so it was raised up in the morning. Then they were transformed into monkeys and pigs.”’ (Daʿīf)

[Abū ‘Eisā said:] This Ḥadīth is Gharib. Abū ‘Āsim and more than one narrator reported it from Sa‘eed bin Abī ‘Arūbah, from Qatādah, from Khilās from ‘Ammār [bin Yāsir] in Mawqūf form. And we do not know of it being Marfūʿ except through the narration of Al-Ḥasan bin Qaza’ah. (Another chain) from Sa‘eed bin Abī ‘Arūbah with similar, and he did not narrate it in Marfūʿ form.

This is more correct than the narration of Al-Ḥasan Qaza’ah (a narrator in no. 3061), and we do not know of the Marfūʿ Ḥadīth being connected (in its chain).

تخريج: [إسناده ضعيف] وأخرجه ابن أبي حاتم في تفسيره: ح: 1245/4، ح: 7022 عن أبيه
The status of Al-Ma'idah (the table spread with food), whether it was descended or not; if it was descended how big it was, and what items of food were in it, is not clear. No authentic narration has been reported about it.

[Qurtubi, Ibn Kathir]

(22). 3062. Abü Hurairah said: "Eisâ was taught his argument, Allâh taught him regarding His saying: And when Allâh will say: 'O Eisâ, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?"" Abü Hurairah narrated from the Messenger of Allâh ﷺ: "So Allâh taught him: ‘Glory be to You! It was not for me to say what I had no right (to say).’ The entire Ayah. (Hasan)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahîh.

Comments:
This question and answer session will take place on the Day of Judgement, in the gathering full with the people, to disgrace and humiliate the Christians who regard ‘Eisâ (Jesus) and his mother as partners to Allâh.

(23). 3063. ‘Abdullâh bin ‘Amr said: “The last Sûrah revealed was Sûrat Al-Mâ'idah and Al-Fath.” (Hasan)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharib. It has been related that Ibn ‘Abbâs said: “The last Sûrah revealed was: ‘When comes
the help of Allāh and the victory.”[[1]

Comments:
Every companion singled out a Sūrah to be revealed last according to his own view and in the light of the signs and circumstances. No Prophetic statement expressed this.

Chapter 6. Regarding Sūrat Al-An‘ām

In the Name of Allāh, the Merciful, the Beneficent

(1). 3064. ‘Ali narrated: “Abū Jahl said to the Prophet ﷺ: ‘We do not deny you, but we deny what you came with.’ So Allāh Most High revealed: It is not you that they deny but it is Allāh’s Ayāt which the wrong-doers reject.”[[2] (Da‘f)

(Another chain) from Najiah: “Abū Jahl said to the Prophet ﷺ” and he mentioned similarly, and he did not mention in it “from ‘Ali” and this is more correct.

[[1] An-Naṣr 110.

Comments:

This Statement of Allâh is full of support, courage and satisfaction for the Prophet that why you are distressed, they are not denying you, these wrongdoers are in fact denying the Verses of Allâh, therefore leave their matter to Us.

(2). 3065. Jâbir bin ‘Abdullâh said: “When Allâh revealed this âyah: ‘Say: He has the power to send torment on you from above or from under your feet...’ The Prophet said: ‘I seek refuge in Your Face.’ So when (the following) was revealed: ‘Or to cover you in confusion in party strife, and make you taste the violence of one another.’ The Prophet said: ‘This is less burdensome’ or ‘This is easier.’” (Sahih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:

Heavenly calamities or punishment from beneath caused by Allâh, bring destruction and devastation to all, therefore it will be more severe; whereas the mutual disputes and anarchy will not be collective punishment, it will not destroy everybody.

(3). 3066. Sa’d bin Abî Waqqâs narrated from the Prophet, regarding this âyah: “Say: He has the power to send torment on you from above or from under your feet...” the Prophet said: “Indeed they shall be, even though...

they have not occurred as of yet.”

(Da'if)

[Abû 'Eisâ said:] This Hadith is Ḥasan Gharib.

Comments:

The punishment from the sky or from beneath will not befall on the people of Muhammad ﷺ in the way it happened to the previous generations, who were destroyed utterly. However it may happen partially, that some people will fall victim to it.

(4). 3067. ‘Abdullâh said: “When (the following) was revealed: It is those who believe and confuse not their belief with Zulm (wrong) — That bothered some of the Muslims, so they said: ‘O Messenger of Allâh! Which of us has not wronged himself?’ He said: ‘It is not that, it is only Shirk, have you not heard what Luqman said to his son: O my son! Do not commit Shirk with Allâh. Verily Shirk is a tremendous Zulm (wrong).’” [Sahîh]

[Abû ‘Eisâ said:] This Hadith is Ḥasan Šâhîh.

Comments:

It means that the Faith mixed with polytheism is not acceptable to Allâh. Only that faith is regarded reliable to Allâh which is pure and has no shadow of doubt of polytheism.

(5). 3068. Masrūq said: “I was reclining in the presence of ‘Āishah when she said: ‘O Abū ‘Āishah! There are three things, whoever speaks of one of them, then he has uttered one of the worst lies against Allāh. Whoever claims that Muhammad saw his Lord. Then he has uttered one of the worst lies against Allāh, Allāh says: No vision can grasp Him, but His grasp is over all vision, and He is the Most Subtle, Well-Acquainted with all things.\[1\] It is not for any human being that Allāh should speak to him unless (it be) by revelation or from behind a veil.\[2\] I was reclining, so I sat up and said: ‘O Mother of the Believers! Take your time with me and do not be hasty with me! Did Allāh Most High not say: And indeed he saw him at a second descent\[3\] (And) ‘And indeed he saw him in the clear horizon.’\[4\] She said: ‘By Allāh! I was the first who asked the Messenger of Allāh about this. He said: ‘That was only Jibrīl. I did not see him in the appearance he was created in except for these two times. I saw him descending from the heavens, and due to his tremendous size he filled what was between the heavens and the earth.”

“And whoever claimed that Muhammad hid anything that Allāh

\[1\] Al-An‘ām 6:103.
\[2\] Ash-Shurā 42:91.
\[3\] An-Najm 53:13.
\[4\] At-Takwīr 81:23.
revealed to him, then he has uttered one of the worst lies against Allāh. Allāh says: O Messenger! Proclaim what has been sent down to you from your Lord.”[1]

“And whoever claimed that he knew what would be tomorrow, then he has uttered one of the worst lies against Allāh. Allāh says: Say: ‘None in the heavens and in the earth knows the unseen but Allāh.”[2] (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīḥ. The Kunyah of Masrūq bin Al-Ajda‘ is Abū ‘Aishah [and he is Masrūq bin ‘Abdur-Rahmān, this is what his name is in Ad-Dīwān].

Comments:

Scholars have differed over the matter of seeing Allāh in this life. As for the Hereafter it is agreed that the believers will see Allāh.[3]

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[Abū 'Eisā said:] This Hadīth is Ḥasan Gharib. This Hadīth has also been reported from Ibn 'Abbās through other routes. Some of them reported it from ‘Ātā' bin As-Sā'īb, from Sa'eed bin Jubair from the Prophet ﷺ in Mursal form.

**Comments:**

Life is a sacred thing, regardless of it being a human life or an animal life; had Allāh not granted us the permission we would have no authority to take the life of any animal. Therefore it is necessary that when we take the life of an animal, it must be only with the Name of Allāh. If we proclaim Allāh's Name along with the name of other than Him, or we slaughter an animal in the name of other than Allāh, it will be a violation of the sacredness of the animal’s life, as well as a violation of the sacredness of the Creator of life.

(7). 3070. 'Abdullāh bin Mas‘ūd said: “Whoever wishes to look at the Sahīfah which Muḥammad placed his seal upon, then let him look at these Ayāt, ‘Say: Come, I will recite what your Lord has prohibited you from... up to His saying: ‘That you may have Taqwā.’”[1]  

[Abū ‘Eisā said:] this Hadīth is Ḥasan Gharib.

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[1] *Al-An'am* 6:151-153. This narration was recorded by At-Tabarānī in *Al-Awsaf*, Ibn Abī Ḥātim in his *Tafsir*, Al-Baihaqī in *Shu‘ab Al-‘Imān*, and others, with the word “Wasiyāh” (will or orders) instead of “Sahīfah” meaning; page, and the meaning is the same. At-Tabarānī recorded it in *Al-Kabīr* with the same wording here.
Comments:

The Commandments mentioned in these Verses were made to be proclaimed on the tongue of the Messenger of Allâh. Therefore `Abdullâh bin Mas'ûd said, "Sahîfah sealed by Muhammad." The Commandments mentioned in these Verses are the ones on which all the previous generations were agreed in all times.

(8). 3071. `Atîyyah narrated from Abû Sa'eeed, from the Prophet ﷺ, regarding the saying of Allâh, Most High: Or some of the Signs of your Lord come. He (ﷺ) said: "The sun’s rising from its setting place.”

(Hasan)

[Abû 'Eisâ said:] This Hadîth is Hasan Gharib, some of them reported it without mentioning it in Marfû’ form.

(9). 3072. Abû Hurairah narrated that the Prophet ﷺ said: "There are three, for which when they appear, a soul will not benefit by its faith, if it did not believe before the Signs: Ad-Dajjâl, the Beast, and the rising of the sun from its setting place” – or “from the west.”

(Sahîh)

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:

The reliable and firm Faith/Imân is the one which is established by utilising the faculties of the eyes, ears, heart, intellect and wisdom; but after the occurrence of the signs of the Last Day, when the Faith in the Unseen will have no value, having faith just because of these compulsory and helpless circumstances will be valueless. Because the rising of the sun from the west is the last and definite sign of the occurrence of the Last Day.
(10). 3073. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh, Blessed and Most High, has said – and His saying is the Truth: ‘When My slave considers doing something good then write it as one good for him. If he acts upon it then write ten of the same for him. And when he considers doing something evil, then do not write it. If he acts upon it, then write it as it is. If he leaves it’ – and perhaps he said: “if he does not act upon it, then write a good reward for him.” Then he (the Prophet) recited: Whoever comes with a good, then he shall have ten the like thereof.\(^1\) (Sahīh) [Abū ‘Eisā said:] This Hadith is Ḥasan Sahīh.

Comments:
This is Allāh’s grace and mercy, that the reward of one good deed is registered merely because of having the intention and aim of doing something good; and if the good deed is performed, it yields a tenfold reward at least, and further, Allāh’s mercy and grace has no limit. But if a person intends to do something bad and he commits it, it will be recorded as only single sin; if he does not commit the sin, he will have one good deed, just because of not doing so.

Chapter 7. Regarding Sūrat Al-A‘rāf

In the Name of Allāh, the Merciful, the Beneficent

(1). 3074. Sulaimān bin Ḥarb narrated (he said): “Ḥammād bin Ḥarm b
Salamah narrated to us, from Thābit, from Anas, that the Prophet ﷺ recited this Āyah: So when his Lord appeared to the mountain, He made it collapse to dust.\[1\] – Hammad said: “Like this.” Sulaimān held his thumb over the tip of his finger on the right hand\[2\] – and he (the Prophet ﷺ) said: “So the mountain fainted. ‘And Mūsā fell down unconscious.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib. We do not know of it except as a narration of Hammad bin Salamah.

(Another chain) from Anas from the Prophet ﷺ with similar in meaning.

[Abū ‘Eisā said:] This Hadith is Hasan.

(2). 3075. Muslim bin Yasar Al-Juhani narrated that ‘Umar bin Al-Khattāb was asked about this Āyah:

And when your Lord brought forth from the Children of Ādam, from their loins, their seed and made them testify as to themselves: “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: ‘Verily, we have been unaware of this.’”\[3\]

So ‘Umar bin Al-Khattāb said: “I heard the Messenger of Allāh ﷺ being asked about it. So the Messenger of Allāh ﷺ said:

\[1\] Al-Arāf 7:143.

\[2\] So that only the tip of one finger was protruding.

\[3\] Al-Arāf 7:172.
'Indeed Allâh created Adam, then He wiped his back with His Right Hand, and his offspring came out of him. So He said: "I created these for Paradise, and they will do the deeds of the people of Paradise." Then He wiped his back, and his offspring came out of him. So He said: "I created these for the Fire, and they will do the deeds of the people of the Fire." A man said: 'Then of what good is doing deeds O Messenger of Allâh!' The Messenger of Allâh ﷺ said: 'Verily, when Allâh created a man for Paradise, He makes him perform the deeds of the people of Paradise, until he dies doing one of the deeds of the people of Paradise. So Allâh will admit him into Paradise. And when He created a man for the Fire, He makes him perform the deeds of the people of the Fire until he dies doing the deeds of the people of the Fire. So Allâh will enter him into the Fire.'"[1] (Da'ff)

[Abû 'Eisâ said:] This Hadîth is Hasan. Muslim bin Yasâr did not hear from 'Umar. Some of them mentioned an unknown narrator between Muslim bin Yasar and 'Umar in this chain.

[[[Arabic Text Translation]]]

**Tahrij:** [إسناده ضعيف] وأخرجه أبو داود. السنة، باب: في القدر، ح: ۴۷۳ من حديث مالك ب وهو في الوroof: ۴۹۹ (يحيى) وسنده ضعيف ومع ذلك صحجمه الحاكم على شرط الشيخين: ۲/۴۵۵ ووافقه الذهبي وقال الذهبي مرة أخرى: ۲۷/۱: "فه إرسال، وللحديث شواهد معنوية ومسلم بن يسار سمعه من نعيم بن ربيعة عن عمر ونعيم وثقة ابن حبان وحده.]

[۱] See the following narration. And there are other narrations to strengthen the meaning in this one. See As-Sahihah no. 48.
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(3). 3076. Abū Hurairah narrated that the Messenger of Allah ﷺ said: "When Allah created Ādām He wiped his back and every person that He created among his offspring until the Day of Resurrection fell out of his back. He placed a ray of light between the eyes of every person. Then He showed them to Ādām and He said: 'O Lord! Who are these people?' He said: 'These are your offspring.' He saw one of them whose ray between his eyes amazed him, so he said: 'O Lord! Who is this?' He said: 'This is a man from the latter nations of your offspring called Dāwūd.' He said: 'Lord! How long did You make his lifespan?' He said: 'Sixty years.' He said: 'O Lord! Add forty years from my life, to his.' So at the end of Ādām's life the Angel of death came to him, and he said: 'Do I not have forty years remaining?' He said: 'Did you not give them to your son Dāwūd?"' He said: "Ādām denied, so his offspring denied, and Ādām forgot and his offspring forgot, and Ādām sinned, so his offspring sinned." (Ḥasan)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Sahīh. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

Comments:
The meaning of this Ḥadīth is that a person sometimes commits some acts unknowingly and unintentionally, which has nothing to do with his intention and perception; these matters are part of human nature and origin because of his being the offspring of Ādām. Doing something forgetfully, making a
mistake unknowingly or denial of something is a result of this human nature.

(4). 3077. Samurah bin Jundab narrated that the Prophet said: “When Hawâ became pregnant, Iblis came to her – and her children would not live (after birth) – so he said: ‘Name him ‘Abdul-Hârith.’ So she named him ‘Abdul-Hârith and he lived. So that is among the inspirations of Ash-Shaitân and his commands.” (Da‘î)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb, we do not know of it [in Marfu’ form], except through the narration of ‘Umar bin Ibrâhim from Qatâdah. Some of them reported it from ‘Abdu-Samad, and he did not narrate it in Marfu’ form. [‘Umar bin Ibrâhim is a Shaikh from Al-Basrah].

Comments:
The truth is that this incident has no real relation with this Vers; applying this Vers to this incident is incorrect. According to Imâm Mubârakpuri, this narration is not reliable as proof at all. [For details see: Tuhfat Al-Ahwâdhi, vol. 4, p. 109 -110]

3078. Abû Hurairah narrated that the Messenger of Allâh said: “When Allâh created Âdâm” (and he mentioned) the Hadîth.[1]

Comments:
[Hot] is no. 3076, from Abû Hurairah.
Chapter 8. Regarding Sūrat Al-Anfāl

In the Name of Allāh, the Merciful, the Beneficent

(1.) 3079. Muṣ'ab bin Sa'd narrated from his father who said: “On the Day of Badr I brought a sword so I said: ‘O Messenger of Allāh! Indeed Allāh has satisfied my breast (i.e., my desire) on the idolaters – or something like that – give me this sword.’ So he said: ‘This is not for me, nor is it for you.’ I said: ‘Perhaps he will give this to someone who did not go through the same struggle I went through (fighting).’ So the Messenger of Allāh came to me [and he said:] ‘You asked me, but it was not up to me. But now it has occurred that it is up to me, so it is yours.’” He said: “So (the following) was revealed: They ask you about the spoils of war.”[1] (Sahīh)

[Abū ‘Eīsā said:] This Ḥadīth is Ḥasan Ṣahīh. Simāk [bin Harb] also reported it from Muṣ'ab bin Sa'd. There is something on this topic from ‘Ubadah bin Aṣ-Ṣāmit.

Comments:

Anfāl is plural of Nafal. It means more or above what is required. If a person gets something more than his due, or he gives more than what is due from

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him; it is called Nafl. Anfal, in this context, refers to part of the spoils of war, and its explanation has preceded, see no. 1561, and the Tafsir of Ibn Kathîr for this Sûrah.

(2). 3080. Ibn ‘Abbâs said: “When the Messenger of Allâh was finished at Badr, it was said to him: ‘You have to get the caravan, you can not settle for less than that.’ Al-‘Abbâs called out while he was bound up: ‘There is no use,’ He said: ‘For Allâh, Most High, has promised you one of the two parties, and He gave you what He promised you.’ He has said: ‘He has said the truth.’” (Da’i’d)

[Abû ‘Eisâ said:] This Hadîth is Hasan [Sahîh].

Comments:

This Hadîth is an indication to the following Verse: “And remember when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours.” (Al-Anfal 8:7). Now as you have been granted victory over the armed party instead of the unarmed; thus Allâh has fulfilled His promise, this is what He willed. Now if you would chase them after their defeat you might cause harm to yourselves.

(3). 3081. Ibn ‘Abbâs narrated from ‘Umar bin Al-Khattâb, who said: “The Prophet of Allâh looked over the idolaters, and there were a thousand of them, while his Companions were three-hundred and ten and some odd number of men. So the Prophet of Allâh faced the Qiblah, stretched forth his hands and began beseeching his Lord: ‘O Allâh! Fulfill what You promised for me.
[O Allāh! Bring about what You promised for me] O Allāh! If you destroy this band of adherents to Islam, you will not be worshipped upon the earth.' He continued beseeching his Lord with his hands stretched, facing the Qiblah until his Rida' fell from his shoulders. Abū Bakr came to him, took his Rida' and placed it back upon his shoulders, then embraced him from behind and said: 'O Prophet of Allāh! You have sufficiently beseeched your Lord, indeed He shall fulfill what He promised you.' So Allāh, Blessed and Most High, revealed: When you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels in succession.'[1] (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharīb. We do not know of it as a Hadith of ‘Umar, except through the narration of ‘Ikrimah bin ‘Ammār, from Abū Zumail, and Abū Zumail’s name is Simāk Al-Hanāfī. And this was on the Day of Badr.

Comments:

The number of Muslims in the battle of Badr was 313 and they had insufficient arms and horses, camels and war equipment, whereas the disbelievers were nearly a thousand in number and they were fully armed with all types of weapons and war equipment. In these circumstances, Allāh’s help and assistance was the only reliance of the Muslims; the Prophet implored and begged help of Allāh with full humbleness and humility, so this invocation was granted.

(4). 3082. Abū Burdah bin Abī Mūsā narrated from his father, that the Messenger of Allāh ﷺ said: “Allāh sent down two guarantees of safety for the benefit of my Ummah: And Allāh would not punish them while you are among them, nor will He punish them while they seek forgiveness.”[1] So when I pass, I leave seeking forgiveness among them until the Day of Resurrection.” (Daīf)

[Abū ‘Elsā said:] This Hadith is Gharib. Ismā‘īl bin Ibrahim bin Muhājir was graded weak in Hadith.

Comments:

This Ayah highlights that the security and safety of a nation against destruction and devastation lies in two things: (i) a Prophet’s existence among his people, who keeps seeking forgiveness of his Lord for his people, and he also keep inviting his people to seek forgiveness. (ii) that the people themselves are the seekers of forgiveness. If these two things are lost, then the destruction and devastation befall on the people and engulf them.

(5). 4083. ‘Uqbah bin ‘Āmir recited this Ayah upon the Minbar: And make ready against them all you can of power. He said: “Verily! Power is shooting” – three times – “Verily! Allāh will open the earth for you and suffice you with supplies, so let none of you forsake practicing with his arrows.” (Sahih)

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[Abū ‘Eisā said:] Some of them reported this Hadith from Usāmah bin Zaid, from Šāliḥ bin Kaisān [and Abū Usāmah as well as others reported it] from ‘Uqbah bin ‘Amir. But the narration of Wāki’ is more correct. Šāliḥ bin Kaisān did not see ‘Uqbah bin ‘Amir, while he did see Ibn ‘Umar.

Comments:
The commentators explained this Verse clearly, that the Muslims should remain ready all the time to combat and ambush the enemies. The weapons, arms, artillery, all types of combating and war equipment and the armed forces, whatever is needed according to the circumstance, need and time, are to be prepared to the nation’s best capability. The Muslims must not show any weakness in matters of military preparation.

(6). 3084. ‘Amr bin Murrah narrated that Abū ‘Ubaidah bin ‘Abdullāh narrated from ‘Abdullāh bin Maṣ’ūd who said: “On the Day of Badr, when the captives were brought, the Messenger of Allāh ﷺ said: ‘What do you say about these captives?’ So he mentioned the story. And the Messenger of Allāh ﷺ said: ‘Not one of them should be released without a ransom, or a blow to the neck.’” So ‘Abdullāh bin Maṣ’ūd said: “O Messenger of Allāh! With the exception of Suhail bin Baida’, for indeed I heared him mentioning Islaṃ.” He said: “So the Messenger of Allāh ﷺ was silent.” He said: “I have not seen a day upon which I was more fearfull of stones falling from the heavens
upon my head than that day.” [He said:] “Until the Messenger of Allah said: ‘Except for Suhail bin Al-Baidã’.” He said: “And the Qurʾān was revealed in accordance with the view of ‘Umar: ‘It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land...,’ until the end of the Ayāt.” (Daʾīf)

[Abū ‘Elsa said:] This Hadīth is Ḥasan. Abū ‘Ubaidah bin ‘Abdullāh did not hear from his father.

Comments:

The incident indicated in this Hadīth and the revelation of these Verses in accordance with the opinion of Umar; the detail of the incident is that the Muslims captured seventy disbelievers in the battle of Badr. With regard to these captives, Allāh granted the Muslims two options. Either to kill all the captives or to release them by taking ransom; in case of taking ransom the same number of Muslims would be killed in the next year. Giving them the right to choose any of the two options was in fact to test the Muslims over what option they would choose.

(7). 3085. Abū Hurairah narrated that the Prophet said: “None of the black heads before you partook of spoils of war, but fire from the heavens would be sent down upon them, consuming them.” Sulaimān (one of the narrators) said: “No one says this except for Abū Hurairah now. “So on the Day of Badr when they had the spoils of war before it was made lawful for them, Allāh [Most High] revealed: Were it not a previous ordainment from Allāh, a severe torment would have touched

[1] Meaning the children of Ādam since (most of) their heads are black. And the statement of Sulaimān is not clear to the commentators. Al-Mubārakpūrī said that it appears to mean: “Only Abū Hurairah says ‘black heads’ in this narration. But some other narrations without “black heads” also contain “now.” Allāh knows best.
you for what you took.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ [Gharib through the narration of Al-A‘mash].

Comments:

Had it not already been decided that the spoils of war would be made lawful for you, you would have faced a disastrous punishment.

Chapter 9. Regarding Sūrat At-Tawbah

(1). 3086. Ibn ‘Abbās said: “I said to ‘Uthmān bin ‘Affān: ‘What was your reasoning with Al-‘Anfāl – while it is from the Muthānī,¹ and Barā‘ah² while it is from the Mi‘ān, then you put them together, without writing the line Bismillāh Ar-Rahmānir-Rahim between them, and you placed them with the seven long (Sūrah) – why did you do that?’ So ‘Uthmān said: ‘A long time might pass upon the Messenger of Allāh ≰ without anything being revealed to him, and then sometimes a Sūrah with numerous (Ayāt) might be revealed. So when something was revealed, he would call for someone who could write, and say: “Put these Ayāt in the Sūrah which mentions this and that in it.” When an Ayāh was revealed, he would

¹ Sūrah with less than one-hundred Ayāt.
² Sūrah with about one-hundred Ayāt.
say: “Put this Ayah in the Sûrah which mentions this and that in it.”

Now Al-Anfâl was among the first of those revealed in Al-Madinah, and Bara’ah among the last of those revealed of the Qur’ân, and its narrations (those of Bara’ah) resembled its narrations (those of Al-Anfâl), so we thought that it was part of it. Then the Messenger of Allah ﷺ died, and it was not made clear to us whether it was part of it. So it is for this reason that we put them together without writing the line Bismillah Ar-Rahmanir-Rahim between them, and we put that with the seven long (Sûrahs).”

(Hasan)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahih. We do not know of it except as a narration of ‘Awf from Yazid Al-Fârisî, from Ibn ‘Abbâs. Yazid Al-Fârisî is one of the Tâbi‘în among the inhabitants of Al-Basrah. Yazid bin Abân Ar-Raqâşî is one of the Tâbi‘în among the inhabitants of Al-Basrah, (but) he is less (in rank) than Yazid Al-Fârisî. Yazid Ar-Raqâşî only reported from Anas bin Mâlik.

Comments:

The Muslims have been advised, in Sûrat Al-Anfâl, to make apparent and secret strategic planning for Jihâd; and as for Sûrat Bara’ah, it gives an ultimatum and the declaration of war. As the contents and subject of the two Sûrahs are connected profoundly, and the both the Sûrahs have a deep relation in sense of aim and goal, one is directed fully towards the Muslims and the other is mainly directed to the polytheists, hypocrites and the people of the Book. Therefore Bismillah Ar-Rahmanir-Rahim has not been mentioned
between them, so that it does not remain separate from the former, but it would remain distinguished and outstanding too.

(2). 3087. Sulaimān bin ‘Amr bin Al-Aḥwāṣ said: “My father narrated to me that he attended the Farewell Ḥajj with the Messenger of Allāh ﷺ. He (ﷺ) expressed his gratitude to Allāh and praised Him, and reminded and exhorted, then he said: ‘Which day is most sacred? Which day is most sacred? Which day is most sacred?’ He said: ‘So the people said: ‘The day of Al-Ḥajj Al-Akbar O Messenger of Allāh!’ So he said: ‘Indeed, your blood, your wealth, your honor, is as sacred for you as the sacredness of this day of yours, in this city of yours, in this month of yours. Behold! None commits a crime but against himself, none offends a father for a son, nor a son for a father. Behold! Indeed the Muslim is the brother of the Muslim, so it is not lawful for the Muslim to do anything to his brother, which is not lawful to be done to himself. Behold! All Ribā from Jāhilīyyah is invalid, for you is the principle of your wealth, but you are not to wrong nor be wronged – except in the case of the Ribā of Al-‘Abbās bin ‘Abdul-Muṭṭalib – otherwise it is all invalid. Behold! All retributions regarding cases of blood during Jāhilīyyah are invalid. The first case of blood retribution invalidated among those of Jāhilīyyah, is the blood of Al-Ḥārith bin ‘Abdul-Muṭṭalib who was nursed among Banū Laith and killed by Hudhail.

الخالل: حدثنا الحسن بن علي الإلمجعي عن رأيته، عن يحيى بن عُفُودة، عن سليمان بن عمرو، الأخرج قال: حدثي أبي أن شهد حجة الوداع مع رسول الله ﷺ فحمد الله وأثنى عليه وذكر ووعظ ثم قال: ‘أي يوم أخرم، أي يوم أخرم، أي يوم أخرم؟’ قال: فقال الناس: ‘يوم الحج الأكبر.’ يا رسول الله! قال: ‘إِنَّ دِينَاءَكُمُ وأموالكم وأغراضكم على حرَام حَرَامٍ تَحْرَمَتْهُ تَحْرَمَتْهُ هذا، فَبِثَّ لَكُمْ هَذَا، فِي شَهْرِهِمَا هَذَا، أَلَّا يَجْعَلَ جَانِ إِلَّا عَلَى نَفْسِهِ، وَلَا يَجْعَلَ وَلَدَّ عَلَى وَلَدٍ وَلَاةً، وَلَا وَلَدًّا عَلَى وَلَدِيهِ، أَلَّا إِنَّ النَّاسَ أَخْرَجَ عَلَى النَّاسِ، فَلِبِّسَ يَجْلِلُ مَلَكَتَهُ مِن أَحْيَاهُ شَيْءًا إِلَّا مَا أَحْلَ مِنْ نَفْسِهِ، أَلَّا وَإِنَّ كُلَّ رِيَبٍ فِي الجَاهِلِيَةِ مَوْضُوعٌ، لَّكُمْ رَوْعَةٌ أنَّ أَمْوَالَكُمْ لَا تَظْلِمْنَ وَلَا تَظْلِمُونَ غَيْرَ رِيَبٍ النَّعْمَاسٍ بِنَ عَيدُ المَعْلُوبٍ إِلَّا مَوْضُوعٌ كِلَّهَا، أَلَّا وَإِنَّ كُلَّ ذَلِكَ كَانَ فِي الجَاهِلِيَةِ مَوْضُوعٌ، وَأَوَّلُ ذَلِكَ أَضْحَى مِنْ ذَلِكَ الجَاهِلِيَةِ ذَمَ الحَارِثِ بِنَ عَيدَ المَعْلُوبِ، كَانَ مُسْتَرَضِعًا فِي بِنٍّ لََّبِيبٍ قَفَّتَهُ مُدَّنُلِ، أَلَا وَإِسْتَوَّتُوا بِالشَّناذِرَ حَيَا، فَإِنَّما هُنَّ عَوَانٌ عَتَّمُكُمُ، لَّسْنَ تَمْلِكُونَ مِثْلَ شَيْئٍ غَيْرَ ذَلِكَ إِلَّا أَنْ تَأْيِنَ فِي مَيْتَةٍ مَّيْتُو، فَإِنَّ فَعْلَ فَاهْجَرَوْنَ فِي المَضَاجِعَ وَاضْرِبُوهُمْ ضَرًّا غَيْرِ مَبْنِحٍ، فَإِنَّ أَطْعِنَكُمْ
Behold! I order you to treat women well, for they are but like captives with you, you have no sovereignty beyond this over them, unless they manifest open lewdness. If they do that, then abandon their beds, and beat them with a beating that is not painful. Then if they obey you, then there is no cause for you against them beyond that. Behold! There are rights for you upon your women, and rights for your women upon you. As for your rights upon them, then they are not to allow anyone on your bedding whom you dislike, nor to permit anyone whom you dislike in your homes. Behold! Indeed their rights upon you are that you treat them well in clothing them and feeding them.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh. Abū Al-Āhwaṣ (also) reported it from Shabīb bin Gharqadah.

Comments:

In this Hadith, the Prophet spoke clearly about all the principles bringing peace and harmony in the society, they are guarantor of running family and household matters smoothly and peacefully, also these principles generate peace and harmony, the fundamental element of a society. It is our misfortune that we have ignored them.

Note: The truth is that the child of Banū Ḥāshim whose blood was forgiven was the son of Rabī’ah bin Ḥārīth bin ‘Abdul-Mutṭalib; as the Hadith of Jābir reported in Sahīh Muslim, reported Ibn Rabī’ah bin Ḥārīth, who was killed by a stone in the fight of Banū Laith and Banū Bakr. [Tuhfat Al-Ahwadhi, vol. 4, p. 114]
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said: 'The day of An-Nahr.'" (Sa`ih)

(4). 3089. ‘Ali said: “The day of Al-Hajj Al-Akbar is the day of An-Nahr.” (Sa`ih)

[Abu ‘Eisa said:] This [Hadith] is more correct than the Hadith of Muhammad bin Ishaq (no. 3088), because this Hadith has been reported through more than one route from Abu Ishaq, from Al-Harith, from ‘Ali, in Mawqif form. And we do not know of anyone who reported it in Marfu’ form except in the narration of Muhammad bin Ishaq. [And Shu’bah reported this Hadith from Abu Ishaq, from ‘Abdullah bin Murrah from ‘Ali in Mawqif form].

Comments:
The words ‘Great Hajj and Small Hajj’ are used to make difference between Hajj and Umrah; so great Hajj means Hajj. It is also applied to the Day of ’Arafah because the Day of ’Arafah is the main day of Hajj. The majority, Imam Malik, Shafi’i and others consider it to mean the day of sacrifice.

(5). 3090. Anas bin Malik narrated: “The Prophet ﷺ sent Abu Bakr with the (announcement of) Bara’ah.[1] Then he summoned him and said: ‘It is not right for anyone to convey this except a man

[^1] The declaration to publicize the disavowal of the idolaters.
among my family. So he called for ‘Ali and gave it to him.”

(Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib as a narration of Anas [bin Mālik].

Comments:

It was an Arab principle that when a chief would make a treaty with a nation, and if he later wanted to withdraw the treaty, he would announce it himself or he would ask a member of his family to do so. Therefore when the announcement of cancellation of these treaties was to be made, which the noble Prophet had made with the various Arab disbeliever tribes for a fixed period, or for an unspecified period; first the Prophet gave this authority to Abū Bakr, who was then the leader of pilgrimage. Thereafter, he sent Ali to make the matter clear regarding the treaties, because the Prophet wanted a member of his family to perform this task, but the honor of being the leader of pilgrimage was granted to Abū Bakr. It took place in the 9th A.H.

(6). 3091. Ibn ‘Abbās narrated:

“The Messenger of Allāh dispatched Abū Bakr ordering him to announce these statements. Then ‘Ali followed him. When Abū Bakr was at a particular road, he heard the heavy breathing of Al-Qiswa, the she camel of the Messenger of Allāh, so Abū Bakr appeared frightened because he thought that it was the Messenger of Allāh. When he saw that it was ‘Ali, he gave him the letter of the Messenger of Allāh, and told ‘Ali to announce the statements. So he left to perform Hajj. During the days of
‘Ali stood to announce: ‘The protection of Allah and His Messenger is removed from every idolater. So travel in the land for four months. There is to be no idolater performing ‘Hajj after this year, nor may anyone perform ‘Tawaf around the House while naked. None shall enter Paradise but a believer.’ ‘Ali was making the announcement, so when he became exhausted Abu Bakr would announce it.” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb from this route as a narration of Ibn ‘Abbās.
his companions, from 'Alī, and there is something about it from Abū Hurairah.

(Another chain) from Zaid bin Yuthai' from 'Alī with similar.

(8). (Another chain) Zaid bin Uthal' from 'Alī with similar.

[Sahih]

[Abū 'Eisā said:] Both narrations have been reported from Ibn 'Uyainah; from Ibn Uthal' and from Ibn Yuthai'. What is correct is that he is Zaid bin Yuthai'. Shu'bah reported a different narration from Abū Ishāq [from Zaid], and he was mistaken in it, he said: “From Zaid bin Uthail” and no one corroborated him in that. [There is something on this topic from Abū Hurairah].

Comments:
The cancellation of the treaties made with the Arab disbeliever was declared on the 10th of Dhul-Ḥijjah and during the days of Tashriq (three days after the day 'Eid Al-Adhā). The people who did not abide by the treaties, they were given the deadline of respite of four months and those who abided by the treaties they were given respite until the end of the treaty. So according to this, the four sacred months mentioned here are from 10th of Dhul-Ḥijjah until the 10th of Rabi' Al-Thāni; and according to some people, it means the known four sacred months: Rajab, Dhul-Qadah, Dhul-Ḥijjah and Muharram; and they will come to completion at the end of Muharram.

(9). 3093. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “When you see a man frequenting the Masjid, then testify to his faith. Indeed Allāh, Most High, said: The Masājid shall be maintained only by those who believe in Allāh and the Last
Day.”[1] (Da'iJ)

(Another chain) from Abū Sa'eed from the Prophet with similar except that he said: “Yata'ahadul-Masjid.”[2]

[Abū 'Eisā said:] This Hadith is Hasan Gharib, Abul-Haitham's (a narrator in the chain) name is Sulaimān bin 'Amr bin 'Abd Al-'Utwār. He was an orphan in the house of Abū Sa'eed Al-Khudrī.

Comments:

This Hadith proves that the responsibility of running and looking after a mosque is for the people who believe in Allah and in the Hereafter, establish prayer, pay Zakāt and they have no fear of any other than Allah, i.e. they do not believe in anyone other than Allah as the Master of benefits and loss.

3094. Thawbān said: "When (the following) was revealed: And those who hoard up gold and silver..."[3] He said: "We were with the Messenger of Allah during one of his journeys, so some of his Companions said: (This) has been revealed about gold and silver, if we knew which wealth was better then we would use it. So he said: 'The most virtuous of it is a remembering tongue, a grateful heart, and a believing wife that helps him with his faith.'" (Hasan)
Abū 'Eisā said: This Hadith is Hasan. I asked Muhammad bin Ismā‘il, saying to him: “Did Sālim bin Abī Al-Ja‘d (a narrator in the chain) hear from Thawbān?” He said: “No.” So I said to him: “Whom among the Companions of the Prophet did he hear from?” He said: “He heard from Jābir bin ‘Abdullāh and Anas bin Mālik.” And he mentioned others from the Companions of the Prophet.

Comments:
This Hadith informs that the good deeds are the real deeds worth gaining and gathering, which will benefit a person in the Hereafter; the best helper and assistant with regard to the performance of good deeds can be the wife only who urges good deeds and gives advice to keep away from bad deeds.

(10). 3095. ‘Adī bin Hātim said: “I came to the Prophet while I had a cross of gold around my neck. He said: ‘O ‘Adī! Remove this idol from yourself!’ And I heard him reciting from Sūrah Bara‘ah: They took their rabbis and monks as lords besides Allāh.”[1] He said: ‘As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.’[2] (Da’if)

[Abū ‘Eisā said: This Hadith is Hasan Gharib we do not know of it except as a narration of ‘Abdus-Salām bin Ḥarb, and Ghutaif bin At-Tawbah 9:31.]

[2] It was graded Hasan by Shaikh Al-Albānī and many others due to what supports it.
A‘yan is not known for Hadîth.

Comments:

Ahâbâr is the plural of Hîbr, it is applied to the Jews scholars and jurists; and Ruhbãn is the plural of Râhib, a known title for Christian religious leaders and monks. According to the explanation of this Verse by the Prophet ﷺ no one has the authority to make things Halâl/lawful and Harâm/unlawful. Accepting a man’s authority for making things Halâl and Harâm is accepting him as Lord.

(11). 3096. Anas narrated that Abû Bakr narrated to him, he said: "While we were in the cave, I said to the Prophet ﷺ: 'If one of them were to look down at his feet, then he would see us under his feet.' So he said: 'O Abû Bakr! What do you think about two, the third of whom is Allâh?" (Saheeh)

[Abû ‘Elsa said:] This Hadîth is Hasan Saheeh Gharib. It has only been related as a narration of Hammâm [who is alone with it]. Ḥâbbân bin Hilal and others have reported this Hadîth from Hammâm and it is similar to this.

Comments:

It is known from this Hadîth that when the help, care, protection and assistance of Allâh is with a person, an opponent of a person while standing above, cannot see him nor can he harm him. We need to trust and rely on the protection and care of Allâh Almighty.

(12). 3097. Ibn ‘Abbâs said: “I heard ‘Umar bin Al-Khaṭṭâb saying: ‘When Abdullâh bin Ubayy died, the Messenger of Allâh ﷺ was called to perform the funeral
prayer over him. The Messenger of Allah came to him, and when he stood over him, about to perform the prayer, he turned until he was standing at his chest. I said: “O Messenger of Allah! (You pray) for Allah’s enemy ‘Abdullah bin Ubayy, who on this day said this and that" – mentioning different days. He said: “The Messenger of Allah was smiling until I had said too much to him and he said: ‘Leave me O ‘Umar! Indeed I have been given the choice, so I chose. I was told: Whether you ask forgiveness for them, or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them."

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his grave until Allāh took him.”

(Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib Sahih.

(13). 3098. Ibn ‘Umar said:

‘Abdullāh bin ‘Abdullāh bin Ubayy came to the Messenger of Allāh when his father died, and said: ‘Give me your shirt to shroud him in and perform the Salāt upon him, and seek forgiveness for him.’ So he gave him his shirt, and said: ‘When you are finished then inform me.’ So when he wanted to perform the Salāt, ‘Umar tugged at him and said: ‘Has not Allāh prohibited that you perform Salāt over the hypocrites?’ He said: ‘I have been given the choice between two: ‘Whether you seek forgiveness for them or you do not seek forgiveness for them...’1[1] So he performed Salāt for him. Then Allāh revealed: ‘And never pray for any of them who dies, nor stand at his grave...’2[2] So he abandoned praying for them.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Sahih.

Comments:

The Prophet offered the funeral prayer over ‘Abdullāh bin Ubayy to show kindness and sympathy to his faithful son, which he had personally made a
request for. Many of his friends embraced Islam by observing the profound manners and mercy of the Messenger of Allâh ﷺ. But in the future, there was a risk that the believers would feel uncomfortable because of participating in funeral prayers and in burial arrangements of the hypocrites; so thereafter the Prophet ﷺ never offered funeral prayer over a hypocrite.

(14). 3099. Abû Sa‘eed Al-Khudrî said: “Two men disagreed over the Masjid whose foundation was laid upon Taqwâ from the first day.[1] A man said: ‘It is Masjid Qubâ’ and the other said: ‘It is the Masjid of the Messenger of Allâh ﷺ.’ So the Messenger of Allâh ﷺ said: ‘It is this Masjid of mine.’” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh [Gharîb as a narration of ‘Imrân bin Abî Anas]. This Hadîth has been reported from Abû Sa‘eed through routes other than this, and Unais bin Abî Yahyâ reported it from his father from Abû Sa‘eed [may Allâh be pleased with him].

(15). 3100. Abû Hurairah narrated that the Prophet ﷺ said: “This Ayah was revealed about the people of Qubâ’: In it are men who love to purify themselves. And Allâh loves those who make themselves pure.”[2] He said: “They used water to perform Istinjâ’ so this Ayah was revealed about them.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Gharīb from this route.

[He said:] There are narrations on this topic from Abū Ayyūb, Anas bin Mālik and Muḥammad bin ‘Abdullāh bin Salām.

Comments:
This Ḥadīth makes mention of purifying oneself with water after relieving oneself, purification with water after relieving oneself, is proven through the authentic Ḥadīth. The aim of the Verse is that these people would take great care of both purifications, apparent and hidden. Allāh Almighty loves such pure people. As for the issue of cleansing with stones after relieving oneself, there is no doubt in its status of desirability; though there is no authentic Ḥadīth with regard to the issue that the people of Qubā would use both substances at a time for purification. [Tuhfat Al-Ahwādhi: vol. 4, p. 120]

(16). 3101. ‘Alī narrated: “I heard a man seeking forgiveness for his parents who were idolaters, so I said to him: ‘You seek forgiveness for your parents while they are idolaters?’ He said: ‘Did Ibrāhīm not seek forgiveness for his father, and he was an idolater?’ So I mentioned that to the Prophet ﷺ and (the following) was revealed: It is not for the Prophet nor those who believe, that they should seek forgiveness for the idolaters.”[1]

(Daʿīf)
Abū ‘Eisā said: This Ḥadīth is Ḥasan.

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[He said:] There is something on this topic from Sa'eed bin Al-Musayyab from his father.

المسبب، عن أبيه.

تخريج: [إسناده ضعيف] وأخرجه النسائي: 44/1, ح: 2038. (الجامع، باب النهي عن الاستفتار للشرعكين) من حدث سفيان الثوري، ووصح بالسماع عن أبيه بعين: 280/1, ح: 325 ووجها الحاكم: 2/325. وكذا أبو إسحاق بن مسلم وعثمان، وله الحديث شاهد عند الحاكم وغيره. وفي الباب عن عبيد بن السميب عن أبيه [البخاري، ح: 1360 ومسلم، ح: 24].

Comments:

This Verse makes the ambition clear about the people for whom the truth of religion has become manifest after having established the evidence upon them, and they have not yet embraced Islam. The believers should not seek forgiveness for them, because such rebels deserve the wrath of Allah.

(17). 3102. ‘Abdur-Rahmân bin Ka'b bin Malik narrated from his father who said: “I did not remain behind from any of the battles the Prophet ﷺ fought in, until the battle of Tabûk, except for Badr. And the Prophet ﷺ did not scold anyone who remained behind from Badr, because he only went out to look for the caravan. The Quraish came out to help their caravan, so they met without an appointment as Allâh the Mighty and Sublime, said. By my life, people consider the most honorable of battles of the Messenger of Allâh ﷺ to be that of Badr, but I would not have liked to attend it instead of giving my oath of allegiance on the night of Al-'Aqabah when we took a covenant for Islam. Afterwards, I did not stay behind from the Prophet ﷺ until the battle of Tabûk, and it was the last of the battles he fought. The Messenger of Allâh ﷺ informed the people of the departure” — and he mentioned the Hadîth in its entirety, and said
“So I went to the Prophetﷺ and he was sitting in the Masjid, surrounded by the Muslims. He was beaming like the moon beams. When he was happy about a matter he would beam. So I came and sat in front of him. He said: ‘Receive glad tidings — O Ka‘b bin Malik — of the best day you have seen since your mother bore you!’ So I said: ‘O Prophet of Allah! Is it from Allah or from you?’ He said: ‘From Allah.’ Then he recited these Ayat:

Allah has forgiven the Prophet, the Muhajirin, and the Ansār who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most-Merciful.

I said: ‘And it was about us that (the following) was revealed as well: Have Taqwā of Allah, and be with the those who are true.’ He said: ‘O Prophet of Allah! Part of my repentance is to not say but the truth, and to give up all of my wealth as charity for Allah and His Messenger.’ So the Prophetﷺ said: ‘Keep some of your wealth for yourself, for indeed that is better for you.’ I said: ‘So I will keep my share from Al-Khaibar.’” He said: “So after my acceptance of Islām,
Allah did not grant me a greater favor than when I and my two companions told the truth to the Messenger of Allah and we were not among the liars to be ruined like the others were ruined. Indeed I hope that Allah will not test anyone over telling the truth as he tested me. I did not resort to a lie ever since then, and I hope that Allah will protect me regarding what remains to come.” (Sahih)

[He said:] This Hadith has been reported from Az-Zuhri with differences in the chain. It has been said: “From ‘Abdur-Rahmân bin ‘Abdullah bin Ka’b bin Malik from his father, from Ka’b.” And it has been said otherwise. Yûnis bin Yazid reported this Hadith from Az-Zuhri, from ‘Abdur-Rahmân bin ‘Abdullah [bin Ka’b] bin Malik, that his father narrated to him, from Ka’b bin Malik.

\[\text{(18)}\] Az-Zuhri narrated:

“From ‘Ubaid bin As-Sabbâq, that Zaid bin Thâbit narrated to him, he said: ‘Abî Bakr As-Siddîq sent for me – (regarding) those killed at Al-Yamâmah – and ‘Umar bin Al-Khattâb was with him.

He (Abû Bakr) said: “‘Umar came to me and said: ‘The fighting inflicted many casualties among the reciters of the Qur’ân on the Day of Al-Yamâmah, and I fear that there will be more casualties among the
reciters in other parts of the land, such that much of the Qur’ān may be lost. In my view, you should order that the Qur’ān be collected.”

Abū Bakr said to ‘Umar: “How can I do something which was not done by the Messenger of Allah؟” ‘Umar said: ‘By Allah! It is something good.’ ‘Umar continued trying to convince me until Allah opened up my chest to that which He had opened the chest of ‘Umar, and I saw it as he saw it.”

Zaid said: ‘Abū Bakr said: “You are a young wise man, and we have no suspicions of you. You used to write down the Revelation for the Messenger of Allah as the Qur’ān was revealed.” He (Zaid) said: ‘By Allah! If they had ordered me to move one of the mountains it would have been lighter on me than that.’ He said: ‘I said: “How will you do something which was not done by the Messenger of Allah؟” Abū Bakr said: “By Allah! it is something good.” Abū Bakr and ‘Umar continued trying to convince me, until Allah opened up my chest for that, just as He had opened their chests, the chest of Abū Bakr and the chest of ‘Umar. So I began searching for Qur’ānic material from parchments, leaf stalks of date-palms and Al-Likhāf - meaning stones - and the chests of men. I found the end of Sūrah Barā’ah with Khuzaimah bin Thābit: Verily, there has come to you a Messenger from among yourselves. It grieves him that you should receive any
injury or difficulty. He is eager for you; for the believers (he is) full of pity, kind, and merciful. But if they turn away, say: “Allāh is sufficient for me. There is no god but He, in Him I put my trust, and He is the Lord of the Mighty Throne.” [1]

(Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

Comments:

When the Prophet ṣṣ had left the world, and the noble Companions had to fight on various fronts due to various reasons, many well-versed reciters of the Qur’ān began to fall victims of various battles and were martyred. It was then realised that the Qur’ān should be gathered in the form of a proper textual book. The Qur’ān was already written on different things and also the people had memorised it. The noble Companions were strict followers of the Prophet ṣṣ and they had the strongest enthusiastic passion of following the footsteps of the Messenger of Allāh, they would never approve of any kind of disobedience to the example of the Messenger of Allāh ṣṣ. As the Prophet ṣṣ did not gather the whole Qur’ān in form of a proper textual book, so Abū Bakr was reluctant to do so. But when he became certain that the Prophet ṣṣ did not do so because of a certain reason — as he would dictate to write various Revealed Verses at different places in different Sūrah, and there was also the possibility of abrogation of the Verses — after the demise of the Messenger of Allāh ṣṣ this reason had come to an end. So the current circumstances and the common benefits of the Ummah demanded the preparation of the Qur’ān in the form of a proper textual book; finally Abū Bakr agreed to perform this duty.

(19). 3104. Az-Zuhri narrated from Anas who said: “Hudhaifah bin Al-Yamān came to ʿUthmān, at the time when the people of Ash-Shām and the people of Al-ʿIrāq were waging war to conquer Arminiyah and Adharbijān.

Hudhaifah saw their (the people of Ash-Sham and Al-'Iraq) different forms of recitation of the Qur'an. So he said to 'Uthmân: 'O Commander of the Believers! Save this nation before they differ about the Book as the Jews and the Christians did before them.' So he ('Uthmân) sent a message to Hafṣah (saying): 'Send us the manuscripts so that we may copy them in the Musâhîf then we shall return it to you.' So Hafṣah sent the manuscripts to 'Uthmân bin 'Affân. 'Uthmân then sent order for Zaid bin Thâbit, Sa'eed bin Al-'Aṣ, 'Abdur-Rahmân bin Al-Hârith bin Hishâm, and 'Abdullâh bin Az-Zubair to copy the manuscripts in the Musâhîf. 'Uthmân said to the three Quraish men: 'In case you disagree with Zaid bin Thâbit on any point in the (recitation dialect of the) Qur'ân, then write it in the dialect of Quraish for it was revealed in their tongue.' So when they had copied the manuscripts in the Musâhîf, 'Uthmân sent one Musâhaf from those Musâhîf that they had copied to every province.'

Az-Zuhri said: 'Khârijah bin Zaid [bin Thâbit] narrated to me that Zaid bin Thâbit said: 'I missed an Ayâh of Sûrat Al-Ahzâb that I heard the Messenger of Allah reciting: Among the believers are men who have been true to their covenant with Allah, of them, some have fulfilled their obligations, and

[1] Plural of Mushaf, a written copy of the Qur'ân.
some of them are still waiting.\footnote{Al-Ahzab 33:23.} – so I searched for it and found it with Khuzaaimah bin Thãbit, or Abû Khuzaaimah, so I put it in its \textit{Sûrah}."

Az-Zuhri said: "They differed then with \textit{At-Tãbüt} and \textit{At-Tahtub}. The Quraish said: \textit{At-Tãbût} while Zaid said: \textit{At-Tahtub}. Their disagreement was brought to 'Uthmân, so he said: 'Write it as \textit{At-Tãbût}, for it was revealed in the tongue of the Quraish.'"

Az-Zuhri said: "'Ubaidullãh bin 'Abdullãh bin 'Utbah informed me that 'Abdullãh bin Mas'üd disliked Zaid bin Thãbit copying the \textit{Mušãhif}, and he said: 'O you Muslim people! Avoid copying the \textit{Mušãhif} and recitation of this man. By Allah! When I accepted Islam he was but in the loins of a disbelieving man' – meaning Zaid bin Thãbit – and it was regarding this that 'Abdullãh bin Mas'üd said: 'O people of Al-'Iraq! Keep the \textit{Mušãhif} that are with you, and conceal them. For indeed Allah said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement.\footnote{Al 'Imran 3:161.} So meet Allah with the \textit{Mušãhif}.'"

Az-Zuhri said: "It was conveyed to me that some men among the most virtuous of the Companions of the Messenger of Allah disliked that view of Ibn Mas'üd." (\textit{Sahih})
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[Abû ‘Eisâ said:] This Hadîth is Ḥasan Sahîh, it is the narration of Az-Zuhri, and we do not know of it except as his narration.

Comments:
Abû Bakr ص尉 during his caliphate, gathered together the pieces of the Qur’ân written on different materials, and he assigned this task to Zaid bin Thãbit صي. ‘Umar ص؟ also agreed to this. Zaid gathered the Verses of the whole Qur’ân in the form of booklets, and each Sûrah was in a separate booklet; therefore this copy of the Qur’ân consisted of tremendous number of booklets. In the reign of ‘Uthmãn ص؟, the people began to differ in the issue of the recital dialect of the Qur’ân, each group regarded its recital correct and the other’s wrong. So the need of preparing an agreed and comprehensive copy of the Qur’ân emerged; for which a standard copy of the Qur’ân was prepared.

Chapter 10. Regarding Sûrah Yûnûs

In the Name of Allah, the Merciful, the Beneficent

(1) 3105. Suhaib narrated from the Prophet صلسل regarding the saying of Allah Most High: And for those who have done good is the best and even more.[1] - He صلسل said: “When the inhabitants of Paradise have entered Paradise a caller will call out: ‘Indeed there remains for you a promise with Allah, and He wants to reward you with it.’ They will say: ‘Have our faces not been made bright, have we not been saved from the Fire, and have we not been admitted into Paradise?’” He said: “So the Veil will be lifted.” He said: “By

Allāh! Nothing given to them [by Allāh] will be more beloved to them than looking at Him.”

(Sahih)

[Abū ‘Eīsā said:] This is the narration of Ḥammād bin Salamah, and more than one reported it like this from Ḥammād bin Salamah, in Marfū’ form. Sulaimān bin Al-Mughīrah reported this Ḥadīth from Thābit, from ‘Abdur-Rahmān bin Abī Lailā as his saying, and he did not mention “from Suhaib, from the Prophet ﷺ” in it.

Comments:

This narration and its comments appeared earlier; see no. 2552.

(2). 3106. ‘Aṭā’ bin Yāsār narrated from a man among the people of Egypt who said: “I asked Abū Ad-Dardā’ about this Ayāh: For them is good news, in the life of the present world.[1] He said: ‘No one asked me about it since I asked the Messenger of Allāh ﷺ about it, and he ﷺ said: “No one asked me about it other than you, since it was revealed. It is the righteous dream that the Muslim sees, or that is seen about him.”

(Hasan)

(Another chain) with similar.

(3). (Another chain) from Abū Ṣāliḥ, from Abū Ad-Dardā’, from

the Prophet ﷺ with similar, and it does not contain: “From ‘Aṭā’ bin Yasār.” (Ḥasan)

[He said:] There is something on this topic from ‘Ubadah bin As-Ṣāmit.

Comments:

This Hadith has already been mentioned in the chapters on Interpretation of Dreams. (nos. 2273 and 2275)

(4). 3107. Ibn ‘Abbas narrated that the Messenger of Allāh ﷺ said: “When Allāh drowned Fir‘awn he said: ‘I believe that there is no god except the One that the children of Isrā’il believe in.’ So Jibra’il said: ‘O Muḥammad! If you could only have seen me, while I was taking (the mud) from the sea, and filling his mouth out of fear that the mercy would reach him.”’ (Ḥasan)

[Abū ‘Eisā said:] This Hadith is Ḥasan.

Comments:

This Hadith teaches us about the Vastness and Abundance of Allāh’s Mercy, when Pharaoh was drowning and the clear signs of the punishment appeared to him, he began to express faith for the sake of safety and protection of life, whereas when the punishment appears and it strengthens its grip, believing then is of no use.

(5). 3108. Shu‘bah narrated: “‘Adi bin Thābit and ‘Aṭā’ bin As-Sā’ib informed me, from Sa‘eed bin Jubair, from Ibn ‘Abbās – and one of them mentioned that it was from the Prophet ﷺ – that he
mentioned that Jibra’il began shoving clay in the mouth of Fir’awn out of fear that he would say La Ilaha illallah and Allah would have mercy upon him – or fearing that Allah would have mercy upon him.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib Sahih. [from this route].

Comments:
When the stubborn and rebellious come under Allah’s grip of punishment, they then, by rubbing their nose on the ground, acknowledge and express the truth, which they never wanted to hear of before.

Chapter 11. Regarding Sūrah Hud

In the Name of Allah, the Merciful, the Beneficent

(1). 3109. Wākī’ bin Ḥudus narrated from his uncle Abū Razin who said: “I said: ‘O Messenger of Allah! Where was our Lord before He created His creation?’ He said: ‘He was (above) the clouds – no air was under him, no air was above him, and He created His Throne upon the water.’” (Hasan)

Aḥmad [bin Manār] said: “Yazīd bin Ḥārin said (regarding) the air – ‘It means there was nothing with him.’”

[Abū ‘Eisā said:] This is what was said by Hammād bin Salamah:
“Waki’ bin Ḥudus.” Shu’bah, Abū ‘Awānah, and Hushaim said:
“Waki’ bin ‘Udus” [and it is more correct. Abū Razīn’s name is Laqīṭ
bin ‘Āmir. He said:] This Hadīth is Hasan.

تنخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: فيما أذكرت الجهمية، ح: 182
من حديث يزيد بن هارون به صحمه ابن حبان، ح: 39 والحاكم: 4/60 وواقه المذهبي * وکعب
ابن حدس حسن الحديث وقته الترمذي وابن حبان والحاكم وغيرهم.

Comments:
The narration of Sahīḥ Al-Bukhārī is: ‘There was Allāh and nothing was there
other than Him’ and ‘His Throne was on the water’.

(2) 3110. Abū Mūsā narrated that the Messenger of Allāh ﷺ said:
“Indeed Allāh Blessed and Most
High gives respite (Yumli)” and
perhaps he said: “(Yumhil)"[1]
respite to the wrong-doer until,
when He seizes him, and he cannot
escape.” Then he recited the Āyah,
Such is the punishment of your
Lord when He seizes the towns
while they are doing wrong.[2]

(Ṣahīḥ)
[Abū ‘Eisā said:] This Hadīth is Hasan Sahīḥ Gharīb.
Abū Usāmah reported it from Buraid similarly, and he said:
“Yumli.”
(Another chain) from Abū Mūsā,
from the Prophet ﷺ with similar,
and he said: “Yumli” having no
doubt about it.

[1] Both have similar meanings here.
Comments:

Allāh inflicts punishment on the nations and towns because of their wrongdoing, transgression and rebellion. He never oppresses anyone; people call for their own destruction through various means by disobeying the commandments of Allāh and His Messenger.

(3). 3111. Ibn ‘Umar narrated that ‘Umar bin Al-Khaṭṭāb said: “When this Āyāh was revealed: Some among them will be wretched and (others) blessed.’ I asked the Messenger of Allāh ﷺ saying: ‘O Prophet of Allāh! Based upon what are we then working; something that has already finished, or something that has not yet happened?’ He said: ‘Rather something that has happened, and the Pens have already passed over it O ‘Umar! But for everyone, what he has been created for is made easy.’”[2] (Ḥasan)

[Abū ‘E拉萨 said:] This Ḥadīth is Ḥasan Gharib from this route, we do not know of it except as a narration of ‘Abdul-Malik bin ‘Amr.

Comments:

What type of deeds a person will perform in this world; it is already in the all-encompassing Knowledge of Allāh. He is well acquainted of the deeds a person will do in his life and he performs the same deeds in his life; Allāh has already written it, and Allāh’s Knowledge regarding this is never incompetent. Therefore, it is impossible that a person will do what is different to what has been written; so he does what is written.

‘Abdullah said: “A man came to the Prophet and said: ‘I fondled a woman who lives on the edge of Al-Madinah, and I did with her what is less than intercourse, and here I am, so judge in my case as you will.’ So ‘Umar said to him: ‘Allah covered you, so you should have covered yourself.’ The Messenger of Allah did not give him any reply. The man left but the Messenger of Allah sent a man after him to call him. He recited to him: ‘And perform the Salat, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.\(^1\) until the end of the Ayah. A man among the people said: ‘Is this specific for him?’ He said: ‘No. Rather for all of the people.’”

\(^1\) \textit{Hūd 11:114.}


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Ath-Thawri.

(Another chain) from ‘Abdullāh from the Prophet ﷺ with similar.

(Another chain) from ‘Abdullāh bin Mas‘ūd from the Prophet ﷺ with similar in meaning, but he did not mention “from Al-A’marsh” in it. And Sulaimān At-Taimī reported this Hadīth from Abū ‘Uthmān An-Nahdī, from Ibn Mas‘ūd from the Prophet ﷺ.

(5) 3113. Mu‘ādh bin Jabal said:

“A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! What do you say about a man who meets a woman and there is no acquaintance between them. So there is nothing that a man would do with his wife but he does it with her, except that he does not have intercourse with her?’” He said:

“So Allāh revealed: And perform the Šalāt, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful. So he ordered him to perform Wudū’ and Šalāt.” Then Mu‘ādh said: “I said: ‘O Messenger of Allāh! Is that

specifically for him, or for the believers in general?" He said: 'Rather it is for the believers in general.'" (Da‘f)

[Abū ‘Eisā said:] The chain for this Hadith is not connected. ‘Abdur-Rahmān bin Abī Lailā did not hear from Mu‘ādh bin Jabal. Mu‘ādh bin Jabal died during the Khilāfah of ‘Umar, and ‘Umar was killed while ‘Abdur-Rahmān bin Abī Lailā was a small boy, the age of six years. He has reported from ‘Umar, and he did see him. Shu‘bah reported this Hadith from ‘Abdul-Malik bin ‘Umair, from ‘Abdur-Rahmān bin Abī Lailā from the Prophet in Mursal form.

**Comments:**

Two ends of the day mean: Fajr, Zuhr and ‘Asr or Fajr and Maghrib prayers. Some hours of the night mean: Maghrib and ‘Ishā prayers or ‘Ishā and midnight (Tahajjud) prayers. Zulaf is plural of Zulfah (part of night).

(6). 3114. Ibn Mas‘ūd said that a man unlawfully kissed a woman. So he came to the Prophet to ask him about its atonement. So (the following) Ayah was revealed: And perform the Salāt, at the two ends of the day, and in some hours of the night. The man said: "Is this for me O Messenger of Allāh?" He said: "For you and for whoever does that among my Ummah." (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

The narration of Mu‘adh reports that the Prophet ﷺ told to perform the prayer after making ablution, which informs us that if a bad deed is committed mistakenly, the prayer should be performed after it to get rid of its bad effects.

(7). 3115. Mūsā bin Ṭalḥah narrated that Abū Al-Yasar said: “A woman came to me selling dates. I said to her: ‘There are better dates than these in the house.’ So she entered the house with me. I had an urge for her so I began kissing her. I went to Abū Bakr and mentioned that to him, so he said: ‘Cover what you have done, repent, do not inform any one, and never do it again.’ So I went to ‘Umar and mentioned that to him. He said: ‘Cover what you have done, repent, do not inform any one, and never do it again.’ Then I went to the Prophet ﷺ and mentioned it to him.” He said “Is this how you take care of the wife of someone who is away fighting in Allāh’s cause?” Such that he had wished he had not accepted Islam until that very time, and he thought that he must be one of the people of the Fire.” He said: “The Messenger of Allāh ﷺ bowed his head for a long time, until Allāh revealed to him: And perform the Salāt, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.\[1\] Abū Al-Yasar said:

\[1\] Ḥad 11:114.
"So I went to him and the Messenger of Allâh ﷺ recited it for me. A Companion of his said: "O Messenger of Allâh! Is this specific, or is it for the people in general?" He said: "Rather it is for the people in general." (Hasan)

[Abû 'Eisâ said:] This Hadîth is Hasan Şâhih Gharib. Qais bin Rabî' was graded weak by Wâkid and others. Sharik reported this Hadîth from 'Uthmân bin 'Abdullâh, and it is similar to the narration of Qais bin Rabî'.

[He said:] There are narrations on this topic from Abû Umâmah, Wâthilah bin Al-Asqa', Anas bin Mâlik. Abû Al-Yasar's name is Ka'b bin 'Amr.

Comments:

Scholars differ over matters in these narrations. It should be observed that in each of these, the sin was confessed out of remorse; indicating that prayer and good deeds atone for some kinds of sins along with repentance.

Chapter 12. Regarding Sûrah Yusuf

In the Name of Allâh, the Merciful, the Beneficent

(1). 3116. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Indeed, the honorable, the son of the honorable, the son of the honorable, the son of the honorable: Yusuf bin Ya'qûb bin..."
Ishāq ibn Ibrāhīm.” He said: “And if I were to have remained in the prison as long as Yūsuf, then the messenger came, I would have accepted.” Then he recited: When the messenger came to him, he said: “Return to your king and ask him: ‘What happened to the women who cut their hands?’”[1] He said: “May Allāh have mercy upon Lūt, certainly he used to lean toward powerful support, since he said: “Would that I had strength to overpower you, or that I could betake myself to some powerful support.”[2] So Allāh did not send a Prophet after him except among a high ranking family (Dhirwah) among his people.”

(Another chain) except that he said: “Allāh did not send a Prophet after him except among a wealthy family (Tharwah) among his people.”

Muhammad bin ‘Amr said: “Ath-Tharwah is riches and power. (Hasan)

[Abū ‘Eisā said:] This is more correct than the narration of Al-Fadl bin Mūsā, (a narrator in the chain of no. 3116) and this Hadīth is Hasan.

Comments:
The Prophet ﷺ said so to express and magnify the perseverance, steadfastness and consistency of Prophet Yūsuf ﷺ, he refused to be released from the prison without an investigation of the incident, in order to make

clear that none would dare to speak a single word of suspicion about him. It is a true fact that only a person of great virtue can realise the righteousness and significance of others.

Chapter 13. Regarding Sūrat Ar-Ra‘d

In the Name of Allāh, the Merciful, the Beneficent

(1). 3117. Ibn ‘Abbās said: “The Jews came to the Prophet ﷺ and said: ‘O Abul-Qāsim! Inform us about the thunder, what is it?’ He said: ‘An angel among the angels, who is responsible for the clouds. He has a piece of fire that he drives the clouds with wherever Allāh wills.’ They said: ‘Then what is this noise that we hear?’ He said: ‘It is him, striking the clouds when he drives them on, until it goes where it is ordered.’ They said: ‘You have told the truth.’ They said: ‘Then inform us about what Isrā‘îl made unlawful for himself.’ He said: ‘He suffered from sciatica, and he could not find anything agreeable due to it (to consume) except for camel meat and its milk. So for that reason he made it unlawful.’ They said: ‘You have told the truth.’” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Šāth Gharīb.

Comments:

Other narrations inform that when Yaqūb ﷺ suffered from the mentioned disease and it got prolonged, he vowed if Allāh granted him healing from the disease he would then declare his favorite food and drink unlawful for
himself. His favorite food and drink was camels’ meat and milk.

(2). 3118. Abū Hurairah narrated that the Prophet commented on: “Some of them We make more excellent than others to eat.”[1] He said: “The Daqal, the Persian,[2] the sweet, the bitter.” (Da'if)

[Abū 'Eisā said:] This Hadith is Hasan Gharib. Zaid bin Abī Unaisah reported it from Al-A'mash, similar to this. Saif bin Muhammad (a narrator in the chain) is the brother of ‘Ammār bin Muhammad. ‘Ammār is more reliable than he is, and he is the brother of the sister of Sufyān Ath-Thawrī.

Comments:
The plots of land are close to each other, all are irrigated with the same water but the quantity of the produce is different; the taste is different too, some are full of taste and some are less tasty and some are bitter. These differences and distinctions bear witness that only One All-Knowing and All-Wise has the control of the whole universal system and He is the One Who is running the universe under His Supervision.

Chapter 14. Regarding Sūrah Ibrāhīm

In the Name of Allāh, the Merciful, the Beneficent

(1). 3119. Anas bin Mālik said: “The Messenger of Allāh was brought a dish with unripe dates on

it. He said: The parable of a goodly word is that of a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.\footnote{Ibrāhīm 14:25.} And he said: ‘It is the date-palm.’ And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.\footnote{Ibrāhīm 14:26.} He said: ‘It is the colocynth tree.’ (\textit{Sahīh})

He (Shu‘aib, one of the narrators) said: ‘I informed Abū Al-‘Āliyāh of that. He said: ‘He told the truth and very well.’

\textit{(2). (Another chain) from Anas bin Mālik with similar in meaning, but he did not narrate it in \textit{Marfu‘} form, and he did not mention the saying of Abū Al-‘Āliyāh in it. And this is more correct than the narration of Hammad bin Salamah. More than one narrator reported similarly in \textit{Mawqūf} form. (\textit{Sahīh})}

We do not know of anyone who narrated it in \textit{Marfu‘} form other than Hammad bin Salamah. Ma‘mar, Hammad bin Zaid, and others reported it, and they did not narrate it in \textit{Marfu‘} form.

\textit{(3). (Another chain) from Anas bin Mālik similar to the narration of ‘Abdullāh Abū Bakr bin Shu‘aib bin Al-Habḥāb, and he did not narrate it in \textit{Marfu‘} form. (\textit{Sahīh})}

\textit{تَأْشِيْرُ بِنِّ الْحَبَّابِ،} عن أنس بن مالك

قال: أَنَّ رَسُولَ الْلَّهِ ﷺ تَفْعَلَ عَلَيْهِ رَبُّهُ

فَقَالَ: ﴿فَمَثَلُ كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ أَصْلَهَا﴾

ثَابِتَ وَوَقَعَهَا فِي الشَّمَاءِ ﴿ثُمَّ أَكُلَّهَا كُلُّ جَنَّٰبِ يَدَّلُّ رَبَّهَا﴾ [٢٥٠،٣٤] قَالَ: ﴿هَٰكَانَتْ﴾

الْخَلْقِ. ﴿وَمَثَلُ كَلِمَةٍ ضَحَّιٍّ كَشَجَرَةٍ ضَحَّٰيٍّ﴾

تَجْرَعْتُ فِي فَوْقَ الأَرْضِ مَا لَهَا مِن ﺗَأْسٍ﴾ [٢٦٠] قَالَ: ﴿هَٰكَانَتْ﴾

الْخَلْقِ. قَالَ: ﴿فَأَخَبَرَتُ يَلِيكُ أَبَا عَلَيْهِ.﴾ قَالَ: ﴿تَعَلَّمْتُ وَأَخْسَنَتْ﴾

\textit{فَعَلَّمَتْنَا أَبُو بُكَرَ بنُ سُعَيْبِ بنِ الْحَبَّابِ عنْ أَبِيهِ،} عن أنس بن مالك

نَحْوًا ﴿غَيْرُ وَاحِدٍ مِّثَالٍ هَذَا مُوْقُوفًا.﴾

وَلَا ذَلِكَ أَحَدًا ﴿غَيْرُ حَمَادَ بْنِ سَلَامَةَ﴾زَلْدٍ وَغَيْرُ وَاحِدٍ وَلَمْ

يُؤْفِكَهُ ﴿حَمَادَ بْنِ سَلَامَةَ.﴾

خريج: [إسناده صحيح] وأخرجه الناسى في الكبرى، ح: ١١٢٦٢ من حديث حماد بن
Comments:
A good word (the word of Tawhīd) is such an utterance, it has its roots planted profoundly in human nature and intellect; also it is the most valuable and most important thing to Allāh. So it gets nourishment and power from inside human nature as well as the thriving nourishment from Allāh Almighty; due to which it remains ever-fresh and glowing in the heart, its blessings are perpetual and everlasting. Contrary to the aforementioned, the evil word (word of polytheism) has no ground, neither in the intellect and nature nor in the religion revealed by Allāh Almighty. If strong men of strong Faith exist to uproot it, they will uproot it very easily, otherwise it grows everywhere like wild harmful shrubs.

(4). **3120.** Al-Barā‘ narrated that regarding Allāh’s saying: Allāh will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.[1] The Prophet ﷺ said: "(The is about the word) In the grave, when it is said to him: ‘Who is your Lord? What is your religion? And who is your Prophet?’" (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣaḥīḥ.

Comments:
‘The word standing firm’ means the word of Tawhīd, i.e., La ilāha illallāh, its roots are profoundly firm in the heavens and in the earth, in nature and in the universe, fruitful and beneficial. Because of its blessing, a person remains firm on the straight path in this world, and he will correctly answer the questions asked in the grave.

[1] **Ibrāhīm 14:27.**
(5). 3121. Masrūq said: “‘Āishah recited this Ayah: The Day when the earth will be changed to another earth.[1] She said: ‘O Messenger of Allāh! Where will the people be?’ He said: ‘Upon the Sirāt.’” (Ṣaḥīḥ)

[Abū ‘Īsā said:] This Hadith is Ḥasan Ṣaḥīḥ. It has been reported through other routes from ‘Āishah.

Chapter 15. Regarding Sūrat Al-Ḥijr

In the Name of Allāh, the Merciful, the Beneficent

(1). 3122. Ibn ‘Abbās said: “There was a woman who performed Salāt behind the Messenger of Allāh Ἐ who was the most beautiful among the people. Some of the people would go forward to the first line so as not to see her. Others would go back to the last line so when he would bow, he could look at her from under his armpit. So Allāh revealed: Indeed We know those who try to come forward among you, and We know those who try to go back.”[2] (Ḍa‘f)

[2] Al-Ḥijr 15:24. The common interpretation of it is: “Indeed We know the first generations of you and We know those who will come afterwards.” while both interpretations are reported and approved of by At-Ṭabari, and Shikh Al-Albānī graded this Hadith Ṣaḥīḥ.
[Abū ‘Eīsā said:] Ja’far bin Sulaimān reported this Hadīth from ‘Amr bin Mālik, from Abū Al-Jawzā’ similarly. But he did not mention “from Ibn ‘Abbās” in it. It is more likely that this is more correct than the narration of Nūḥ (no. 3122).

Comments:
The aim of this Verse is to explain the limitless and all-encompassing knowledge of Allāh. He, Almighty knows all the past and He is well acquainted about the matters of the future.

(2). 3123. Ibn ‘Umar narrated that the Prophet ﷺ said: “There are seven gates of Jahannam: Among them a gate for whoever carries a sword against my Ummah.” Or he said: “Against the Ummah of Muḥammad.” (Da’īf)

[Abū ‘Eīsā said:] This Hadīth is Gharīb, we do not know of it except as a narration of Mālik bin Mīghwāl.

Comments:
This Verse pinpoints the destructive matters that destroy a person and force him to enter Hell, they are basically seven. One of these basic and principle destructive things is illegal killing.
(3). 3124. Abü Hurairah narrated that the Messenger of Allāh ﷺ said: “Al-Ḥamduullāh is Umm Al-Qur’ān and Umm Al-Kitāb and the seven oft-repeated.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Ṣaḥīḥ.

Comments:

Al-Ḥamduullāh is Sūrat Al-Fatīḥah, it is also called Umm Al-Qur’ān (Mother of the Qur’ān) and Umm Al-Kitāb (Mother of the Book), because it is the beginning and preface of the Qur’ān, this is the one written in the beginning of the Qur’ān, the recitation in the prayer also begins with it, it consists of all the subjects of the Qur’ān. It has seven Verses that are read repeatedly in each Rak’ah. Umm means root and foundation, as the stone of date fruit is called ‘the mother of date palm tree’; and the whole tree grows from it.

(4). 3125. Ubayy bin Ka‘b narrated that the Messenger of Allāh ﷺ said: “Allāh has not revealed the likes of Umm Al-Kitāb in the Tawrāh, nor the Injil. It is the seven oft-repeated, and (Allāh said) ‘It is divided between Myself and My slave, and My slave shall have what he asks for.’” (Ṣaḥīḥ)

(Another chain) from Abū Hurairah that “The Prophet ﷺ came out to Ubayy while he was performing Šalāt’” and he mentioned similar in meaning.[1]

[Abū ‘Eisā said:] The narration of ‘Abdūl-‘Azīz bin Muḥammad (no.2875) is longer and more complete. This is more correct than the narration of ‘Abdūl-Ḥamīd bin

[1] It preceded under no. 2875.
Ja’far (no.3125). This is how it was reported by others, “from Al-‘Ala’ bin ‘Abdur-Rahmân.”

The explanation of this narration preceded, see no. 2875.

(5). 3126. Anas bin Mâlik narrated that regarding Allah’s saying: We shall certainly call all of them to account. For all that they used to do. The Prophet said: “About saying Lâ Ilâha illallah.” (Da’af)

[Abû ‘Eisâ said:] This Hadith is Gharîb, we only know of it as a narration of Laith bin Abî Sulaim. ‘Abdullâh bin Idris reported it from Laith bin Abî Sulaim, from Bishr from Anas bin Mâlik similarly, but he did not narrate it in Marfû’ form.

A person will be held accountable, on the Day of Resurrection for all his deeds; particularly, he will be questioned about the statement of Tauhid.

(6). 3127. Abû Sa’eed Al-Khudri narrated that the Messenger of Allah said: “Beware of the believer’s intuition, for indeed he sees with Allah’s Light.” Then he

recited: Surely in this are signs for those who see.\(^1\) (Da‘if)

[Abū ‘Eisā said:] This Ḥadīth is Gha rib we do not know of it except through this route. It has been related that some of the people of knowledge said the interpretation of this Ayah: ‘Surely in this are signs for those who see.’\(^2\) is: “For the intuitive.”

Comments:

Allāh Almighty bestows wisdom, understanding and profound comprehension upon a correct and perfect believer, because of it he is able to reach the bottom of the matter and its reality; cheating and deceiving such a believer is not an easy job.

Chapter 16. Regarding Sūrat An-Naḥl

In the Name of Allāh, the Merciful, the Beneficent

(1). 3128. ‘Abdullāh bin ‘Umar narrated: “I heard ‘Umar bin Al-Khattāb saying: ‘The Messenger of Allāh ﷺ said: “Four before Zuhr, after the zenith, are reckoned with their like from Ṣalāt As-Sahr.”’\(^3\)

The Messenger of Allāh ﷺ said: “There is nothing but that it

\(^1\) Al-Hijr 15:75.

\(^2\) Al-Hijr 15:75.

\(^3\) Meaning the reward is like that of the two Sunan and obligatory Rak‘ah of Fajr. See Tuhfat Al-Āhwādhi.
glorifies Allâh at that hour.” Then he recited the Āyah: Their shadows shift from right to left, prostrating to Allâh while they are humble.[1] (Da`îf)

[Abû `Eisâ said:] This Hadîth is Gharîb, we do not know of it except as a narration of ‘Alî bin `Âsîm.

Comments:

When the sun passes its zenith, everything glorifies Allâh and prostrates in its own way, according to its ability; therefore offering prayer at such time is a sign of unanimity and likeness with everything. It is very effective and a source of reward and virtuousness like the prayer at midnight.

(2). 3129. Ubayy bin Ka`b said: “On the Day of Uhud, sixty-four of the Anšâr were killed, and six from the Muhâjîrîn, one of whom was Ḥâmzah, and they mutilated them, so the Anšâr said: ‘If, (in the future) we are able to kill them on a day like this, we would mutilate from among them as twice as they (mutilate from among us).’” He said: “So on the day of the Conquest of Makkah, Allâh revealed: And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.[2] So a man said: ‘There shall be no Quraish after today.’ But the Messenger of Allâh ﷺ said: ‘Leave the people, except for

four.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharib as a narration of Ubayy bin Ka'b.

Comments:

Sūrat An-Nahl was revealed in Makkah, but the last three Verses were revealed in Al-Madīnah. At the conquest of Makkah, the Prophet ﷺ told Abū Hurairah: “make the announcement among the Anṣār, whoever you see in your way finish him.” A man then said none from the Quraish would remain alive after this day. [Al-Kawākib Ad-Darār: vol. 4, p. 178, footnote no: 2.]. The Prophet  issued a general ordinance to kill four persons wherever they were found; and those four were: Ikrimah bin Abū Jahl, ’Abdullāh bin Khatal, Qais bin Sabābah and ’Abdullāh bin Sađ'd bin Abū As-Sarḥ.

Chapter 17. Regarding Sūrah Banū Isrā’il

In the Name of Allāh, the Merciful, the Beneficent

(1) 3130. Abū Hurairah narrated that the Prophet ﷺ said: “When I was taken on the Night of Isrā’ I met Mūsā.” He described him saying: “He was a man who was” and I think he said: “A thin man, whose hair was as if he was a man from Shānu’ah.” He said: “I met ‘Eisā” he described him saying: “Of average build, with a red face, as if he had just come out of the Dimās” meaning the bath-house. “And I saw Ibrāhīm” he said: “I am the one among his offspring that most resembles him” and he said: “I was brought two vessels, one of them containing milk and
the other containing wine. I was told: ‘Take whichever one of them you wish’. So I took the milk to drink from it. It was said to me: ‘You were guided to the Fitrah’ or: ‘You chose the Fitrah, if you had taken the wine, your Ummah would have strayed.’” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣahīh.

Comments:
The actual purpose was to make the Prophet drink milk, which is according to human nature and plays a great role in human growth, and the second real aim was to protect against intoxicants because it is against human nature, it disturbs and disrupts human sense and intellect. This Hadīth also proves that the Prophet’s deeds are good for his followers; had the Prophet drunk wine it would also affect the deeds of his people.

(2). 3131. Anas narrated that Al-Burāq was brought to Prophet on the Night of Isrā’, saddled and reined, but he shied from him. So Jibra‘īl said to him: “Is it from Muhammad that you do this? By your Lord! There is no one more honorable to your Lord than him.” He said: “Then he started sweating profusely.” (Da‘īf)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb, we do not know of it except as a narration of ‘Abdur-Razzāq.
3132. Ibn Buraidah narrated from his father that the Messenger of Allah ﷺ said: “When we reached Bait Al-Maqdis, Jibra’il pointed with his finger causing a crack in the rock, and he tied Al-Burâq to it.” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharib.

3133. Jâbir bin ‘Abdullâh narrated that the Messenger of Allah ﷺ said: “When the Quraish belied me, I stood in the Hijr, and Allah displayed Bait Al-Maqdis to me, so I informed them of its features as I was looking at it.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh. There is something on this topic from Malik bin Sa’sa’ah, Abû Sa’eed, Ibn ‘Abbâs, Abû Dharr and Ibn Mas’ûd.

Comments:
When the Prophet ﷺ mentioned his visit to the Bait Al-Maqdis in Jerusalem during the night ascension, the disbelievers then asked him some questions about the Bait Al-Maqdis in Jerusalem. Because some people from among the Quraish had visited it; the Prophet did not give much importance to these things, and he did not remember them, but Allah brought the Bait Al-Maqdis before the Prophet. He began to answer the questions looking at it. Now they
were left with no choice to belie the fact, but despite that, they did not believe in the Prophet محمد.

(4). 3134. Ibn ‘Abbās commented on Allāh, the Most High, saying: And We made not the vision which we showed you but a trial for mankind. He said: “It is the vision he saw with his eyes, on the night the Prophet محمد was taken on the journey to Bait Al-Maqqūs. And the accused tree in the Qur’ān. He said: “It is the Zaqqūm tree.”

(Sahih)
This Hadith is Hasan Sahih.

Comments:
The word ‘Ru’ya’ is used both for the observation of the eye and the vision in the dream. Ibn Abbās indicated by using the phrase ‘the observation of eye’ that the incident of Isrā’ and Mi’rāj is not the vision of dream but in fact it is the observation of eye.

(5). Abū Hurairah narrated regarding Allāh, Most High, saying: “And recite the Qur’ān in the early dawn. Verily the recitation of the Qur’ān in the early dawn is ever witnessed.” The Prophet محمد said: “It is witnessed by the angels of the night and the angels of the day.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. ‘Alī bin Mus-hir reported similarly from Al-A‘mash, from Abū Šāliḥ, from Abū Hurairah and Abū Sa‘eed from the Prophet محمد.

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That was narrated to us by 'Ali bin Hujr (who said): “'Ali bin Mus-hir narrated to us, from Al-A'mash” and he mentioned similarly.

Comments:
The recitation in the morning prayer is long as well as audible; Mash-hud means that in the morning prayer both the Imãm and the people standing behind are more attentive and the angels also attend this prayer because the duties of the angels change in the morning, the angels of the day takeover, and the angels of the night leave, so the angels of both shifts are present together.

(6) 3136. Abü Hurairah narrated that regarding the saying of Allah, Most High: “The Day when We shall call together all human beings with their (respective) Imãm”[1] the Prophet ﷺ said: “One of you will be called to be given his record in his right hand, he will be grown in his body to sixty forearm-lengths, his face will be whitened, and a crown of sparkling pearls will be placed upon his head. So he will go to his companions, who can see him from afar, and they will say: ‘O Allah! Bring this one to us, and let us be blessed by him.’ Until he reaches them, and says to them: ‘Receive the good news! For each man among you shall be the likes of this.’” [He ﷺ said:] “As for the disbeliever, then his face shall be blackened, he will be grown in his body to sixty forearm-lengths in the image of Ādam, he will be given a

crown, and his companions will see him and say: 'We seek refuge in Allah from the evil of this one. O Allah! Do not bring this one to us.' He said: "So when he reaches them, they say: 'O Allah! Take him away' so they will be told: 'May Allah cast you away! Indeed for each man among you is the likes of this.'" (Hasan)

[Abu 'Eisa said:] This Hadith is Hasan Gharib. As-Suddi's (a narrator in the chain) name is Isma'il bin 'Abdur-Rahmân.

Comments:

It has been related from 'Abdullâh bin Abbâs, in this Verse 'Imâm' means the book of deeds. Every person will be treated according to his good and bad deeds.

(7). 3137. Abû Hurairah narrated regarding Allah's saying: "It may be that your Lord will raise you to a praised station"[1] that the Messenger of Allah was asked about it and he said: "It is the intercession." (Sahih)

[Abu 'Eisa said:] This Hadith is Hasan. Dâwûd Az-Za'àfîrî (a narrator in the chain) is Dâwûd Al-Awdî bin Yazid bin 'Abdullâh, and he is the paternal uncle of 'Abdullâh bin Idrîs.

Comments:

Maqâm Mahmûd (Station of praise and glory) means the great intercession by the Prophet because of this, the reckoning of all humanity will begin, and this intercession will exclusively belong to the Prophet.

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(8). 3138. Ibn Mas'ud said: "The Messenger of Allah  entered Makkah during the year of the Conquest, and there were three hundred and sixty Nasib[1] around the Ka'bah. So the Prophet started hitting them with a stick he had in his hand" – or perhaps he said: "With a piece of wood, and he was saying: The truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.[2] The truth has come and falsehood can neither originate nor resurrect (anything)."[3] (Sahih)

[Abū `Eisā said:] This Hadith is Hasan Sahih, and there is something about this from Ibn `Umar.

تخريج: متفق عليه، وأخرجه مسلم، الجهاد، باب إزالة الأصنام من حول الكعبة، ح: 481 عن محمد بن أبي عمر والبحاري، ح: 4720 من حديث سفيان بن عيينة به وفي الباب عن ابن عمر [ابن حبان، ح: 170/ 126/11 4/452، ح: 1364/3 ].

(9). 3139. Ibn `Abbās said: "The Prophet entered Makkah, then Hijrah was ordered, so the following was revealed to him: Say: 'My Lord! Let my entry be good and (likewise) let my exit be good. And grant me from You a helping authority.'"[4] (Dařf)

[Abū `Eisā said:] This Hadith is Hasan Sahih.

When the circumstances in Makkah became extremely critical and the emigration of the Prophet ﷺ from Makkah was essential; as a Messenger of Allah never emigrates without Allah’s permission, the Prophet ﷺ was taught this supplication as a signal that the time for emigration was near; the supplication also had the good news that the place for emigration had already been chosen before his setting out for emigration.

(10). 3140. Ibn ‘Abbās said: “The Quraish said to the Jews: ‘Give us something that we can ask this man about.’ So he said: ‘Ask him about the Ruh.’ So they asked him about the Ruh. So Allāh Most High, revealed: They ask you concerning the Ruh. Say: The Ruh is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little.[1] They replied: ‘We have been given immense knowledge, we were given the Tawrāh, and whoever has been given the Tawrāh, then he has indeed been given a wealth of knowledge.’ So the following was revealed: Say: ‘If the sea were ink for the Words of my Lord, surely the sea would be exhausted (before the Words of my Lord would be finished.’”[^2] (Ṣahih) 

[Abū ‘Eisā said:] This Hadith is Hasan Ṣahih Gharib from this route.

[^1]: Al-Isra’ 17:85.
Comments:

In this context Rūḥ (the spirit) means the Divine Revelation, as the life of the body depends on the Rūḥ, likewise the life of intellect, heart and soul depends on the revelation.

(11). 3141. ‘Abdullāh said: “I took a walk with the Prophet ﷺ on a farm in Al-Madinah, and when he reclined upon a palm-leaf stalk, a group of Jews were passing by. Some of them said, ‘We should question him.’ Others said: ‘Do not question him for he might tell you something that you do not like.’ They said to him: ‘O Abul-Qāsim, narrate to us about the Rūḥ.' The Prophet ﷺ stood for some time, he raised his head toward the heavens, and I recognized revelation was coming to him, until the revelation ceased. Then he (ﷺ) said: “The Rūḥ is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little.”[1] (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:

The Rūḥ (the spirit) about which the question is asked is disputed whether it is about the human spirit or it is another spirit.

(12). 3142. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “People will be gathered in three classes on the Day of Resurrection: A class walking, a class riding, and a

class upon their faces.” It was said: “O Messenger of Allâh! How will they walk upon their faces?” He said: “Indeed the One Who made them walk upon their feet, is able to make them walk upon their faces. Verily they will try to protect their faces from every bump and thorn.”

[Abû ‘Eîsâ said:] This Hadîth is ِٕٕٓٓ. Wuhaib reported something similar to this from Ibn Tawûsî, from his father, from Abû Hurairah from the Prophet ﷺ.

Comments:
On the Day of Judgment, the perfect believers will go to the Field of Reckoning while riding, general Muslims walking, while the disbelievers will be walking on their faces; it is not difficult for Allâh to make them walk on their faces and sometimes drag them on their faces. He, Almighty, has power over everything.

(13). 3143. Bahz bin Ḥâkîm reported from his father, from his grandfather [who said:] “The Messenger of Allâh ﷺ said: ‘Indeed you shall be gathered walking, riding, and being dragged upon your faces.’” (Hasan)
Abû ‘Eîsâ said: This Hadîth is Hasan.

Comments:
Sometimes the disbelievers would be made to walk on their faces and sometimes they would be dragged on their face; or some would be gathered together walking on their faces and some would be dragged on their faces.

[1] Meaning the chain, while what it contains is recorded by Al-Bukhãri, Muslim, and others.
Safwan bin 'Assal Al-Muradi said: "A Jew said to his companion: 'Accompany us to this Prophet.' So his companion said: 'Do not say: "Prophet," for if he hears you calling him a Prophet then he will be happy.' So they went to the Prophet to question him about Allah, the Most High, saying: And indeed we gave Musa nine clear signs. So the Messenger of Allah said to them: 'Do not associate anything with Allah, nor commit unlawful intercourse, nor take a life which Allah has made prohibited, except for what is required (in the law), nor steal, nor practise magic, nor hasten to damage the reputation of of an innocent person in front of a ruler, so that he will be killed, nor consume Ribâ, nor falsely accuse the chaste woman, nor turn to flee on the day of the march (i.e. flee from war), - Shu'bah was in doubt - 'and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet and they said: 'We bear witness that you are a Prophet.' So he said: 'Then what prevents you from accepting Islam?' They said: 'Because Dawud supplicated to his Lord, that his offspring never be devoid of Prophets, and we feared that if we follow you then the Jews will kill us.' [Hasan Sahih] [Abū 'Eisā said:] This Hadith is Hasan Sahih.

Comments:

Nine clear signs, in this Hadith mean the nine commandments; they also mean the nine miracles: white hand, Müsã’s staff, years of famine, the failure of the crops, the flood, the locusts, the lice, the frogs and the blood. [Its detail has passed in chapter 'Kissing the hand and the feet' Hadith no. 2733]

(15). 3145. Sa‘eed bin Jubair narrated from Ibn ‘Abbãs, regarding: ‘And offer your Salât neither aloud nor in a low voice.’[1] He said: “It was revealed in Makkah. When the Messenger of Allâh would raise his voice with the Qur’ân, the idolaters would insult him, the One Who revealed it, and the one who came with it. So Allâh revealed: And offer your Salât neither aloud so that they would not insult the Qur’ân and the One Who revealed it, and the one who came with it; nor in a low voice (too low) such that you can let your Companions hear it, and learn it from you.” (Sahîh)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahîh.

(16). 3146. Sa‘eed bin Jubair narrated from Ibn ‘Abbãs regarding Allâh’s saying: “And offer your Salât neither aloud nor in a low voice but follow a way between.” He said: “It was revealed when the Messenger of Allâh was hiding himself in Makkah, and when he led his Companions in Salât, he would raise his voice with the

Qur'ān. So when the idolaters heard it they would insult the Qur'ān, the One Who revealed it, and the one who came with it. So Allāh, Most High, said to His Prophet: ‘And offer your Ṣalāt neither al oud that is: ‘Your recitation, so that the idolaters would not hear it and insult the Qur'ān.’ ‘Nor in a low voice (too low) for your Companions, ‘but follow a way between.’” (Ṣahīh)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣahīh.

Comments:
As the Muslims are a middle and moderate nation, likewise their prayers and supplications neither should be very loud nor very low, instead they should follow the middle course, according to the needs and circumstances. In this context, prayer means the recitation in the prayer.

(17). 3147. Zirr bin Ḥubaish said:
“I said to Ḥudhaifah bin Al-Yamān: ‘Did the Messenger of Allāh perform Ṣalāt in Bait Al-Maqdis?’ He said: ‘No.’ I said: ‘But he did.’ He said: ‘You say that, O bald one! Based upon what do you say that?’ I said: ‘Based upon the Qur'ān, (the Judge) between you and I is the Qur'ān.’ So Ḥudhaifah said: ‘Whoever argues using the Qur'ān, then he has indeed succeeded.’” (One of the narrators) Ṣufyān said: “He means: ‘He has indeed proven’” – and perhaps he (Ṣufyān) said: “He triumphed.” He (Zirr) said: “Glorified is He Who took His slave for a journey by night from Al-Masjid Al-Ḥarām to Al-Masjid Al-‘Aqṣā.”[11] He

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(Hudhaifah) said: ‘Do you see (this proves that) he (ﷺ) performed Salāt in it?’ I said: ‘No.’ He said: ‘If he had performed Salāt in it, then it would have been required upon you that you perform Salāt in it, just as it is required that you perform Salāt in Al-Masjid Al-Haram.’ Hudhaifah said: ‘The Messenger of Allāh ﷺ was brought a beast with a long back – stretching out like this – one stride of it, is as far as his vision. So, the two of them remained upon the back of Al-Burāq until they saw Paradise and the Fire, and all of what has been prepared for the Hereafter, then they returned back to where they began.’ He said: ‘They say that he was fettered, but for what? Because he might flee? The Knower of the unseen and the witnessed subdued him.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:
Although there is no clear evidence in Sūrat Al-Isra’ that the Prophet ﷺ offered prayer in the holy mosque in Jerusalem, which is why Hudhaifah denied it; yet the narrations prove that the Prophet offered the prayer in Al-Masjid Al-Aqṣā’, the clear evidence of tying the Al-Burāq to the stone also exists in the narrations.

(18). 3148. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “I am the chief of the children of Ādam on the Day of Judgement and I am not

کُمَا كُبِّيْبُ الاضْئِلَةُ فِي الْمَسْجِدِ الْحَرَامِ. قَالَ حَذِيفَةُ: قَدْ أَتَى رَسُولُ اللَّهِ ﷺ بِذَا تَأْيِّضَةٍ طَوْيلَةَ الْطُهْرِ مُمْدُودَةٌ هَكَذَا. خَطَّطَهُ مَدْ عِنْدَهُ، فَمَا رَأِيْلاً ظُهِرَ الْبِرَاقِ حَتَّى رَأَا الْجَحَلَةَ وَالْجَثَرَ وَوَرَعَدَ الْأَخْرَى اِتِّجَاحَ، ثُمَّ رَجَعَ عَوْدُهُ عَلَى بَذَيْنِهِ. قَالَ: وَيَتَحْلِّدُونَ أَنَّهُ رَبِّتْ لَعَنَّا لِيَقْرَأُ وَثُلُّهُ؟ إِنَّمَا سَحَرُوهُ لُعَلَّ عَلَى الْجَمَعِ. قَالَ أبو عَيْسَى: هَذَا حَدِيثٌ حَسِنٌ.

صحيحٌ.
boasting, and in my hand is the banner of praise and I am not boasting, and there has been no Prophet since Ádam or other than him, except that he is under my banner. And I am the first for whom the earth will split open, and I am not boasting.”

He said: “The people will be frightened by three frights. So they will come to Ádam saying: ‘You are our father Ádam, so intercede for us with your Lord.’ So he says: ‘I committed a sin for which I was expelled to the earth, so go to Núh.’ So they will come to Núh and he will say: ‘I supplicated against the people of the earth, so they were destroyed. So go to Ibráhîm.’ So they will go to Ibráhîm, and he says: ‘I lied three times.’” Then the Messenger of Allah ﷺ said: “He did not lie except defending Allâh’s religion.”

“So go to Músâ.” So they will come to Músâ, and he will say: ‘I took a life. So go to ‘Eisâ.’ So they go to ‘Eisâ and he says: ‘I was worshipped besides Allâh. So go to Muḥammad ﷺ.” He said: “So they will come to me, and I will go with them.”

(One of the narrators) Ibn Ju’dân said: “Anas said: ‘It is as if I am looking at the Messenger of Allâh ﷺ, and he is saying: ‘So I will take hold of a ring of a gate of Paradise to rattle it, and it will be said: ‘Who is there?’ It will be said: ‘Muḥammad.’ They will open it for me, and welcome me saying, ‘Welcome.’ I will fall prostrate and
Allāh will inspire me with statements of gratitude and praise and it will be said to me: ‘Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted, speak, and your saying shall be heard.’ And that is Al-Maqām Al-Mahmūd about which Allāh said: It may be that your Lord will raise you to Maqāman-Mahmūd.”[1]  

Suflān said: “None of it is from Anas except this sentence: ‘I will take hold of a ring of a gate of Paradise to rattle it.’” (Hasan)  

Abū ‘Eisā said: This Hadith is Hasan [Sahih]. Some of them reported this Hadith in its entirety from Abū Naṣrah from Ibn ‘Abbās.

Comments:  
The Prophet ﷺ told us some of his exclusive qualities and distinct advantages on the Day of Judgement, just for the sake of delight and gratitude that Allāh ﷺ bestowed on him out of His mercy and grace; he was not talking about these virtues with pride and boastfulness, it was in fact to transmit the information in order that the people would know about his special qualities.

Chapter 18. Regarding Sūrat Al-Kahf

In the Name of Allāh, the Merciful, the Beneficent

(1). 3149. Sa‘eed bin Jubair said: “I said to Ibn ‘Abbās: ‘Nawf Al-Bikālī claims that Mūsā, of Banū Isrā‘īl is not the Mūsā that was the companion of Al-Khīdr. He said:

'The enemy of Allâh has lied. I heard Ubayy bin Ka'b saying: 'I heard the Messenger of Allâh ﷺ saying: 'Mûsâ stood to deliver a Khutbah to the children of Isra'il. He was asked: 'Who is the most knowledgeable among the people?' He said: 'I am the most knowledgeable.' So Allâh admonished him, since he did not refer the knowledge back to Him. Allâh revealed to him: 'A slave, among My slaves at the junction of the two seas, is more knowledgeable than you.'” So Mûsâ said: ‘O Lord! How can I meet him?’ He said to him: ‘Carry a fish in a basket, wherever you loose the fish, then he is there.’ So he set off, and his boy set off with him – and he was Yûsha' bin Nûn. Mûsâ put a fish in a basket, he and the boy set off walking, until when they reached a rock, Mûsâ and his boy fell asleep. The fish was flopping around in the basket, until it escaped from the basket, falling into the sea.’ He said: ‘Allâh held back the flow of water until it was like a tunnel, and the fish could glide. Mûsâ and his boy were amazed. They set off the remainder of the day and the night, and Mûsâ’s companion forgot to inform him (of the escape of the fish). When Mûsâ arose in the morning, he said to his boy: Bring us our morning meal; truly we have suffered much fatigue in this, our journey.’[1] He said: ‘He had not gotten tired until he passed the place which Allâh had ordered

him to go. He said: Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shaitan made me forget to remember it. It took its course into the sea in a strange way.\(^1\) Mūsā said: That is what we have been seeking. So they went back, retracing their tracks.\(^2\) He said: 'So they began retracing their tracks.'

Sufyān (one of the narrators) said: "People claim that there is a spring of life at that rock, no dying person has its water poured over him, but he becomes alive, and the fish came in contact with some of it, so when the water dropped on it he became alive."

"He (the Prophet ﷺ) said: 'They retraced their tracks until they arrived at the rock to see a man covered with a garment. Mūsā greeted him, and he replied: Is there such greeting in your land? He said: I am Mūsā. He said: Mūsā of the children of Isrā’īl? He said: Yes. He said: O Mūsā! Indeed you have some knowledge from Allāh, which Allāh taught you, which I have not been taught, and I have some knowledge from Allāh, which Allāh taught me, which you have not been taught.' So Mūsā said: May I follow you so that you may teach me something of the knowledge which you have been taught?\(^3\) He said: Verily, you will

\(^1\) Al-Kahf 18:63.
\(^2\) Al-Kahf 18:64.
\(^3\) Al-Kahf 18:66.
not be able to have patience with me! And how can you have patience about a thing which you know not? He said: If Allāh wills, you will find me patient, and I will not disobey you at all.\[1\] Al-Khadīr said to him: Then if you follow me, ask me not about anything until I myself mention it to you.\[2\] Mūsā said: Yes. So Mūsā and Al-Khadīr set off walking along the shore of the sea. A boat was passing by them, and they spoke to them (the crew) asking them to let them get on board. They recognized Al-Khadīr so they let the two of them ride without charge. Al-Khadīr took one of the planks (in the boat) and removed it, so Mūsā said to him: These people gave us a ride free of charge, yet you sabotaged their boat so that its people will drown. Indeed you have done a dreadful thing.\[3\] He said: Did I not tell you that you would not be able to have patience with me? He said: Call me not to account for what I forgot, and be not hard upon me for my affair.\[4\] He said: Call me not to account for what I forgot, and be not hard upon me for my affair.\[5\] Then they exited the boat, and while they were walking upon the shore, they saw a boy playing with two other boys. So Al-Khadīr took him by his head, pulling it off with his hands, and he killed him. So Mūsā said to him: Have you killed an innocent

\[1\] Al-Kahf 18:67-69.
\[2\] Al-Kahf 18:70.
\[3\] Al-Kahf 18:71.
\[4\] Al-Kahf 18:72.
\[5\] Al-Kahf 18:73.
person who killed no one! Verily you have done a horrendous thing.\[1\] He said: Did I not tell you that you would not be able to have patience with me?\[2\] — he (the narrator) said: — “This was more severe than the first one” — He said: If I ask you about anything after this, keep me not in your company, you have received an excuse from me. So they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. There they found a wall on the verge of falling down.\[3\] He (the narrator) said: — meaning leaning over — ‘So Al-Khādir took his hand like this, so he set it up straight\[4\] so Mūsā said to him: We arrived at these people, they did not treat us as guests nor feed us. If you had wished, surely you could have taken wages for it! He said: ‘This is the parting between you and I. I will tell you the interpretation of (those) things over which you were not able to be patient.’\[5\]

The Messenger of Allāh ﷺ said: ‘May Allāh have mercy upon Mūsā! We wish that he would have had patience, so the we could have had more knowledge about that two of them.” He said: “So the Messenger of Allāh ﷺ said: ‘The first time

\[1\] Al-Kahf 18:74.
\[2\] Al-Kahf 18:75.
\[3\] Al-Kahf 18:76,77.
\[4\] Al-Kahf 18:77.
\[5\] Al-Kahf 18:77,78.
Mūsā had forgotten.’ He said: ‘And a sparrow came, until it perched on the edge of the boat, and pecked at the sea. So Al-Khaḍīr said to him: My knowledge and your knowledge do not diminish anything from the knowledge of Allâh, but like what this sparrow diminishes of the sea.’”

Sa‘eed bin Jubair said: “And he would” – meaning Ibn ‘Abbâs – “recite: ‘And there was before them a king who would take every useful boat by force.’”[1] And he would recite: ‘As for the boy, he was a disbeliever.’”[2] (Ṣaḥīḥ)

[Abû ‘Eisâ said:] This Ḥadîth is Ḥasan Ṣaḥîh. [Abû Ishâq Al-Hamdâni has reported it from Sa‘eed bin Jubair, from Ibn ‘Abbâs, from Ubayy bin Ka‘b from the Prophet ﷺ.] Az-Zuhri reported it from ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah, from Ibn ‘Abbâs, from Ubayy bin Ka‘b from the Prophet ﷺ.

Abû Muzâhhim As-Samarqandî said: “‘Ālî bin Al-Madîni said: ‘I performed Ḥajj, and I had no (additional) concern but to hear Sufyân mentioning this Ḥadîth with an expression that he was informed of it, until I heard him saying: ‘Amr bin Dînâr narrated to us.’ And I had heard this from Sufyân before that, and he did not mention it with an expression indicating that he was informed of it.’”

تخريج: مفق عليه، وأخرجه مسلم، الفضائل، باب من فضائل الخضر ﷺ، ح: 1380 عن محمد بن يحيى بن أبي عمر البخاري، ح: 4725 من حديث سفيان بن عيينة بن عائشة ﷺ، حديث الزهري

Comments:

The acts that Al-Khadir performed were all *Takwini*, i.e. the incidents which occur and appear within the universe but the wisdom and mystery behind them is unknown to humans. Because the angels perform these duties, some people then regard him as an angel. The Prophet’s duty is to convey the *Shari'ah*, i.e. Allah’s laws and teachings to the people; therefore he is not a Prophet and according to some he is a Prophet.

(2). 3150. From Ibn ‘Abbás, that Ubayy bin Ka'b narrated that the Prophet ﷺ said: “The boy that Al-Khadir killed was destined to be a disbeliever the day he was created.” (Ṣahih)

[Abū ‘Eisā said:] This Hadīth is *Ḥasan Šāhīh Gharib*.

Comments:

Allah ﷻ blessed every child with the natural ability and courage to accept the religion of Islam; but this child was going to be the opposite of his natural ability, as he would grow into an adult and he would reach the responsible age, he was going to choose disbelief. Because Allah’s Knowledge is complete, therefore He ﷻ knew that the child would follow the path of disbelief after becoming an adult; but it did not mean at all that he was a disbeliever in childhood.

(3). 3151. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “He was called Al-Khadir because he sat on a barren *Farwah* and it turned green beneath him.” (Ḥasan)

[Abū ‘Eisā said:] This Hadīth is *Ḥasan Šāhīh Gharib*. 
Comments:

“The meaning of *Farwah* here is a patch of withered vegetation which is dry stalks. This is the view of ‘Abdur-Razzāq. Others say that it means the face of the earth.” Ibn Kathīr, the *Tafsīr* of *Al-Kahf* 18:82. They also say it is barren earth. See *Tuhfat Al-Ahwadhi*.

(4). 3152. *Abū Ad-Dardā’* narrated, that regarding Allāh’s saying: ‘And there was under it a treasure belonging to them.[1]’ - the Prophet ﷺ said: “Gold and silver.” *(Ḍaʾīf)*

(5). (Another route) with similar from this chain. *(Ḍaʾīf)*

[Abū ’Eisā said:] This *Hadith* is *Gharib*.

(6). 3153. *Abū Rāfiʿ* narrated a *Hadith* of *Abū Hurairah*, from the Prophet ﷺ, regarding the ‘barrier’.*[2] “They excavated each day, until when they are just about to penetrate it, their leader says: ‘Go back so that you can penetrate

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[1] *Al-Kahf* 18.82.
it tomorrow!” He said: “But Allâh makes it return just as it was, until their appointed time, when Allâh ordains to send them upon the people, and their leader says: ‘Go back so you can penetrate it tomorrow, if Allâh wills.’ So he makes this exception.” He said: “So they return, and find it just as it was when they left it. Then they penetrate it, and (they, i.e., Ya’jûj and Ma’jûj) are released upon the people drinking up the water, and the people flee from them. They shoot their arrows into the heavens so they return dyed with blood, and they say – crudely and arrogantly – ‘We vanquished those in the earth, let us dominate the inhabitants of the heavens.’ Then Allâh sends Naghaf upon them, attaching to the nape of their necks, destroying them.” He said: “By the One in Whose Hand is the soul of Muhammad! The beasts of the earth will become very fat and bloated with milk from their flesh.”

(Sahîh)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharîb. We only know of it like this from this route.


Comments:

Dhul-Qarnain built a strong and mighty iron wall to protect the people from the mischief and destruction of Ya’jûj and Ma’jûj in order to make them unable to jump over the wall and incapable of breaking through it. They, every day, try to dig through the wall, but so long as Allâh does not will their appearance there will be no excavation through the wall. When the time of their appearance will arrive, according to the wording of the Qur‘ân, ‘He
would make it ground into powder'; then their appearance beyond the wall will be possible. For other related matters, see no. 2240 about Yaj'ûj and Ma'jûj.

(7). 3154. 'Abdul-Hamîd bin Ja'far said: "My father informed me, from Ibn Mînâ', from Abû Sa'eed bin Abî Faḍãlah Al-Ansâri – and he was one of the Companions – who said: 'I heard the Messenger of Allâh saying: "When Allâh gathers the people on the Day of Judgement – a Day in which there is no doubt in – a caller will call out: 'Whoever committed Shirk in any of his deeds he did for Allâh – then let him seek his reward from other than Allâh. For indeed Allâh is the most free of the partners from any need of Shirk."' (Hasan)

Abû 'Eîsâ said: This Hadîth is [Hasan] Gharîb, we do not know of it except as a narration of Muḥammad bin Bakr (a narrator in the chain).

Comments:
Imâm At-Tîrmidhi reported this Hadîth to explain the last verse of Sûrat Al-Kahf. Its aim is that Allâh accepts only that deed which is performed purely to gain His pleasure. If a person wants to gain someone else’s pleasure and love along with the pleasure and love of Allâh by a deed, Allâh abandons him unto others, He Almighty is free and needless of anyone’s partnership and association.
Chapter 19. Regarding Sūrah Maryam

In the Name of Allah, the Merciful, the Beneficent

1. 3155. Al-Mughirah bin Shu'bah narrated: “The Messenger of Allah ﷺ sent me to Najrân. They said to me: ‘Do you people not recite: O sister of Harûn[1] – while between Mûsâ and ‘Eisâ there is such (gap) as there is?’ I did not know how to respond to them. So when I returned to the Prophet ﷺ, I told him about that, and he said: ‘Why didn’t you tell them that they were named after their Prophets and righteous people before them.’” (Sâhih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sâhih Gharîb we do not know of it except as a narration of Ibn Idrîs (a narrator in the chain).

Comments:
This Harûn is not Harûn the brother of Mûsâ ﷺ, instead he was a righteous and known man from the family of Maryam; because giving a name with the names of previous Prophets and righteous people is permissible.

2. 3156. Abû Sa‘eed Al-Khudrî said: “The Messenger of Allah ﷺ recited: And warn them of a Day of grief and regrets[2] and he said: ‘Death will be brought as if it is a
mixed black and white ram, until it is halted upon the barrier between Paradise and the Fire. It will be said: ‘O people of Paradise! They will raise up their necks to look. It will be said: ‘O people of the Fire! And they will raise up their necks to look. It will be said: ‘Do you recognize this?’ They will say: ‘Yes. This is death.’ Then it will be laid down and slaughtered. If it were not that Allah had decreed that the inhabitants of Paradise would remain, then they would die of joy, and if it were not that Allah had decreed that the inhabitants of the Fire would remain, then they would die of grief.”

(Da’īf)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

**Comments:**

The Day of Judgment is called the day of regret and shame because on this day the evil and sinful people would be ashamed and remorseful; they would then wish for doing good and righteous deeds.

(3). 3157. Shaibān narrated from Qatādah, that regarding Allah’s saying: And We raised him to a high station." He said: “Anas bin Malik narrated that Allah’s Prophet said: ‘When I was brought up, I saw Idris in the Fourth Heaven.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

[He said:] There is something on

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[1] Similar preceded under no. 2558.
this topic from Abū Sa‘eed from the Prophet ﷺ.

The Ḥadīth about Al-Mīrāj of the Prophet ﷺ was reported in its entirety by Sa‘eed bin Abī ‘Arūbah, Hammām and more than one narrator from Qatādah, from Anas bin Mālik, from Mālik bin Ṣa‘ṣah from the Prophet ﷺ. To me, this is an abridgement of it.

Comments:

Prophet Idrīs (Enoch) had to go through a critical test which he passed with patience and perseverance; because of it he achieved great reward and status from Allāh, one of its forms was of his being on the Fourth Heaven.

(4). 3158. Sa‘eed bin Jubair narrated from Ibn ‘Abbas who said: “The Messenger of Allāh ﷺ said to Jibra‘il: ‘What prevents you from visiting us more than you visit us?’” He said: “So this Ayah was revealed: And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us.”

Up to the end of the Ayat[11] (Ṣahīh)

[Abū ‘Eisa said:] This Ḥadīth is Hasan Gharīb. [(Another chain) with similar].

Comments:

When Gabriel would visit the Prophet, he ﷺ would be pleased and relaxed, because the Revelation would strengthen the Prophet ﷺ and provide him guidance in difficult matters. In the Revelation, there also used to be the

straight and irresistable answer to the objections and problems ignited daily by the opponents of the Prophet. He would therefore wait anxiously for Gabriel's visit.

(5). 3159. As-Suddi said: "I asked Murrah Al-Hamdani about the saying of Allah, Mighty and Sublime is He: There is not one of you but will pass over it.[1] So he narrated to me that 'Abdullâh bin Mas'ûd narrated to him: saying: 'The Messenger of Allah [Muhammad] said: 'The people will pass over the Fire, then they avert it based upon their deeds. The first of them (would pass over it) like a flash of lightening, then like the wind, then like a fleeing horse, then like a rider fleeing on a mount, then like a man fleeing, then like one walking.'" (Hasan)

[Abû 'Eisá said:] This Hadîth is Hasan, and Shu'bah reported from As-Suddi without mentioning it in Marfu' form.

3160. Shu'bah narrated from As-Suddi from Murrah: "'Abdullâh said: 'There is not one of you but will pass over it.'[2] They pass over it, then they avert it based upon their deeds.'" (Hasan)

(6). (Another chain) from 'Abdur-Rahmân, from Shu'bah, from As-Suddi with similar. 'Abdur-Rahmân said: "I said to Shu'bah: 'Isrâ'il

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narrated it to me from As-Suddi, from Murrah, from ‘Abdullãh, from the Prophet ﷺ. So Shu‘bah said: ‘And I also heard it from him in Marfu‘ form, but I left it on purpose.’” (Hasan)

Comments:
All the people would pass on a long bridge over the Hell. The people with good deeds will pass over it safely according to their deeds but the sinful ones will fall into the Hell. Wârid is a person, who approaches the water place.

3161. Abû Hurairah narrated that the Messenger of Allah ﷺ said: “When Allah loves a slave He calls Jibra’il, (saying): ‘Indeed I love so-and-so, so love him.’” He said: “So he calls out in the heavens. Then love for him descends among the people of the earth. That is as in the saying of Allah: Verily, those who believe and work deeds of righteousness, the Most Gracious will grant love for them.”[1] And when Allah hates a slave He calls out to Jibra’il, (saying): ‘Indeed I hate so-and-so.’ So he calls out in the heavens. Then hatred for him descends upon the earth.” (Sahih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahih. Similar to this has been reported by ‘Abdur-Rahmân bin ‘Abdullãh bin Dînâr, from his father, from Abû Šâlih, from Abû Hurairah from the Prophet ﷺ.

Allāh loves His righteous servants, the creatures of the heaven also love them, and love for them is also placed in the hearts of the righteous people. But the evil people are treated on the contrary, and the righteous people also hate the evil doers.

(7). 3162. Masrūq said: “I heard Khabbāb bin Al-Aratt saying: ‘I came to Al-‘Aṣ bin Wā’il As-Sahmī to collect a debt he owed me. He said: ‘You shall not be given anything until you deny Muḥammad.’ So I said: ‘No, not until you are dead and resurrected.’ He said: ‘After I die and I am resurrected?’ So I said: ‘Yes.’ So he said: ‘I shall indeed have wealth and offspring to repay you with.’ So (the following) Āyah was revealed: Have you seen him who disbelieved in Our Āyāt and said: I shall certainly be given wealth and children.” (Sahīḥ)

(Another chain) with similar.

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīḥ.

Comments:

This Verse speaks about the mentality of such people who do not regard the favors of Allāh as Allāh’s gifts and bounties, instead they consider them their personal right and think of them as results of their talents. That is why they have the disease of arrogance and believe that the state and leadership is their birth right. Therefore they assume, if the Day of Judgment occurs, there too, they will be granted wealth and children and they will also enjoy a lavish lifestyle.
Chapter 20. Regarding Sūrah Ta Ha

In the Name of Allah, the Merciful, the Beneficent

(1). 3163. Abū Hurairah said: "While the Messenger of Allah was returning from Khaibar he traveled during the night until he became sleepy and he sat down to rest. Then he said: 'O Bilāl! Stand guard for us for the night.'" He said: 'So Bilāl performed Ẓalāt, then he leaned against his mount facing the direction of (dawn awaiting) Fajr. His eyes overcame him until he slept, and not one of them awoke. The first of them to awaken was the Prophet who said: 'O Bilāl!' Bilāl said: 'May my father be ransomed for you O Messenger of Allah! I was overtaken just as you were overtaken.' So the Messenger of Allah said: 'Move out!' Then he kneeled to perform Wūdū' and to announce the standing for the Ẓalāt, then he performed Ẓalāt the same as he would when not traveling. Then he said: 'And establish the Ẓalāt for My remembrance.'"[1] (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is not preserved. More than one of the Ḥuffāẓ reported it from Az-Zuhri, "from Sa‘eed bin Al-Musayyab, that the Prophet

and they did not mention Abū Hurairah in it. Sāliḥ bin Abī Al-Akhḍar (a narrator in the chain) was graded weak in Hadith. Yahyā bin Sa‘eed Al-Qaṭṭān and others graded him weak due to his memory.

**Comments:**

It is proven from this Hadith, and other narrations with similar meaning, that if the due time for a prayer is missed while being asleep, the prayer will be performed with full humiliation and satisfaction just like its appropriate time after waking up. A person should have self-confidence and he should also trust the power and ability of Allah.

**Chapter 21. Regarding Sūrat Al-Anbiyā’**

_In the Name of Allah, the Merciful, the Beneficent_

(1). 3164. Abū Sa‘eed narrated that the Prophet ﷺ said: “Woe is the valley of Jahannam, the disbeliever shall drop into it for forty autumns before he reaches its bottom.” (Da’if)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it being Marfu’ except from the narration of Ibn Lahi’ah (a narrator in the chain).

(2). 3165. ‘Aishah narrated that a man came and sat in front of the Messenger of Allah ﷺ and said:
O Messenger of Allāh! I have two slaves who lie to me, deceive me, and disobey me, and I scold them and hit them. So what is my case because of them?” He said: “The extent to which they betrayed you, disobeyed you and lied to you will be measured against how much you punish them. If your punishing them is equal to their sins, then the two will be the same, nothing for you and nothing against you. If your punishing them is less than their sins, then there will be something in your favor. And if your punishing them is above their sins, some of your rewards will be taken from you and given to them.” So the man left, and began weeping and crying aloud. The Messenger of Allāh ﷺ said: “You should read what Allāh said in His Book: ‘And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything...’ to the rest of the Ayah.”[1] So the man said: “By Allāh, O Messenger of Allāh! I see nothing better for myself and for them, than me parting with them. Bear witness that they are all free.” (Da’īf)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it except through the narration of ‘Abdur-Rahmān bin Ghazwān. Aḥmad bin Ḥanbal reported this Hadith from ‘Abdur-Rahmān bin Ghazwān.

Comments:

This Hadith proves that if a criminal or a sinful person is given punishment, he should be punished according to his offence and sin only; punishing him more than his offence and sin will be cruelty.

Ibrahīm regarded the use of the equivocation and ambiguous words unsuitable to his dignity and virtuousness; his real aim of considering the equivocation, from himself, as a lie was in fact to make an apology to those who requested his intercession. Therefore he branded the equivocation and use of ambiguous words by himself a lie. According to the people the word Saqīm (sick) means he was physically sick, whereas he meant that he was

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[3] This addition is not there in most manuscripts, and only parts of it is mentioned in those where it is found, and some of its meaning is not clear.
worried, concerned and sick of their idolatry; if he attended the festival with them, his worry, distress and sadness would increase even more. As for the matter of Sārah, she was his sister according to the religious brotherhood, which he himself had told her. ‘No, the biggest of them did it’ was his scoffing and laughing at their foolish attitude. Why do you not ask the idols, if they can speak, they themselves will tell the story!

(4). 3167. Ibn ‘Abbās narrated: “The Messenger of Allah ﷺ stood to deliver a Khutbah, he said: ‘O you people! You will be gathered before Allah naked and uncircumcised.’ Then he recited: ‘As We began the first creation, We shall repeat it...’ until the end of the Ayah.\(^1\) He said: ‘The first to be clothed on the Day of Resurrection is Ibrãhim. Indeed some men from my Ummah will be brought and taken from the left side, so I will say: “My Lord! My followers!” It will be said: “Indeed you do not know what they innovated after you.” So I shall say as the righteous slave said: ‘And I was a witness over them while I dwelt among them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are your slaves, and if You forgive them...’ [until the end of] the Ayah.\(^2\) I shall be told: ‘These people have not ceased turning on their heels as apostates ever since you parted from them.”’ (Sahih)

(Another chain) with similar.

[Abū ‘Eisā said:] This Hadith is Hasan Šahīh. Sufyān Ath-Thawrī reported it from Al-Mughirah bin Al-Anbiyā’ 21:104.

\(^1\) Al-Mā‘īdah 5:117,118.
Chapters On The *Tafsir* Of Qur'an

Comments:

It is known from this *Hadith* that after his demise, he is unaware of the people’s personal and individual deeds. It is not in his knowledge if they commit major sins. In this *Hadith*, the matter of those Bedouin apostates is referred who chose the path of apostasy after the demise of the Prophet in the reign of Abu Bakr; and Abu Bakr battled against them. [*Tuhfat Al-Ahwadhi*: vol. 4, p. 149]

Chapter 22. Regarding *Sūrat Al-Hajj*

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

(1) 3168. 'Imrān bin Ḥusayn narrated when (the following) was revealed: “O mankind! Have Taqwā of your Lord! Verily the earthquake of the hour is a terrible thing...” up to His saying: “But Allāh’s torment is severe...”[1] — he said: “These Ayāt were revealed while he was on a journey and he said: ‘Do you know what Day this is?’ So they said: ‘Allāh and His Messenger know better.’ He said: ‘That is the Day when Allāh says to Adam: Send forth those who are to be sent to the Fire. So he says: O Lord! How many are to be sent? He says: Nine-hundred and ninety-nine in the Fire, and one to Paradise. He said: “So the

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Muslims started crying. Then the Messenger of Allah ﷺ said: ‘Close your ranks and be straight forward, for there was never any Prophethood but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. The parable of you and the other nations is that you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.’ Then he said: ‘I hope that you will be a quarter of the people of Paradise.’ They said ‘Allàhu Akbar.’ Then he said: ‘I hope that you will be a third of the people of Paradise.’ They said ‘Allàhu Akbar.’ Then he said: ‘I hope that you will be half of the people of Paradise.’ They said ‘Allàhu Akbar.’ He said: ‘I do not know if he said two thirds or not.’ (Da‘îf) [1]

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh, it has been reported through other routes from ‘Imrân bin Hûsain from the Prophet ﷺ.

Comments:

For the renewal of good news and to revamp the pleasure and excitement of the Muslims, the noble Prophet did not tell of all the numbers at once, he instead told them again and again so that they would extol Allâh’s Highness and Excellence repeatedly, again and again.

[1] Meaning this chain of narration; similar in meaning was recorded by Al-Bukhârî (no. 4741), Muslim, and others, and some of it preceded.
3169. 'Imrân bin Ḥusain narrated: “We were with the Prophet on a journey when some of his Companions fell behind. So the Messenger of Allâh raised his voice reciting these two Ayât: “O mankind! Have Taqwâ of your Lord! Verily the earthquake of the hour is a terrible thing...” up to His saying: but Allâh’s torment is severe.”[1] When his Companions heard that, they hastened to catch up with him, since they knew that he had something to say. He (ﷺ) said: ‘Do you know what Day that is? That is the Day when Ádam will be called. His Lord will call him and say: O Ádam, send forth those who are to be sent to the Fire. He will say: O Lord! How many are to be sent to the Fire? He will say: From every one-thousand there are nine-hundred and ninety-nine for the Fire and one for Paradise. So the people despaired as if they would not smile again. When the Messenger of Allâh saw the state of his Companions, he said: ‘Strive hard and receive the good news. By the One in Whose Hand is the soul of Muhammad, you will be counted with two creations who are immense in numbers; Ḫayjûj and Mājûj, and those who have died among the progeny of Ádam and the progeny of Iblîs.” He said: “So some of the people’s grief went away, and he (ﷺ) said: ‘Strive hard

and receive the good news. By the One in Whose Hand is the soul of Muhammad! Among mankind, you are but like the mole on the flank of a camel, or a mark on the foreleg of a beast.” (Da'if)

[Abū 'Eisā said:] This Ḥadīth is Hasan Ṣaḥīḥ.

(3). 3170. ‘Abdullāh bin Az-Zubair narrated that the Messenger of Allāh صلی الله عليه وسلم said: “It is only called Al-Bait Al-ʿĀtiq because it has not been conquered by a tyrant.” (Da'if)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharib, and this Ḥadīth has been reported from Az-Zuhri from the Prophet صلی الله عليه وسلم in Mursal form.

(Another chain) from Az-Zuhri, from the Prophet صلی الله عليه وسلم with similar in meaning.

Comments:

‘Ātiq means ancient, free and honorable; as the House of Allāh [Ka'bah] has been free, forever, from the mighty and powerful kings, and no tyrant and arrogant could prevail over it, it is therefore called the Ancient, the Honorable and Free House.

(4). 3171. Ibn ‘Abbās narrated:

"When the Prophet صلی الله عليه وسلم was expelled from Makkah, Abī Bakr said: ‘They have driven out their Prophet to their own doom.’ So Allāh, Most High, revealed:
‘Permission (to fight) is given to those who are fought against, because they have been wronged; and surely, Allâh is able to give them victory.’[1] So Abû Bakr said: “Then I knew that there would be fighting.” (Sahîh)

[Abu ‘Eisâ said:] This Hadîth is Hasan, ['Abdur-Rahmân bin Mahdî] and others reported it from Sufyân from Al-A‘mash, from Muslim Al-Batin, from Sa‘eed bin Jubair in Mursal form, and it does not contain: “From Ibn ‘Abbâs.”

(Another chain) from Sa‘eed bin Jubair in Mursal form, and it does not contain: “From Ibn ‘Abbâs.”

Comments:
This is the first battle, for which the Muslims were allowed to fight in self-defence. Because immediately after the emigration, the Muslims were yet not so powerful to fight beyond their defence, this Verse also brought glad tidings of Allâh’s help for the Muslims; and later when Muslims emerged as a force, they were then allowed to wage battles beyond their defence.

(5). 3172. Sa‘eed bin Jubair said: “When the Prophet was expelled from Makkah a man said: ‘They have driven out their Prophet’ so (the following) was revealed: “Permission (to fight) is given to those who are fought against, because they have been

wronged; and surely, Allah is able to give them victory. Those who have been expelled from their homes unjustly.”[1]

[(Those who were expelled were) the Prophet ﷺ and his Companions.] (Ṣahih)

Chapter 23. Regarding Sūrat Al-Mu’minīn

In the Name of Allah,
the Merciful, the Beneficent

(1). 3173. ‘Umar bin Al-Khaṭṭāb [may Allah be pleased with him] said: “When revelation came to the Messenger of Allah ﷺ, one could hear what sounded like the drone of bees before his face. One day revelation was coming to him, and some time passed over us. When it passed from him, he faced the Qiblah, raised his hands and said: ‘O Allah! Increase us, do not diminish us. Favor us, do not withhold from us, make us pleased and be pleased with us.’ He ﷺ said: ‘Ten Āyāt were revealed to me, whoever abides by them shall enter Paradise (and they are): ‘Successful indeed are the believers...’ until the completion of ten Āyāt.”[2]

(2). (Another route) from Az-Zuhri with this chain.

[Abū ‘Eisā said:] This is more correct than the first narration. I heard Ishāq bin Mansūr saying: “Ahmad bin Hanbal, ‘Alī bin Al-Madīnī, and Ishāq bin Ibrāhīm reported this Hadith from ‘Abdur-Razzāq, from Yūnus bin Sulaim, from Yūnus bin Yazīd from Az-Zuhri.”

[Abū ‘Eisā said:] Only those who heard from ‘Abdur-Razzāq early mentioned in it: “From Yūnus bin Yazīd”, while some of them did not mention in it: “From Yūnus bin Yazīd.” And whoever mentioned “From Yūnus bin Yazīd” then he was more correct. Sometimes ‘Abdur-Razzāq would mention Yūnus bin Yazīd in this Hadith and sometimes he would not mention him. [When he did not mention Yūnus, then it is Mursal].

Comments:

In the first ten Verses of Sūrat Al-Mu‘minūn, all those characteristics have been mentioned upon which the reform, prosperity and success depend; and the people of these characteristics will triumph in this life and in the Hereafter.

(3). 3174. Anas bin Mālik narrated that Ar-Rubā‘ī bint An-Nāḍr came to the Prophet ﷺ – and her son Hārizah bin Sūrahah had been killed on the Day of Badr, having been struck by an arrow, shot by an
unknown person – so she came to the Messenger of Allāh ﷺ and said: “Inform me about Ĥārīthah. If he has reached goodness, I shall be forbearing and patient. If he has not reached goodness, I will struggle supplicating for him.” So Allāh’s Prophet ﷺ said: “O Umm Ĥārīthah! There are gardens in Paradise, and verily your son Ĥārīthah has reached the highest part of Al-Firdaws, and Al-Firdaws is the highest part of Paradise, its most center and best.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharīb as a narration of Anas.

**Comments:**

This Hadith explains the meaning of the 11th Verse of Sūrat Al-Mu’minūn: ‘Those who shall inherit Firdous (Paradise)’. It proves that a Muslim who partakes in the battle with passion of Jihad and he is killed by an arrow coming from an unknown direction, and its shooter is unknown too, he will be regarded as a martyr.

(4). 3175. ‘Abdur- Раhмān bin [Sa‘eed bin] Wahb – that is Al-Hamdānī – narrated that ‘Aishah the wife of the Prophet ﷺ said: “I asked the Messenger of Allāh ﷺ about this Ayah: And those who give that which they give with their hearts full of fear...”[1] ‘Aishah said: “Are they those who drink Khamr and steal?” He said: “No, O daughter of As-Šiddiq. They are those who fast, perform Salāt, give charity while they fear that their Lord will not accept it from them: It is these who hasten to do good...”

deeds, and they are the foremost of them."[1] (Hasan)

[Abū ‘Eisă said:] This Hadīth has been reported from ‘Abdur-
Rahmān bin Sa’eed, from Abū Hāzim, from Abū Hurairah, from
the Prophet ﷺ, similarly.

Comments:

It is known from this Verse and from the Hadīth that after performing a good
deed, the person should have fear and worry, lest it should not achieve the
status of acceptance from Allāh because of one’s own shortcomings and
weakness. The people who have this type of cautious concern, they hasten to
perform good deeds and they enjoy the fruits and good outcome of their good
deeds.

(5). 3176. Abū Sa’eed Al-Khudrī
narrated that the Prophet ﷺ said:
“Therein they will grin, with
displaced lips... - he said - “He will
be broiled by the Fire, such that his
upper lip will shrink until it reaches
the middle of his head, and his
lower lip will droop until it is near
his navel.”[2] (Da’īf)

[Abū ‘Eisă said:] This Hadīth is
Hasan Gharib Sahīh.
Comments:
The fire of the Hell will burn the faces of the disbelievers, due to which their
daces will look scary, horrible and terrifying and their faces will be
disfigured.

Chapter 24. Regarding Sūrat An-Nūr

In the Name of Allāh,
the Merciful, the Beneficent

(1). 3177. ‘Amr bin Shu‘aib narrated from his father, from his
grandfather, who said: “There was
a man named Marthad bin Abī Marthad, and he was a man who
would carry captives from Makkah
to Al-Madinah.” He said: “And
there was a prostitute woman in
Makkah called ‘Ānāq, who was a
friend of his. He had promised a
man from the captives of Makkah
that he would transport him, and
he said: ‘So I came until I reached
one of the walls of Makkah on a
moon-lit night.’ He said: “‘Ānāq
came along and she saw the
darkness of my shadow next to the
wall. When she reached me she
recognized me and said:
“Marthad?” So I replied: “(Yes it
is) Marthad.” She said: “Welcome,
come and spend the night with us.”
I said: “O ‘Ānāq! Allāh has made
illicit sexual relations unlawful.” So
she said: “O people of the tents!
This is the man who takes your
captives away!” He said: “Eight
people followed me, and I went
through the passes of Al-
Khandamah. I stopped at a cave
and entered it. They came until they stood over my head, and they began urinating, their urine falling on my head. Yet Allah made them unable to see me. He said: ‘Then I went back. I returned to my companion to transport him – and he was a heavy man – until I reached Al-Idhkhir. There I removed his shackles to make him easier to carry, since he was exhausting me, until I arrived at Al-Madinah. I went to the Messenger of Allah [s] and I said: “O Messenger of Allah! May I marry ‘Anaq? [I said this, two times] but the Messenger of Allah [s] was silent, and he did not reply to me at all until (the following) was revealed: The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except a Zāni or a Mushrik. [1] So do not marry her.” (Hasan) 

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb, we do not know of it except through this route.

Comments:
The zeal of Faith of a Muslim society should be alert to such an extent that they express hatred and detestation against adultery with total due determination, if an adulterer wants to marry in a Muslim society, no faithful person should think of marrying his daughter with him; and only an adulterous or a faithless person is available for him to marry. No faithful female should accept him as her husband; likewise if there is an adulteress no faithful male should think of marrying her, only an adulterer or a faithless person should be available for her to marry. It is unlawful for the faithful

people to marry the adulterers and adulterous ones. However, if they make sincere and determined repentance, then there is no harm in marrying them.

(2). 3178. Sa'eed bin Jubair narrated: “I was asked about those who were involved in the case of Li'ân and if they are to be separated, during the leadership of Mu'âsb bin Az-Zubair. I did not know what to say. So I went to the house of 'Abdullâh bin 'Umar and I sought permission to enter. I was told that he was taking a nap, but he heard me talking and he said: ‘Is it Ibn Jubair? Enter. You would not have come except for a need.”

He said: “So I entered and found him laying on a saddlecloth from his mount. I said: ‘O Abû 'Abdur-Rahmân! Are those involved in Li'ân separated?’ He said: ‘Glorious is Allâh! Yes. The first who asked about that was so-and-so the son of so-and-so. He came to the Prophet ﷺ and said: ‘O Messenger of Allâh! If one of us saw his wife committing adultery, what should he do? If he were to say anything, his statement would be a horrible matter, and if he were to remain silent, his silence about the matter would be horrible.”

He said: ‘So the Prophet ﷺ remained silent and did not answer him. Afterwards he came to the Prophet ﷺ and said: “The one who asked you about it has been tried by it.” So Allâh revealed these Ayât from Sûrat An-Nûr: ‘And those who accuse their wives and have no witnesses except themselves, let the testimony of one of them be four
testimonies by Allah until the end of those Ayat. He said: 'So he called for the man and recited the Ayat to him and admonished him, reminded him, and he told him: “Indeed the punishment of the world is less than the punishment of the Hereafter.” So he said: “Nay! By the One Who sent you with the Truth! I did not lie about her.” Then he did the same with the woman, admonishing her and reminding her and he told her: “Indeed the punishment of the world is less than the punishment of the Hereafter.” She said: “Nay! By the One Who sent you with the Truth! He is not telling the truth.””

“He said: ‘So he started with the man: He testified four times, by Allah that he is one of the truthful, and the fifth time that the curse of Allah be upon him if he was one of the liars. Then the same with the woman: She testified four times by Allah, that he was one of the liars, and the fifth time that the wrath of Allah be upon her if he was one of the truthful. Then he separated the two of them.’”[2] (Sahih)

There is something on this topic from Sahl bin Sa’d.

[He said:] This Hadith is Hasan Sahih.

{\textbf{[1] An-Nur 24:6-10.}}

{\textbf{[2] This preceded under no. 1202.}}
(3). 3179. Ibn ‘Abbas narrated: “Hilāl bin Umayyah went to the Prophet and accused his wife of committing illegal sexual intercourse with Sharīk bin Sahmā’. The Messenger of Allāh said: ‘Either you produce proof, or you will receive the legal punishment on your back.’ He said: “Hilāl said: ‘O Messenger of Allāh! If one of us saw a man over his wife, should he go and search for witnesses?’ The Prophet kept on saying: ‘Either you produce proof, or you will receive the legal punishment on your back.’” He said: “Hilāl then said, ‘By Him Who sent you with the Truth, I am telling the truth and Allāh will reveal to you what will save my back from the legal punishment.’ Then (the following) was revealed:

And for those who accuse their wives, but have not witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth. Then the woman got up and took the oaths, and when she was about

to take the fifth one; That the wrath of Allâh be upon her if she
he speaks the truth’, the people stopped her and said to her: ‘It will
definitely bring about Allâh’s curse upon you (if you are guilty).’” Ibn
‘Abbâs said: ‘So she hesitated, and recoiled so much so, that we
thought that she would withdraw her denial. But she said: ‘I will not
dishonor my family for the rest of their days.’ The Prophet ﷺ then
said: ‘Watch her, if she delivers a child with eyes that appear to have
*Kuhl* on them, big hips, and fat shins then it is Sharîk bin Saḥmâ’s
child.’ (Later) she gave birth to a child fitting that description. So the
Prophet ﷺ said: ‘If it had not been settled in the Book of Allâh [the
Mighty and Sublime], I would punish her severely.’” (Sahih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb [from this route, as a
narration of Hishâm bin Hassan]. And this is how this Hadîth was
reported by ‘Abbâd bin Manşûr; from ‘Ikrimah, [in *Mursal* form],
from Ibn ‘Abbâs from the Prophet ﷺ. Ayyûb reported it from ‘Ikrimah
in *Mursal* form and he did not mention “from Ibn ‘Abbâs” in it.

Comments:
The Verses with regard to invoking curses were revealed regarding the
incidents of Hilâl bin Umayyah and Uwaymar Ajlânî; they both inquired the
Prophet ﷺ of this issue; that if a husband sees his wife committing adultery
what should he do. These Verses were revealed regarding this issue and the
Prophet ﷺ recited the Verses unto them both and they performed *Li’ân*.
Therefore the revelation of the Verses is referred to both of them. [Tuhfat Al-
Ahwadhi:, vol. 4, p. 154]
(4). 3180. `Aishah narrated:
"What was said about me had been said, and I myself was unaware of it, the Messenger of Alläh got up and addressed the people, He recited the Tashah-hud and after praising and expressing gratitude to Alläh, 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 Alläh, I do not know anything bad about her at all. By Alläh, 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 [may Alläh be pleased with him] got up and said: 'O Messenger of Alläh! Allow me to chop their heads off!' Then a man from Al-Khazraj, to whom the mother of Hassan bin Thabit was a relative, got up and said (to Sa’d): 'You have told a lie! By Alläh, if those persons were from Al-Aws, you would not like to chop off their heads.' It was probable that some evil would take place between Aws and Khazraj in the Masjid while I was unaware of that.

‘In the evening of that day, I went out for some of my needs, and Umm Mistah was accompanying me. On our return, Umm Misṭah stumbled and said: 'Let Misṭah be ruined!' I said to her, ‘O mother! Why do you abuse your son?’ On that Umm Misṭah became silent for a while, and stumbling again,
she said: 'Let Mistah be ruined!' I said to her, 'O mother! Why do you abuse your son?' She stumbled for the third time and said, 'Let Mistah be ruined!' I said to her, O mother! why do you abuse your son.' Upon that she said: 'By Allâh! 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 Allâh!' I returned to my house, so astonished, that I did not know for what purpose I had gone out.

'Then I became sick and said to the Messenger of Allâh ﷺ: 'Send me to my father's house.' So, he sent a servant with me, and when I entered the house, I found Umm Rûmân downstairs, while Abû Bakr was reciting something upstairs. My mother asked, 'What has brought you, O daughter?'" She said: "I informed her and mentioned the whole story to her, but she did not feel as I did about it. She said, 'O my daughter! Do not worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her.' But she did not feel the same about it as I did. I asked her: 'Does my father know about it?' She said, 'Yes' I asked, 'Does the Messenger of Allâh ﷺ know about it too?' She said, 'Yes, the Messenger of Allâh ﷺ also knows about it.' Tears filled my eyes and I wept. Abû Bakr, who
was reading upstairs, heard my voice, and came down asking my mother: 'What is the matter with her?' She said, 'She has heard what has been said about her.' On that Abû Bakr wept and said: 'I beseech you, by Allâh, O my daughter, to go back to your home.'

I went back to my home, and the Messenger of Allâh ᴡ.s.a. had come to my house asking my maid-servant about me. The maid-servant said: 'By Allâh! I do not know of any fault or defect in her character except that she sleeps and lets the sheep enter and eat her dough.' On that, some of the Prophet's Companions spoke harshly to her and said: 'Tell the truth to the Messenger of Allâh ᴡ.s.a.' Finally, they told her of the slander and she said: 'Subhân Allâh!! By Allâh, I know nothing against her except what a goldsmith knows about a piece of pure gold.' Then this news reached the man who was accused, and he said: 'Subhân Allâh!! By Allâh, I have never uncovered the private parts of any woman.' Later, that man was martyred in Allâh's Cause.

"Then next morning, my parents came to pay me a visit and they stayed with me until the Messenger of Allâh ᴡ.s.a. came to me, after he had performed the 'Asr prayer. He came to me while my parents were sitting around me on my right and my left. The Prophet ᴡ.s.a. said the Tashah-hud, praised and glorified Allâh and said, 'Now then, O 'Aishah! If you have committed a
bad deed, or you have wronged (yourself), then repent to Allâh, as Allâh accepts the repentance from His worshippers.’

“An Ansâr( woman had come and was sitting near the gate. I said to the Prophet ﷺ, ‘Isn’t it improper that you speak in such a way in the presence of this lady?’ The Messenger of Allâh ﷺ then gave a piece of advice and I turned to my father and requested him to reply to him. 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 reply to the Prophet ﷺ, I said the Tashahhud, praised and glorified Allâh as is His due, and I said: ‘Then, by Allâh! If I were to tell you that I have not done (this) and Allâh, the Mighty and Sublime, is witness that I am telling the truth, that would not be of any use to me on your part, because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allâh knows that I have not done it, then you will say, ‘She has confessed her guilt.’ By Allâh! I do not see a suitable example for me and you except the example of – and I could not remember Ya’qûb’s name – Yûsuf’s father when he said: So patience is most fitting. And it is Allâh Whose help can be sought against that which you describe.\[1\]

She said: “It was at that time that Revelation came to the Messenger of Allah, and we remained silent. Then the Revelation was over, and I noticed the signs of happiness on his face while he was wiping (the sweat) from his forehead, and saying, ‘Have the good tidings O ‘Aishah! Allah has revealed your innocence.’ At that time I was extremely angry. My parents said to me, ‘Get up and go to him.’ I said, ‘By Allah, I will not do it, and will not thank him nor either of you, but I will thank Allah, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor have you changed it (to defend me).’

‘Aishah used to say: “But as regards to Zainab bint Jahsh, Allah protected her because of her piety. She did not say anything except good (about me). But her sister, Ḥammānah was ruined among those who were ruined. Those who used to speak evil about me were Mistah, Ḥassān bin Thābit, and the hypocrite ‘Abdullāh bin ‘Ubayy [bin Salāl] and [it is he who] used to spread that news and tempt others to speak of it, and it was he and Ḥammānah who had the greater share therein. Abū Bakr took an oath that he would never do any favor for Mistah at all. Then Allah, Most High, revealed this Ayah: ‘Let not those among you who are blessed with graces and wealth’ [until the end of the Ayah] referring to Abū Bakr: ‘to give to their kinsmen, the
poor, and those who left their homes for Allāh’s Cause.’ — meaning Mistah — up to His saying: Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful." On that, Abū Bakr said: ‘Yes, by Allāh! O our Lord! We wish that You forgive us.’ So he returned to what he had been doing.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Šahīh Gharīb as a narration of Hishām bin ‘Urwah. Yūnus bin Yazīd, Ma‘mar, and others reported this Hadīth from Az-Zuhri, from ‘Urwah bin Az-Zubair, Sa‘eed bin Al-Musayyab, ‘Alqamah bin Waqqās Al-Lāthī and ‘Ubaidullāh bin ‘Abdullāh, from ‘Āishah, and it is longer and more complete than the narration of Hishām bin ‘Urwah.

3. 3181. ‘Āishah said: “When my innocence was revealed, the Messenger of Allāh stood on the Minbar and mentioned that. He recited the Qur‘ān, and when he descended, he ordered that two men, and the woman, be beaten as their Hadd.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb, we do not know of it except as a narration of Muḥammad bin Ishāq.

In this Hadith, the carrying out of accusation on Hassān bin Thābit, Miṣṭāh and Hamnah is mentioned; and the of Hadd on ‘Abdullāh bin Ubayy is not stated, the infliction of the punishment on him is disputed. According to the majority, he was not given the punishment because he was a hypocrite. [For detail see: Al-Kawākib Ad-Darārī, vol. 4, p. 227, footnote 1 of page 222]

Chapter 25. Regarding Sūrat Al-Furqān

In the Name of Allāh, the Merciful, the Beneficent

(1) 3182. ‘Abdullāh said: “I said: ‘O Messenger of Allāh ﷺ! What is the worst sin?’ He said: ‘That you make an equal to Allāh, while it is He who created you.’” He said: ‘Then what?’ He said: ‘That you kill your child fearing that he will eat with you.’” He said: ‘Then what?’ He said: ‘That you commit adultery with your neighbors wife.” (Sahīh)

[Abū ‘Eisā said:] This Hadith is Hasan [Gharib].

(Another chain) from ‘Abdullāh, from the Prophet ﷺ with similar.

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh.
Comments:

The neighbor of a person deserves his sympathy and kindness and a neighbor is a protector and guardian of his neighbor’s honor and sanctity. But if the guard begins to violate the sanctity and a neighbor violates the honor and sanctity of another neighbor and he robs the neighbor’s honor. Who can then be expected to be a guardian!

(2). **3183.** ‘Abdullāh said: “I asked the Messenger of Allāh ḤQui which sin is the worst.’ He said: ‘That you make an equal to Allāh while it is He who created you, that you kill your child so that he will not eat with you – or because of your food, and that you commit adultery with your neighbor’s wife.’” He said: “And he recited this Āyah: ‘And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except what is required, nor commit illegal sexual intercourse – and whoever does that shall receive punishment. The torment will be doubled for him on the Day of Resurrection and he shall abide therein in disgrace.”’[^1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] The Hadīth of Sufyān from Maṃṣūr and Al-A‘mash (the other chain above) is more correct than the narration of Shu‘bah from Wāsīl (no. 3183) because he added a narrator in its chain.

(Another chain) with similar. [He

Chapter 26. Regarding Ṣūrah Ash-Shu'ʿārāʾ  

In the Name of Allāh, the Merciful, the Beneficent

(1) 3184. 'Āishah said: "When this Ayah was revealed: 'And warn your tribe of near kindred.' 113 The Messenger of Allāh ﷺ said: 'O Ṣafiyah bint 'Abdul-Muṭṭalib! O Fāṭimah bint Muhammad! O Banū 'Abdul-Muṭṭalib! I have no power to help you at all before Allāh! Ask of me whatever you want from my wealth.'" (Sahih)  

[Abū 'Eisā said:] This Hadith is Ḥasan Ṣahīh. This is how Wāki' and more than one narrator reported this Hadith: "From Hishām bin 'Urwah, from his father, from 'Āishah" similar, to the narration of Muhammad bin 'Abdur-Rahmān At-Tuḥfāwī (no. 3184). Some of them reported it from Hishām bin 'Urwah, from his father, from the Prophet ﷺ in Mursal form without mentioning 'Āishah in it. There are narrations on this topic from ʿAlī and Ibn 'Abbās.

[1] Ash-Shu'ara' 26:214. This narration preceded (no. 2310).
The close relation and the family ties with the Messenger of Allah ﷺ will be ineffective for protection against Hell and deliverance from it without believing in him; but with Faith this relation will be beneficial.

(2). 3185. Abū Hurairah said: “When (the following) was revealed: ‘And warn your tribe of near kindred’[1] the Messenger of Allah ﷺ gathered the (families) of the Quraish (calling them) one and all, he said: ‘O people of the Quraish! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! O people of Banū ‘Abd Manāf! Ransom yourselves from the Fire! I have no power to prevent harm, or bring benefit to you before Allāh! O people of Banū Quaṣayy! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O people of Banū ‘Abdul-Muṭṭalib! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O Fāṭimah bint Muḥammad! Ransom yourself from the Fire! I have no power to prevent harm or bring benefit to you! All you have is the womb, and the kind relations that shall come of it.” (Sahih)

[Abū ‘Eisa said:] This Hadīth is Hasan [Sahih] Gharīb from this route. [It is known as a narration of Mūsā bin Ṭalḥah].

(3). (Another chain) Abū Hurairah narrated from the Prophet similar in meaning.

Comments:

It is proven from this Hadith that the Messenger of Allāh is not omnipotent he does not have authority of doing everything in the universe that enables him to cause harm to someone or benefit without Allāh’s permission and will. This type of belief is false, because according to this philosophy, whoever is caught by Allāh because of his sins, Muhammad is able to get him free, but whoever is caught by Muḥammad, no one can get him free, even Allāh.

3186. Qasāmah bin Zuhair said: “Al-Asha’rī said: ‘When (the following) was revealed: ‘And warn your tribe of near kindred’ the Messenger of Allāh placed his fingers in his ears, raised his voice and said: ‘O Banū ‘Abd Manāf! Hearken!’ (Hasan)

[Abū ‘Elsā said:] This Hadith is Gharib from this route as a narration of Abū Mūsā. Some of them reported it from ‘Awf, from Qasāmah bin Zuhair from the Prophet in Mursal form – and it is more correct – without mentioning “from Abū Mūsā” in it [I mentioned it to Muḥammad bin Ismā’īl, but he did not know it as a narration of Abū Mūsā].
Comments:

It was an Arab custom that the call of ‘Yâ Sabâhâh’ used to be made at a high place to get the people’s attention, which would give message to the people that something very serious is going to happen; and the people should get together to plan protection and safety against it. So the Prophet ﷺ followed the same method to get the Quraish together to warn them against the danger of the Hereafter. When all the Quraish had gathered, he then addressed them.

Chapter 27. Regarding Sūrat An-Naml

3187. Ābū Hurairah narrated that the Messenger of Allāh ﷺ said: “A beast will emerge from the earth. With it shall be the ring of Sulaimān and the staff of Mūsā. It will brighten the face of the believer, and stamp the nose of the disbeliever with the ring, such that when the people gather to eat, it will be said to this one: ‘O believer!’ and to that one: ‘O disbeliever!’” (Dā’f)

[Ābū ‘Eisā said:] This Hadith is Hasan [Gharib]. This Hadith, about the beast of the earth, has been reported through other routes from Ābū Hurairah from the Prophet ﷺ. There are narrations about this from Ābū Umāmah and Ḥudhaifah bin Usaid.

تخريج: [إسادة ضعيف] وأخرجه ابن ماجه، الفتن، باب دابة الأرض، ح: ٤٠٦٦ والحاكم: ٤٥٤ من حدث حماد بن سلمة به ﴿٤٥٤﴾. يبدع في عني أبي زياد: ضعيف وأوس: مجهول له عن أبي هريرة ثلاثة أحاديث متكررة، قاله ابن القطان الفاصلي ﴿٤٨﴾ وفي الباب عن أبي أمامة ﴿٥﴾.

In the Name of Allāh, the Merciful, the Beneficent
Comments:
When a beast from the earth will appear prior to the Day of Judgement, it will draw a clear line of distinction among the people. The faces of the believers will gleam and the noses of the disbelievers will be stamped with a seal; this is how they will recognise each other and they will call each other accordingly.

Chapter 28. Regarding Sūrat Al-Qāsas

In the Name of Allah, the Merciful, the Beneficent

(1). 3188. Abū Hurairah, may Allah be pleased with him, said: "The Messenger of Allah ﷺ said to his uncle: 'Say Lā Ilāha illāllāh and I may bear witness with that, on your behalf, on the Day of Judgement.' So he said: 'If it weren't that the Quraish would insult me (saying): ‘He only said it out of fright’ then I would delight your eyes.' Then Allah the Mighty and Sublime revealed: Verily, you guide not whom you like, but Allah guides whom He wills."[1] (Sahīh)

[Abū ʿEisā said:] This Hadīth is Ḥasan Gharīb, we do not know of it except as a narration of Yazīd ʿījī bin Kaisān.

Comments:
The word ‘Guidance’ is used for two meanings: a): To show the path or way and b): To take to the destination. The Prophet’s ﷺ duty is to show the straight path and to convey the True Message to the people, but to make the people guided is not in his authority, this authority belongs only to Allah.

1. 3189. Muṣ'ab bin Sa'd narrated that his father, Sa'd, said: “Four Ayāt were revealed about me” and he mentioned the story. Umm Sa'd had said: “Did not Allah command you to honor (your parents). By Allah! I will not eat or drink anything until I die or you renounce (Islam).” He said: “So when they wanted to make her eat, they would force her mouth open. So this Ayah was revealed: And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate (partners) with Me, of which you have no knowledge, then obey them not.”[1] (Sahih)  
[Abū 'Eisā said:] This Hadīth is Ḥasan Sahih.

2. 3190. Umm Hānî narrated that regarding Allah’s saying: ‘...And you practice evil in your meetings...’[2] that the Prophet Ḥabbāb b. Sa'd narrated: “They would throw pebbles at the people of the land and make a mockery of them.” (DaJ)  
[Abū 'Eisā said:] This Hadīth is Sahih.
Hasan, we only know of it as a narration of Ḥātim bin Abī Ṣaghirah from Simāk.

Comments:
They would do inappropriate and abhorrent things in their gatherings, hurling stones on the strangers and wayfarers, and making fun of them was a part of their misconduct. Breaking wind aloud, pulling down the waist garments of others, whistling, playing dice, cards and to commit indecent acts were their favorite activities. Nawāb Siddique Hasan Khan mentioned many of their misconducts in ‘Fath Al-Bayān’. [Tuhfat Al-Ahwādhi: vol. 4, p. 160]

Chapter 30. Regarding Sūrat Ar-Rūm

In the Name of Allāh, the Merciful, the Beneficent

(1). 3191. Ibn ‘Abbās narrated that regarding “Alif Lām Mīm. The Romans have been defeated” (In the nearest land, and they, after their defeat, will be victorious. Within Bid‘ years...) [1] The Messenger of Allāh ﷺ said to Abū Bakr about the wager: “Why were you not more cautious Abū Bakr? For indeed Al-Bid‘ refers to what is from three to nine.” (Sahīh)

[Abū ‘Eisā said:] This Hadith is Gharib Hasan from this route; as a

narration of Az-Zuhri, from ‘Ubaidullāh from Ibn ‘Abbās.


Comments:

Abū Bakr ۝ set a short time limit, as follows, therefore the Prophet ۝ told him to be careful and to increase the period to nine years.

(2). 3192. ‘Aṭiyya said: Abū Sa’eed narrated: “On the Day of Badr, the Romans had a victory over the Persians. So the believers were pleased with that, then the following was revealed: ‘Alif Lām Mim. The Romans have been defeated, up to His saying: ‘the believers will rejoice – with the help of Allāh’”[1] He said: “So the believers were happy with the victory of the Romans over the Persians.”[2] (Ṣahīh)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharīb from this route. This is how Nasr bin ‘All recited it: “Ghalabat Ar-Rūm.”

Comments:

The reason for the Muslims’ pleasure and rejoicing follows in the narrations ahead.

(3). 3193. Sa’eed bin Jubair narrated from Ibn ‘Abbās, regarding the saying of Allāh, Most High: Alif Lām Mim. The Romans have been defeated. In the nearest land”[3] he said: “Ghulibat wa

"Ghalabat (defeated and then victorious)."

He said: "The idolaters wanted the Persians to be victorious over the Romans because they too were people who worshipped idols, while the Muslims wanted the Romans to be victorious over the Persians because they were people of the Book. This was mentioned to Abû Bakr, so Abû Bakr mentioned that to the Messenger of Allâh ﷺ and he said: 'They will certainly prevail.' Abû Bakr mentioned that to them, and they said: 'Make a wager between us and you; if we win, we shall get this and that, and if you win, you shall get this or that.' He made the term five years, but they (the Romans) were not victorious. They mentioned that to the Prophet ﷺ and he said: "Why did you not make it less (than)?" - He (one of the narrators said): I think he said: "ten?" He said: Sa'eed said: "Al-Bid' is what is less than ten" - he said: "Afterwards the Romans were victorious." He said: "That is what Allâh Most High said: 'Alif Lâm Mim. The Romans have been defeated' up to His saying: 'And on that day, the believers will rejoice - with the help of Allâh. He helps whom He wills.'[1] Sufyân said: "I heard that they were victorious over them on the Day of Badr." (Sahîh)

[Abû 'Eîsâ said:] This Hadîth is Hasan Sahîh Gharîb, we only know of it as a narration of Sufyân Ath-
Thawrī from Ḥabīb bin Abī Amrah.

Comments:
The news of the Roman victory over the Persians came when the Muslims had overcome the polytheists in the battle of Badr, so the Muslims rejoiced twice.  

(4). 3194. Niyār bin Mukram Al-Aslāmī said: "When (the following) was revealed: 'Alīf ʿAin Miṃ. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious in Bīd' years." — on the day that these Āyāt were revealed, the Persians had defeated the Romans, and the Muslims had wanted the Romans to be victorious over them, because they were people of the Book. So Allāh said about that: 'And on that day, the believers will rejoice with the help of Allāh. He helps whom He wills, and He is the Almighty, the Most Merciful.' The Quraish wanted the Persians to be victorious since they were not people of the Book, nor did they believe in the Resurrection. So when Allāh revealed these Āyāt, Abū Bakr Ās-Ṣiddīq, may Allāh be pleased with him, went out, proclaiming throughout Makkah: 'Alīf ʿAin Miṃ. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious, in Bīd' years." Some

of the Quraish said: ‘Then this is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians in *Bid* years, so why not have a bet on that between us and you?’ Abū Bakr said: ‘Yes.’ This was before betting had been forbidden. So Abū Bakr and the idolaters made a bet, and they said to Abū Bakr: ‘What do you think – *Bid* means something between three and nine years, so let us agree on the middle.’ So they agreed on six years; Then six years passed without the Romans being victorious. The idolaters took what they won in the bet from Abū Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abū Bakr for agreeing to six years. He said: ‘Because Allāh said: ‘In *Bid* years.’ At that time, many people became Muslims.’ (*Sāhih*)

[Abū 'Eisā said:] This Hadith is Ḥasan Sāhih Gharīb [as a narration of Niyār bin Mukram]. We do not know of it except as a narration of ‘Abdur-Rahmān bin Abī Az-Zinnād.

Comments:

Initially the disbelievers won the bet at the set time, but at a later time it was set again with an increased time limit and the number of camels was also increased to one hundred. The Romans prevailed over the Persians at the same time as the Muslims won the battle of Badr, so the Muslims were immensely pleased. Abū Bakr gave the camels in charity after winning the bet, because by then betting had been prohibited. According to the apparent
circumstances, the Romans’ victory over the Persians seemed almost impossible; but according to the Qur’anic prophesy the impossible thing appeared to come true, due to which many people embraced Islam. [For detail see: Al-Kawâkir Ad-Darârî, vol. 4, footnote on pages 232, 233]

Chapter 31. Regarding Sûrat 
Luqâmân

In the Name of Allâh, the Merciful, the Beneficent

(1) 3195. Abû Umâmah narrated that the Messenger of Allâh said: “Do not sell the female singers, nor purchase them, nor teach them (to sing). And there is no good in trade in them, and their prices are unlawful. It was about the likes of this that this Ayah was revealed: ‘And among mankind is he who purchases idle talk to divert from the way of Allâh.’”[1] (Da’îf)

[He said:] There is something about this from Ibn ‘Umar.

[Abû ‘Eisâ said:] This Hadîth is Gharîb, it was only reported as a narration of Al-Qâsim from Abû Umâmah. Al-Qâsim is trustworthy, and ‘Alî bin Yazîd (one of the narrators) was graded weak in Hadîth, this was said by Muhammâd bin Ismâ’il.

Comments:

According to Hasan Al-Başrî, ‘Laḥw Al-Hadîth’ (idle talks) means everything that makes one unmindful of Allâh’s worship and His remembrance, like: useless story telling, vain talks of mockery and jokes, indecent and impolite activities, music and dance etc. [Rûh Al-Ma’âni: 21, 22; p. 91]. In the light of

[1] Luqâmân 33:6. This narration preceded under no. 1282.
this Verse and the Hadith, any such business that makes one unmindful of Allah's worship and His remembrance is prohibited.

Chapter 32. Regarding Sūrat As-Sajdah

In the Name of Allāh, the Merciful, the Beneficent

(1). 3196. Anas bin Mālik said about this Ayah: Their sides forsake their beds¹ – “It was revealed about waiting for [this] Salāt which you call Al-'Atamah.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib, we do not know of it except through this route.

Comments:

The saying of Anas informs that staying away from the beds while waiting for Isha’ prayer is also a meaning of this Verse; so leaving the bed for the midnight prayer (Tahajjud) as well as for the morning prayer (Fajr) is definitely included in the meaning of this Verse.

(2). 3197. Abū Hurairah narrated that the Prophet ﷺ said: “Allāh Most High said: ‘I have prepared for My righteous worshippers what no eye has seen, no ear has heard, and no human heart has conceived.”’ And that is testified to in Allāh’s [the Mighty and Sublime] Book: No person knows what is kept hidden for them of delights of

¹ As-Sajdah 32:16.
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the eyes.\(^1\) (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:

The favors of Paradise mentioned in the Qur‘an and in the Hadith are called merely with the worldly names, and the real blissful nature of these things is not known by the worldly names, nor can a person in this life know the reality of the favors of the next life.

(2). 3198. Ash-Sha‘bī said: “While he was on the Minbar, I heard Al-Mughirah bin Shu‘bah saying – and he attributed it to the Prophet \(\text{ṣ} \) – ‘Indeed Mūsā [peace be upon him] asked his Lord: “O Lord! Who is the lowest in rank among the people of Paradise?” He said: “A man who comes after the people of Paradise have been admitted to Paradise, and he is told to enter. He says: ‘How can I enter when they have gotten all of their abodes, and all that is to be had?’” He said: “So it is said to him: ‘Would you accept if you were to have what a king in the world had?’ He says: ‘Yes, O Lord! I accept.’ So it is said to him: ‘Then for you is this and its like, and its like again, and its like again.’ So he says: ‘I accept, O Lord!’” So it is said to him: ‘Then for you is this and ten like thereof.’ So he says: ‘I accept, O Lord!’ So it is

\(^{1}\) As-Sajdah 32:17.
said: ‘Indeed you shall have this, and whatever your soul desires, and whatever delights your eyes.’”

(Ṣaḥīḥ)

[Abū ‘Eīsā said:] This Hadīth is Ṣaḥīḥ. Some of them reported this Hadīth from Ash-Sha‘bī from Al-Mughirah, and they did not mention it being Marfū‘, while that it is Marfū‘ is more correct.

Comments:

The vastness of Paradise is beyond comprehension and its favors are limitless too. Every person entering Paradise is highly respected, but the ranks of Paradise will be different due to the difference in degrees of deeds. The highest and lowest status in Paradise is beyond our comprehension and perception. The real nature of Paradise will be known only in the next life.

Chapter 33. Regarding Sūrat Al-Ahzāb

In the Name of Allāh, the Merciful, the Beneficent

(1) 3199. Zuhair narrated: “Qābūs bin Abī Ṣā‘yān narrated to us, that his father narrated to him, he said: ‘We said to Ibn ‘Abbās: “What is the meaning of the saying of Allāh the Mighty and Sublime: Allāh has not made for any man two hearts inside his body.”’[1] He said: “The Prophet of Allāh ﷺ stood one day for Salāt, then he was unsure.[2]

The hypocrites who prayed with

him said: ‘Don’t you see that he has two hearts, a heart with you and another with them?’ So Allāh revealed: ‘Allāh has not made for any man two hearts inside his body.’” (Da‘f)

(Another chain) from Zuhair with similar.

[Abū ‘Eisā said:] This Hadīth is Hasan.

Comments:

A person does not have two hearts, one full of love for disbelief and hypocrisy, and the other full of love and devotion for Islam. As a person cannot ride two boats at a time, likewise he cannot love disbelievers and Muslims at the same time.

(2). 3200. Anas said: “My paternal uncle Anas bin An-Nadr - after whom I was named - did not participate in the battle of Badr with the Messenger of Allāh ﷺ. This distressed him and he said: ‘I was absent from the first battle which the Messenger of Allāh ﷺ attended. By Allāh! If Allāh gives me the opportunity to participate in another battle along with the Messenger of Allāh ﷺ, then Allāh will see what I will do!’” He said: “He did not want to say more than that. A year later, he attended the battle of Uhud, where he saw Sa’d bin Mu‘ādh and said: ‘O Abū ‘Amr where are you going?’ He said: ‘I long for the fragrance of Paradise and I have found it near the mountains of Uhud.’ He fought them until he was killed. They found more than eighty wounds on his body, be they from blows of a
sword, puncture wounds, or arrows. My paternal aunt Ar-Rubai' bin An-Nadr said: 'I could not recognize my brother except by his finger tips.' And this Ayah was revealed: 'Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their vow; and some of them are still waiting, but they have never changed in the least.'[1] (Sahih)

[Abu 'Eisā said:] This Hadith is Hasan Sahih.

Comments:
There are such truthful courageous men among the Muslims, who fulfilled their promises made with Allah, by courage and enthusiasm sacrificing their lives; and whoever could not yet do so, then they were ready to offer their lives, they were waiting for the opportunity to discharge their obligation and they never thought of making the smallest change in their promise with Allah.

(3). 3201. Anas bin Malik said: "My paternal uncle was absent from the fighting at Badr, so he said: 'I was absent from the first fight the Messenger of Allah fought with the idolaters, so if Allah grants me to participate in a fight with the idolaters, then Allah will see what I will do!' So on the Day of Uhud, when the Muslims were driven back he said: 'O Allah! Indeed I am innocent before you of what these people - meaning the idolaters - have done, and I beg of You to excuse these people for what they have done - meaning the Companions. Then he went..."
forward and met up with Sa'd. He said: 'O my brother! Whatever you do, I am with you!' But he was not able to do the same as him. He was found with more than eighty wounds, between blows with the sword, thrusts of a spear, or arrow wounds. We would say: 'It was about him and his companions that (the following) was revealed: 'Of them some have fulfilled their vow; and some of them are still waiting, but they have never changed in the least.' 

[One of the narrators] Yazid said: “Meaning this Ayah.”

(Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. And his paternal uncle’s name is Anas bin An-Nadr.


(Sahih)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it as a narration of Mu‘awiya except through this route, and it is only (known as) a narration of Mūsā bin Talḥah from his father.

Comments:

Mu‘awiyah had to say this for the satisfaction and comfort of Talhah’s son, because Talhah was killed in the Muslims’ mutual fighting at the battle of Jamal.

*(5)*. 3203. Mūsā and ‘Eisā, the sons of Talhah narrated from their father: “The Companions of the Prophet said to an unknowing Bedouin man: ‘Ask him who it is that has fulfilled his vow.’ They were not in the habit of asking him questions, out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him but he turned away from him. Then I stood looking from the door of the Masjid, while I was wearing a green garment, and I saw the Prophet, he said: ‘Where is the one who was asking about the one who fulfilled his vow?’ The Bedouin said: ‘Here I am O Messenger of Allah!’ The Messenger of Allah said: ‘This is one who has fulfilled his vow.”’

*(Sahih)*

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharīb, we do not know of it except as a narration of Yūnus bin Bukair.

Comments:

Talhah protected and defended the Messenger of Allāh in the battle of Uhud, consequently one of his hands became paralysed; he had more than eighty injuries of various weapons, on his body. [*Tuhfat Al-Ahwādhi*: vol. 4, p. 163]
Chapters On The **Tafsir** Of Qur’an  

(6). 3204. ‘Āishah [may Allah be pleased with her] said: “When the Messenger of Allah was ordered to tell his wives to make a choice, he started with me. He said: ‘O ‘Āishah! I am going to mention something to you, but you should not hasten (to reply) until you have consulted your parents.’” She said: “And he knew that my parents would not have ordered me to part from him.” She said: “Then Allah [Most High] revealed: ‘O Prophet! Say to your wives: If you desire the life of this world and its glitter then come...’ until reaching: ‘...for the good doers among you an enormous reward.’[1] I said: ‘For what should I consult my parents? Indeed I want Allah, His Messenger and the abode of the Hereafter.’ The (remaining) wives of the Prophet did the same as I did.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. This has also been reported from Az-Zuhri, from ‘Urwah, from ‘Āishah [may Allah be pleased with her].

**Comments:**  
As the Muslims’ financial circumstances got better because of the war spoils of the victories over cities, the wives of the Prophet according to human nature, also asked for an increase in their living expenses, it really shocked the simple lifestyle of the Prophet. Subsequently, the Prophet separated from them for a month. These Verses came down with respect to their financial demands; all the wives of the Messenger of Allah gave precedence to

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(7). 3205. 'Umar bin Abi Salamah— the step-son of the Prophet —said: “When these Ayat were revealed to the Prophet: ‘Allāh only wishes to remove the Rijs from you, O members of the family, and to purify you with a thorough purification.’[1] in the home of Umm Salamah, he called for Fatimah, Hasan, Husain, and wrapped them in a cloak, and 'Alī was behind him, so he wrapped him in the cloak, then he said: ‘O Allāh! These are the people of my house, so remove the Rijs from them, and purify them with a thorough purification.’ So Umm Salamah said: ‘And I, Prophet of Allāh?’ He said: ‘You are in your place,[2] and you are upon goodness.” (Saḥīḥ)

Abū 'Eisā said: This Hadith is Gharīb from this route, as a narration of 'Ata' from 'Umar bin Abī Salamah.

 Comments:
Initially the wives of the Prophet are guided in this Verse; it is explained kindly and nicely that the guidance and instruction given to you does not have the aim to make your life full of restrictions, instead Allāh wants to keep the family of the Prophet far away from any type of impurity, and He wants to keep them in the company of His Messenger in this life and in the Hereafter by making them highly purified and well-mannered. The context of this Verse is a clear evidence that the wives of the Prophet have got the honor of being the Family of the Prophet (Ahlul-Bait), principally and truly.

[2] This means: You are already a member of my household. See Tuhfat Al-Ahwadhi.
(8). 3206. Anas bin Mālik said: “For six months, the Messenger of Allāh would pass by the door of Fātimah when going to the Fajr prayer saying: ‘As-Salāt’ O people of the house! Allāh only wishes to remove the Rijs from you, members of the family, and to purify you with a thorough purification.” [1] (Da‘īf)

[He said:] This Hadīth is Hasan Gharib from this route. We only know of it as a narration of Hāmmād bin Salamah. [He said:] There are narrations on this topic from Abū Al-Ḥamrā’, Maʿqil bin Yasār, and Umm Salamah.

(9). 3207. ‘Aishah [may Allāh be pleased with her] said: “If the Messenger of Allāh was to have concealed anything that was revealed to him, then he would have concealed these Ayāt: ‘When you said to him on whom Allāh has bestowed grace (meaning by Islām); and you have done a favor (meaning that he was a slave and you freed him) “Keep your wife to yourself, and have Taqwā of Allāh.” But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him’ up to Al-‘Ahzāb 33:33.

His saying: ‘And Allâh’s command must be fulfilled.’ They said: “He married his wife’s son, so Allâh revealed: ‘Muḥammad is not the father of any of your men, but he is the Messenger of Allâh and the Last of the Prophets.’” The Messenger of Allâh  had taken (adopted) him as a son when he was small, and he remained being called ‘Zaid bin Muḥammad’ until he grew up to adulthood, then Allâh revealed: ‘Call them by their fathers, that is more just with Allâh. But if you know not their fathers, then your brothers in religion and your Mawâli. (Say) So-and-so, the Mawla of so-and-so, and; So-and-so, the brother of so-and-so. ‘That is more just with Allâh’ meaning that doing that is more just to Allâh.” (Daʿî) 

[Abû ‘Eisâ said:] This Hadîth was reported from Dawūd bin Abî Hind from Ash-Shâbi, from Masrûq from ‘Āishah, she said: “If the Prophet  was to have hidden anything from the Revelation, then he would have hidden this Ayah: ‘When you said to him on whom Allâh has bestowed grace and you have done a favor’ – with this wording, it was not reported in its entirety.

(Another chain of narration)

تخريج: [إسناده ضعيف جدًا] والحديث الآتي (٢٦٠٨) يغني عنه.

(١٠،١١). ٣٢٠٨. ‘Āishah [may Allâh be pleased with her] said: “If the
Prophet was to have hidden anything from the Revelation, then he would have hidden this Ayah: 'When you said to him on whom Allah has bestowed grace and you have done a favor.' (Sahih)

[Abū 'Eisā said:] This Hadīth is Hasan Sahih.

Comments:

If Zaid divorced Zainab, the only form of consolation for Zainab would be if the Prophet himself would marry her. But this would ignite a crucial test for the Prophet, as the people would raise fingers on him that he married a divorcee of his adopted son. On the other side, Allah had willed it; the pre-Islamic custom that a person was not allowed to marry the divorcee of his adopted son, it was predestined to be uprooted practically by the Messenger of Allah.

(12). 3209. Ibn 'Umar said: “We called Zaid bin Ḥārithah nothing but ‘Zaid bin Muhammad’ until the Qur’ān was revealed (saying): ‘Call them by their fathers, that is more just according to Allah.’” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih.

(13). 3210. Dawud bin Abī Hind narrated from Ash-Sha'bī, regarding the saying of Allah [the Mighty and Sublime]: ‘Muhammad is not the father of any one of your men’ he said: “No male children of his would live among them.” (Sahih)

The Prophet had male children, but none of them reached the age of puberty who could be called ‘a man.’

(14). 3211. Umm ’Umärah Al-Ansâriyyah narrated that she came to the Prophet and said: “I do not see but that everything is for the men, and I do not see anything being mentioned for the women.” So this Ayah was revealed: ‘Indeed the Muslim men and the Muslim women, the believing men and the believing women...’[1] (Hasan)

[Abû ‘Elsa said:] This Hadith is Hasan Gharib. We only know of this Hadith from this route.

Comments:

The aim of this Verse is that the society meant and aimed at by Allah and His Messenger, its characteristics and components are both males and females. Therefore the women are not mentioned under the mention of men, rather they are mentioned equally side by side of men, because the women are a half of the society and they are equal part of it. They are even more in numbers; the women’s role of constructing a stable society or causing mischief to it is not less than that of the men.

(15). 3212. Anas narrated: “When this Ayah was revealed: ‘But you did hide in yourself that which Allah will make manifest...’[2] about Zainab bint Jahsh, Zaid had come to the Prophet complaining, and he wanted to divorce her so, he consulted with the Prophet. The Prophet said: ‘Keep your wife to yourself,

and have *Taqwā* of Allāh.”

(Ṣaḥīḥ)

[Abū 'Eīsā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

Comments:

The Prophet ﷺ advised Zaid that he should not take the step of divorcing his wife just for being emotional and oversensitive, be fearful of Allāh, and do not take this step just because of an ordinary misunderstanding. The Prophet ﷺ said so considering Zaid's intention of divorce, merely based on oversensitivity and emotion; as he explained the background of his complaint, that she always expressed her superiority and the supremacy of her family status and highness over him. [Tadabbur-e-Qurān, commentary of Sūrat Al-Ahzāb]

(16). 3213. Anas said: “When this Āyāh was revealed about Zainab bint Jahsh: ‘So when Zaid had completed his aim with her, We gave her to you in marriage’ – he said: “She used to boast to the wives of the Prophet ﷺ saying: ‘Your families married you (to him) while Allāh married me (to him) from above the Seven Heavens.’” (Ṣaḥīḥ)

[Abū 'Eīsā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

Comments:

Generally, the Wālī (guardian) allows a female to marry and he is the one who accepts the proposal, but as for Zainab, her Nikāh was conducted by Allāh Almighty. After her waiting period has been over, the Prophet ﷺ sent Zaid bin Harithah to Zainab with the message of Nikāh from the Prophet. When Zaid entered upon her, she was making dough. Zaid reports, “Because the Messenger of Allāh, wanted to marry her, so my heart became full of respect for her and I could not see her; so I said to her while turning my back to her and walking backwards: O Zainab! The Messenger of Allāh sent me to
give you the message of marriage. She said, ‘I do not say anything about it until I seek Allah’s guidance.’ She then began to pray (the prayer of Istikharah) in the mosque in her home. The Qur’anic Verse was revealed regarding this issue, whereupon the Messenger of Allah, entered upon her without asking the permission. [Saḥīh Muslim]. It tells that Allah Almighty Himself conducted the Marriage of Zainab with His Messenger.

(17). 3214. Umm Ḥanī’ bint Abū Ṭalib said: “The Messenger of Allah proposed to me, but I asked him to excuse me, so he did excuse me. Then Allah [Most High] revealed: ‘Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess – whom Allah has given to you, and the daughters of your paternal uncles, and the daughters of your paternal aunts and the daughters of your maternal uncles, and the daughters of your maternal aunts, who migrated with you, and a believing woman if she offers herself to the Prophet...’ [Abū ‘Eisā said:] This Hadith is Hasan [Saḥīh], we do not know of it except from this route as a narration of As-Suddī.

Comments:

This Verse tells about the exemptions and particular qualities granted to the Messenger of Allah, pertaining to the issues of marriage; first of all the issue of his wives, who were already in his marriage when this Verse was revealed, and he had paid them the dowry, it was explained that they were all lawful

[2] Those that accepted Islam after the conquest of Makkah. (Tuhfat Al-Ahwadhi)
and legal for him; therefore no objection on the issue of their marriage is to be taken into consideration. Then the matter of those women was brought forward whom he received from the war captives. He received Juwairiyah in the battle of Banū Muṣṭalaq and Saḥīyah in the battle of Khāibar. But the Prophet married her after setting her free regarding her family status and honor. Then, the issue of women of close relations has been mentioned with detail; if any of them has forsaken her relatives, family ties and her tribe for the sake of Religion and she has migrated too, the Prophet was allowed to marry any of those for their courage and in appreciation of their sacrifice.

(18). 3215. Ibn ‘Abbās said: “All types of women were prohibited for the Messenger of Allāh except for the believing women among those who emigrated. (Allāh) said: ‘It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.’[1] – And Allāh made your believing girls lawful ‘And a believing woman if she offers herself to the Prophet[2] and He made every woman of a religion other than Islam unlawful.” Then He said: “And whoever disbelieves in faith then fruitless is his work; and in the Hereafter he will be among the losers.”[3] And He said: “Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess – whom Allāh has given to you” up to His saying: “A privilege to only you, not for the (rest of) the believers.”[4] He made the other types of women unlawful.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Ḥasan. We only know of it as a narration of ‘Abdul-Ḥamīd bin Bahrām. I heard Aḥmad bin Al-Ḥasan mentioning from Aḥmad bin Ḥanbal, saying: “There is no harm in the narrations of ‘Abdul-Ḥamīd bin Bahrām from Shahr bin Hawshab.”

Comments:

After the Revelation of this principle, the Prophet ﷺ was allowed to marry only three types of women; a) very close relative woman who had emigrated with him, b) whom the Prophet received from the spoils of war or through another way like, Māriyā Qibtiyyah and Raiḥānah; c) and those who presented themselves to the Prophet ﷺ and he liked to marry with them.

(19). 3216. ‘Āishah said: “The Messenger of Allāh ﷺ did not die until the women had been made lawful for him.” (Ṣaḥīḥ) Abū ‘Eisā said: This Hadīth is Ḥasan Ṣaḥīḥ.

Comments:

According to ‘Āishah ﷺ, the Prophet ﷺ was allowed to marry all types of women in general, and the aforementioned categorical restriction was lifted. This is the authentic view. [See for details the Tafsīr of Ibn Kathīr, (Ṣūrat Al-Ahzāb no. 527)]

(20). 3217. Anas bin Mālik said: “I was with the Prophet ﷺ, and he came to the door of a woman with whom he had consummated marriage, and some people were with her. So, he left to fulfill his need, and was prevented (from her). Then he came back, and some people were still with her. Then he left to fulfill his need and
came back and they had gone.

He said: “So, I mentioned that to Abū Talḥah and he said, ‘If it is as you say, something shall surely be revealed concerning this,’ and the Verse of Hijāb was revealed. (Ṣaḥīḥ)

This Ḥadīth is Hasan Gharīb from this route. ‘Amr bin Sa‘eed (a narrator in the chain) is also called, Al-ʾAṣla‘.

Comments:

This bride was Zainab, the daughter of Jahsh. The people came to attend her wedding feast, but they remained sitting engaged in conversation after they had eaten. As the Prophet had gone but they could not understand that they should have gone too; and finally they left because of the Prophet’s coming and going again and again.

(21). 3218. Al-Ja‘d bin Abī ‘Uthmān narrated from Anas bin Mālk: ‘The Messenger of Allāh got married, and he went in with his wife.’ He said: “So my mother, Umm Sulaim prepared some Hais in a Tawr[1] and said: ‘0 Anas! Take this to the Prophet.’ I said to him: ‘My mother sent this to you, and she conveys her Salām, and says: “This is a little something from us for you.”’ He said: ‘Put it down.’ Then he said: ‘Go and invite so-and-so, so-and-so, and so-and-so for me, and whomever you meet.’ He named some people, and said: “I invited those he named, and whomever I met.” – He (Al-Ja‘d) said: “I said to Anas: ‘How many of you were there?’ He said: ‘Roughly about three-hundred.’” – He (Anas) said: “The

Messnger of Allâh said to me: 'O Anas! Bring me the Tawr.' He said: "They entered until the Suffah[1] and the apartment were full. The Messenger of Allâh said: 'Let groups of ten in, and let each person eat what is near him.' He said: "They ate until they were full." He said: "A group exited, and another group entered, until all of them ate." He said: "He said to me: 'O Anas! Remove it.'" He said: "So I took it. I could not tell if there was more when I first put it down, or when I picked it up." He said: "Groups of them sat talking in the house of the Messenger of Allâh, while the Messenger of Allâh and his wife sat facing the wall. They began to be burdensome on the Messenger of Allâh, so the Messenger of Allâh went out to greet his women folk, then he returned. When they saw that the Messenger of Allâh had returned, they realized that they had overburdened him, so they hastened for the gate and all of them exited. The Messenger of Allâh came until he lowered the curtain, and entered while I was sitting in the apartment. He did not remain there long before he left me, and these Ayât were revealed. So the Messenger of Allâh went out to recite them to the people: 'O you who believe! Do not enter the Prophet's house unless permission is given to you for a meal, not to

[1] "A shaded part of the Masjid in Al-Madinah and Ahl As-Suffa', the poor emigrants who had no home, used to stay there." (Tuhfat Al-Ahwadhi).
wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily, such annoys the Prophet...’ till the end of the Ayah’[1] Al-Ja’d said: “Anas said: ‘I am the earliest of the people to encounter these Ayāt, and to be screened from the wives of the Prophet ﷺ.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ. Al-Ja’d is Ibn ‘Uthmān, and it is said that he is Ibn Dinār, and his Kunyah is Abū ‘Uthmān, and he is from Al-Basrah. He is trustworthy according to the people of Ḥadīth. Yūnus bin ‘Ubaid, Shu‘bah and Ijlāmūd bin Zaid reported from him.

Arabic Text:

الناس عَهْدًا بِهِذَهَا الآيَاتِ وَحَجِّيْنِ نُسَاءَ الْبَيْتِ

 قال أبو عبيس: [هذا حديث حسن]

ضَحِيحَ. وَالْجَعْدُ هُوَ ابْنُ عُثْمَانٍ وَقَالَ: هُوَ

ابن دينار وَيَكُنَّ ابْنُ عُثْمَانَ بَصِيرًا، وَهُوَ تَيْمٌ.

عَنْ أَهْلِ الْحَدِيثِ رَوَى عَنْهُ يُونُسُ بْنُ عُبيَدَ.

وَسَعْنُهُ وَحَمَادَ بْنُ رَبْطَ.

تَحْرِيجٌ: مَنْ تَفْقِهَ عَلَيْهِ، وَأَخْرِجَهُ مَسْلِمُ. ح٢٨٨١٤/٤٩٤ عَنْ قَتِبَةَ وَالبَخْارِي، ح٣٥٦٦٣ تَعْلِيمًا

من حديث الجماعة.

(22). ٣٢١٩. Anas bin Mālik said: “The Messenger of Allāh ﷺ was staying with one of his wives, so he sent me to invite people for a meal. When they ate and left, the Messenger of Allāh ﷺ stood and went off in the direction of ‘Aishah’s house. He saw two men (still) sitting, so he turned to come back, then the two men stood up to leave. So Allāh [the Mighty and Sublime] revealed: ‘O you who believe! Do not enter the Prophet’s house unless permission is given to you for a meal, not to wait for its preparation.”[2] And there is a longer story with the narration.

[Abū 'Eisā said:] This Hadith is Hasan Gharib as a narration of Bayān, and Thābit reported this Hadith from Anas in its entirety.

Comments:
This Verse teaches the manners of visiting the houses of the Prophet. (1) Enter not the houses without asking the permission. (2) Do not go unless and until you are invited. (3) Do not go early to attend the invitation and keep sitting there while waiting for the food. (4) When invited for food, one should attend it at the right time, and should leave after having eaten; keep not sitting for talking. (5) The Walimah (wedding feast) is Sunnah. (6) Both, rich and poor should all be invited for the wedding feast. (7) Sending gifts for weddings are allowed. (8) People are allowed to eat in groups (9) The wives of the Prophet who were the Mothers of the Believers; used to observe Hijāb, other women should definitely observe the veil.

(23). 3220. Abū Mas'ūd Al-Anṣārī said: “The Messenger of Allāh ﷺ came to us while we were sitting in a gathering of Sa’d bin ‘Ubādah. Bashīr bin Sa’d said: ‘Allāh ordered us to say Salāt upon you, so how do we say Salāt upon you?’” The Messenger of Allāh ﷺ was silent, until we thought that we had not even asked him. Then the Messenger of Allāh ﷺ said: ‘Say: O Allāh! Send Salāt upon Muḥammad and upon Muḥammad’s family just as you have sent Salāt [upon Ibrāhīm and] upon Ibrāhīm’s family. And bless Muḥammad and Muḥammad’s family just as you have blessed [Ibrāhīm and] Ibrāhīm’s family among the nations. Indeed you are the praised, the glorious.’ And the Salām is as you have learned.”[1] (Ṣahīh)

[He said:] There are narrations on this topic from ‘Ali, Abū Humaid, Ka‘b bin ‘Ujrah, Ṭalḥah bin Ubaidullāh, Abū Sa‘eed, Zaid bin Khārijah – and it is said: Ibn Jariyah – and Buraidah.

[He said:] This Hadith is Hasan Sahih.

Comments:

As for the noble Prophet, Allah showers His mercy on him and the angels invoke blessings upon the Prophet; he is not in need of the invocations of others. The verb (Yu-Sallī), when it is related to Allah, it then means ‘Allah’s mercy’; and if it is related to the angels and humans, it then means ‘invoking blessing’. The blessing means the increase of honor and dignity, or the purification and cleansing.

(24). 3221. Abū Hūrairah narrated that the Prophet ﷺ said: “Verily Mūsā, peace be upon him, was a shy and modest man, who would never show anything of his skin out of modesty. Some of the Children of Isrā‘îl annoyed him by saying: ‘He only keeps himself covered because of some defect in his skin, either leprosy, a scrotal hernia or some other defect.’ Allah [the Mighty and Sublime] wanted to free Mūsā from what they were saying about him. One day Mūsā, [peace be upon him,] was alone. He took off his garment, and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mūsā picked up his staff, and chased the rock
saying: ‘My garment, O you rock! My garment, O you rock!’ Until he reached a group of the Children of Isrā’il who saw him naked, and discovered that he was the best of those whom Allāh had created.” He said: “The rock stood still, he took his garment and put it on. He started striking the rock with his staff, and by Allāh, the marks of that beating were left on the rock; three, four, or five. This is what is referred to in the Āyah: ‘O you who believe! Be not like those who annoyed Mūsā, but Allāh freed him from what they had alleged, and he was honorable before Allāh.”[1]  

(Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ, it has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [And there is something about it from Anas from the Prophet ﷺ].

Comments:

The Jews annoyed and troubled Mūsā (Moses) at various occasions through various secret plans, but Allāh ﷻ cleared him from all plans and accusations; because he was respected, noble, honored and dignified. In this Ḥadīth, Mūsā has been cleared of one accusation.

Chapter 34. Regarding *Sūrat Sabā’*

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

(1). 3222. Farwah bin Musaik Al-Murādī said: ‘I went to the Prophet sūrah and said: ‘O Messenger of Allāh! Shall I not fight those who turn away among my people, along with those who believe? So he permitted me to fight them and made me their commander.’ When I left him, he asked me, saying: ‘What has Al-Ghutaifi done?’ He was informed that I set off on my journey.” He said: “So he sent a message on my route that I should return. I went to him and he was with a group of his Companions. He said: ‘Invite your people. Whoever accepts Islam among them then accept it from him. And whoever does not accept Islam, then do not be hasty until new news reaches you.”’ He said: “And what was revealed about Sabā’ was revealed, so a man said: ‘O Messenger of Allāh! What is Sabā’; is it a land or a woman?’ He said: ‘It is neither a land, nor a woman, but it is a man who had ten sons among the Arabs. Six of them went south (in Yemen) and four of them went north (toward Ash-Shām). As for those who went north, they are Lakhm, Judhâm, ‘Ghassān and ‘Āmilah. As for those who went south, they are Azad, Al-
‘Ash‘ariyyūn, Ḥimyar, Kindah, Madhhij, and Anmār.’ A man said: ‘O Messenger of Allāh! Who are Anmār?’ He said: ‘Those among whom are Khath‘am and Bajilah.’

[This Hadith has been related from Ibn ‘Abbās from the Prophet ﷺ]. (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharib Hasan.

Comments:

This Hadith tells that Sabā’ is the name of a man, who was an Arab. He had ten children. Six of them settled in Yemen and the remaining four settled in Syria; and thereafter various tribal branches came to existence; Ghutaif is a branch of a tribe. Initially, the Prophet gave Farwāh a general permission of fighting, but as he was leaving, the Prophet realised the need of explanation, so he called him back and gave a full explanation.

(2). 3223. Abū Hurairah narrated that the Prophet ﷺ said: “When Allāh decrees a matter in the Heavens, the angels beat their wings in submission to His saying, (sounding) as if it is a chain (being dragged) upon a rock. When the fear resides from their hearts, they say (to each other): ‘What did your Lord say?’ They reply: ‘The truth, and He is the Most High the Great.’” He said: ‘And the Shayātīn are one atop another.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh.

33:23. The translation of the verse is: ‘[Cal] Abu ‘Eisā said: ‘This Hadith is Sahih.’

Translation: And from the exegesis, it is added: ‘The Prophet, may Allah bless him and grant him peace, said: “None but a Muslim may believe in the same way a Muslim believes.”’

1 Saba’ 34:23.
Comments:
This *Hadith* informs that the matters of the worldly life are decided above in the Heavens; and the angels accept to execute them wholeheartedly. As they receive the message regarding the divine decisions through a sound like that of a chain striking over a rock, so they become full of fear; and as soon as the fear goes away they ask each other regarding the issued commandments. The angels who are close to the Throne say whatever has been commanded is true. The devils stand on each other to listen to the commandment in order to pass the information to the fortune-tellers.

(3). 3224. Ibn ‘Abbās narrated: “We were with the Messenger of Allāh  while he was sitting with a group of his Companions, when they saw a glowing shooting star. The Messenger of Allāh  said: ‘When you saw the likes of this during *Jahiliyyah*, what would you say about it?’ They said: ‘We would say that a great man had died, or that a great man had been born.’ The Messenger of Allāh  said: ‘It is not shot due to the death of anyone, nor his coming into life. Rather when our Lord [Blessed is His Name and Most High] decrees a matter, He is glorified by the bearers of the Throne. Then He is glorified by the inhabitants who are below them, then those below them, until such glorification reaches this Heaven. Then the inhabitants of the sixth Heaven ask the inhabitants of the seventh Heaven: “What did your Lord say?”’ He said: ‘So they inform them; then the inhabitants of each Heaven seek the information, until the news is conveyed to the inhabitants of the Heavens of the earth. The *Shayāţīn* try to overhear so they are shot at, so they cast it down to their friends. Whatever
they came with is true, as it is, but they distort it and add to it.””  
\textit{(Sahih)}

[Abū ‘Eisā said:] This Hadīth is Ḥasan Sahīh. This Hadīth has been reported from Az-Zuhrī, from ‘Alī bin Husain, from Ibn ‘Abbās, from men among the Anṣār, that they said: “We were with the Prophet ﷺ.” [So he mentioned similar in meaning. This was narrated to us by Al-Husain bin Ḥuraith (he said): “Al-Walīd bin Muslim narrated to us: Al-Awzā’ī narrated to us.”]

تخريج: وأخرج مسلم، السلام، باب تحریم الكهانة وإباحان الكهان، ح: ٢٢٩ من حديث الزهري به.

Comments:

The decision made above in the heavens, as it reaches the worldly heaven stage after stage; the devils struggle to listen to it secretly. In case, if they catch something of it which is correct, which the devils pass to the fortune-tellers and the sorcerers and then they, from themselves, add lies into it, as mentioned in a narration (no. 4805) of Sahih Al-Bukhārī. Devils do so, when they escape the target of the flaming fire of piercing brightness.

Chapter 35. Regarding Sūrat Al-Mālā’ikah

In the Name of Allāh, the Merciful, the Beneficent

3225. Abū Sa‘eed Al-Khudrī narrated from the Prophet ﷺ, that he said about this Ayah: ‘Then We gave the Book as inheritance to such of Our worshippers whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh’s leave, foremost in good
deeds.\[1\] He said: “All of these people are of the same rank, and all of them are in Paradise.” (Da’if)

[Abū ‘Eisā said:] This Hadith is Gharib Hasan [we do not know of it except through this route].

Comments:

The people, who were given the Book as inheritance, are the people of Muḥammad ﷺ. Being the member, of the nation of Muhammad, all are equal. Though they are of three kinds depending on the ranks and degrees; a) who wrong themselves, they abandon some obligations and commit some prohibitions; b) the second group is of the middle course people, those who fulfill the obligations and avoid the prohibitions but sometimes give up desirable deeds and do some disliked acts; c) the third type of people are those who perform the obligations and the desirable deeds, they avoid prohibitions and disliked deeds, and even some permissible things as well. These three groups will enter Paradise. The third group will enter Paradise without being held for reckoning; the reckoning of the second group will be easier, whereas the first type of people will enter Paradise as result of the Prophet’s intercession.

Chapter 36. Regarding Sūrat Yā Sin

In the Name of Allāh, the Merciful, the Beneficent

(1). 3226. Abū Sa‘eed Al-Khudrī said: “Banū Salamah’s dwellings were on the outskirts of Al-Madīnah, so they wanted to relocate closer to the Masjid. Then this Ayah was revealed: ‘Verily We give life to the dead, and We record that which they send before

Chapters On The Tafsir Of Qur'an

(1) So the Messenger of Allah ﷺ said: ‘Your steps are recorded, so do not relocate.’ (Da’if)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib as a narration of Ath-Thawrī. Abū Sufyān (a narrator in the chain) is Ṭarīf As-Sa’dī.

Comments:
Whatever deed is performed, it leaves its special effects. The steps taken for good deeds are also included in these special effects; therefore those who walk a long distance to attend the prayer, their steps will be expiation for the evil deeds and raise their ranks and degrees.

(2). 3227. Abū Dharr said: “I entered the Masjid when the sun had set, and the Prophet ﷺ was sitting. He said: ‘O Abū Dharr! Do you know where this goes?’ I said: ‘Allāh and His Messenger know better.’ He said: ‘Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it: “Rise from whence you came.” So it shall rise from its setting place.’ Then he recited: ‘That is its fixed course.’[2] He said: “That is the recitation of ‘Abdullāh bin Mas’ūd.” (Ṣahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣahīh.

Ya Sin 36:12.

[2] This preceded under no. 2186.
In the Name of Allah, the Merciful, the Beneficent

Chapter 37. Regarding Sūrat Aṣ-Ṣaffāt

(1). 3228. Anas bin Mālik narrated that the Messenger of Allah ﷺ said: “No caller invites to anything except that he is detained along with, on the Day of Resurrection, without parting from it, even if a man invites another man.” Then he recited the saying of Allah, the Mighty and Sublime: ‘But stop them, verily they are to be questioned. What is the matter with you? Why do you not help one another.’”[1] (Ḍa‘f)

[Abū ‘Eīsā said:] This Hadith is Gharīb.

Comments:

The inviter, the one who is invited and the thing for which the invitation is made, all three together will be brought forward; the inviter and the invited one will be held accountable, but they will not be able to help each other. Every soul will be worried about itself; and it will be said, ‘why don’t you help each other today, while you had been fanatic supporters of one another in the previous life.’

(2). 3229. Ubayy bin Ka'b said: “I asked the Messenger of Allah about the saying of Allah, Most High: ‘And We sent him to a hundred thousand, or even more.’ He said: ‘Twenty thousand (more).’”

(3). 3230. Samurah narrated, regarding the saying of Allah, Most High: And his progeny, them We made survivors.” The Prophet said: “Ham, Sam and Ya'fith” - with (the letter) Thã’. (Da'if)

Comments:
In this Verse (Aw) means ‘or even’; which means they were even more than one-hundred thousand. The extra numbers were twenty thousand, according to this report. Some Mawqaf narrations report that the extra numbers were even more than twenty thousand.

behavior. But Surat Hûd, 11:40, informs that some other people, other than the offspring of Noah, also believed. Therefore the offspring of those believers along with the offspring of the three sons of Nûh [Noah] were also spared. So it is said in Surat Bani Isrâ’il (Al-Isrâ\'): ‘O the children of those whom we carried in the ship with Nûh’. (17:3)

(4). 3231. Samurah narrated that the Prophet said: “Sâm was the father of the Arabs, Hâm the father of the Ethiopians, and Yâfîth the father of the Romans.” (Da’if)

Comments:
It does not mean that the offspring of these three were only these tribes and they did not have offspring other than these; rather there were other children too, other than these three. [Al-Kawâkib Ad-Darâri, vol. 4, p. 248, footnote no: 1]

Chapter 38. Regarding Surat Sâd

In the Name of Allah, the Merciful, the Beneficent

(1). 3232. Ibn ‘Abbâs said: “Abû Tâlib fell ill, so the Quraish went to see him, and the Prophet went to see him. There was a gathering there with Abû Tâlib, so Abû Jahl stood up enraged, to prevent him (the Prophet from entering).” He said: “He complained to Abû Tâlib. So he (Abû Tâlib) said: ‘O my nephew! What is it that you want from your people?’ He said: ‘I only want one word from them, for which, if they were to say it, then the Arabs will become their
followers, and the non-'Arabs will pay jizyah to them.' He said: 'One word!' He replied: 'One word.' So he said: 'O uncle! Let them say La Ilãha Illallãh' so they replied: 'One God? We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.' He said: ‘So the (following) was revealed in the Qur'an about them: 'Sâd. By the Qur'an full of reminding. Those who disbelieve are in false pride and opposition...' up to His saying: ‘We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.’”[1] (Païf)

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh.

(Another chain) with similar to this Hadîth and he said: “Yahyâ bin 'Umârâh.”

Comments:
The Qur'an is a consistent and a perfect reminder, it reminds of all the facts nurtured in human nature, it also reminds of the Guidance that Allâh sent through the Messengers for the human beings. Therefore, there is no shade of deficiency in the admonishment and advice in the Qur'an. These disbelievers are in fact denying the Truth, because of their being stubborn, arrogant and argumentative.

(2). 3233. Abû Qilâbah narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: “During the night, my Lord, Blessed is He, and Most High,

٢٣٣٣ - حَدَّثَنَا ُسَلَّمَةُ بْنُ شَيْبَةَ وَأَبُو عُبَيْدُ بْنُ جَعَلِيَّةَ (قَالَ): حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمِرْ، عَنْ أَبُو بُتْ، عَنْ أَبِي قَلَابٍ عَنْ أَبِي عُبَيْسَ (قَالَ): قَالَ رَسُولُ الله ﷺ: «أَتَايَ»
came to me in the best of appearances.” He (one of the narrators) said – I think he said it was during a dream – “So he said: ‘O Muhammad! Do you know in what the most exalted group busy themselves with?’” He said: “I said: ‘No.’” He said: “So He placed His Hand between my shoulders, until I sensed its coolness between my breast” – or he said: “on my throat, so I knew what was in the heavens, and what was in the earth. He said: ‘O Muhammad! Do you know in what the most exalted group busy themselves with?’ I said: ‘Yes, in the acts that atone: and the acts that atone are; lingering in the Masjid after the Salát, walking on the feet to the congregation, Isbàgh Al-Wudú́ in difficulty, and whoever does that, he lives in goodness and dies upon goodness, and his wrongs shall be like that of the day his mother bore him.’ He said: ‘O Muhammad! When you have performed Salát, then say: ‘O Allah! Indeed I ask of You, the doing of good deeds, avoiding the evil deeds, and loving the poor. And when you have willed Fitnah for your slave, then take me to You, without making me suffer from Fitnah.”’ He (the Prophet ﷺ) said: “And the acts that raise ranks are spreading the Salám, feeding others, and Salát during the night, while the people are sleeping.”

(Hasan)

[Abū ‘Eisā said:] They have mentioned a man between Abū Qilābah and Ibn ‘Abbās in this
Hadîth. Qatâdah reported it from Abû Qilâbah from Khâlid bin Al-Lajlaj from In ‘Abbâs.

Comments:
The appearance of Allah with the most beautiful and magnificent form in the Prophet’s dream is mentioned in this Hadîth, also the mention of placing His Hand because of which the Prophet felt coolness in his chest and everything became exposed to him. It is impossible for us to know the condition and form of Allah’s Appearance and His Hand.

(3). 3234. Ibn ‘Abbâs narrated that the Prophet said: “My Lord, Blessed is He and Most High, came to me in the best of appearances. So he said: ‘O Muhammad!’ I said: ‘Here I am O my Lord! And I am at Your service.’ He said: ‘What is it that the most exalted group busy themselves with?’ I said: ‘[Lord] I do not know.’ So He placed His Hand between my shoulders, until I sensed its coolness between my breast, so I knew what was in between the east and the west. He said: ‘O Muhammad!’ I said: ‘Here I am O my Lord! And I am at Your service.’ He said: ‘What is it that the most exalted group busy themselves with?’ I said: ‘In the acts that raise ranks and the acts that atone, and in recording the footsteps to the congregation, Isbâgh Al-Wuḍū’ in difficulties, and awaiting the Šalâh after the Šalâh. And whoever preserves them, he shall live in goodness and die upon goodness, and his sins shall be like that on the day upon which his
mother bore him.” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb from this route. He said: There are narrations on this topic from Mu‘âdh bin Jabal, and ‘Abd-Rahmân bin ‘A’ish from the Prophet ﷺ. And this Hadîth has been reported in its entirety from Mu‘âdh bin Jabal from the Prophet ﷺ, and he (ﷺ) said: “I dozed off and fell deep asleep, then I saw my Lord in the best of appearances. He said: ‘What is it that the most exalted group busy themselves with?’”

(4) 3235. Mu‘âdh bin Jabal [may Allah be pleased with him] said: “One morning, the Messenger of Allah ﷺ was prevented from coming to us for Salât As-Subh, until we were just about to look for the eye of the sun (meaning, sunrise). Then he came out quickly, had the Salât prepared for. The Messenger of Allah ﷺ performed the Salât, and he performed his alãt in a relatively quick manner. When he said the Salâm, he called aloud with his voice saying to us: ‘Stay in your rows as you are.’ Then he turned coming near to us, then he said: ‘I am going to narrate to you what kept me from you this morning: I got up during the night, I performed Wuḍû’ and prayed as much as I was able to, and I dozed
off during my Ṣalāt, and fell deep asleep. Then I saw my Lord, Blessed and Most High, in the best of appearances. He said: ‘O Muḥammad!’ I said: ‘My Lord here I am my Lord!’ He said: ‘What is it that the most exalted group busy themselves with?’ I said: ‘I do not know Lord.’ And He said it three times.’ He said: ‘So I saw Him place His Palm between my shoulders, and I sensed the coolness of His Fingertips between my breast. Then everything was disclosed for me, and I became aware. So He said: ‘O Muḥammad!’ I said: ‘Here I am my Lord!’ He said: ‘What is it that the most exalted group busy themselves with?’ I said: ‘In the acts that atone.’ He said: ‘And what are they?’ I said: ‘The footsteps to the congregation, the gatherings in the Masājid after the Ṣalāt, Isbāgh Al-Wuḍū’ during difficulties.’ He said: ‘Then what else?’ I said: ‘Feeding others, being lenient in speech, and Ṣalāt during the night while the people are sleeping.’ He said: ‘Ask.’ I said: ‘O Allāh! I ask of you the doing of good deeds, avoiding the evil deeds, loving the poor, and that You forgive me, and have mercy upon me. And when You have willed Fitnah in the people, then take me without the Fitnah. And I ask You for Your love, the love of whomever You love, and love of the deeds that bring one nearer to Your love.”’ the Messenger of Allāh ﷺ said: “Indeed it is true, so study it and learn it.” (Hasan)
Abū ‘Eisā said: This Ḥadīth is Ḥasan Ṣahīh. I asked Mūḥammad bin Ismā‘īl about this Ḥadīth, he said: This Ḥadīth is [Ḥasan] Ṣahīh.” And he said: “This Ḥadīth is more correct than the narration of Al-Walīd bin Muslim, from ‘Abdur-Rahmān bin Yazīd bin Jābir. He said: Khālid bin Al-Lajlaj narrated to us: “‘Abdur-Rahmān bin ‘Ā‘ish Al-Ḥaḍramī narrated to me. He said: ‘The Messenger of Allāh ﷺ said.’” And he mentioned the Ḥadīth, but this is not preserved. This is how Al-Walīd bin Muslim mentioned it in his narration: “From ‘Abdur-Rahmān bin ‘Ā‘ish who said: ‘I heard the Messenger of Allāh ﷺ’” And Bishr bin Bakr reported this Ḥadīth from ‘Abdur-Rahmān bin Yazīd bin Jābir, with this chain, from ‘Abdur-Rahmān bin ‘Ā‘ish from the Prophet ﷺ. And this is more correct. And ‘Abdur-Rahmān bin ‘Ā‘ish did not hear from the Prophet ﷺ.

Chapter 39. Regarding Sūrat Az-Zumar

In the Name of Allāh, the Merciful, the Beneficent

(1). 3236. ʿAbdullāh bin Az-Zubair narrated from his father who said: “When (the following) was revealed: ‘Then, on the Day of Resurrection, you will be disputing
before your Lord.'[1] Az-Zubair said: "O Messenger of Allâh! We will repeat our disputes after what happened between us in the world?" He said: "Yes." So he said: "Indeed this is a very serious matter." (Hasan)

Comments:
The case and the argument of a Monotheist and a Polytheist that took place in this world will also be brought forward before Allâh on the Last Day; the real and final decree would be made then about who was right and who was wrong. The appearance before Allâh is not an easy task.

(2). 3237. Asmâ’ bint Yazid said: "I heard the Messenger of Allâh reciting: ‘Say: “O My slaves who have transgressed against themselves! Despair not of the mercy of Allâh, verily, Allâh forgives all sins and I do not mind.”'[2] (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb, we do not know of it except as a narration of Thâbit from Shahr bin Hawshab. [He said: Shahr bin Hawshab reported from Umm Salamah Al-Ansâriyyah, and Umm Salamah Al-Ansâriyyah is Asmâ’ bint Yazid].

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Comments:

Allah sent message through His beloved Messenger to those who rely on the associates and the intercessors; O my servants who wronged their souls by committing sins, polytheism and disbelief, do not seek help and reliance of others having been disappointed, rather be the seekers of His forgiveness. He is not bothered by whoever comes for forgiveness, even if one is extremely sinful and wicked, He grants forgiveness. There is no need of seeking means and arbitrators to approach Him, He listens to every single individual and everyone can make a direct request to Him.

(3) 3238. `Abdullāh said: “A Jew came to the Prophet ✅ and said: ‘O Muhammad! Allah will seize the heavens upon a finger, the mountains upon a finger, the earths upon a finger, and the rest of creation upon a finger. Then He says: ‘I am the King.’” He said: ‘So the Messenger of Allah ✅ laughed until his molars were visible. He said: “They made not a just estimate of Allah such as is due to Him.”’[1] (Ṣahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣaḥīh.

Comments:
The entire earth, all the heavens and all the creatures will be on the Fingers of Allah, His Fingers are as They suit to the Self of the Almighty. As it is impossible to know the reality and the condition of Allāh’s Self, similarly, the reality and the condition of His Fingers is beyond our knowledge and comprehension.

3239. ‘Abdullāh said: “So the Prophet ✅ laughed in amazement and approval.” (Ṣahīh)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣaḥīh.

Chapters On The *Tafsîr* Of Qur'ân 548

[Abû 'Abbas said:] This *Hadîth* is Ḥasan Gharîb Šâhîh, we do not know of it [as a narration of Ibn 'Abbâs] except from this route. Abû Kudainah's (a narrator in the chain) name is Yahyâ bin Al-Muḥallab. [He said:] I saw Muḥammad bin Ismâ'il reporting this *Hadîth* from Al-Ḥasan bin Shujâ‘ from Muḥammad bin Aṣ-Ṣâlt.

(4). 3240. Ibn 'Abbâs narrated: “A Jew passed by the Prophet ﷺ, so the Prophet ﷺ said: ‘O you Jew! Narrate something to us.’ So he said: ‘What shall you say O Abû-Qâsim, when Allâh places the heavens upon this, the earths upon this, the water upon this, the mountains upon this, and the rest of creation upon this?’”

Muḥammad bin Aṣ-Ṣâlt, Abû Ja’far (one of the narrators) indicated first with his little finger, then followed one by one until he reached the index finger —“So Allâh, the Mighty and Sublime revealed: They made not a just estimate of Allâh such as is due to Him.”[1] (*Da’f*)

(5). 3241. Mujâhid narrated that Ibn 'Abbâs said: “Do you know

[Calâl Abû ‘Ubayd:] This *Hadîth* is Ẓumar 39:67.

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what is the width of Jahannam?” I said: “No.” He said: “Yes, and by Allah I do not know. ‘Aishah narrated to me that she asked the Messenger of Allah about Allâh’s saying: ‘On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.’ \[1\] She said: ‘I said: “Where will the people be on that day O Messenger of Allâh?” He said: “Upon the bridge over Jahannam.” \(\text{\textit{\textcircled{S}ahîh}}\)

And there is a longer story with the Hadîth. He said: This Hadîth is Hasan \(\text{\textit{\textcircled{S}ahîh\ Gharîb}}\) from this route.

**Comments:**

If the entire human will come on the bridge over the Hell and it will suffice them, then how vast Hell will be!

\[6\] **3242.** \[Masrûq narrated that ‘Aishah said: “O Messenger of Allâh! – On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.” \[2\] Where will the believers be?” He said: “Upon the Sirãt O ‘Aishah!” \[3\] \(\text{\textit{\textcircled{S}ahîh}}\)

Abû ‘Eisâ said: This Hadîth is Hasan \(\text{\textit{\textcircled{S}ahîh}}\).
(7). **3243.** Abū Sa'eed Al-Khudri narrated that the Messenger of Allāh ﷺ said: “How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow)?” The Muslims said: “So what should we say, O Messenger of Allāh?” He said: “Say: ‘Allāh is sufficient for us and what a good protector He is. We rely upon [our Lord] Allāh’” – and perhaps Sufyān (one of the narrators) said: “upon Allāh we rely.” (Dā’f)

[Abū ‘Eisā said:] This Hadīth is Hasan [Al-A’marsh also reported it from ‘Atiyyah, from Abū Sa’eed].

**Comments:**

Muḥammad is the last Messenger and his people are the last nation. There is no other Messenger or another nation between him and the Last Day; therefore the blowing of the Trumpet after which the Day of Judgement will begin, the Angel who will blow the trumpet is fully ready and waiting for the command.

(8). **3244.** ‘Abdullāh bin ‘Amr [may Allāh be pleased with him] said: “A Bedouin said: ‘O Messenger of Allāh! What is As-Sūr?’ He said: ‘A horn which is blown into.’” (Sahīh)

[He said:] This Hadīth is Hasan, we only know of it as a narration of Sulaimān bin At-Taimī.
(9). 3245. Abū Hurairah narrated: "In the market of Al-Madinah, a Jew said: 'No! By the One who chose Mūsā above all humans.'" He said: "A man from the Ānṣār raised his hand and struck him in his face. He said: 'You say this while Allāh's Prophet ﷺ is among us?' So the Messenger of Allāh ﷺ said: 'And the Trumpet will be blown and all who are in the heavens and the earth will swoon away, except him whom Allāh wills. Then it will be blown another time, and behold they will be standing, looking on.'\(^1\) So I shall be the first to raise his head and there will be Mūsā holding on to one of the supports of the Throne. So I will not know if he raised his head before me, or if he was one of those whom Allāh made the exception for. And whoever says: 'I am better than Yūnus bin Mattā, then he has indeed lied.'" (Hasan) [Abū ‘Eisā said:] This Hadith is Hasan Sahīh.

(10). 3246. Abū Hurairah narrated that the Prophet ﷺ said: "A caller will call out: 'You shall have life and never die; you shall be healthy and never be ill; you shall be young and never grow old; you shall live in favor and never suffer difficult circumstances.' That

\(^1\) Az-Zumar 39:68.
is the saying of Allāh Most High: This is Paradise, which you have been made to inherit because of your deeds that you used to do."

(Al-Qur'ān 55:52)

[Abū 'Eīsā said:] Ibn Al-Mubārak and others reported this Hadith from Ath-Thawri, and they did not mention it in Marfū' form.

Paradise and its inheritance is mentioned several times in the Qur'ān. Paradise will, though, be granted with the Grace, Favor and Mercy of Allāh; but to enable for performing deeds, the acceptance of deeds and to favor with Paradise for the deeds of the perishing life is His Mercy and Grace. However the Mercy will be because of the good deeds.

Chapter 40. Regarding Sūrat Al-Mu'min

In the Name of Allāh, the Merciful, the Beneficent

(1). 3247. An-Nu'mān bin Bashīr narrated that the Prophet ﷺ said: “Supplication is the worship.” Then he recited: ‘And your Lord said: ‘Call upon Me, I will answer you. Verily, those who scorn My worship, they will surely enter Hell in humiliation.”

[Abū ‘Eīsā said:] This Hadith is Hasan Sahih.

Comments:

Az-Zukhruf 43:72.

Comments:
The message is that there is no need of any mediator and arbitrator to ask anything from Me, whoever is in need of asking something should ask from Me only, I shall respond to his request. But despite this open generosity of Mine, he who ignores asking Me, he does so merely because of arrogance and pride. They should bear in mind; they shall soon fall into Hell because of their pride, being disgraced.

Chapter 41. Regarding Sūrat Ḥā Mim Sajdah

In the Name of Allāh, the Merciful, the Beneficent

(1). 3248. Ibn Mas'ūd narrated: “Three men whose bellies were fat, but whose hearts had little understanding, were arguing at the House. Two of them were from Quraish and one was from Thaqif – or two from Thaqif, and one from Quraish. One of them said: ‘Do you think that Allāh can hear what we are saying?’ Another said: ‘He can hear if we are loud, but He can not hear when we are quiet.’ Another said: ‘If He can hear when we are loud then He can hear when we are quiet.’ So Allāh, the Mighty and Sublime revealed: And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against you.”[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

(2). 3249. 'Abdullāh said: "I was hiding beneath the covering of the Ka'bah, and three men came along – a man from the Quraish, and two of his brothers-in-law from Thaqif, or a man from Thaqif and two of his brothers-in-law from the Quraish. Their bellies were fat, and they did not have much understanding. They said something that I could not understand, then one of them said: 'Do you think that Allah can hear what we are talking about?' Another said: 'If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other one said: 'If He can hear something from us, then He can hear all of it.'" 'Abdullāh said: "I mentioned that to the Prophet ﷺ, so Allah revealed: 'And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against... you up to His saying: '...and you have become of those utterly lost!'"[1] (Sahih)

[Abū 'Eīsā said:] This Hadith is Hasan [Sahih].

(Another chain) with similar.


التخريج: {الإنجاز}. 

أخرجه أحمد: 381/1 عن أبي معاوية الضرير به وصرح بالسمع والحديث السابق شاهد له.
(3). 3250. Anas bin Mālik narrated that the Messenger of Allāh ṣṣ recited: Verily those who say: “Our Lord is Allāh, and then they stand firm.”[1] He said: “People have said it, then most of them disbelieved, so whoever dies upon it, then he is among those who stood firm.” (Da’if)

[Abū ‘Eisā said:] This Hadith is [Hasan] Gharib, we do not know of it except from this route. I heard Abū Zur’ah saying: “Affān reported a Hadith from ‘Amr bin ‘Ali.” [And there are narrations related from the Prophet ṣṣ, Abū Bakr, and ‘Umar, may Allāh be pleased with them, about this Ayah and the meaning of “They stand firm.”]

Comments:
Those who accepted the call of the Messenger and then remained firm fully and wholeheartedly without paying any attention to the opponents, their firm steps did not shake or tremble, such are the successful ones.

Chapter 42. Regarding Sūrat Ash-Shūra [Ḥā Mim ‘Ain Sin Qāf]

In the Name of Allāh, the Merciful, the Beneficent

(1). 3251. Ṭawūs narrated: Ibn ‘Abbās was asked about this Ayah:

Say: “No reward do I ask of you for this except to be kind for my kinship with you.”[1] So Sa‘eed bin Jubair said: ‘To be kind to the family of Muhammad.’ Ibn ‘Abbás replied: ‘You know that there was no family of the Quraish except that the Messenger of Allah had some relatives among them.’ He said: ‘Except that you should uphold the ties of kinship that exist between me and you.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. It has been reported from Ibn ‘Abbás through other routes.

Comments:

Various meanings of this Verse have been understood: according to Ibn ‘Abbás, if you do not embrace Islam, you should at least care that I am your relative; therefore at least listen to me and let me convey my message, do not annoy me and be not an obstacle before my call.

(2). 3252. ‘Ubaiddullāh bin Al-Wāzi’ said: “A Shaikh from Banū Murrah narrated to me, he said: ‘I arrived in Al-Kūfah and was informed about Bilāl bin Abī Burdah so I said: “Indeed there is a lesson in him” so I went to him while he was imprisoned in his home, which he had built.’ He said: ‘After everything that had happened to him he had changed due to the punishment and the beatings, and now he was living in isolation. So I said: “All praise is due to Allāh O Bilāl! I have seen

you passing by us holding your nose, and it was not from the dust! And today you are in this state.' So he said: 'Where are you from?' I said: 'From Banū Murrah bin 'Abbād.' So he said: 'Shall I not narrate a 
Hadith to you, perhaps Allāh will benefit you by it?' I said: 'Go ahead.' He said: 'My father, Abū Burdah narrated from his father Abū Mūsā, that the Messenger of Allāh ﷺ said: "No worshipper suffers a calamity nor what is worse than that or less, except due to a sin, and what Allāh pardons as a result of it is more." He (Abū Mūsā) said: "And he recited: And whatever misfortune befalls you, it is because of what your hands have earned.'[1]  

(Da'if)

[Abū 'Eisā said:] This Hadith is Gharib, we do not know of it except through this route.

Comments:

Any affliction that befalls in the world, it is the result of people’s deeds, yet Allāh overlooks many of the evil deeds. The real purpose of afflictions is only warning and making them realise so that the people would redress their conditions.

Chapter 43. Regarding Sūrat Az-Zukhruf

In the Name of Allāh,  
the Merciful, the Beneficent  

(1). 3253. Abū Umāmah narrated that the Messenger of Allāh ﷺ said:

said: "No people go astray after having been guided, but they resort to arguing." Then the Messenger of Allâh recited this Ayah: ‘...They quoted not the above example except for argument. Nay! But they are a quarrelsome people...’[1] (Hasan)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahîh. We only know of it as a narration of Hajjâj bin Dinâr, and Hajjâj is trustworthy, average in Hadîth. Abû Ghalib’s name is Hazawwar. (Hajjâj and Abû Ghalib are narrators in the chain).

Comments:
When talking about the call and mission of the Prophets, the name of ‘Eisâ would be mentioned; the Quraish used to say, Muhammâd criticised our gods but he admired ‘Eisâ and regarded him a deity. It was then said that those people said so merely for useless argument and quarrel, otherwise they knew very well that the Qur’ân did not speak about ‘Eisâ as a deity, he was mentioned as an obedient servant of Allâh and a Messenger.

Chapter 44. Regarding Sûrat Ad-Dukhân

In the Name of Allâh, the Merciful, the Beneficent

(1). 3254. Masrûq said: “A man came to ‘Abdullâh and said: ‘A story teller has said that a smoke will appear from the earth, taking the hearing of the disbelievers and manifesting as a cold for the

believers." He became angry, and since he was reclining, he sat up then said: "When one of you is asked about something he knows, then let him speak accordingly." — Mansûr (one of the narrators) narrated it as: "Then let him inform of it" — "And when asked about what he does not know, then let him say: "Allâh knows best." For indeed, it is part of a man's knowledge, that when he is asked about something he does not know, he says: "Allâh knows best." For verily Allâh, Most High said to His Prophet: Say: "No wage do I ask of you for this, nor am I one of the pretenders."[1] When the Messenger of Allâh ﷺ saw that the Quraish were behaving stubbornly with him, he said: "O Allâh! Assist me against them with seven (years of famine) like the seven of Yûsuf." So He punished them with drought making everything barren, until they ate skins and carcasses" — and one of them said: "bones." He said: 'And it appeared that smoke was coming out of the earth. So Abû Sufyân came to him and said: "Verily your people are being destroyed, so supplicate to Allâh for them."' He said: "So this is about His saying: 'The Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment.'"[2] Mansûr narrated it as: "So this is about His saying: Our Lord! Remove the

torment from us, really we shall become believers.”[1] – “So shall the punishment be removed from them in the Hereafter? Al-Batshah,[2] Al-Lizām,[3] the smoke,” – one of them said: “the moon” the other said: “The Romans have all passed.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] Al-Lizām [means] the Day of Badr. [He said:] This Ḥadīth is Hasan Ṣaḥīḥ.

Comments:

Batshah means the humiliated defeat in the battle of Badr; and Lizām refers to the disbeliever captives of the battle of Badr; Dukhān [smoke] is the one that the disbeliever observed due to the severity of starvation. The smoke mentioned in the Qur’ān is different than the smoke that will emerge before the Day of Judgement.

(2). 3255. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “There is no believer except that he has two doors: A door through which his deeds ascend, and a door through which his sustenance descends. So when he dies they weep for him. That is the meaning of the saying of Allāh, the Mighty and Sublime: And the heavens and the earth wept not for them, nor were they given respite.”[4] (Ḍa‘f)

[Abū ‘Eisā said:] This Ḥadīth is Gharīb, we do not know of it being Marfā‘ except through this route.

Mūsā bin ‘Ubaidah and Yazīd bin Abān Ar-Raqāši were both graded weak in Ḥadīth.


Comments:
This Verse informs that there are such people in the universe even those living in the heavens feel sad for their death and the earth weeps, but if an oppressor and a tyrant dies everything of the universe feels at ease.

Chapter 46. Regarding Sūrat Al-Aḥqāf

In the Name of Allāh, the Merciful, the Beneficent

(1). 3256. ‘Abdul-Malik bin ‘Umair narrated from the nephew of ‘Abdullāh bin Salām who said: “When they were after ‘Uṭmān, ‘Abdullāh bin Salām came, and ‘Uṭmān said to him: ‘What did you come for?’ He said: ‘I came to assist you.’ He said: ‘Go to the people to repel their advances against me. For verily your going is better to me than your entering here.’” He said: “So ‘Abdullāh bin Salām went to the people and said: ‘O you people! During Jāhilīyah I was named so-and-so, then the Messenger of Allāh ﷺ named me ‘Abdullāh, and some Ayāt from the Book of Allāh were revealed about me. (The following) was revealed about me: ‘A witness from among the Children of Isrā’il has testified to something similar, and believed while you rejected. Verily, Allāh does not guide the wrongdoing
people.\footnote{Al-Ahqaf 46:10.} And (the following) was revealed about me: ‘Sufficient as a witness between me and you is Allah, and those too who have knowledge of the Scripture.\footnote{Ar-Ra’d 13:43.} Allah has sheathed the sword from you, and the angels are your neighbors in this city of yours, the one in which the Revelation came to your Prophet. But by Allah! (Fear) Allah regarding this man; if you kill him, then by Allah! If you kill him then you will cause the angels to remove your goodness from you, and to raise Allah’s sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection.’” He said: “They said: ‘Kill the Jew and kill ‘Uthmān.’” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is [Hasan] Gharib. Shu‘aib bin Ṣafwān reported it from ‘Abdul-Malik bin ‘Umair, from Ibn Muḥammad bin ‘Abdullāh bin Salām, from his grandfather, ‘Abdullāh bin Salām.

\textbf{Comments:}

The Verses mentioned in this Hadith are from two different Sūrah different revealed in the Makkān era; whereas ‘Abdullāh bin Salām embraced Islam in Al-Madinah, after the emigration. His saying ‘these Verses were revealed regarding him’ means the meaning of these Verses also applies to him, so they were revealed regarding the people like myself. As I am honored with this status and rank, I am telling you to correct your aim and not to commit the murder of ‘Uthmān Ṣ.; the consequences of ‘Uthmān’s murder would be very dangerous for the Muslims.
(2). 3257. ‘Aishah [may Allah be pleased with her] said: “When the Prophet saw storm clouds he would pace back and forth. And when it rained, he would relax.” She said: “I said something to him about that, and he said: ‘What do I know? Maybe it is as Allah, Most High said: Then, when they saw it as a dense cloud approaching their valleys, they said: This is a cloud bringing us rain.’”[1] (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan.

Comments:
The Prophet would become fearful as he would see clouds in the sky, lest there should be Allah’s punishment in the form of clouds; and when the clouds bring rain and the danger had passed, his fear and anxiety would also disappear. He would also have this fear and worry for the territories where he himself was not present, as the people could not be punished where he used to be. Allah never punished a nation so long as the Prophet was among them.

(3). 3258. Ash-Sha‘bī narrated that ‘Alqamah said: “I said to Ibn Mas‘ūd, may Allah be pleased with him: ‘Did any of you accompany the Prophet on the Night of the Jinn?’ He said: ‘None of us accompanied him. One night, while he was in Makkah, we could not find him. We said: “He has been murdered [or] snatched, what has happened to him?” So we spent the worst night a people could spend until the morning’ or ‘it was

about dawn when we saw him coming from the direction of Hirâ.' He said: 'They told him about what they had gone through.' "So he (ﷺ) said: 'Someone from the Jinn came to invite me, so I went to them to recite for them.' He said: "So we went and saw their tracks and the traces of their camp fire.'"

Ash-Sha'bi said: "They asked him about their provisions – and they were Jinns of Mesopotamia – so he said: 'Every bone upon which Allâh's Name has not been mentioned, that falls into your hands, which has an abundance of meat, and every dropping or dung is fodder for your beasts.'" So the Messenger of Allâh ﷺ said: "Do not perform Istinjâ' with them for indeed they are provisions for your brothers among the Jinns." (Sâhih)

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:
This Hadîth tells that on the night known by the name of ‘Night of the Jinn’ no Companion was with the Prophet in it, He was by himself and he recited the Qur’ân to the Jinns.

Chapter 47. Regarding Sûrat Muḥammad

In the Name of Allâh, the Merciful, the Beneficent

(1). 3259. Az-Zuhrî narrated from Abû Salamah, from Abû Hurairah [may Allâh be pleased with him]
(regarding): ‘And seek forgiveness for your sins, and also for the believing men and women.’ [1] That the Messenger of Allah ﷺ said: ‘Indeed I ask Allah for forgiveness seventy times a day.’ (Sahih)

[He said:] This Hadith is Hasan Sahih. It has also been related from Abū Hurairah, from the Prophet ﷺ, that he said: ‘Indeed I seek forgiveness from Allah a hundred times a day.’ Muhammad bin ‘Amr reported it from Abū Salamah from Abū Hurairah.

**Comments:**

Here the word ‘sin’ is referred to the Prophet ﷺ, the mistake of the Prophet’s is always in matters of obedience, it never happened for the fulfillment of desires, nor did they do so intentionally and willingly. However, they sometimes went beyond the fixed limits when obeying the truth; as there are distinctive scales and criteria between true and false, so they were held accountable even for the least unintentional slip, and Allah ﷻ guided them.

(2) 3260. Abū Hurairah said: “One day, the Messenger of Allah ﷺ recited this Ayah: ‘And if you turn away, He will replace you with other people; then they will not be like you.’ [2] They said: ‘And who will replace us?’ So the Messenger of Allah ﷺ patted the shoulder of Salmān, then he said: ‘This one and his people, this one and his people.’” (Hasan)

[He said:] This Hadith is Gharib. There is criticism regarding its

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chain. ‘Abdullâh bin Ja’far also reported this Hadîth from Al-‘Alä’ bin ‘Abdur-Rahmân.

Comments:
The aim of the Verse is that Allah is not in need of anyone, He would bring some other people to replace those who regard their work for religion as a favor to the religion, and they will offer their service to the religion just for His sake and Pleasure. The contribution of non-Arabs in the field of Tafsîr and explanation of the Qur‘ân and the Sunnah is more than just the Arabs, as Salmân Al-Fârisî [Persian] was a non-Arab.

The role of the Al-Fârisî [Persians] in service to the religion will be discussed, Allah Willing, in the commentary of Sûrat Al-Jumu‘ah.

(3). 3261. Abû Hurairah narrated:

"Some people among the Companions of the Messenger of Allah said: ‘O Messenger of Allah! Who are these people whom Allah mentioned, that if we turn away they would replace us, then they would not be like us?’ He said: ‘And Salmân was beside the Messenger of Allah, so the Messenger of Allah patted Salmân’s thigh and said: ‘This one and his companions, and by the One in Whose Hand is my soul! If faith were suspended from Pleiades, then it would be reached by men from Persia.’’ (Hasan)

[Abû ‘Eisâ said:] ‘Abdullâh bin Ja’far bin Najîh (a narrator in the chain) is the father of ‘Ali bin Al-Madînî. ‘Ali bin Hûjr reported a lot from ‘Abdullâh bin Ja’far. ‘Ali narrated this Hadîth to us from Ismâ’il bin Ja’far, from ‘Abdullâh bin Ja’far bin Najîh. [And Bishr bin Mu‘âdh narrated to us (he said):

‘‘Abdullâh bin Ja’far narrated to
Chapter 48. Regarding Sūrat Al-Fath

In the Name of Allāh, the Merciful, the Beneficent

جَعَّرَ عَنِ الْعَلَاءِ، نَحْوَهُ إِلَّا أَنَّهُ قَالَ: مُعَلَّلٌ بِالْمُجَرِّبِ،

Malīk bīn Anas narrated from Zaid bīn Aslam, from his father who said: “I heard ‘Umar bīn Al-Khaṭṭāb [may Allāh be pleased with him] saying: ‘We were with the Messenger of Allāh ∈ during one of his journeys when I said something to him but he was silent. Then I said something again but he was silent. I quickened the pace of my mount to go to the other side. I said: ‘May your mother lose you O Ibn Al-Khaṭṭāb! You pestered the Messenger of Allāh ∈ three times, each time he did not reply to you! You deserve that something be revealed about you in the Qur’ān.’” He (i.e., ‘Umar) said: ‘It was not long before I heard a voice calling me.’ So I came to the Messenger of Allāh ∈ and he said: “O Ibn Al-Khaṭṭāb! A Sūrah was revealed to me last night which is dearer to me than what the sun rises upon: Verily, We have given you a
manifest victory.”[1] (Saḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib Saḥīḥ. [Some of them reported it from Mālik in Mursal form].

(2). 3263. Anas [may Allah be pleased with him] said: “While the Messenger of Allāh sall Allāhu alayhi wa sallam was returning from Al-Hudaybiyyah it was revealed to him, ‘That Allāh may forgive you your sins of the past and the future.'[2] So the Prophet sall Allāhu alayhi wa sallam said: ‘An Āyah as been revealed to me which is dearer to me than whatever is upon the earth.’ Then the Prophet sall Allāhu alayhi wa sallam recited it for them and they said: ‘Congratulations O Messenger of Allāh! Allāh has explained what He will do with you, but what will He do with us?’ So (the following) was revealed: ‘That He may admit the believing men and the believing women into Gardens under which rivers flow’ up to (His Saying) ‘a supreme success.’[3] (Saḥīḥ)

[He said:] This Hadīth is Hasan Saḥīḥ. There is something on this topic from Mūjammā bin Jāriyāh.

Comments:
Allah will grant you such a victory that cannot be challenged. He has bestowed such great help and victory to combat the disbelievers and the polytheists which uprooted the strength of the Quraish and the House of Allah came under the control of the Muslims, and finally none had the power to face the Muslims. Allah favored the Muslims with the wholehearted and perfect satisfaction at the occasion of this treaty, and it increased the believers in faith much more. Allah will admit the believing men and women, as a result of strong faith, into the Gardens beneath which the rivers flow, and they shall abide therein forever, Allah will forgive all their sins and mistakes. The real and triumph success is that they enter Paradise.

(3). 3264. Anas narrated that eighty people swooped down from the mountain of At-Tan‘im to kill the Messenger of Allah during Salat As-Subh, but he captured them and (later) let them go. So Allah revealed the Ayah: And it is He Who has withheld their hands from you and your hands from them. [1] (Sahih)

[Abu 'Eisâ said:] This Hadith is Hasan Sahih.

Comments:
The war did not take place at this occasion, which was a miracle of Allah's Wisdom, otherwise if the eighty men staying at Mount Tan‘im would come down and try to harm the Muslims by attacking them, or if the Muslims did not release them, as they had captured them, then war was imminent. Had war broken out the Quraish would have had to face a humiliating defeat. But the Wisdom of Allah was to not let the war happen, therefore He held both parties away from the war.

(4). 3265. At-Tufail bin Ubayy bin Ka‘b narrated from his father, from the Prophet [regarding this Ayah:] ‘And made them stick to the word of Taqwâ’ [2] He said (the

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word is): “Lā Ilāha Illallāh.” (Hasan)

He said: This Hadith is Gharib, we do not know of it being Marfu' except as a narration of Al-Hasan bin Qaza'ah. He said: I asked Abū Zur'ah about this Hadith but he did not know it to be Marfu' except through this route.

Comments:

It was the blessing of this ‘Word’ that whenever the Muslims faced crucial circumstances and they felt the decision of the Messenger of Allah ☦ contrary to the apparent benefit, they would become pleased with the decision of the Messenger of Allah ☦ and accepted it from the heart; though the demand of their passions, desires and wishes was different, as what happened on the occasion of the Ḥudaybiyyah truce.

Chapter 49. Regarding Sūrat Al-Ḥujurāt

In the Name of Allah, the Merciful, the Beneficent

(1). 3266. ‘Abdullāh bin Az-Zubair narrated: “Al-Aqra’ bin Ḥābis arrived to meet the Prophet ☦” – he said – “so Abū Bakr said: ‘O Messenger of Allah! Appoint him over his people.’ ‘Umar said: ‘Do not appoint him O Messenger of Allah!’ They continued talking before the Prophet ☦ until they had raised their voices. Abū Bakr said to ‘Umar: ‘You only wanted to contradict me.’ So ['Umar] said: ‘I did not want to contradict you.’” He said: “So this Ayah was


قال: هَذَا حَدِيثٌ غَرَّبُ لَا يُحْرِفوُ آخَرَهُ مَرْفُوعًا 

إِلَّا مَنْ حَدِيثُ الْحَسَنِيَّ بِنَ قُرْعَةٍ قَالَ: وَسَأَلَّمُ أَنَا رَكُّةً عَنْ هَذَا الحَدِيثِ فَلَمْ يُزِيدَهُ مَرْفُوعًا إِلَّا مَنْ هَذَا الْوَجُوهُ.

تَحْرِيقُ: [حسن] وأخرج حديثه بن أحمد في زيادات المسند 138/5، ح: 21575 عن الحسن بن قرعة به ثوب ضعيف كما تقدم مرازا وللحديث شاهد صحح عند ابن حبان

(الإحسان: 218).

(المعجم 49) - [باب: وَمَنْ] سورة الحجرات (الحلقة 49)

١٣٨٤٨
revealed: ‘O you who believe! Do not raise your voices above the voice of the Prophet.”[1] He said: “After that, when ‘Umar spoke before the Prophet, his speech could not be heard until he told him he could not understand him.”

He (one of the narrators) said: “And Ibn Az-Zubair did not mention his grandfather” meaning Abū Bakr. (Sahih)

[Abū ‘Eisā said:] This Hadith is Gharīb Hasan. Some of them have reported it from Ibn Abi Mulaikah in Mursal form, without mentioning “from ‘Abdullāh bin Az-Zubair” in it.

Comments:

In the ninth year of Emigration (Hijrah), a delegation of Banū Tamīm came to the Messenger of Allāh, and they requested him to appoint someone as their chief. Abū Bakr advised to appoint Aqra bin Habis as chief, but according to ‘Umar, Qa’qa’ bin Sa’eed was an appropriate person for this task, so he advised regarding him. They both argued about it and their voices became raised. Therefore the manners of making conversation in the presence of the Messenger of Allāh were taught in this Sūrah.

(2) 3267. Al-Barā’ bin ‘Āzib narrated regarding the saying of Allāh Most High: Verily, those who call you from behind the dwellings, most of them have no sense.[2] he said: “A man stood and said: ‘O Messenger of Allāh! Indeed my praise (of others) is worthwhile and my censure is appropriate.’ So the Prophet said: ‘That is for Allāh, the Mighty and Sublime.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb.

Comments:

Some people would regard their acceptance of Islam as a favor to the Religion of Islam, because they embraced and gained Islam without bearing any difficulties. So when they would come to Al-Madinah, and did not find the Prophet present among the people, they would not wait for him patiently rather they would go round the apartments of his wives and called him loudly; they were leaders of some sort, who were obsessed with their politics in the tribe, and they had a foolish view that their opinion was to be accepted.

(3). 3268. Abū Jubairah bin Ad-Dahhāk said: “A man among us would be known by two or three names. He would be called by one that, perhaps he disliked, so this Ayah was revealed: Nor insult with nicknames”[1] (Sahih)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Šāhīḥ [Abū Zaid Sa‘eed bin Ar-Rabi’ the owner of Al-Harawi[2] from Al-Baṣrah is trustworthy.]

(Another chain) with similar. Abū Jubairah bin Ad-Dahhāk is the brother of Thābit bin Ad-Dahhāk bin Khalīfah Al-Anṣārī.

[Abū ‘Eisā said:] This Hadīth is Ḥasan Šāhīḥ.


[2] He is one of the narrators described as such in the chain. “He sold Harawī garments.” (Tuhfat Al-Ahwadhi). An ascription to Harāḥ which is a city in Khurāsān. See Al-Insāb.
Commenting on the previous section:

Calling someone or giving someone a good name and title is respectful; while giving the people bad names or silly nicknames is total humiliation and disrespectful. The people pick bad names very easily, and the evil effect of such things is far reaching and lasting. The bitter relations created by such ways remain for a long time, and bitter relations break unity, unanimity, love and affection into pieces. Therefore the Qur'an strictly prohibits this evil characteristic.

(4). 3269. Abu Na'drah said: “Abu Sa'eed Al-Khudri recited: And know that among you there is the Messenger of Allah. If he were to obey you in much of the matter, you would surely be in trouble.[1] He said: “This is your Prophet to whom the Revelation came, and the best of your leaders, if he had obeyed them in many of their matters, then he would have been in trouble. So how about you people today?” (Sahih)

[Abu 'Eisah said:] This Hadith is Gharib Hasan Sahih. Al-Hal bi Al-Madinah said: “I asked Yahyaa bin Sa'eed Al-Qatitan about Al-Mustamir bin Ar-Rayyan; he said: ‘Trustworthy.’”

Comments:

Whatever step the Messenger of Allah takes; he does so with Allah’s guidance. Therefore it is best for the Ummah to follow the footsteps of the Prophet. They should not follow their passions as many human opinions are unreasonable. If all human opinions are followed, the people will be trapped in difficulties and problems. If such is the case regarding the opinions of the Companions, who were the best generation of this Ummah then what about

opinions of the later generations! Therefore it is essential for the people to abide by the Book and the Sunnah rather than giving priority to human opinions.

(5). \textit{3270.} Ibn 'Umar narrated that the Messenger of Allah \( \text{saww} \) gave a \textit{Khutbah} to the people on the day of the conquest of Makkah, and he said: “O you people! Verily Allāh has removed the slogans of Jāhiliyyah from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has Taqwā and honorable before Allāh, and a wicked man, who is miserable and insignificant to Allāh. People are children of Ādam and Allāh created Ādam from the dust. Allāh said: O you people! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is the one who has the most Taqwā. Verily, Allāh is All-Knowing, All-Aware.”{[1]} (\textit{Hasan})

[Abū 'Eisā said:] This \textit{Hadith} is \textit{Gharib}, we do not know of it as a narration of 'Abdullah bin Dinār from Ibn 'Umar, except through this route. 'Abdullah bin Ja'far was graded weak – Yahyā bin Ma'in and others graded him weak. ['Abdullah bin Ja'far] is the father of 'Aṭî bin Al-Madīnī. [He said:] There are narrations on this topic from Abū Hurairah and 'Abdullāh bin 'Abbās.

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\[1\] \textit{Al-Hujurat} 49:13.
Comments:

All humans originated from Adam and Eve; therefore due to the origin and unanimity of creation, none has superiority and excellence over others. The family and tribal division are merely for introduction and identification. One’s birth in a family or tribe is not a reason of distinction and superiority. The people think and believe that the respect and honor is because of family background, but the respect and honor is because of piety before Allâh.

(6). 3271. Al-Hasan narrated from Samurah that the Prophet ﷺ said: “Al-Hasab is wealth and Al-Karam is Taqwâ.” (Hasan)

[Abú ‘Eisâ said:] This Hadîth is Hasan Gharib Sahîh as a narration of Samurah. We do not know of it except through the narration of Salâm bin Abî Muţî’.

Chapter 50. Regarding Sûrat Qâf

In the Name of Allâh, the Merciful, the Beneficent

3272. Anas bin Mâlik narrated that Allâh’s Prophet ﷺ said: “Jahannam will continue saying: ‘Are there any more’ until the Mighty Lord puts His Foot over it.
It will say: ‘Enough! Enough! By Your Might.’ And one side of it will close in on the other.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib from this route. There is something about it from Abū Hurairah from the Prophet ﷺ.

Comments:
It is beyond the scope of our understanding to comprehend the Foot of Allāh and the condition of His placing Foot over the Hell. Therefore we do not have the ability to know about its condition.

Chapter 51. Regarding Sūrat Adh-Dhariyāt

In the Name of Allāh, the Merciful, the Beneficent

(1). 3273. Abū Wā’il narrated from a man of Rabī‘ah who said: “I arrived in Al-Madinah, entered upon the Messenger of Allāh ﷺ and mentioned the emissary of ‘Ad to him. I said: ‘I seek refuge in Allāh from being like the emissary of ‘Ad.’ So the Messenger of Allāh ﷺ said: ‘And what of the emissary of ‘Ad?’” He said: “I said: You have got the one who is informed about it. When ‘Ad suffered from famine they sent Qail and he stayed with Bakr bin Mu‘āwiyah. He gave him wine to drink and two slave girls to sing for him. Then he went out towards the mountains of Murrah and said: ‘O Allāh! I did
not come to You to cure a sick person, nor to ransom a captive! So give water to Your slave as You used to do, and give water to Bakr bin Mu‘awiyah along with him.” He said that out of gratitude for the wine which he gave him to drink. So two clouds appeared and it was said to him: “Chose one of them.” So he chose the black one. It was said to him: “Take it as ashes that will leave none in ‘Ad.” So he mentioned that the wind sent upon them was not more than this circle – meaning the circle of a ring – then he recited: “...We sent against them the barren wind; it spared nothing that it reached, but blew it into broken spreads of rotten ruin.” [1] (Hasan)

[Abū ‘Eisā said:] More than one narrator reported this Hadith from Sallām Abū Al-Mundhir, from ‘Āsim bin Abī An-Najūd, from Abū Wā’īl, from Al-Hārith bin Hassān, and it is said that he is: Al-Hārith bin Yazid.

Comments:
The scholars of Qur’ānic commentary mentioned that the name of the person who entertained the delegation of the people of ‘Ad was Mu‘awiyah bin Bakr. Imām At-Tirmidhī also named him ‘Mu‘awiyah bin Bakr’.

(2). 3274. Abū Wā’īl narrated that Al-Hārith bin Yazid Al-Bakrī said: “I arrived in Al-Madinah and entered the Masjid and found it full with the people and I also noticed a black banner raised high, while

Bilāl was holding a sword before the Messenger of Allāh ﷺ. I said: ‘What is the matter with the people?’ They said: ‘He intends to send ‘Amr bin Al-‘Āṣ somewhere.’”

So he mentioned the Ḥadīth in its entirety, similar in meaning to the narration of Sufyān bin ‘Uyainah (no. 3273). He said: He is also called Al-Hārith bin Ḥassān. (Ḥasan)

Chapter 52. Regarding Sūrat At-Ṭūr

In the Name of Allāh, the Merciful, the Beneficent

3275. Ibn ‘Abbas narrated that the Prophet ﷺ said: “And at the setting of the stars.”[1] (about) the two Rak‘āt before Fajr. And after the prostrations.[2] “The two Rak‘āt after Al-Maghrib.” (Paʿīf)

[Abū ‘Eīsā said:] This Hadīth is Gharīb, we do not know of it being Marfū‘ except through this route, from the narration of Muhammad bin Al-Fudail from Rishdīn bin Kuraib. I asked Muhammad bin Ismā‘īl about Muḥammad and Rishdīn the sons of Kuraib; which

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of them is the more trustworthy? He said: "They are about the same, and Muhammad is preferred to me." He said: I asked ‘Abdullāh bin ‘Abdur-Rahmān about this, and he said: "They are about the same, and Rishdīn bin Kuraib is the more preferred of them to me." He said: And my view is according to what Abū Muhammad said, Rishdīn is more preferred than Muhammad and he is his elder. Rishdīn lived during the time of Ibn ‘Abbās and he saw him.

Comments:
According to Ibn ‘Abbās, in this context the 'Tasbih' means prayer; so according to him, the performance of the Tasbih after the setting of the stars is two Rak'ah voluntary prayer (Sunnah) before the obligatory Fajr prayers. And the Tasbih after sunset is two Rak'ah voluntary (Sunnah) after the obligatory Maghrib prayers.

Chapter 53. Regarding Sūrat Wan-Najm

In the Name of Allāh, the Merciful, the Beneficent

(1). 3276. ['Abdullāh] bin Mas'ūd said: "When the Messenger of Allāh ﷺ reached Sidrat Al-Muntahā" He said: 'There terminates everything that ascends from the earth, and everything that descends from above. So there Allāh gave him three, which He did not give to any Prophet before him: He made five prayers obligatory upon him, He gave him the last Verses of Sūrat Al-Baqarah, and
He pardoned the grave sins for those of his *Ummah* who do not associate anything with Allâh.’

Ibn Mas’ûd said regarding the *Ayah*: “When that covered the *Sidrah* which did cover it!”[1] he said: “The sixth *Sidrah* in heavens.”

Sufyân said: “Golden butterflies” and Sufyân indicated with his hand in a fluttering motion. Others besides Mâlik bin Mighwal said: “There terminates the creatures’ knowledge, there is no knowledge for them of what is above that.” (Sâhih)

[Abû ‘Eisâ said:] This *Hadîth* is Hasan Sâhih.

Comments:

He was granted three things on this occasion; the meaning of forgiveness of major sins is that major sins are forgiven because of repentance with the mercy of Allâh or will be forgiven after bearing the punishment. The perpetrator of the major sins will not stay in the Hell forever.

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3277. Ash-Shaibânî said: “I asked Zîr bin Hûbaîsh about the saying of Allâh the Mighty and Sublime: And was at a distance of two bow lengths or less.”[2] So he said: ‘Ibn Mas’ûd informed me that the Prophet saw Jibra’il, and he had six-hundred wings.’” (Sâhih)

[Abû ‘Eisâ said:] This *Hadîth* is Hasan Sâhih Gharîb.

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Comments:

According to the context of Surat An-Najm, it looks that Jibra’il, in his original appearance, came close to the Prophet to such extent that the distance between them was equal to the length of two bows or even less. It happened in the earliest era of Prophethood. He saw Jibra’il in his original appearance for the second time near Sidrat Al-Muntaha.

(2) 3278. Ash-Sha’bī said: “Ibn ‘Abbās met Ka’b at ‘Arafāt, so he asked him about something and he kept on saying the Takbīr until it reverberated off of the mountains. So Ibn ‘Abbās (finally) said: ‘We are Banū Ḥāshim.’ So Ka’b said: ‘Indeed Allāh divided His being seen and His speaking between Muḥammad and Mūsā. He spoke to Mūsā two times, and Muḥammad saw Him two times.’ Masrūq said: ‘I entered upon ‘Aishah and asked her if Muḥammad saw His Lord.’ She said: ‘You have said something that makes my hair stand on end.’ I said: ‘Take it easy.’ Then I recited: Indeed he saw of the great signs of His Lord.[1] So she said: ‘What do you mean by that? That is only Jibra’il. Whoever informed you that Muḥammad saw His Lord, or that he concealed something he was ordered with, or he knew of the five things about which Allāh [Most High] said: Verily Allāh, with Him is the knowledge of the Hour, He sends down the rain[2] – then he has fabricated the worst lie. Rather he saw Jibra’il, but he did not see him in his (real)

[2] Luqman 31:34.
Ikrīmah narrated that Ibn 'Abbas said: "Muhammad saw his Lord." I said: "Did Allah not say: No vision can grasp Him, but He grasps all vision?" He said: "Woe unto you! That is when He manifests His Light. But Muhammad saw his Lord two times."

(Hasan)

[Abū 'Eisā said:] Dāwūd bin Abī Hind reported similar to this Hadīth from Ash-Shā'ībī, from Māsūq, from 'Āishah, from the Prophet ﷺ. The narration of Dāwūd is shorter than the narration of Mūjālid.

Comments:

'Aishah and Ibn Ma'sūd, may Allah be pleased with both of them, are not of the view that the Prophet saw Allah ﷺ. 'Abdullāh bin Abīsā holds the opinion of the Prophet seeing Allah ﷺ. (Al-Kawākib Ad-Darārī vol.4, p. 285; the details of this have been mentioned in Sūrat Al-An'ām)

(3). 3279. 'Ikrīmah narrated that Ibn 'Abbas said: "Muhammad saw his Lord." I said: "Did Allah not say: No vision can grasp Him, but He grasps all vision."[1] He said: "Woe unto you! That is when He manifests His Light. But Muhammad saw his Lord two times." (Hasan)

[Abū 'Eisā said:] This Hadīth is Hasan Gharīb [from this route].

Notes:


[Abū ‘Eisā said:] This Hadith is Hasan.

Comments:
‘So he revealed to his worshipper’: If the subject of revelation is Allah, the meaning is clear that Allah revealed to His worshipper whatever He revealed; and if the subject is Jibra’il then the wording ‘His servant’ is referred to Allah, i.e. Jibra’il conveyed to Allah’s worshipper whatever He conveyed.

3281. ‘Ikrimah narrated that Ibn ‘Abbás said (regarding the Ayah): The heart lied not in what he (ﷺ) saw.[4] He said: “He saw Him with his heart.” (Sahih)

[He said:] This Hadith is Hasan.

Comments:
This Verse is explained with two explanations. This is a certification of the Prophet’s observation by Allah that it should not be understood as an imagination or a visionary illusion; it was not an imaginary illusion. It was the Prophet’s personal true observation. The Prophet ﷺ was wholeheartedly satisfied and certain about his miraculous observation. He never thought of it

being a part of his imagination, a dream, an optical illusion, or the juggling of a jinn or demon.

(5). 3282. ‘Abdullâh bin Shaqîq said: “I said to Abû Dharr: ‘If I saw the Prophet ★ then I would have asked him.” He said: ‘What is it that you would have asked him about?’ I said: ‘I would have asked him if Muḥammad saw his Lord?’ He said: ‘I did ask him that, and he (★) said: I saw light.’”’ (Sahîh)

[Abû ‘Eīsâ said:] This Hadîth is Hasan.

Comments:
This wording is read by two ways: a [Nûrûn Âmâ Arâ-hu] “How can I see Him since there was a light”; b [Nûrûn Îmît Arâ-hu] “I only saw a light”. Some interpreted it ‘It is the Light of the Veil which is a barrier before Him; thus both sentences give the same meaning.

(6). 3283. ‘Abdur-Rahmân bin Zaid narrated from ‘Abdullâh (regarding th Âyâh): The heart lied not in what he saw.11 He said: “The Messenger of Allah ★ saw Jibra’îl in a Ḥullâh2 of Rafraf filling what is between the heavens and the earth.” (Sahîh)

[Abû ‘Eīsâ said:] This Hadîth is Hasan Sahîh.

[Qâl Âbû ‘Eīsâ:] Hâdî Huwa Sunnah.


Comments:

Rafraf is a high quality and fine silk. “Finely made thin Dibaj” (Tuhfat Al-Ahwadhi). Dibaj is a type of silk fabric.

(7). 3284. ‘Ata’ narrated from Ibn ‘Abbás (regarding this Ayah): Those who avoid great sins and Al-Fawāihis except Al-Lamam (minor sins). He said: “The Prophet said: ‘Your forgiveness, O Allah is so ample, and which of Your worshippers has not committed Al-Lamam (minor sins)!” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh Gharib, we do not know of it except as a narration of Zakariyyā bin ʾIshāq (a narrator in the chain).

Comments:

Humans are not expected to live totally sinless like angels, and that he must never commit any mistake being overwhelmed by passions and wishes, rather he is required to keep his Faith alive enough so that he is not overwhelmed by anything, lest he should not be able to get away from it. The people who avoid major sins, their strength of Faith gets so strong, they do not commit even the minor mistakes intentionally.

Chapter 54. Regarding: Sūrat Al-Qamar

In the Name of Allāh, the Merciful, the Beneficent

(1). 3285. Ibn Masʿūd, may Allāh be pleased with him, said: “We

were with the Messenger of Allâh ﷺ in Minâ, when the moon was cleft asunder into two parts. Part of it was behind the mountain, and part of it before it. The Messenger of Allâh ﷺ said to us: ‘Bear witness’ meaning: The Hour has drawn near, and the moon has been cleft asunder.”[1] (Sahih) 

[He said:] This Hadith is Hasan Sahih.

Comments:

In these days, if such supernatural events take place on the land and in the other parts of the universe, the investigating organisations and institutes of the whole world immediately become active to research. Its news reaches like an electric wave in all the corners of the world. But these sources and means of research and news did not exist in the lifetime of the Messenger of Allâh ﷺ therefore the news would remain in the limited circle. The people normally used to stay in their homes at night, and they would not look up in the sky. Even in these days, if the moon gets eclipsed, many people do not know about it.

(2). 3286. Anas said: “The people of Makkah asked the Prophet ﷺ for a sign, so the moon was cleft asunder in Makkah two times,[2] so the following was revealed: ‘The Hour has drawn near, and the moon has been cleft asunder, up to his saying: ‘Magic, Mustamir’[3] (meaning) ‘Going away.”’ (Sahih) 

[Abû ‘Eisâ said:] This Hadith is Hasan Sahih.

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[2] Meaning into two parts, as is more popularly narrated. See Tuhfat Al-Ahwadhi and Fath Al-Bârî.

Comments:
The message is that there are some stubborn people who do not believe in the Divine natural retribution, therefore they never learn lessons, even from the biggest of disasters. Had the Prophet shown them a miracle bigger than the splitting of the moon, they would have rejected it too, calling it just an act of magic.

(3). 3287. Ibn Mas‘ūd said: “The moon was cleft asunder during the time of the Messenger of Allāh, so the Prophet said to us: ‘Bear witness.’” (Sahīh)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh.

(4). 3288. Ibn ‘Umar said: “The moon was split during the time of the Messenger of Allāh. So the Messenger of Allāh said: ‘Bear witness.’” (Sahīh)

[He said:] This Hadith is Hasan Sahīh.

(5). 3289. Muḥammad bin Jubair bin Muṭ‘im narrated from his father who said: “The moon was split during the time of the Messenger of Allāh until it became as two sections, one above this mountain and one above that mountain. So they said: ‘Muḥammad has cast a spell upon us.’ Some of them said: ‘If he could cast a spell upon us, he can not cast a spell upon all of the people.’” (Sahīh)
[Abū ‘Eisā said:] Some of them reported this Hadith similarly from Ḥuṣain, from Jubair bin Muḥammad bin Jubair bin Muṭ‘īm, from his father, from his grandfather Jubair bin Muṭ‘īm.

Comments:

Some of the disbelievers said if the moon got split just for the people of Makkah it was then perhaps a magical act; but if the people outside of Makkah said the same thing, then it could not be magic. When the people from different territories were asked about it, they also certified the splitting of the moon. [Tuhfat Al-Ahwadhi, vol. 4, p. 191]

(6). 3290. Abū Hurairah said: “The idolaters of the Quraish came to the Messenger of Allah arguing about Qadar, so the following was revealed: The Day they will be dragged on their faces into the Fire. Taste you the touch of Hell! Verily, We have created all things with Qadar.”[1] (Ṣahih)

[Abū ‘Eisā said:] This Hadith is Hasan Ṣahih.

Comments:

Allah created everything according to the predestined limits and He appointed a specific time scale for everything, He gives things respite to reach their intended time; He deals with the people according to the same principle. If a nation chooses a way of transgression, He does not punish them immediately, He gives them respite so that they may practise all their powers and abilities of good and bad, until the case is established against them; the Quraish were dealt with in the same way.